

A Treatise on Angel Magic

MAGNUM OPUS HERMETIC SOURCEWORKS

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Contents

Introduction by Adam McLean 9

Frontispiece by Peter Smart 21

A TREATISE ON ANGEL MAGIC 23

The Ten Names of God, with their Ideas, Orbs, and Hierarchies Largely Explained 25

Anima Mundi — The Soul of the World 29

Clavis Tabulae Sanctae 30

Characters of the Sixteen Figuers of Geomancy Expressed in the Great and Lesser Squares of Tabula Sancta 32

The Seven Tables 34

The Schemhamphoras 43

The Names of Some of the Good and Bad Spirits Solomon Made Use of 51

The Hours Wherein the Principal Spirits May be Bound 58

Of Angels Good and Bad, their Degrees and Offices 59

Of Incubi and Succubi 64

The Power and Authority that Necromancers and Witches Have Over the Devil 65

Of Spirits Called Hobgoblins or Robin Goodfellows 68

Of the Orders of Wicked Demons and of their Fall and their Divers Natures 69

Clavis Enochi Tabularum 73

Of Astromantic and Geomantic Gamahes 74

Of Telesmes (Talismans) 76

Of Telesmes and How to Make Them 80

Clavis Magicae 82

Of the Images of the Fixed Behenian Stars 84

The Alphabet of Angels and Genii, or the Writing and Language of Heaven 87

Of Numbers, Their Power and Virtue 90

Of the Numbers that the Ancients Consecrated to Their Gods 105

Of the Little Tables of the Planets 107

Of the Sun and Moon Magically Understood and Explained 122

Of the Soul of the World, Proved 123

Of Intelligences and Daemons 124

Of the Twenty-Eight Mansions of the Moon 127

Of the Images of the Mansions of the Moon 131

Of Spirits Called Hobgoblins 135

The Difference between Witches and Enchanters 137

The Devil Doth Sometimes Enter the Body of Unreasonable Creatures 138

Why the Devil Suggesteth Evil Thoughts to Us in Our Sleep 145

Of Presaging by Dreams 147

Of Nymphs, Sylphs, Pigmies and Salamanders, with Other Spirits 153

Of Gnomes 161

Of Presaging 169

DR. RUDD'S NINE HIERARCHIES OF ANGELS WITH THEIR INVOCATIONS TO VISIBLE APPEARANCE 171

The Directory 173

A Second Introduction 183

A Prayer to Be Said 187

The Nine Great Celestial Keys 191

The Seals 202

The Olympian Spirits 212

Introduction

Among the Harley collection of manuscripts in the British Library are six volumes written at the end of the seventeenth century which should be of great interest to students of Hermeticism, but which have not yet received much attention. These can be collectively described as 'The Treatises of Dr. Rudd' and they comprise Mss Harley 6481-6486. They seem not to be originals but rather are copies made by a certain Peter Smart in the period 1699-1714.

These documents are of value in that they are compilations of esoteric material from the early seventeenth century, particularly from the Rosicrucian period. At the least, the existence of these manuscripts shows a continuing exploration of the Hermetic tradition into the early eighteenth century.

The manuscripts range over magical, alchemical and Rosicrucian material. We can summarize their contents as follows:

Ms6481 This is described in the Harley Catalogue as follows—"A quarto containing Dr. Rudd's Treatise of the miraculous Descensions and Ascensions of Spirits, verified by a practical examination of the principles in the Great World—the second part professes to contain some choice Rosicrucian Chymical medicines, wholesome and fit to keep the body in health and lustiness, until the appointed time of death, that is when the soul separates from it. And then teaches the harmony and composition of the human soul, and then conducts it to the source from whence it came. This and the following volumes to 6486 are full of mystical reveries."

Ms6482 *A Treatise on Angel Magic*

Ms6483 "A quarto, containing all the Names, Orders, and Offices of all the Spirits Salomon ever conversed with: the Seals and Characters belonging to each Spirit: and

the manner of calling them forth to visible appearance. Some of these Spirits are in Enoch's Tables described in the former volume, but their Seals and Characters, how they may be known are omitted, which are therefore in this book at large set forth."

Ms6484 Dr. Rudd's *Treatise of the Talismanical Sculpture of the Persians, or the manner of making Images under certain constellations*

Ms6485 Primarily an Alchemical compendium comprising three longish texts:
The Rosie Crucian Secrets
A Dictionary of Alchemical term
A Translation of Michael Maier's "Of the Laws and the Mysteries of the Rosicrucians"
(Although 'Rosicrucians' are mentioned in the text of "The Rosie Crucian Secrets" this is primarily a philosophical-practical work on alchemy. At the top of every fourth or fifth folio is the note "the first [etc] sheet of Dr. Dee" indicating perhaps that this item has been copied from a larger manuscript that the author understood to have belonged to Dr. Dee. It is, however, most unlikely that this work was written by John Dee.)

Ms6486 An exact copy of "The Chymical Wedding of Christian Rosenkreutz," claiming to be "translated from the original Latin by Peter Smart, Master of Arts, 1714." However, it is nothing other than a copy of the Ezechiel Foxcroft English translation published in 1690. Smart claims or deludes himself to be copying from an ancient manuscript with marginal notes by Dr. Rudd. These marginal notes are in fact from the printed edition of the work.

Frances Yates examines this manuscript in her *Rosicrucian Enlightenment*, chapter 14. Although recognizing it as a copy of the Foxcroft translation, she finds it interesting that Peter Smart thought himself to be copying a work which stemmed from John Dee, and he especially emphasises the 'Hieroglyphic Monad' symbol which appears in the margin of the Foxcroft edition (the First Day).

Frances Yates further suggests that the 'Dr. Rudd' was Thomas Rudd, who published an edition of John Dee's *Mathematical Preface* to Euclid in 1651. The Treatise contains a reference to Selden (1584-1654), a renowned antiquary and oriental scholar, confirming that the treatise would have been written down in the middle of the seventeenth century at the earliest. It seems likely that Rudd was heir to esoteric material from the late sixteenth century (period of John Dee) and the early decades of the seventeenth century (the Rosicrucian period); one can thus speculate that he might have been in the circles of Arthur Dee, John Dee's son, who worked in a more alchemical direction than his father, and continued his esoteric studies well into the seventeenth century.

Two other items in the Harley Collection show Rudd to have been a Hebrew scholar sympathetically inclined toward the Jews. Ms6480 is a Hebrew grammar by Rudd, while 6479 is described in the catalogue as "a quarto, containing a defense of the Jews and other Eastern Men, where it is proved that many things are falsely imposed upon the Jews and the rest of the Eastern Men that never were..."

The Treatise on Angel Magic is a compendium of western occult traditions about Angels and related spirits. Dr. Rudd has gathered material from a broad spectrum of primary sources available to him. We can identify some of these quite easily as:

The Three Books of Occult Philosophy of Henry Cornelius Agrippa,
The Lemegeton or *Lesser Key of Solomon*,
Reginald Scott's book on Witchcraft,
Malleus Malleficarum, and
The Arbatel of Magic.

Rudd also seems to have had available a secret tradition about the Enochian Tables of John Dee, which he reveals in a section

entitled 'Clavis Enochiani,' the Key of the Tables. This is one of the most important items in this compendium, for it gives us an insight into the use of these seven squares, corresponding to the seven planets, and identifies some of the beings and symbolism associated with these enigmatic magic squares. Although Rudd does not provide an exhaustive account of this system, I believe that with the hints he has here given, it would be possible for an experienced occult scholar and practitioner to work out the full system underlying these squares, and the master diagram within which they are integrated.

The second main section of the work is Dr. Rudd's "Nine Hyerarchies of Angels and their Conjuration to Visible Appearance." This is a most interesting item, for here Rudd reveals himself as a practicing magician, rather than merely a collector or scholar of esoteric material.

He reveals in the structuring of his conjurations an almost obsessive concern with identifying the invoked spirit as a 'good' Angel. There is a hint of paranoiac insecurity about getting in touch with an 'evil' spirit. Consequently, his conjurations are hedged around with tests to trap and make an 'evil' spirit reveal its true colors. Rudd reveals himself here as being immersed in a dualistic picture of the spiritual world. This dualism also shows itself in other sections of his manuscript, particularly in the sections on Demons or Witches and Enchanters, and the fact that he sets great store by the *Malleus Malleficarum*, that tissue of lies and propaganda dreamt up by two Dominican Inquisitors to justify their unwholesome imaginings.

Rudd's 'Nine Hyerarchies of Angels with their Invocations to Visible Appearance' reminds one of the atmosphere of the John Dee and Edward Kelley workings. Dee and Kelley also were almost obsessively concerned with whether they had invoked a 'good' or 'evil' spirit, and went to great lengths to develop methods of working which could protect them against stray 'evil' spirits. Indeed, both Dee and Kelley remained uncertain, even years after they had ceased to work together on their Enochian magic, as to whether the spirits they had then contacted were 'good' or 'evil.'

The question of dualism is of great import in esotericism.

Western occultism has been much influenced by the Kabbalistic stream which, being the esoteric tradition of the Jewish peoples, could not help but have the polarized naive dualism of the Jewish patriarchal religion impressed into its symbolism and method of working. The formative idea of the Fall of Man being linked with a 'Fall' of rebel Angels, which then became 'Demons' bearing special relationship to Man, lay at the heart of this spiritual dualism. Norman Cohn, in his excellent book *Europe's Inner Demons* (1975), which I recommend to be read in conjunction with this Treatise, shows how this view was consolidated in history from the twelfth century and led to the establishment of a stereotyped picture of the Magician figure, conjuring Demons, making pacts with the Devil, etc., and later also regrettably brought about great suffering through the projection of such dualistic archetypes onto women, in the witchcraft persecutions.

With the greater understanding of the psyche that has arisen since the identification of the realm of the unconscious within our being, and the recognition by Jung and others that these different facets of the psyche must be integrated in order to avoid pathological conditions arising through repressing in a dualistic way a side of our being, esotericists and occultists in the twentieth century have been able to see more clearly the dangers of dualism and seek for a balanced esotericism.

It has, therefore, become obvious that occultists of an earlier time, especially during the transition of the middle ages into the Renaissance, were strongly influenced by the prevailing current of dualism that was given fresh energy through the impulse of naive Protestantism.

Before this period magicians could work naturally to invoke spirits without any great inner qualms. They saw that such spirits were, after all, part of God's creation and worthy of the occultist's attention. The earliest *grimoires*, the books of conjuration, describe elevated spiritual rituals that would not be out of place in any religious tradition, requiring fasting, abstention and a period of celibacy, prayers to God, purification and remission of sins, and petitions and addresses to the supreme God, in whose name they undertook their occult work. One suspects that few priests or

bishops of the time took their church rituals quite so seriously as their magician contemporaries.

With the inpouring of the dualistic philosophical view into the collective consciousness, which one sees beginning in the twelfth century or thereabouts, these magical exercises or rituals are seen in a different light, both by outsiders to the experience and by the practitioners of the art itself. From that time on, ritual magic becomes plagued by dualism, and the magician's healthy relationship to the realm of spirits, his personal exploration through ritual of the spiritual world, becomes diseased by a concern about 'evil.'

This 'evil,' of course, we can see as being nothing else but an encounter of the magician with his unconscious mind, though it was to be many hundreds of years before this realm was recognized by our consciousness in such a way that the possibilities of an integrated relationship transcending dualism could come about.

Magical philosophy and ritual thus suffered an intrusion of the naive dualistic preoccupations of churchmen and scholars, struggling with their polarized patriarchal Christian religion whose internal contradictions were beginning to impinge upon their consciousness during the transition of the medieval period into the Renaissance.

The results of this struggle within the collective psyche of man can be seen mirrored in this *Treatise on Angel Magic*. Here, we have a compendium of material on 'Angels,' the spiritual beings of God (under a dualistic theology). But in order to fully describe these Angels and the means of working with them, Dr. Rudd has to outline a list of other spirits which under the same dualistic theology he must identify as 'Demons.' Thus he lists 'good' and 'evil' spirits, their characters and operation, and later has to expand at length on ways of avoiding working with 'evil' spirits.

It is interesting that he occasionally uses the word 'daemon' in place of 'demon,' where he experiences internal contradictions as to whether the being is 'good' or 'evil'. Thus Socrates' 'daemon'—his spiritual genius. In this earlier sense a 'daemon' meant a 'spirit' and was not colored with associations of good and evil.

The Treatise on Angel Magic gives us, in a sense, a thin slice of the collective psyche of Western humanity seen through the being

of a magician who, sensitive to the reality of the existence of the realms of spiritual beings, nevertheless has to struggle with the prevailing naive dualism inherent in the Western religious tradition, which had been imported into his psyche. Rudd's struggle to unite these poles of dualism in his magical philosophy is quite transparent and should be of continuing interest in our time, when the process of integration, though collectively embarked upon, is in no sense completed. We can often witness our contemporaries descending into the same primitive dualisms that lived in and motivated peoples of earlier times, projecting such dualistic archetypes upon individuals, nations or events. This dualism which still lives in the atmosphere around us and within us, is perhaps the greatest problem that Western humanity has to face. We can only hope that an integration of these polarities in the Jungian sense can lead to a personal and societal 'individuation' that can heal this disease of the psyche.

The section on the Enochian tables is of great interest. The only primary published source of this is Casaubon's *A True and Faithful Relation of what passed for many years between Dr. John Dee and some Spirits* (1659), which is an edited version of some of Dee's Spiritual Diaries. It is certainly not a 'true and faithful relation,' but rather betrays Casaubon's hand in editing the material to show Dee in an unfavorable light. Casaubon was essentially a propagandist against Hermeticism and his motives in publishing his version of the Spiritual Diaries were to discredit Dee and tarnish his reputation. He even went so far as to describe it in his Preface as a 'work of darkness.' Included as a frontispiece illustration to his book is the famous diagram (shown on page 19) of the setting of the Holy Table with the enigmatic Enochian Squares around the sevenfold star. This was to be used in conjunction with the Seal of Aemeth, which I have included as a frontispiece illustration to this volume (the original wax version is still preserved in the British Museum), which tied together this sevenfold symbolism. However, the meaning of the letters and symbols on these squares has never been fully explained by any present day occultist, but I believe that the tradition which Rudd here records can be of value in helping scholars and esotericists to further unravel the intricacies of the

system. It is especially important that, in the description of the Seven Tables, mention is made of two Angels from the *Steganographia* of Johannes Trithemius, thus for the first time providing documentary evidence that Dee's Enochian system bore some direct relationship to Trithemius' Angel Magic.

I have published this work because it seems to me to be an important compendium on Angel Magic, fairly summarizing the Western esoteric tradition at the end of the seventeenth century. Further, it includes the unique material on the Enochian Tables that is in itself of great value. Finally, I feel this work to be important to scholars and historians as its supposed author Dr. Rudd reveals the atmosphere of entrenched dualism within which he worked, which colored and charged his own perceptions, and no doubt those of his contemporaries. The Rudd Treatise was never meant to be published. It was, rather, a private 'commonplace book' or perhaps a reference book for a group or order of occultists working closely with Dr. Rudd. The Harley manuscript, as we realize, is merely a copy made in the early 1700's by Peter Smart, who was likely to have been one of Rudd's circle. The existence of this manuscript indicates the continuity of an occult system of Angel Magic, stretching from the workings of John Dee and Edward Kelley in the late sixteenth century into the early eighteenth century. I believe it to be an important link in the chain of the transmission of esoteric traditions.

For this edition of Harley 6482, I have transcribed the text in its entirety from the 283 folios of the original, and have not edited out any sections or otherwise interfered with the substance of the manuscript. In places I have modernized the spelling, but the style of the original is sufficiently close to modern usage not to require any editing. While working upon the manuscript I had the impression that certain sections were originally written in Latin and had been translated into English rather clumsily. It is also my view that this Treatise was intended as a compilation of the tradition of Angel Magic of the sixteenth and seventeenth centuries, for the use of a group of practicing occultists centered around Dr. Rudd. Hopefully, further historical research might help to identify this group and their means of working. The series of Rudd manuscripts in the

Harley Collection provides, I believe, a fascinating glimpse into the concerns and activities of the occultism of the late seventeenth century.

—Adam McLean

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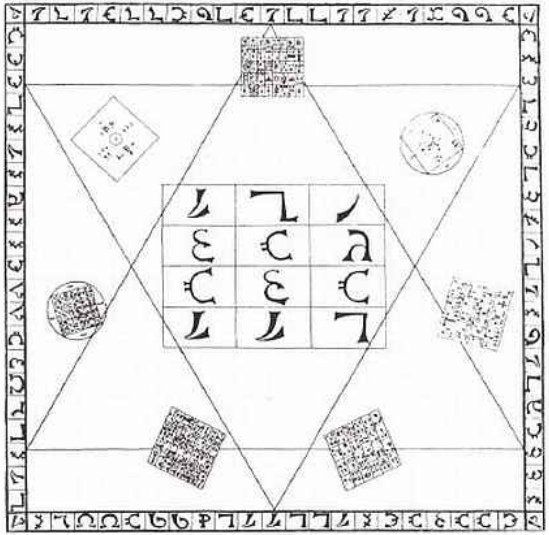
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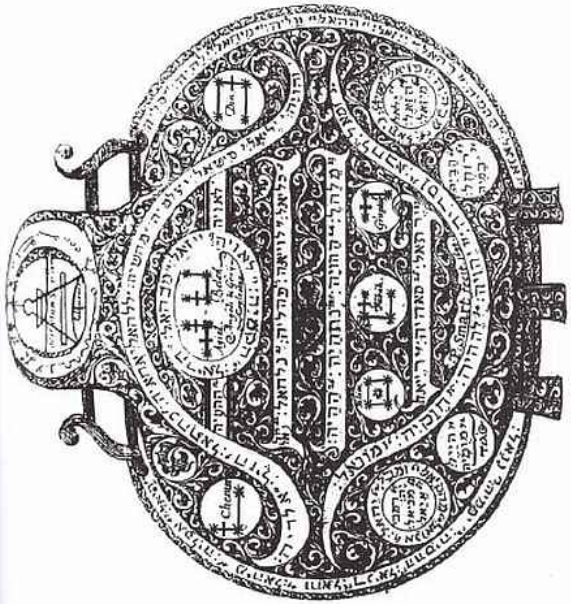
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THE HOLY TABLE
as laid out for the Angelic Invocations
of John Dee and Edward Kelley

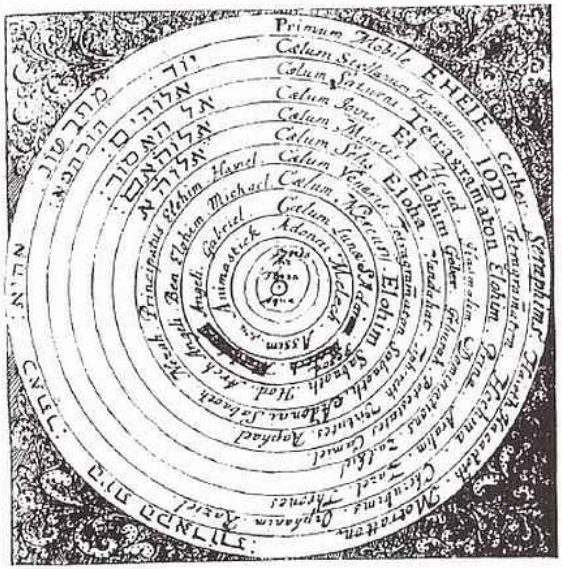
Frontispiece from Casaubon's
"True and Faithful Relation..."

This frontispiece illustration to Harley 6482 was drawn by Peter Smart. It would appear to be a picture of a mirror glass, placed upon a three-legged stand with its back turned outwards towards the reader. This back is extremely ornate and embellished with various figures and Hebrew names. Thus we see the first seven letters of the Angelic Alphabet, Agiel to Graphiel, and the seventy-two Schemhamphoras in Hebrew letters arranged in a series of ribbons amongst the chase-work. At the top upon the handle of the mirror we note the 'Secret Sigil of Solomon' surrounded by a circle of smaller sigils and letters. Most likely, Peter Smart was indicating by this figure some of the keys to the Angel Magic outlined by Rudd in his treatise, part of which involves using a magic mirror for the Invocation of the Nine Hierarchies to visible appearance.—*Editor*



A TREATISE ON ANGEL MAGIC

being a complete transcription
of Ms Harley 6482 in the
British Library



The Ten Names of God, with their Ideas, Orbs and Hierarchies Largely Explained

God himself though he be trinity in persons yet is but one only simple Essence, there are in him many Divine powers, which as many beams flow from him which the Philosophers of the Gentiles called Gods.

The first name of the Divine Essence is EHEIE and his Idea is called Cether, which signifies a Crown, the most simple Essence of the Divinity which the Eye seeth not and is attributed to God the Father and hath his influence by the Order of Seraphims, who the Hebrews call Hayoth Hecadoth, that is, Creatures of Holiness, and then by the Primum Mobile bestoweth the gift of being to all things filling the whole Universe, both through the Circumference and Centre, whose particular Intelligence is called Metratton, that is, the Prince of Faces, whose duty is to bring others to the face of the Prince, and by him the Lord spake to Moses.

The second name is JOD or Tetragrammaton. His Idea is Hochma, that is, Wisdom, and signifieth the Divinity full of Ideas, and the first begotten, and is attributed to the Son, and hath his influence by the Order of Cherubims, which the Hebrews call Ophanim, that is forms or wheels, and from thence into the starry heaven where he fabricateth so many figures as he has Ideas in himself, and distinguisheth the very Chaos of the Creatures by particular Intelligence called Raziel who was the ruler of Adam.

The third name is called TETRAGRAMMATON ELOHIM. His Idea is named Bina, viz., Providence and Understanding, and signifies Remission, quietness, the Jubilee, penitential Conversion, a great trumpet, Redemption of the world, and the life of the world to come. It is attributed to the Holy Spirit and hath influence by the Order of Thrones, which the Hebrews call Aralim, that is, great Angels, mighty and strong, and from thence by the sphere of Saturn administreth form to the unsettled matter, whose particular Intelligence is Zaphkiel or Zazel the Ruler of Noah, and another Intelligence named Iophiel, the Ruler of Sem. And these are three

supreme and high Ideas, as it were seats of the Divine Persons, by whose command all things are made, but are executed by the other seven upon Earth, which are therefore called the divine Ideas framing.

The fourth name is EL whose Idea is Hesed, which is Clemency or goodness, and signifies Grace, Mercy, piety, magnificence, the Sceptre and right hand, and hath his influence by the Order of Dominions, which the Hebrews call Hasmalim, and so through the sphere of Jupiter, fashioning the Images of bodies, bestowing Clemency and pacifying Justice on all. His particular Intelligence is Zadkiel, the Ruler of Abraham.

The fifth name is ELOHIM GIBOR, that is the mighty God punishing the wicked, and his Idea is called Geburah, that is, power, gravity, fortitude, severity, Judgement, punishing by slaughter and war, and it is applied to the tribunal of God. The Girdle, the Sword, and the left hand of God, it is called Pachad, which is fear, and has his influence through the Order of Powers, which the Hebrews call Seraphim; and these through the sphere of Mars illuminate the Rosy Crucians to whom belongs fortitude and prudence. It draweth forth the Elements, and his particular Intelligence is Camiel the Ruler of Sampson.

The sixth name is ELOHA or a name of יהוה joined with Vandabat, his Idea is Tiphareth, that is Apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the Order of Virtues, which the Hebrews call Malachim, that is, Angels, into the Sphere of the Sun, giving brightness and life unto it, and from thence producing metals and thereto make aurum potabile. His particular Intelligence is Raphael who was the Ruler of Isaac and Toby the younger, and the Angel Peliel Ruler of Jacob.

The seventh name is TETRAGRAMMATON SABAOTH or Adonai Sabaoth, that is the God of Hosts, and his Idea is Nezah, that is, triumph and victory. It signifies the eternity and Justice of a revenging God, he hath his influence through the Order of Principalities, whom the Hebrews call Elohim, that is, Lords, into the sphere of Venus. Gives Zeal and Love of righteousness, and produceth vegetables. His Intelligence is Haniel, and the Angel Cerviel the Ruler of David.

The eighth name is ELOHIM SABAOTH, which is interpreted the God of Hosts, not of war and justice but of piety and agreement, for his name signifieth both, and proceedeth his army. The Idea of this is Hod which is interpreted both praise, confession, honour and famousness, it hath influence through the Order of Archangels, which the Hebrews call Ben Elohim, that is the Sons of God, into the sphere of Mercury and gives eligancy and consonancy of speech and produceth living creatures. His Idea is Michael who was the Ruler of Salomon.

The ninth name is called SADAI, that is, Omnipotent, satisfying all, and Elhai, which is the living God. His Idea is Jesod, that is, foundation and rest, and hath his influence through the Order of Angels, whom the Hebrews call Cherubim, into the sphere of the Moon causing the increase and decrease of things and taketh care of the Ideas of the Earth, of the Rulers of the Twelve Divisions and of their Images or figures and of the Genii and keepers of men and distributeth them. His Genius is Gabriel who was the keeper of Joseph, Joshua and Daniel.

The tenth name is ADONAI MELECH, that is Lord and King, his Idea is Malcuth, that is Kingdom and Empire, and signifieth Church, Temple of God and a Gate, and hath his influence through the Order of Anamastick, viz., of blessed Souls, which by the Hebrews is called Assim, that is Nobles, Lords and Squires, they are inferior to the Hyerarchies and have their influence in the sixteen figures of Geomancy, the twelve Ideas, the four Elements and their twelve Regions or places divided, the twelve Winds which come forth from the twelve Houses of the Earth and on the Sons of Men. And thus they give knowledge, and the wonderful understanding of things, industry and predictions, and the President among them is Methratton, which is called the first Creature or the Soul of the World, and Sorath or ☉ distributeth his virtues. And after this manner do the Earthly powers receive their Commissions which are figuratively incorporated into seven and they again in their natures given it to twelve, which also in twelve places signify all things past, present and to come in all the world.

In the Intelligible World according to Dionysius, these are the names of the ten Orders of the Blessed:

1 Seraphims
2 Cherubims
3 Thrones
4 Dominations
5 Powers
6 Virtues
7 Principalities
8 Archangels
9 Angels
10 Blessed Souls

According to the Hebrew Rabbins the ten Orders bear these names:

1 Haioth Hakadoth
2 Ophani
3 Aralim
4 Hasmalim
5 Seraphim
6 Malachim
7 Elohim
8 Ben Elohim
9 Cherubim
10 Issim

And these Orders possess the ten Spheres of the World, which are these:

1 The Primum Mobile or first mover
2 The Sphere of the Zodiac
3 The Sphere of Saturn
4 The Sphere of Jupiter
5 The Sphere of Mars
6 The Sphere of the Sun
7 The Sphere of Venus
8 The Sphere of Mercury
9 The Sphere of the Moon
10 The Sphere of the Elements

Anima Mundi – The Soul of the World

All the Platonics and Pythagoreans, Orpheus, Trismegistus, Aristotle, Theophrastus, Avicenna, Algazales and all Peripatetics acknowledge and confirm that the world is not only inhabited by spirit and soul but also by the participation of the Divine Mind, and all origin, virtue and vigour of inferior things depends upon this Anima Mundi.

The Magi call the Anima Mundi or the whole Universe, the realm of Jove; indeed they name it the Apollonian mind of the world; and moreover the Minerva Nature of the world, in fire Vulcan, in water Neptune, and they have called it by many names.

Also the Pythagoreans set twelve particular Gods of the Zodiac, or such souls situated in the hearts of the stars, and accordingly we can write all the rulers of the stars as:

Pallas, particularly in the heart of Aries,
Venus, particularly in the heart of Taurus,
Phoebus, particularly of Gemini,
Mercury of Cancer,
Jupiter of Leo,
Ceres of Virgo,
Vulcan of Libra,
Mars of Scorpio,
Diana of Sagittarius,
Vesta of Capricorn,
Juno particularly of Aquarius,
Neptune particularly in the soul of Pisces.

Tabula Sancta cum
Tabula Enoch
Je N
sus.
Ascendens
Descendens
Occidens
Meridies
Oriens
Septentrio
Imum Cœli
Medium Cœli
In secunda Cruce
אל.
הסה
הסמללק
זרקיאל.
זרקק.
אלהים
גיבה.
גבוה
סרפים
ממאל.
מלים
אליה.
תפארת.
מלכים.
רפאל.
סכמאס.
יהוה
צבאות
Schemhamphoras
יסיסאל.
וולידה.
ילהיה.
סאליה.
ערייאל.
עשליה.
מיחאל.
והואל.
דניאל.
ההשיה.
עמקיה.
נתאל.
ביתיאל
מבהיה
פעיאל.
נתמיה
יילאל.
הרהאל
מצראל
ומבאל
יהההאל
ענואל.
מהקאל
רמכיה
מכיאל.
א.ישאל
הביוה
ראהאל
יבמיה

The Characters of the Sixteen Figures of Geomancy Expressed in the Great and Lesser Squares of Tabula Sancta

The figures Septentrional ♈ ♉ ♊ etc, in number 23, relate to the fourth and fifth Tables.

The figures Oriental ♈ ♋ ♌ etc, relate to the second and third Tables.

The figures Meridional ♈ ♌ ♎ etc, relate to the first Table.

The figures Occidental ♈ ♉ ♏ etc, relate to the sixth and seventh Tables.

These characters represent the seven Rulers of the Earth with their Twelve Ideas which are attributed to the twelve Regions of the Earth contained in the Sixteen figures of Geomancy.

♈ signifies Malchidael ∴ Puer — a figure of Barzabel or Mars in Aries.

♉ signifies Hasmodel ⁘ Amissio — a figure of Kedemel or Venus in Taurus.

♊ signifies Ambriel or ⁙ Albus — a figure of Taphthartarath or Mercury in Gemini.

♋ signifies Muriel or ⁞⁞ Populus — a figure of Hasmodai or the Moon in Cancer, increasing.

♋ signifies Muriel or ⁞ Via — a figure of Hasmodai or the Moon in Cancer, decreasing.

♎ signifies Verchiel or ⁘ Fortuna Major — a figure of Sorath or the Sun in Capricorn, in Northern Declination.

♍ signifies Advachiel or ∴ Fortuna Minor — a figure of Sorath or the Sun in Leo in Southern Declination.

♊ signifies Hamaliel or ∴ Conjuntio — a figure of Taphthartarath, or Mercury in Virgo.

♌ signifies Zuriel or ⁘ Puella — a figure of Kedemel or Venus in Libra.

♐ signifies Barchiel or ⁙ Rubeus — a figure of Barzabel or Mars in Scorpio.

♉ signifies Advachiel or ⁘ Acquisitio — a figure of Hismael or Jupiter in Sagittarius.

♑ signifies Hanael or ⁘ Carcer — a figure of Zazel or Saturn in Capricorn. (♊)

♌ signifies Cambriel or ⁞⁞ Tristitia — a figure of Hismael or Saturn in Aquarius.

♏ signifies Amnixiel or ⁞⁞ Laetitia — a figure of Hismael or Jupiter in Pisces.

♌ signifies Hismael and Kedemel in all their Ideas being a figure of ⁞ or Caput Draconis.

♐ signifies Zazel and Barzabel in all their Ideas being a figure of ⁞ or Cauda Draconis.

Observe that every part of the square, or a quarter of Heaven is governed by 18 spirits mentioned in the Schemhamphoras hereafter following, which spirits are partly good and partly evil.

ORATIO

O Angeli gloriosi in hac Quadra Scripti estote coadjutores et auxiliatores meos in omnibus Questionibus et interrogationibus Resolvendis, in omnibus negotiis caeterisque causis per eum qui venturus est judicare vivos, et mortuos, et mundum per ignem.

The First Table of Enoch hath relation to the South part of the Square governed by Michael.

The Second and Third Tables of Enoch have relation to the East part of the Square governed by Gabriel and Uriel.

The Fourth and Fifth Tables of Enoch have relation to the East and West part of the Square governed by Gabriel and Uriel.

The Sixth and Seventh Tables of Enoch have relation to the North part of the Square governed by Raphael.

These Tables as well as the second and seventh are charged with Spirits or Genii both good and bad of several Orders and Hierarchies, which the wise King Solomon made use of.

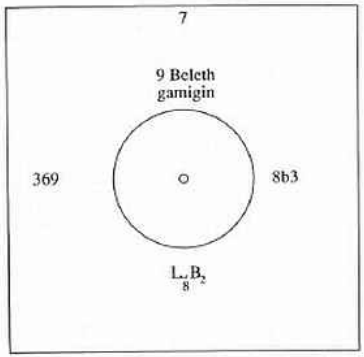
THE FIRST TABLE OF ENOCH
divided into 40 Mansions or Squares.
TABULA LUNAE.

2 buer botis	Gaap botis buer	Glasia Labolas	22 leg Botis	Bathin 24 leg botis buer bael	botis buer Lobquise Buer	Balam 101 leg	Belial
botis bael buer balam 8	Gaap botis 8	bael buer	gaap gaap botis	buer	bael	62 leg bael Belial Balam	Belial Bael
Chamiel q* 5 C leg Bael q*	bael Osc Osc otiel	Belial 2.9	Buer 9 times invocated	Valac Belial 5	Buer 5 times	bael 3 times	Botis 3 times 83 leg
Buer 6	Botis	Buer murmur 166 leg	buer	bael	Caim murmur	Belial	buer Amaimon 155 bael
buer	Belial	bune	buer Tetra-gramaton	4 times Belial Bael q*	Belial Bael Balam buer botis	buer botis 72 leg Furcas	bael

*q stands for quingent

Intelligentia Intelligentiarum Lunae—
Malcha Betharissimi hod bervah.
Demonium Lunae— Schedbarscemoth Scharththam.

THE SECOND TABLE OF ENOCH
TABULA MERCURII



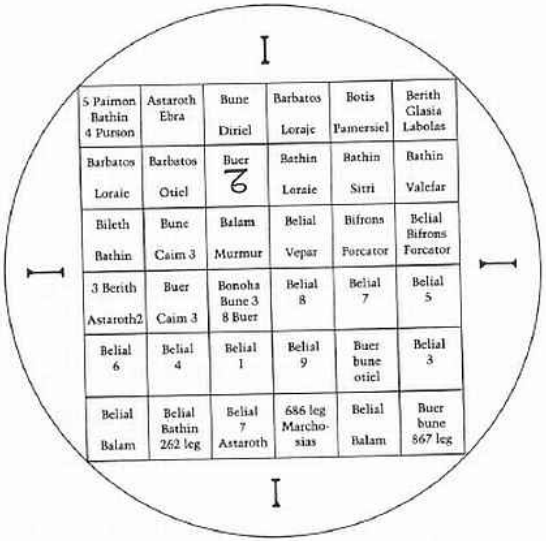
Intelligentia Mercurii: שיריאל
Daemonium Mercurii — תחתחרשרח Taphthatarath

(7) denoted Cassiel in the 7th Orb or Heaven of Saturn in the Order of the Thrones.
(8) shows Methratton in the 9th Heaven. Bilieth attends there and Gamigin.
(3) shows Anael and Bune 9 times to be invocated.
(8) shows Raziel in the starry firmament in the Order of Cherubims 3 times to be invocated.

Underneath is placed $L_{8}B_{2}$ that is to say, Larmol that is one of the 12 Dukes that waits on Caspiel, a great Emperor ruling in the South, and with him appears Budarym, twice to be invocated. [See Chapter XVIII of *The Steganographia of Johannes Trithemius*—Editor.]

As Cassiel governs the head of the square, so Raziel governs the bottom.

THE THIRD TABLE OF ENOCH
divided into 36 squares.
TABULA VENERIS



5 Paimon Bathin 4 Purson	Astaroth Ebra	Bune Diriel	Barbatos Loraje	Botis Famersiel	Berith Glasia Labolas
Barbatos Loraie	Barbatos Otiel	Buer	Bathin Leraie	Bathin Sitri	Bathin Valefar
Bileth Bathin	Bune Caim 3	Balam Murmur	Belial Vepar	Bifrons Forcator	Belial Bifrons Forcator
3 Berith Astaroth2	Buer Caim 3	Bonoha Bune 3 8 Buer	Belial 8	Belial 7	Belial 5
Belial 6	Belial 4	Belial 1	Belial 9	Buer bune otiel	Belial 3
Belial Balam	Belial Bathin 262 leg	Belial 7 Astaroth	686 leg Marchosias	Belial Balam	Buer bune 867 leg

THE FOURTH TABLE OF ENOCH
contains 32 mansions.
TABULA SOLIS

Gaap Damael 2 Gabriel	Bilet Loraiel 30 leg	buer 8	Bael 2	Belial Ose	Balam Osael	Ose Laquel buer 9 9.29	Balay 82 leg	galdel baliol Bachanael
Ose poma Baciel 98 leg	9 ∩ Balidet	buer 2 8 Gaap		bael 2 Rael	Buer 3 2 Rahumel	bilel 11 Raphael	Belial Balam 12 leg Turiel	buer bael 9 Friagne
Baliel Balay buer gaap	Michael 2	Masgabiel		Malayel	Damael 2 Bac-iel 7	Mathiel	Atel 6 3	Bebel Bael Buer 2
Mitraton buer bael buel 9:9 Laquel	buer bael 4.6	bilet 9		buer bael	6 Bael 2 4	Hyniel Balidet 38 leg	Nelapa Bilet 9	bilet buer 4 bael

In the 10th Mansion of the Fourth Table you find ∩ which signifies Caspiel who is the highest and greatest Emperor ruling in the South.

THE FIFTH TABLE OF ENOCH
contains 24 Mansions or squares.
TABULA MARTIS

buer 2 2 baal	buer buer Ose	537 leg buer buer buer	buel Belial gemori valac	Turiel 13 leg buer buer buer	buer 9 times
Deamiel 4 Baraborat	Ose 4 Belial bathin	Bileth 14 ☾	Botis buer bileth Paimon 3	barbatos Gamigin Ophiel	buer botis Cimeriel Vual
8 Camuel Bealpharos	Och Ose 7 buer bael	♐ ♐	99	99 Balam	buer Lorate
Gemori Ose 36 leg Belial	93 buer bael	99 5 buer botis	6	72 buer Barbatos	Bileth Bathin 8 3

In the 15th Mansion of the Fifth Table you find ♐ which signifies the Spirit Bealphares.

In the 22nd Mansion of the Fifth Table you find ⅄ which is the seal of Pamersiel.

In the 24th Mansion of the Fifth Table you find Λ which is the seal of Asmodai.

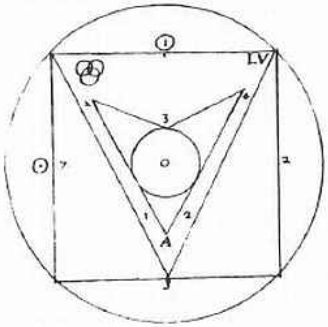
THE SIXTH TABLE OF ENOCH
consists of twelve squares or Mansions.
TABULA JOVIS

Gabriel Bilet 28 leg	Michael 30 9 Osael Babel Gabrael	999 Rael Osael Babel Gabrael
Berith ♈ The five Kings of the North: Sitrael Malantha Thamaor Sitrami Gusoin	Baliel Arcan	Lobquin hyniel Balay Galdel Osael
Asmodai ☾ 5 Buer Padiel ♌	Mathiel Dabriel darquiel buer 2 Amaimon	Laquel 30 leg buer paimon paidiel
Valac 9 times hyniel bilet 22 leg	9 2 9 baer amon 9 gusoin ose	25 leg Baraborat Lama damael

Intelligentia Jovis : יסחיאל Jophiel.
Daemonium Jovis : היסמאל Hismael.

In this Table in the third square or Mansion I find {999 R} shows that 1200 ministering spirits attending Rael are sometimes invocated and ready to obey, for where you find 9 it signifies quadringeni the like of two.

THE SEVENTH TABLE OF ENOCH



Intelligentia Saturni : אגיאל Agiel.
Daemonium Saturni : זאזל Zazel.

Within the Circle ① is signified the first Orb or Heaven of Luna in the Order of Angels wherein resides and governs that glorious ministering Angel Gabriel. On the left side of the square is ☉ where Michael and Uriel reside in the 4th Orb or Heaven of Sol in the Order of Virtues, and over against it is 2, which shows the second Orb or Heaven of Mercury in the Order of Archangels.

Underneath is 3, showing the third Orb or Heaven where resides Anael of the Order of Principalities.

Within the square is ☆ showing the great mystery of the Trinity. In an infinite Circle or Orb within the square is a Triangle pointing downwards, and signifies the Microcosm or little world, man, made up of Salt, Sulphur and Mercury, and note that within the ▽ is this figure ✡ which demonstrates that all animals are composed of Salt, Sulphur and Mercury. The figure about the Microcosm imports that Man is a Trinity composed of the four Elements, that he hath, first a Vegetative, second a Sensitive, third a Rational, Soul. 'A' underneath the ▽ signifies Animus Corpus vivens sentiens rationale.

'7' within the square shows Cassiel or Zaphkiel in the seventh Orb or Heaven of Saturn in the Order of the Thrones. On one side of the ▽ is ☆ which signifies the Seal of Sibillia, the gentle Virgin of the Fairies and at the opposite end is placed 'LV', i.e. Leraiv Valefar.

Note that some of these spirits are to be Invocated as often as they are repeated by numerical figures not exceeding 9 times.
All these Angels are in Hebrew included in a Circle round the Table.

The names of the Angels presiding over the Planets:

Saturn	Zaphkiel
Jupiter	Zadkiel
Mars	Camiel
Sun	Raphael
Venus	Haniel
Mercury	Michael
Moon	Gabriel

These are the seven which always stand before the face of God, which are believed to be stationed in the entire heavenly realm and in the Earthly which is below the orbit of the Moon.

Round the Circles of Enoch's Tables

The Angel Presidents of the twelve signs are assuredly in command of the twelve signs:

Aries	Malchidael
Taurus	Asmodel
Gemini	Ambriel
Cancer	Muriel
Leo	Verchiel
Virgo	Hamaliel
Libra	Zuriel
Scorpio	Barbiel
Sagittarius	Advachiel
Capricorn	Hanael
Aquarius	Gambiel
Pisces	Barchiel

The Twenty Eight Angels which rule in the Twenty Eight Mansions of the Moon which are named in order

1 Geniel	10 Ardesiel	20 Kiriel
2 Enediel	11 Nociel	21 Bethnael
3 Amnixiel	12 Abduxuel	22 Geliel
4 Azariel	13 Jazeriel	23 Requiel
5 Cabiel	14 Ergodiel	24 Abrinael
6 Dirachiel	15 Ataliel	25 Aziel
7 Scheliel	16 Azeruel	26 Tagriel
8 Amnediel	17 Adriel	27 Alhoniel
9 Barbiel	18 Egibiel	28 Amnixiel
	19 Amutiel	

The Four Angels of the Winds set over the parts of the World
Michael is governor over the East Wind
Raphael over the West Wind
Gabriel over the North Wind
Nariel, who is called by others Uriel, is over the South Wind.

The Angels of the Elements

Air	Cherub
Water	Tharsis
Earth	Ariel
Fire	Seraph (or just the same as Philonem Nathaniel)

The Four Most Powerful Kings
in command over the rest of the evil spirits are named

Uricus	King of the East
Amaymon	King of the South
Paymon	King of the West
Egyn	King of the North

These the Hebrew doctors by chance called correctly,
Samael Azazel Azael Mahazael

The Schemhamphoras

The Schemhamphoras are seventy two Angels that bear the Name of God. These Names are included in certain sentences of Scripture and expressed at the end of every verse, which verses are used sometimes as occasion requires when invocation is made for visible appearance.

1 Tu Domine susceptor meus es gloria mea et exaltans Caput meum: והויאה **Vehujah** — Thou, O Lord, art my guardian, and exaltest my head.

2 Et tu Domine ne elongaveris auxilium tuum a me, ad defensionem meam conspice: יליאל **Ieliel** — Do not remove thy help from me, O Lord, and look to my defense.

3 Dicam Domino susceptor meus es tu, et refugium meum Deus meus sperabo in sum: סיראל **Sirael** — I shall say to the Lord, Thou art my guardian, my God is my refuge, and I shall hope in him.

4 Convertere Domino, et eripe animam meam, salvum me fac propter misericordiam tuam: אלמיאל **Elemijel** — Turn, O Lord, and deliver my soul, and save me for Thy mercy's sake.

5 Psalite Domino qui habitat in Sion annunciate inter gentes studia eius: ללהאל **Lelahel** — Let him who lives in Zion sing unto the Lord, and proclaim his goodwill among the peoples.

6 Miserator et misericors Dominus, longanimus et multum misericors: אכאיאה **Achajah** — The Lord is merciful and compassionate, long-suffering and of great goodness.

7 Ex qui sive Dominum et exaudivit me, et ex omnibus tribulationibus eripuit me : מהשיה **Mahasiah** — I called upon the Lord and he heard me and delivered me from all my tribulations.

8 Venite, adoremus, et procidamus ante Dominum qui ferit

nos: כהתאל **Cahatel** — O come let us adore and fall down before God who bore us.

9 Reminiscere miserationum tuarum Domine et miserationum tuarum quae a saeculo sunt: הזיאל **Haziel** — Remember Thy mercies, O Lord, and Thy mercies which have been for ever.

10 Fiat misericordia tua super nos, quemadmodu speravimus in te: אלדיה **Aladiah** — Perform Thy mercies upon us, for we have hoped in Thee.

11 Vivit Dominus et benedictus Deus meus et exaltatur Deus salutis meae: לאויאה **Laviah** — The Lord liveth, blessed is my God, and let the God of my salvation be exalted.

12 Ut quid Domine recessisti longe desperis in opportunitatibus in tribulatione: הההיה **Hahajah** — Why hast Thou departed, O Lord, so long from us perishing in the times of tribulation.

13 Jubilate Domino omnis Terra, Cantate, et exultate, et Psallite: יזלאל **Jezalel** — Rejoice in the Lord, all ye lands, sing, exult, and play upon a stringed instrument.

14 Et factus est Dominus refugium, et Deus meus in adjutorium spei meae: מבהאל **Mebahel** — The Lord is a refuge, and my God the help of my hope.

15 Et factus est mihi Dominus in refugium et Deus meus in adjutorium spei meae: הריאל **Hariel** — The Lord is a refuge for me and my God the help of my hope.

16 Domine Deus salutis meae in die clamavi et nocte coram te: הקמיה **Hakamiah** — O Lord, God of my salvation, by day have I called to thee, and sought Thy presence by night.

17 Domine Dominus noster quam admirabile est nomen tuum in universa terra: לאוויה **Leviah** — O Lord our Lord, How wonderful is Thy name in all the world.

18 Iudica me Domine secundum misericordiam et iustitiam

tuam Domine Deus meus et non supergaudeant mihi: כליאל **Caliel** — Judge me, O Lord, according to Thy loving kindness, and let not them be joyful over me, O Lord.

19 Expectans expectavi Dominum et intendit mihi: לוויה **Luviah** — I waited in hope for the Lord, and He turned to me.

20 Et nomen Domini invocabo O Domine libera animam meam: פחליה **Pahaliah** — I shall call upon the name of the Lord, O Lord free my soul.

21 Ego autem in te speravi Domine dixi Deus meus es tu: נלכאל **Nelakhel** — In Thee also have I hoped, O Lord, and said, Thou art my God.

22 Dominus custodit te, Dominus protectio tua super manum dextram tuam: ייאל **Jajajel** — The Lord keep thee, the Lord be thy protection on thy right hand.

23 Dominus custodit introitum tuum et exitum tuum ex nunc et usque in saeculum: מלהאל **Melahel** — The Lord keep thine incoming and thine outgoing from this time forth for evermore.

24 Beneplacitum est Domino super timentes eum, et in iis qui sperant super misericordiam eius: הההיה **Hahajah** — The Lord is well pleased with those that fear Him and hope upon his mercy.

25 Confitebor tibi Domine in tote corde meo narrabo omnia mirabilia tua: נתניה **Nithhajah** — I shall acknowledge Thee, O Lord, with all my heart and shall tell forth all Thy wonders.

26 Clamavi in toto corde meo, exaudi me Domine, iustificationes meas requiram: האיה **Haajah** — I have called unto Thee with all my heart, hear me, O Lord, and I shall seek my justification.

27 Eripe me Domine ab homine malo a viro iniquo eripe me: ירתאל **Jerathel** — Save me, O Lord, from the evil man and deliver me from the wicked doer.

28 Deus ne elongeris a me Deus meus in auxilium meum

respice: שאהיה **Sehijah** — Let not God depart from me, look to my help, O God.

29 Ecce Deus adiuvat me et Dominus susceptor est animae meae: רייאל **Rejajel** — Behold, God is my helper, and the Lord is the guardian of my soul.

30 Quoniam tu es potentia mea Domine. Domine spes mea a iuventute mea: אומאל **Omael** — For Thou are my strength, O Lord. O Lord, Thou art my hope from my youth.

31 Introibo in potentia Domini, Deus meus memorabor iustitiae tuae solius: לכבאל **Lecabel** — I shall enter into the power of the Lord, my God, I shall be mindful of Thy justice only.

32 Quia rectum est verbum Domini et omnia opera eius in fide: ושריה **Vasariah** — For the word of the Lord is upright, and all his works faithful.

33 Dominus scit cogitationes hominum quoniam vana sunt: יהויה **Jehuvajah** — The Lord knows the thoughts of men, for they are in vain.

34 Speret Israel in Domino ex hoc nunc et usque in saeculum: לחחיה **Lehahiah** — Let Israel hope in the Lord from this time forth and for evermore.

35 Dilexi quoniam exaudi Dominus vocem orationis meae: בוקיה **Chavakiah** — I am joyful, for the Lord hears the voice of my prayer.

36 Domini dilexi decorum domus tuae et locem habitationis gloriae tuae: מנדאל **Manadel** — I have delighted in the beauty of Thy House, O Lord, and in the place of the habitation of Thy glory.

37 Domine Deus virtutum converte nos et ostende faciem tuam et salvi erimus: אניאל **Aniel** — O Lord God, turn Thy power towards us, and show us Thy face and we shall be saved.

38 Quoniam tu es Domine spes mea altissimum profuisti

refugium tuum: חעמיה **Haamiah** — For Thou art my hope, O Lord, and Thou hast been my deepest refuge.

39 Audivit Dominus et misertus est mihi Dominus factus est adiutor meus: רחאל **Rehael** — The Lord has heard me and pitied me and the Lord is my helper.

40 Ut quid Domine repellis animam meam, avertis faciem tuam a me: ייזל **Jejazel** — Why drivest Thou away my soul, O Lord, and turnest Thy face from me?

41 Domine libera animam meam a labiis iniquis et a lingua dolosa: הההאל **Hahahel** — O Lord, deliver my soul from wicked lips and a deceitful tongue.

42 Domine custodit te ab omni malo et custodiet animam tuam: מיכאל **Michael** — The Lord protects thee from all evil and will protect they soul.

43 Et Ego ad te Domine clamavit, et mane oratio meae praeveniet te: ועליה **Vevaliah** — I have cried unto Thee, O Lord, and let my prayer come unto Thee.

44 Voluntaria eris mei beneplacita fac Domine et Judicia tua doce: ילביה **Jelabiah** — Make my wishes pleasing unto Thee, O Lord, and teach me Thy judgments.

45 Si dicebam motus est pes meus misericordia tua Domine adiuvabit me: סאליה **Sealiah** — If I say that my foot is moved, Thou wilt help me of Thy mercy.

46 Suavis Dominus universis et miserationes super omnia opera eius: עריאל **Ariel** — The Lord is pleasant to all the world and his mercies are over all his works.

47 Quam magnificata sunt opera tua Domine, nimis profundae factae sunt cogitationes tuae: עשליה **Asaliah** — How wonderful are Thy works, O Lord, and how deep Thy thoughts.

48 Notum fecit Dominus salutare tuum in conspectu gen-

tium, revelabit justitiam suam: מיכאל **Michael** — The Lord hath made thy salvation known in the sight of the peoples and will reveal his justice.

49 Magnus Domine et laudabilis et magnitudinis eius non est finis: והואל **Vehael** — Great is the Lord and worthy to be praised, and there is no end to his greatness.

50 Miserator et misericors Dominus, patiens et multum misericors: דניאל **Daniel** — The Lord is pitiful and merciful, long-suffering and of great goodness.

51 Sit gloria Dominus in saeculu laetabitur Dominus in operibus suis: החשיה **Hahasiah** — Let the Lord be in glory for ever and the Lord will rejoice in His works.

52 Confitebor Domino sacundum justitiam eius et Psallam nomini Domini altissimi: עמיה **Iamamiah** — I shall make known the Lord, according to his justice, and sing hymns to the name of the Lord, the greatest.

53 Cognovi Domine quia aequitas judicia tua et in veritate tua humiliasti me: נאנאל **Nanael** — I have known Thee, O Lord, for Thy judgments are just, and in Thy truth have I abased myself.

54 Dominus in Caelo paravit sedem suam et Regnum suum omnibus dominabitur: נית'אל **Nithael** — The Lord hath prepared His seat in heaven and His rule shall be over all.

55 Tu autem Domine in aeternum permanes et memoriale tuum in generationem et generationem: מבהיה **Mebahiah** — Thou remainest for ever, O Lord, and Thy memorial is from generation to generation.

56 Allevat Dominus omnes qui corrunt, et erigit onmes elisos: פוליל **Polial** — The Lord raiseth up all who fall and setteth up the broken.

57 Qui timent Dominum speraverunt in Domino, adiutor eorum et protector eorem est: נמיה **Nemamiah** — They who fear the

Lord have hoped in the Lord, He is their helper and their protector.

58 Et anima mea turbata est valde sed tu Domine usque quo: יהלאל **Jejalel** — My soul is greatly troubled, but Thou, O Lord art here also.

59 Ab ortu Solis usque ad occasum laudabile nomen Domini: הרהאל **Harahel** — From the rising of the Sun to the going down of the same, the word of the Lord is worthy to be praised.

60 Iustus Dominus in omnibus viis suis et sanctus in omnibus operibus eius: מזראל **Mizrael** — The Lord is just in all his ways and blessed in all his works.

61 Sit nomen Domini benedictum ex hoc nunc et usque in saeculum: ומבאל **Umbael** — Let the name of the Lord be blessed from this time forth for evermore.

62 Vide quoniam mandata tua Domine dilexi secundum misericordiam vivificam: יהאה **Iahael** — See, O Lord, how I have delighted in Thy commandements according to Thy life-giving mercy.

63 Servite Domino in Laetitia, introite in conspectu eius in exultatione: עניאל **Anaviel** — Serve ye the Lord with gladness and enter into his sight with exultation.

64 Ecce oculi Domini super metuentes eum et in eis qui sperant super misericordiam eius: מהכאל **Mehikiel** — Behold the eyes of the Lord are upon those that fear Him and hope in His loving kindness.

65 Convertere Domine usque quo et deprecabilis esto super servos eius: דמביה **Damabiah** — Turn, O Lord, even here also, and be pleased with Thy servants.

66 Ne derelinquas me Domine Deus meus ne discesseris a me: מניאל **Meniel** — Neither leave me, O Lord, nor depart from me.

67 Delectare in Domino et dabit tibi petitiones cordis tui:

אייאל **Ejael** — Delight in the Lord and He will give thee the petitions of thy heart.

68 Confitemini Domino quoniam bonus, quoniam in aeternam misericordia eius: הבוּיה **Habujah** — Confess to the Lord, for He is God, and His mercy is for ever.

69 Dominus pars haereditatis meae et calicis meae tu es qui restitues haereditatem meam mihi: ראואל **Roehel** — The Lord is my inheritance and my cup and it is Thou who restorest mine inheritance.

70 In principio creavit Deus Caelum et Terram: יבמיה **Jabamiah** — In the beginning God created the heaven and the earth.

71 Confitebor Domino nimis in ore meo, et in medio multorum laudabo eum: חיאל **Hajael** — I shall confess to the Lord with my mouth and praise Him in the midst of the multitude.

72 Convertere anima mea in requiem tuam quoniam Dominus benefaciet tibi: מומיה **Mumijah** — Return to thy rest, my soul, for the Lord doeth thee good.

The Names of Some of the Good and Bad Spirits Solomon Made Use of

which are mentioned in Enoch's Seven Tables,
with a true account of their shapes, powers, government and effects, with their several seigniories and degrees.

1 **AMAIMON**, King of the East.

2 **ATEL**, Angel of the fifth heaven.

3 **ASMODAI**, hath one Idea called Muriel incorporated into two figures Geomantic, called Populus by day and Via by night. A Lunar spirit.

4 **ASTAROTH**, a great and strong Duke coming forth in the shape of a foul Angel, sitting upon an infernal Dragon, carrying in his right hand a viper. He answers truly to matters present and to come, and also of all secrets. He talketh willingly of the Creator of Spirits, and of their fall. He saith he fell not by his own accord. He maketh a man wonderfully learned in the liberal sciences. He ruleth 40 Legions.

5 **BALAY**, Angel of the first heaven serving in the North on the day of the Moon.

6 **BALIDET**, is a Minister of the King Maymon, and Angel of the air ruling the day of Saturn, serving in the West.

7 **BABEL**, Angel of the second heaven, ruling the day of Mercury, serving in the South.

8 **BARBAROT**, Angel of the second heaven, serving in the East, ruling the day of Mercury.

9 **BEALPHARES**, a great King or Prince aerial.

10 **BONOHAM**, a great Duke of the fiery region.

11 **BAEL**, a King which is of the power of the East, appeareth with three heads, the first like a toad, the second like a man, the

third like a cat, speaketh with a hoarse voice. He maketh a man go invisible. He hath under his government 66 Legions.

12 **BARBATOS**, a great Duke understandeth the singing of birds, the barking of dogs, the lowing of bullocks and the voice of all living creatures. He detecteth treasures hidden by magicians and enchanters, and was of the Order of Virtues. He knoweth what is past and to come, and reconcileth friends and powers, and governeth 30 Legions of spirits.

13 **BACIEL**, an Angel of the fourth heaven serving for the East.

14 **BACHANAEL**, an Angel of the first heaven to the West, reigning on Monday.

15 **BILET**, Minister of Arcan a King, an Angel of the air for Monday.

16 **BATHIN**, a great Duke. He is seen in the shape of a very strong man with a serpent's tail sitting on a pale horse, understanding the virtues of herbs and precious stones, transferring men suddenly from country to country and ruleth 30 Legions.

17 **BALAM**, a great and terrible King. He cometh forth with three heads, the first of a bull, the second of a man, the third of a ram. He hath a serpent's tail and flaming eyes riding upon a furious bear and carrying a hawk upon his fist. He speaketh with a hoarse voice answering perfectly of things past, present and to come, hath many Legions under him.

18 **BIFRONS**, at first appearance hath the similitude of a Monster, then he taketh the image of a man. He maketh one wonderful cunning in Astrology and Geometry, understands the strength and virtues of herbs, precious stones and woods, changeth and conveyeth dead bodies from place to place. He seemeth to light candles upon the sepulchres of the dead and hath under him 26 Legions.

19 **BOTIS**, a great Duke cometh in the shape of an ugly viper, and if he put on human shape he showeth great tooth and two horns, carrying a sharp sword in his hands. He giveth answers of things present and to come, and reconcileth friends and foes, ruling 60 Legions of inferior spirits.

20 **BELIAL**, is a King, appears like a beautiful Angel sitting in a fiery chariot, speaketh fair, distributeth preferments and the favour of friends, giveth excellent familiars, ruleth 80 Legions.

21 **BERITH**, a great and terrible Duke, he cometh forth as a red soldier on a red horse with a crown on his head. He answereth truly of things past, present and to come. He turneth metals into Gold, giveth Dignities, and confirmeth them. Speaketh with a clear and subtle voice. 26 Legions are under him.

22 **BUER**, is a great President, he teaches Philosophy moral and natural, also logic and the virtue of herbs. He giveth the best familiars. He can heal all diseases, ruleth 40 Legions.

23 **BUNE**, a great Duke appeareth as a Dragon with three heads, the third whereof is like a man. He speaketh with a divine voice. He maketh the dead to change their place, and devils to assemble upon the sepulchres of the dead. He greatly enricheth a man and maketh him eloquent and wise, answereth truly to all demands and 30 Legions obey him.

24 **CAIM**, is a great President taking the form of a thrush, but when he putteth on a man's shape he answereth in burning ashes, carrying in his hands a sharp sword, giveth the understanding of all birds, lowing of bullocks, and barking of dogs. He was of the Order of Angels and ruleth thirty Legions.

25 **BILETH**, is a great King and terrible, riding upon a pale horse before whom go trumpets and all kinds of music, appeareth rough and furious, he is of the Order of Powers, hoping to return to the seventh Throne. He ruleth 85 Legions.

26 **CIMERIES**, a great Marquis and strong, ruling in the parts of Africa. He teaches the Sciences, discovereth treasures hid.

27 **CAMUEL**, the chief King of the East.

28 **CASPIEL**, the chiefest Emperor ruling in the South, he hath 200 great Dukes, and 400 lesser Dukes under him.

29 **CHOMIEL**, a great Duke under Demoriel Emperor of the North.

30 **DEAMIEL**, an Angel of the first heaven serving in the East on the day of the Moon.

31 **DAMAEL**, an Angel of the fifth heaven serving in the East on the day of Mars.

32 **DABRIEL**, an Angel of the first heaven serving in the South on the day of the Moon.

33 **DIRIEL**, a Duke under Demoriel Emperor of the North.

34 **DARQUIEL**, an Angel of the first heaven serving in the South on the day of the Moon.

35 **FRIAGNE**, an Angel of the fifth heaven ruling in the East on the day of Mars.

36 **FORCALOR**, is a great Duke. He cometh forth as a man with wings like a griffin. He killeth men and drowneth them in the waters and overturneth ships of war, commanding and ruling both winds and seas, and if the Magician biddeth him hurt no man he willingly consenteth thereto. He hath three Legions.

37 **FURCAS**, is a Knight and cometh forth in the similitude of a cruel man with a long beard and a hoary head. He sitteth on a pale horse, carrying in his hand a pale weapon. He perfectly teacheth practical philosophy, Rhetoric, Logic, Astronomy, Chiromancy, Pyromancy, and their parts. There obey him 20 Legions.

38 **GAAP**, a great President and a Prince, taketh human shape, maketh a man wonderfully knowing in philosophy and in all liberal sciences. He maketh love hatred, transferreth man most speedily into other nations, ruleth 66 Legions. He was of the Order of Powers.

39 **GEMORI**, a strong and mighty Duke appeareth like a fair woman with a Duchess's Crown, riding upon a camel, answereth all things past, present and to come, of treasures hid, procureth the love of women, hath 26 Legions.

40 **GLACIA LABOLAS**, a great President, cometh forth like a dog, hath wings like a griffin. He giveth the knowledge of arts and is the Captain of all manslayers. He understandeth things present and to come, gains the love of friends and foes, maketh a man go invisible, rules 36 Legions.

41 **GAMIGIN**, is a great Marquis and is seen in the form of a little horse. When he taketh human shape, he speaketh with a hoarse voice, disputing of all liberal sciences, bringeth to pass that the Souls which are drowned in the sea shall take airy bodies and evidently appear and answer to interrogations at the magician's commandment. He tarrieth with the exorcist till he hath accomplished his desire and hath many Legions under him.

42 **GALDEL**, an Angel of the fifth heaven ruling in the South.

43 **GABRIEL**, an Angel of the fifth heaven ruling in the East on the day of the Moon.

44 **HINIEL**, an Angel of the fifth heaven ruling in the North on the day of the Mars.

45 **MICHAEL**, the Angel of the divine Lord.

46 **MARCHOSIAS**, a Great Marquis showeth himself in the shape of a cruel she wolf with Griffin's wings and a serpent's tail. When he is in a man's shape he is an excellent fighter, answereth all questions truly. He was of the Order of Dominations. Under him are 30 Legions. He hopeth after 1200 years to come to the seventh heaven.

47 **MASGABRIEL**, a Angel of the fourth heaven, ruling in the North on the day of the Sun.

48 **MATUYEL**, a Angel of the fourth heaven, ruling in the North on the day of the Sun.

49 **MATHIEL**, a Angel of the fifth heaven, ruling in the North on the day of Mars.

50 **MITRATON**, a Angel of the second heaven, ruling in the West on the day of Mercury.

51 **MAEL**, a Angel of the first heaven, ruling in the North on the day of the Moon.

52 **MURMUR**, is a great Duke appearing in the shape of a soldier riding on a griffin with a Duke's Crown on his head. There go before him two of his ministers with great trumpets. He teacheth philosophy absolutely, constraineth souls to come before the magician to answer what he shall ask them. He was of the Order partly of Thrones and partly of Angels, and ruleth 30 Legions.

53 **NELAPA**, an Angel of the second heaven ruling in the South on the day of Mercury.

54 **OSE**, is a great President and cometh forth like a Leopard and counterfeiting to be a man. He maketh one cunning in the liberal sciences, he answereth truly of divine and secret things. He transformeth a man's shape, and bringeth a man to that madness that he thinketh himself to be that which he is not, duratque id regnum ad horam ("and it holds sway for an hour").

55 **PAIMON**, appeareth with a great cry and roaring, putting on the likeness of a man sitting on a dromedary wearing a glorious Crown, hath an effeminate countenance. There goes before him an host of men with trumpets, cymbals and all instruments. He giveth dignities, prepareth good familiars, hath the understanding of all arts. There follows him 200 Legions partly of the Order of Angels, partly of Potestates.

56 **RAHUMEL**, an Angel of the fifth heaven ruling in the North on the day of Mars.

57 **RAPHAEL**, an Angel of the third heaven ruling in the North on the day of Venus.

58 **SITRI**, is a great Prince appearing with the face of a Leopard having wings as a Griffin. When he taketh human shape he is very beautiful, he inflameth a man with woman's love, and stirreth up women to love men, being commanded he willingly destroyeth secrets of women laughing at them and mocking them to make them luxuriously naked. And there obey him sixty Legions.

59 **VALEFOR**, is a strong Duke, appears in the shape of a lion and the head of a thief. He is very familiar with them to whom he maketh himself acquainted, that he may bring them to the gallows. Ruleth ten Legions.

60 **VALAC**, is a great President, and cometh abroad with Angel's wings like a boy riding on a two headed Dragon. He perfectly answereth of treasures hidden and where serpents may be seen which he delivereth into the magician's hands void of any force or strength, and hath dominion of 30 Legions of devils.

61 **VUAL**, is a great Duke and strong. He is seen as a great and terrible Dromedary, but in human form. He soundeth in a base voice the Egyptian tongue, procureth the special love of women, and knoweth things past, present and to come, procuring the love of friends and foes. He was of the Order of Potestates and governeth 37 Legions.

The Hours Wherein the Principal Spirits May be Bound, Raised or Restrained from Doing of Hurt.

Amaymon King of the East, Corson King of the South, Zinamar King of the North, Gaap King of the West, may be bound from the third hour till noon and from the ninth hour till evening.

Marquises may be bound from the ninth hour till compline and from compline till the end of the day.

Dukes may be bound from the first hour till noon, and clear weather is to be observed.

Prelates may be bound in any hour of the day.

Knights from day dawning till the sun's rising, or from the even till the sun sets.

A President may not be bound in any hour of the day, except the King, whom he obeyeth, be invocated, nor in the shutting of the evening.

Counts or Earls may be bound in any hour of the day so it be in the woods or fields where men resort not.

Of Angels Good and Bad Their Degrees and Offices

Lucifer and those other Angels that offended with him in ambition and pride fell not altogether into the very Abysme of Hell, though they all fell into the truest Hell which is punishment. Those which remained in the places between, was because they had not offended with so determinate an obstinacy and vehemence as the others had, and they remained also there because it was necessary and convenient for our merit, that we should have spirits for our Enemies, and in such place where they might vex us with their temptations, for which cause God permitted a great part of them to remain in the air, the earth and the water, where they shall continue till the Day of Judgement, and then they shall be all damned into the very dungeon of Hell: so that we have with them continual war: which though they be in the places aforesaid, yet are they not out of Hell in respect of torment, for their pain is all alike [See Aquinas, Quest. 64. Ar. 4]. The Difference of the Degrees of spirits is rehearsed by Gaudentius Merula taking the same out of Psellius who maketh Six kinds or degrees of spirits between heaven and hell. The first are those that remained in the highest Region of the Air, he calleth Angels of fire because they are near unto that region and perchance within it. The second kind, saith he, is from the middle region of the air downwards towards the earth. The third on the Earth itself. The fourth in the waters. The fifth in the Caves and hollow vaults of the earth. The sixth in the very dungeon and abysme of hell. In such sort, that they are as it were interlinked one with another, but all these spirits have duties and offices of divers sorts. For the chiefest grief and pain of the first which were those that had least offended, seeing themselves so near Heaven, is the Contemplation: that through their wickedness they have left so great a beatitude (though this be general to them all), and those are nothing so harmful as the others are. For those which are in the middle of the region of the air, and those that are under them nearer the Earth, are those which sometimes, out of the ordinary opera-

tion of nature, do move the winds with greater fury than they are accustomed and do out of season congeal the clouds causing it to thunder, lighten, hail and to destroy the grass, corn, vines and fruits of the Earth, and these are they whose help the Necromancers do often use in their devilish operations. An example to this purpose I find in *Malleus Malleficarum:* the Commissioners having apprehended certain sorceresses, willed one of them to show that she could do, assuring her life on condition that from hence forward, she should no more offend in the like. Whereupon, going out of the fields in presence of the Commissioners and others, she made a pit in the ground with her hands making her water into the same, which being done she stirred around the urine with one of her fingers, out of the which by little and little after she had made certain characters and mumbled a few words, there arose a vapour which ascending upwards like a smoke, began to thicken of itself in the midst of the Region of the air, gathering and making there a black fearful cloud, which cast out so many thunders and lightnings that it seemed to be a thing hellish and Infernal. The woman remaining all this while still, asked the Commissioners where they would have that cloud to discharge a great quantity of stones, they pointing her to a certain place where it could do no hurt at all, the cloud of a sudden began to move itself with a great furious blustering of winds and in short space coming over the place appointed, discharged a great number of stones like a violent shower directly within the compass thereof. And in this sort may the witches and Necromancers make many such like things through the help of these spirits.

But now to declare the office and function of a third kind of spirits being on the earth whose principal office and function is to persecute men and to tempt and allure men to sin, and thereby to work their damnation, envying that those places that they once enjoyed in heaven, should be possessed and replenished with men, see here the Devil's malice which proceedeth only of envy. These spirits vex, deceive, entice us sleeping and waking. To defend us from their temptations we have an Angel Guardian to direct and guard us, and we have at our left hand an ill spirit which still solicits and allures us to sin. Their power is restrained that they cannot put

in execution the full puissance of their malicious desires without the permission of God.

A strange chance happened to a boy in the city of Astorges. A man of good quality and learning there had two sons, the one being about twelve or thirteen years old had by some fault so offended his mother that in a rage she cursed him with detestable Maledictions betaking him to the Devils of Hell, and wishing that they would fetch him out of her presence. This was about ten at night, being very dark; the foolish woman continuing her curses so long, till at last the boy, through fear went out into a little court behind the house, out of which he suddenly vanished, and though they diligently searched round the house they could be no means find him, at which they exceedingly wondered, for both the doors of the house were locked, and round the house they searched but could find no way for his going out. About two hours after, they heard in a chamber above their heads a very great noise, and withal the young boy groaning with extreme anguish and grief. They presently going up and opening the chamber door which they found also fast locked, they perceived the silly boy groveling on the ground in a most pitiful manner, for besides his garments rent to pieces, his face and hands and in a manner his whole body scratched and grated as if he had been drawn through briars and thorns, and he was so disfigured and dismayed, that he came not all that night to himself. In the meantime, his parents caused him to be dressed and cured, omitting nothing to the recovery of his health. The next day, after his senses were somewhat comforted, and he began to recover his judgement, they asked him by what means this accident had happened to him. To whom he made answer, that as he stood in the court there came unto him certain men of exceeding great stature, grim in countenance and in gesture loathsome and horrible, who presently without speaking any word hoisted him up into the air and carried him away with such swiftness, that it was not possible to his seeming for any bird in the world to fly so fast; and at last lighting down amongst certain mountains full of bushes and briars, they trailed him through the thickest part of them from one side to another, with intention to kill, he had at last the grace and memory to commend himself unto God beseeching Him to help and assist

him: at which very instant they turned back with him through the air, and put him in a little window which was there in the chamber, where when they had left him they vanished away. The boy lived many years after but remained ever after deaf and dull conceited, never recovering his former quickness and vivacity of spirit, taking continually exceeding grief when any man talked to him of this matter.

The fourth kind of Spirits are those which are in the water as well the Sea as floods, rivers and lakes. These never cease to raise damps and storms persecuting those which sail, putting them in great dangers through violent and raging tempests, procuring to destroy and drown the ships also through the aid of monstrous rocks and shallows which are in the sea. Overturning the boats that are in the rivers, and causing those that swim to entangle themselves in sedges or woods, or bringing them into some pits or holes where they cannot get out, and by all means possible persecute and molest them so far as the limitation of their power extendeth.

The fifth kind of Spirits are those which are in the caves and vaults of the Earth, where they lie in wait to entrap those that dig in mines and wells and other works underground, whose death and destruction they covet and procure as much as they may. These cause the motions and tremblings of the earth through the aid of the Winds which are there enclosed, whereby whole cities are often in danger to be swallowed up, especially those which are built near the Sea. Whole mountains are hereby thrown down, infinite people destroyed; sometimes the sea hereby breaketh into the land wasting and destroying whatever it findeth before it.

The sixth and last kind of Spirits are those who are in the Abysme and place called Hell, whose principal and proper office is, besides the pains which they endure, to torment the damned souls. This place, saith Job, hath no order at all but continual fear, horror and amazement.

Apuleius, who made himself so well acquainted with Spirits of all sorts, writeth that there is a kind of Spirits who are always free from the strings and bonds of the body, of which number is sleep and love whom he termeth Spirits; whereby he seemeth to

confess, that there are others which have bodies, and so thinketh St. Basil, who attributeth bodies not only to these spirits but also to the Angels: Psellius is of the same opinion.

It is the general opinion of all the fathers and doctors of the Church as well ancient as modern, that the Angels when it is necessary do fashion and make unto themselves visible bodies, for the effects which they pretend, as we find in many places of the holy Scriptures: whether it be of air thickened, or fire, or of earth, it maketh no matter; but that so it is — see what is written of the three Angels that came to the house of Abraham in the likeness of three beautiful young men. And the Angel Gabriel appeared to the glorious Virgin in a most goodly form and figure when he brought her the Salutation. The self same is permitted to devils in their operations, whose bodies though we call phantastical, because they vanish quickly away, yet they verily are visible bodies formed of such substance as I said before, but the same is so fine and delicate that it straight dissolveth and vanisheth. To say something of a Phantasm which hath his beginning in the phantasy, which is a virtue in man called by another name Imaginative, and because this virtue being moved, worketh in such sort, that it causeth in itself the things feigned and imagined to seem present, though in truth they are not. We say also, that the things which vanish away so soon as we have seen them are phantasies, seeming to us that we deceive ourselves, and that we saw them not, but that they were only represented in our fancy. But this is in such sort that sometimes we truly see them indeed, and other times our Imagination and fancy so present them to our view, that they deceive us, and we understand not whether they were things seen or imagined, and therefore comes it, that we call the things which we really see 'Visions', and others which are represented to the phantasy 'Fancies'.

Of Incubi and Succubi

Devils are Incubi and Succubi taking oftentimes to that end the shape and likeness, sometimes of men, sometimes of women, and commit the greatest abominations that may be, so that jointly they may procure and cause men to commit it with them. Coelius Rodiginus saith that there was in Greece a man called Marcus who had great familiarity with Devils, for which cause he lived always solitary conversing little with other men. This man uttered many of the Devil's secrets, of which this of ye Incubi and Succubi was one, and many others that for their filthiness and abomination are not to be spoken of; but according to his confession, all the Devils do not use this execrable offence, but those only who are near unto us, and do form their bodies of a gross substance, as of water or earth. St. Augustine saith, that the Satyrs and Fauns were thought of some to be Incubi, because they were so luxurious. Hence many took occasion to authorise that for truth which is reported of Merlin that he was begotten of a Devil, but this is better said than affirmed, for whether it be or not, God only knoweth.

In the Diocese of Bamberg there was a virgin that brought forth a Son and remained a true virgin afterwards, for whilst the maid slept the Daemon defiled her, she was wholly ignorant of the deceit upon examination of honest Matrons, many advised her to marry, that she might bring forth without danger of her life, but she resolved to keep her vow of virginity though her death might follow. When her time was come she was delivered of a birth, and lived many years after in great devotion.

The Power and Authority that Necromancers and Witches Have Over the Devil

They constrain the Devils and make them perforce obey and accomplish their commands, carrying them bound and enclosed in rings, boxes and little Vials, applying their helps to such as far as they please, and such Devils they commonly call Familiars. The Art of Necromancy was used in old time by faithful and unfaithful and in our days by divers. This Art may be exercised in two sorts. The first is Natural, which may be wrought through things, whose virtue and property is natural to do them, as herbs, plants and stones, and other things as the planets and heavenly influences, and this Art is lawful and may be used and practiced of those that can attain to this knowledge of their hidden properties. Aquinas, in his book, *De Ente et Essentia*, alleged that Abel the son of Adam made a book of all the virtues and properties of the planets foreknowing that the world should perish through the general flood, he enclosed so cunningly in a stone that the waters could not come to corrupt the same, whereby it might be preserved and known to all people. This stone was found by Hermes Trismegistus, who breaking it, and finding the book therein enclosed, profited wonderfully by applying the contents thereof to his use; which Book, coming afterwards into the hand of St. Thomas, he did therewith many great experiences, one was, that being sick and troubled with the noise of beasts and carriages that passed through the street, remedied that trouble by making an Image as the book proscribed him, which being buried in the street none of all the beasts had power to pass thereby, but coming thither stayed or went backwards, nor could by any man be constrained to do the contrary. He also telleth of a certain friend of his, who by the same book, made an Image, and putting it into a fountain, it caused all such vessels as touched the water thereof to break presently, which came by observation of certain hours and points in working of those Images, of which they took great account and heed, to the end that the planets might the better use their influence in working those things which seemed supernatural. The use of all this is so lawful that nothing can be said to the contrary.

The other kind of Necromancy or Art of Magic, is that which is used and practised through the help and favour of the Devil, which hath been long time exercised in the world. Of this the Holy Scriptures testify, speaking of the Magicians of Pharoah, who contended with Moses and Aaron, as in the New Testament in the Acts making mention of Simon Magus rebuked by St. Peter, and besides you must understand that the Devils may be forced and constrained by the good Angels, and this is because of the Grace which the one lost, and the other as yet retains.

None can use or exercise this Art of Necromancy unless he first make a secret Agreement or express Covenant with the Devil, and such Devils with whom they deal in those Covenants are not of the common sort but of a higher and superior condition, for amongst themselves they do observe their orders and degrees of superiority, as Franciscus de Victoria asserts, and this is for the better use of their wickedness, and so saith Aquinas.

Some Devils are preferred as principals to command the rest, and the inferior Devils are subject unto those, which are of mighty force to execute their wickedness. And therefore the Jews said unto Christ, that he wrought his Miracles in the name of Beelzebub, the Prince of Devils, so that the Necromancer and Magicians that are confederated with the Princes and Captains of the Infernal army, have always the lesser and inferior Devils in a readiness at Commandment to do their will and pleasure, being thereunto constrained by those of the higher dignity and condition.

It is the opinion of St. Augustine and Aquinas that the Devils are not kept bound and enclosed in rings, boxes or Vials. The Devils may make them believe so with whom they deal, for they are where and in what place, and when they list themselves, and how far soever they be off, yet at such time as they are called, or their presence required, they come in at that instant to make answer to those which holding them for familiars, and thinking surely that they carry them always present with them, demand or ask anything of them, who are greatly abused and deceived in presuming that they are able to hold them forcibly at their Commandment, because it proceedeth not through the words of the Necromancer, but through the might and authority of the higher Spirits and

Devils which as Captains govern and Command them. Yea, and sometime constraining them to remain bound indeed, when they have any notable exploit in hand, but also for the most part they have them always at liberty

Of Spirits Called Hobgoblins or Robin Goodfellows

These kinds of Spirits are more familiar and domestical than the others, and for some causes to us unknown, abide in one place more than in another, so that some never almost depart from some particular houses, as though they were their proper Mansions, making in them sundry noises, rumours, mockeries, gawds and jests, without doing any harm at all, and some have heard them play on Gitterns and Jews harps, and ring bells and make answer to those that call them, and speak with certain signs, laughters and merry gestures, so that those of the house come at last to be so familiar, and well acquainted with them that they fear them not at all. But in truth, if they had free power to put in execution their malicious desire, we should find these pranks of theirs not to be jests, but earnest indeed, tending to the destruction both of our body and soul, but their power is so restrained and tied that they can pass no further than to jests and gawds, and if they do any harm at all it is certainly very little as by experience has been found.

Of the Orders of Wicked Demons and of their Fall and their Divers Natures

These wicked Demons are divided into nine degrees or Orders, as the good Angels are divided into nine Orders or Hierarchies.

1 Pseudothei

The first Order of Demons are called Pseudothei or false gods who usurp God's name, would be worshipped as Gods, have adoration and sacrifice made to them, as that Demon said to Christ—if thou wilt fall down and worship me, all shall be thine. And the Prince of these Demons is Beelzebub, that is an old God, he said I shall ascend above the height of the clouds and be like the Most High.

2 Spiritus Mendaciorum

After these follow the spirits of Lying, of which kind was he that was a lying spirit in the mouths of Ahab's prophets. And their Prince is that spirit Python, from whom Apollo Pythius was called, and that pythonic woman with Samuel, and that other woman in the Gospels that had a python in her belly. This kind of Demon deceives by their Oracles, divinations and predictions.

3 Vasa Iniquitatis

In the third Order are the Vessels of Iniquity, which are called the Vessels of Anger. These are the inventors of mischiefs and of all wicked Arts. Plato mentions one of these wicked Demons that was called Theutus who taught plays, dice and cards; from these proceed all wickedness, malice and deformity.

In Genesis, Jacob called Symeon and Levi 'Vessels of Iniquity', in their dwellings with the Psalmist 'Vessels of Death', Isaiah called them 'Vessels of Fury', and Jeremiah 'Vessels of Anger', and Ezekiel 'Vessels of Killing and Destruction'. And the Prince of them is Belial, which is interpreted—without an yoke, or disobedient, a prevaricator and Apostate; of whom Paul saith to the Corinthians—What Convention of Christ with Belial.

4 Ultores Scelorum

The Revengers of Wickedness, and their Prince is Asmodeus, that is, doing Judgement.

5 Praestigiatores

The Praestigiators come into the fifth Order, who imitate Miracles, and serve the Caco-magi and Malefics, and seduce people in their miracles as the Serpent seduced Eve, and their Prince is Sathan, who seduces the whole world.

6 Aeriae Potestates

The Aerial Powers offer themselves in the sixth Order, who mix themselves with thunders and lightnings, corrupting the Air bringing pestilence and other evils, of which number are the four Angels in the Apocalypse to whom it was given to hurt the Earth and Sea, holding the four Winds from the four Corners of the Earth. And their Prince is called Merizim. This is a South Demon, a raging and furious Demon in the South whom Paul calls in the Ephesians, a Prince of the power of the air and a spirit which works in the Children of Disobedience.

7 Furiae

The seventh Mansion the Furies hold — the Sowers of Mischief and discord, wars, and destruction, whose Prince in the Apocalypse is called in Greek Apollyon, in Hebrew Abaddon, that is, destroying and laying waste.

8 Criminatores

In the eighth place stand the Criminators or Accusers, whose Prince is Astaroth, that is, an Explorator in Greek. He is called Diabolus, that is a Criminator or Calumniator, who in the Apocalypse is called an Accuser of the Brethren day and night before the face of God.

9 Tentatores Maligenii

The last place hold the Tempters, who we call the bad Genii and their Prince is Mammon, who is interpreted Coveteousness. But these bad Demons do unanimously infect this lower world, and therefore are called Diaboli.

And it is an opinion that these Apostate Angels or Devils shall persuade very many Angels to decline with him, who are now called his Angels, but St. Basil thinks not that they are all condemned and purposively wicked, but that they should be appointed from the beginning to be the Carnificina for souls offending.

Other divines say that no Demons were created wicked but were cast down from the Heavens from the Orders of good Angels, for their prevarication, as all Hebrew divines, Assyrian, Arabian and Egyptian do confirm. Phererides the Syrian describes the fall of Demons, and Ophin, that is a Serpent Demoniac, that was the head of the rebellious army. But those Demons thrown down into this valley of Misery, being near us do wander up and down in this dark air. Others inhabit lakes, rivers and seas, others terrify the Earth and earthly things, and invade the diggers of wells and metals. They provoke the gapings of the Earth and shake the foundations of mountains, neither do they vex men only but living creatures. Others sometimes putting on a gigantic body very tall, and then appear very small like pigmies turning themselves into diverse figures, trouble men with vain terror; others study lies and blasphemies, as in Kings 3, 22 — "I will be a lying spirit in the mouth of all Ahab's prophets."

But the worst sort of Demons are those who molest men in their journeys rushing upon them that pass along, rejoice in wars and effusion of blood and afflict men with sore insults. In the Psalms they are called asps, basilisks, lions, dragons. In the Gospel called Scorpion and Mammon, the Prince of this world and Rector of darkness whose Prince is Beelzebub. Porphyry calls him Serapis and the Greeks Pluto.

Origen pleaded for the Demons admission into favour. Many of the lapsed Angels may hope to be saved, and bring this argument out of the Gospel that Christ heard the prayers of Demons and suffered them to go into the herd of swine. Psalm 72, the Ethiopians shall fall down before him, and his enemies shall lick the dust, but according to the Hebrews, verily it runs thus. Before him the inhabitants of solitude shall bend their knees, that is, the aerial spirits shall worship him as the Cabalists do assert, and his enemies shall lick the dust, which they expound of Zazel and his army, of

whom it is read in Genesis — "Thou shalt eat dust all the days of thy life." Hence the Cabalists think that some demons may be saved and it was the opinion of Origen.

Of the Bodies of Demons

There are great differences among Divines and Philosophers. Aquinas affirms that all the Angels as well as wicked demons are incorporeal, but sometimes they assume bodies which they presently put off. Dionysius in his Divine Names affirms that the Angels are without bodies.

Augustine upon Genesis saith that Demons are said to be airy as well as fiery animals, neither are they loosed by death because there prevails in them the Element to act rather than to suffer, and further saith that all Angels from the beginning of their Creation had aerial bodies formed from the pure and more superior part of the air fit for action not passion, and these bodies were preserved after confirmation by the good Angels, but by the bad Angels were changed into the quality of grosser air that they might suffer by fire.

The great Basil doth not only attribute bodies to Demons but also to pure Angels, as certain small aerial and pure spirits. And Gregory Nazianzene agrees to this, also Apuleius that all demons have bodies as you may read of Socrates Daemon. Psellus the Platonic and Christian held that demons by nature could not be without a body, as bodies of shadows and subject to passion, as if smitten should be more sorrowful, and if burnt should turn to ashes, which was proved true in Tuscia. According to the mixture of the Elements among themselves, so are the different kinds of the bodies of demons, which will require a large discourse if all objections to the contrary are answered.

Divines are of the opinion that all wicked demons are of that nature that they equally hate God as well as man, but divine providence hath ordered good demons more pure and near to us to watch over us and daily help us, and that they may drive away and bind those bad demons that they may not hurt us as they would do. You may read in Tobit of Raphael that bound Asmodeus a Demon in the desert of the Upper Egypt.

Clavis Enochi Tabularum et Artis Magicae secundum Cardanum, Iamblichus, Alstedium, et Dee et Alios authores.

Some deny an immaterial being, and that nothing can be sine materia, and removing corporeal matters out of this world there will still remain space and distance in which this very matter, while it was there, was accustomed to lie, and this distant space cannot but be something, and yet not corporeal, because neither corruptible, impenetrable nor tangible, it must of necessity be a substance incorporeal, necessarily and eternally existent of itself, which the clear Idea of a being absolutely perfect will more fully and punctually inform us to be the self subsisting God or Immaterial Being.

Of Astromantic and Geomantic Gamahes

See Paracelsus Tom. 2. Lib. 4. *De Causis Morborum Invisibilium.*

The Ghosts of dead men called Evestia, which are often seen to appear in churchyards, are natural effects being only the forms of the bodies which are buried in those places, or their outward shapes or figures and not the souls of these men, or any such like apparition caused by evil spirits as the common opinion is. The Ancients thought that these Ghosts were the good and evil Genii which attended always upon armies, but they are to be excused seeing they know not how to give any other reason of these apparitions.

It is most certain that in armies where there are great numbers, many die, you shall see some such Ghosts very often (especially after a battle) which are the Genii of the Air.

From whence these questions may arise:

Firstly, whether or no we may by these explain all the visions that are mentioned by writers.

Secondly, whether those wonderful effects which we attribute to Daemons or Spirits may proceed from these figures or not.

Thirdly, whether they have any power or not? And if it be granted they have any, Paracelsus is of opinion their Mummy hath in it all virtues of plants, stones, etc., and that it hath in it an occult Magnetic virtue which draws men to the sepulchres of those whom they account to have been holy men, whereby the virtue of the same Mummy there, are those effects wrought which we call miracles; which are observed to be much more frequent in the summer, than in any other season of the year, by reason of the heat of the Sun, which awakens and excites the humour, that is in the Mummy.

Fourthly, whether or no these wonderful forms which proceed

from the blood, the bones or the ashes of dead bodies, may serve for an undeniable argument of the Resurrection, a thing unknown to most of the Philosophers.

Fifthly, whether after they are raised up they can in any thing be serviceable unto us?

And sixthly, whether by their means we may be naturally able to attain to the knowledge of diverse secrets which are unknown to us. Though the body be reduced to ashes yet the figure is not thereby destroyed.

Of Telesmes (Talismans)

They are called in Hebrew צֵלֶם i.e. a Scutcheon or Shield; in Chaldaic, Egyptian or Persian צלמניא i.e. Tsilmonia, it signifies a figure or Image; in Arabic طلسم Talitsman or צלמם Tsaliman; and in Greek ΣΤΟΙΧΕΙΑ. Maghon signifies properly any piece of paper marked or noted with certain characters drawn from the Tetragrammaton, instead of a buckler or shield of defense against diseases, lightnings or tempests. Read Salmasius and Scaliger.

These figures are unlike those images of wax which sorcerers were of old want to baptise in the name of Beelzebub, these are abominations. But now I will declare what natural power these images may have which are made under certain constellations, banishing from hence all operations of Demons or spirits and all superstitious powers whatsoever.

I shall prove the power of figures and Images three ways: first, by the influence of the stars; second, by the power of resemblance; and thirdly, by experience.

Authentic historiographers affirm that there have been seen some of these Telesmes, Telesmanical, Telesmatical (which is all one), or figures that have been bitten by serpents, scorpions, mad dogs and diverse other mischances. The ancient Arabians as Almansor, Messahala, Zahel, Albohazen, Haly, Rhodoam, Albategnius, Homar, Zachdir, Hahamed and Serapion, give many examples of this kind, which gave Haly occasion to conclude that—"Utilem Serpentis Imaginem effici posse, quando Luna Serpentem coelestem subit aut foeliciter aspicit: Similiter Scorpionis effigium efficarem, quando Scorpii signum Luna ingreditur," (The usefulness of the image of the Serpent is made effective when the Moon is increasing and has a favourable aspect to the celestial Sign or Constellation of the Serpent, similarly, the effigy of the Scorpion is made effective when the Moon enters the sign of Scorpio). Haly experimented this doctrine in Egypt. He had there in his hand one of these Images of a Scorpion which did cure those that were stung by this venomous beast; and it was engraved on a Bezar stone.

Eugenius, besides an infinite number of rarities which he

reports of Egypt, says that when they were sometimes digging in the Bridge at Apamia, there was found a piece of Copper whereon was to be seen the figure of a Rat, of a serpent and of a fire, which being afterwards neglected as peradventure either broken to pieces or in some way or other spoiled, there was observed in a very short time after a great number of serpents and rats to haunt the city, and they do greatly annoy it still; and we cannot without grief call to mind the many great losses the City hath from that time endured by fire: all which sad accidents were never heard of before the taking up of this strange Plate of Copper.

Camerarius reports Lib. 3, Cap. 20, that after that Mahomet the Second possessed himself of Constantinople, the breaking of the lower jaw of a brazen serpent was the cause of the increasing of serpents in those parts.

And by means of these Telesmes, learned men of the ages past have often chased away insects out of their cities and fields as Gnats, Locusts and Caterpillars. See the *Chiliads* of John Tzetzes, who lived *circa annum* 1160, where the Greek author (who lived about the time of that excellent historian Anna Comnena, daughter to the Emperor Elexius Comnenus) reports that Apollonius by making a Telesman of a stork, kept those troublesome birds from coming into Constantinople; and by another Telesman he drove away all the Gnats out of Antioch—see Ptolomy's *Centriloquium* and the *Commentary of Abregefer*.

The first Gods of the Latins called Averrunci or Dii Tutelares were no more than these Telesmanical figures or images. Some historians affirm that they made some of these Tutelar gods under certain Constellations, but the poison of Idolatry having infected the best of sciences was the cause that these images being afterwards taken for Gods, the true and legitimate manner of making them was smothered. They were wont also to set up some of these Telesmes upon the prow of their ships to preserve them from shipwreck, and this done naturally too; seeing that a Telesman may be made under the sign Pisces, that may for some certain time render the waters calm and free from tempests. The Greeks (as Hesychi Herodotus) called these figures set up in ships ΠΑΙΑΙΧΟΥΣ[?], a word no doubt borrowed from the Hebrew פחחים

Pitochim which signifies Coelatura, and therefore the Chaldaic paraphrase renders it by this our צלמיא Tsilmenaia. These figures were not at all of any human form but of some Celestial figure or other which demonstrates that they were real Telesmans. Nevertheless, the mariners had also their statues of some deity or other, as of Mars, Apollo, Venus, Mercury and the like, which they placed at the poop or hinder parts of their ships as Virgil says—"Aurato fulgebat Apolline puppis." Which made the poets feign that Jupiter stole away Europa under the shape of a bull, because the ship of the Cretians who stole her away had for its Telesman the figure of the celestial Taurus, and for its deity a statue of Jupiter.

This custom of mariners setting up these Telesmans or images in their vessels against shipwreck, is so ancient, that they say that among those that came with Aeneas from Troy, there was one that had the figure of two Lions; that the Gadarenes had one with the image of a horse, and that the ship of Alexandria which St. Paul sailed in had the images of Castor and Pollux, or according to the Arabians, the Gemini graved on it; and that which carried Hypocrates when he took his journey to Abdera for the curing of Democritus, bore the figure of the Sun. Now all these Telesmans were not made so much for the avoiding of shipwreck only, as for the turning away of some other disasterous accidents or the procuring of some good fortune. And from this practice of the ancients have the Christians taken example, though in a Christian way, of having images in their vessels and picturing in them the Saints whose names they bear.

These Telesmans were not set up in cities and ships only, but also in the plain open fields too, and it may be that that Stone so much famed among the Turks, which they call Bractan and is set up in Mecca, being 4 foot long and 2 foot broad as Suidas reports, was only a Telesman. For otherwise we must even content ourselves with Turkish fables, and believe that it would never have been so highly prized by them, but for that it served instead of a bed to Abraham when he had knowledge of his maid Hagar. Others say that the reason why the Turks have this stone in so much veneration is because that Abraham tied his Camel to it when he went up to the Mountain to sacrifice his son as Euthymius Zigabenus

affirms. Others say it was erected in memory of a certain holy woman who was taken up into heaven and afterwards honoured upon Earth as a Goddess, having very charitably entertained the Angels Arot and Marot. The figure of Venus was engraven on this stone with a Crescent which makes me believe that it was a Telesman of this planet, which M. Selden the great antiquary saith was anciently taken through all Asia for the Moon, which makes them venerate Friday as much as we do Sunday, in memory of Venus, which all the Asians worshipped and adorned their houses and tops of their Temples with little crescents, as ours are with crosses. This stone was placed in the open fields and not within any temple. By its virtue it drove away all venomous beasts, and made all the neighbouring fields both happy and fruitful, but the nature of this Telesman lasted but for a certain time as Albertus Magnus assures us.

Albinus Villanovensis shows us how to make a Telesman for to cure the tertian and quatran ague, the pain of the nerves, ventricles and privy parts. Grave the image of a scorpion upon a piece of Gold or Silver when the Sun is in his proper house and the Moon in Capricorn, and while you are graving it you must say these words—Exurge Domine gloria mea, Exurge Psalterium et Cithara, Exurgam diluculo—and then rehearse this Psalm—Miserere mei Deus miserere mei, quia in te confidit anima mea.

Cardinal Capetan lays down this true and powerful conclusion in favour of Telesmanical figures. "Figura licet non sit ipsum principium operationis est tamen con principium." He proves the antecedent, "quia in artificium instrumentis efficit figura, ut ille sic vel sit operentur; tuam quia ferrum latum super aquas fertur quod si in formam aliam contrahas demergetur.

Of the Telesmatical Images of the faces and of those images which are within the Zodiac.

There are besides in the Zodiac 36 images according to the number of the faces, of the which (as Porphyry saith) Teurer the Babylonian long since wrote, who was an eminent and ancient mathematician after whom the Arabians also wrote of these things.

Of Telesmes and How to Make Them

It was a Rule the trembling Heathen went by to undertake nothing inauspicate without some ominous performance, still obtaining their end by what dark and secret ways of co-operation soever brought to pass as undiscovered to themselves as us.

Of the foundation of Antioch read the Arabian history of Abdilphaker. When King Antiochus laid the foundation, it happened that whatsoever the workmen dug up by day, was again thrown in by night, and they were affrighted from the work by a dreadful apparition; the King called for the Astrologers and Wise Men, who after sacrifice rightly performed, discovered an appearance of Almarick or Mars. It was agreed, therefore, that a magnificent Temple should be erected to his name and his statue there set up, and that the foundation of the City should be laid under his Ascendant. Also an anniversary of three days festival was instituted, etc. These things continued until the manifestation of Jesus the Son of Mary.

In giving judgments of the Accidents of a City, take knowledge of the Sun and Moon's place in the Zodiac which they had at the laying of the foundation, but especially of the Ascendant as the most principal Angel: and the figures of Geomancy. According to these rules, Taricus Firmicus cast the nativity of Rome, and Vectius Valens an Astrologer of Antioch that of Constantinople, the figure whereof is extant in a Greek Manuscript in the Vatican. The Horoscope was Cancer ⁝⁝ and the Astrologer judged by the appearance that the city should stand 702 years. In the Tables of Alkas, Constantinople is set up under Libra ∴. In Ben Isaac's *Geography* under Taurus ⁘, Amissio or ♀ in ♉.

The founders of old at the building of their principal Cities, Castles or the like, cause the Astrologers to find out a lucky position of the heavens under which the first stone might be laid. The part of fortune found out in the first figure was made the Ascendant of another. The first judged of the livelihood and duration. The second of the outward glory and fortune of the City under the influence of this latter configuration, they erected a figure of brass into which this fortune and genius of the City was

to be called by art. Thus spirited with this secret power it was disposed of in some eminent or recessful place of the City, and looked upon as that thing which was only concerned in the fortune and fatality of all.

Clavis Magicae
seu Enochi Tabularum Explanatio

Triplex Mundus — Elementalis, Coelestis, Intellectualis

Hebraica lingua est per necessaria totam Magicam investigare.

Omnes Literæ cum vocali sonum integrum edituende et Consona dicitur.

Literæ sunt viginti duæ omnes Consonæ

1 a.	א	Aleph	40 m	מ	Mem
2 b	ב	Beth	50 n	נ	Nun
3 g	ג	Gimel	60 s	ס	Samech
4 d	ד	Daleth	70 gn	ע	Gnajin
5 h	ה	He	80 p	פ	Pe
6 u	ו	Vau	90 tz	צ	Tzade
7 z	ז	Zajin	100 k	ק	Koph
8 ch	ח	Cheth	200 r	ר	Resch
9 t	ט	Teth	300 s	ש	Schin
10 i	י	Jod	400 th	ת	Thau.
20 c.	כ	Caph			
30 l.	ל	Lamed			

Literæ finales sunt quinque quæ in fine dictionum scribuntur, sed in medio semper formantur

כ מ נ פ צ

tzal.ie pe nun mim Caph.

ש est s.

ש est sch.

Vocales Longæ nomina Kebeg

Kamets	א	a
Tsere	אֵ	e
Chirek Longum	אִי	i
Cholem	אוֹ	o
Schurek	וּ	u

Vocales Breves nomina Kebeg

Pathach	א	a
Segol	אֶ	e
Chirek Breve	אִ	i
Kamets-chatuph	אָ	o
Kibbuts	אֻ	u

Apostolorum vera Nomina.

1. שמעון ככפי, Symeon Hacaphi, hic est Petrus.
2. אלקוי Abuzi, quem vocamus Andream.
3. יעקכה Jahacobah, hic est Jacobus major.
4. פוליפוש Polipus, quem nuncupamus Philippum.
5. ברכיה Barachiah, hic est Bartholomæus.
6. יוהנה Johanah, quem pronunciamus Johannem.
7. תמני Thamni, hunc pronunciamus Thomam.
8. מדון Medon, pro quo dicimus Matthæum.
9. יעקב Jahacob, hic est Jacobus.
10. חטיפא Cabopha hic est Thadæus.
11. שמאם Samam qui est Symon Chananæus
12. מתתיה Matthiah qui dicitur Mathias.

Of the Images of the Fixed Behenian Stars

According to Hermes Trismegistus under the head of Algol  they made an Image whose figure was the head of a man with a bloody neck which bestoweth good success to petitions and maketh him who carried it bold and magnanimous and preserveth the members of the body sound, it helpeth against witchcraft.

Under the Constellation of Pleiades  they made the Image of a little virgin or the figure of a Lamp. It is reported to increase the light of the eyes, to assemble spirits, to raise winds to reveal secrets and hidden things.

Under Aldebaran  they made an Image after the likeness of God or of a flying man, it giveth riches and honour.

Under the Goat  they made an Image, the figure of which was as it were a man willing to make himself merry with musical instruments, it maketh him who carried it honoured and exalted before Kings and Princes.

Under the Greater Dog star  they made the Image of a Hound and a little Virgin. It bestoweth honour and favour of men and aerial spirits, reconcileth Princes and other men.

Under the Lesser Dog star  they made the Image of a Cock. It conferreth the favour of spirits and men, giveth power against witchcraft and preserveth health.

Under the heart of Leo  they made the Image of a Lion or Cat. It rendereth a man temperate, appeaseth wrath and giveth favour.

Under the Tail of Ursa Major they made the Image of a pensive man, of a bull, or of a calf. It availeth against incantations and maketh him who carried it secure in his travels.

Under the wings of Corvus  they made the Image of a Raven or Snake or of a black man clothed. This maketh a man bold, courageous, a back biter, causeth naughty dreams, also it giveth the power of driving away evil spirits and of gathering them together.

Under the Spike  (Spica ) they made the Image of a bird, or of a man beladen with merchandise. It conferreth riches and maketh one overcome contentions, it taketh away scarcity and mischief.

Under Alchameth  they made the Image of a horse or wolf, or the figure of a man dancing. It is good against fevers, it astringeth and retaineth the blood.

Under Elphrya or Elpheia  they made the Image of a Hen, or of a man crowned and advanced. It bestoweth the good will and love of men and giveth chastity.

Under the Heart of Scorpio  they made the Image of a man armed, and with a coat of mail, or the figure of a scorpion. It giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away and bindeth them.

Under the Vulture  they made the Image of a vulture or hen, or of a traveller. It maketh a man magnanimous and proud, it giveth power over Devils and beasts.

Under the Tail of Capricorn they made the Image of a heart or goat, or of an angry man. It bestoweth prosperity and increaseth wrath.

Theophrastus Paracelsus wrote a Book called *Archidoxes*, wherein he gives the true direction how to make certain Images on certain metals and otherwise how the metal must be spermatic and callow before it can receive the Astral Agent. These figures are not made according to the similitude of Celestial figures, but according

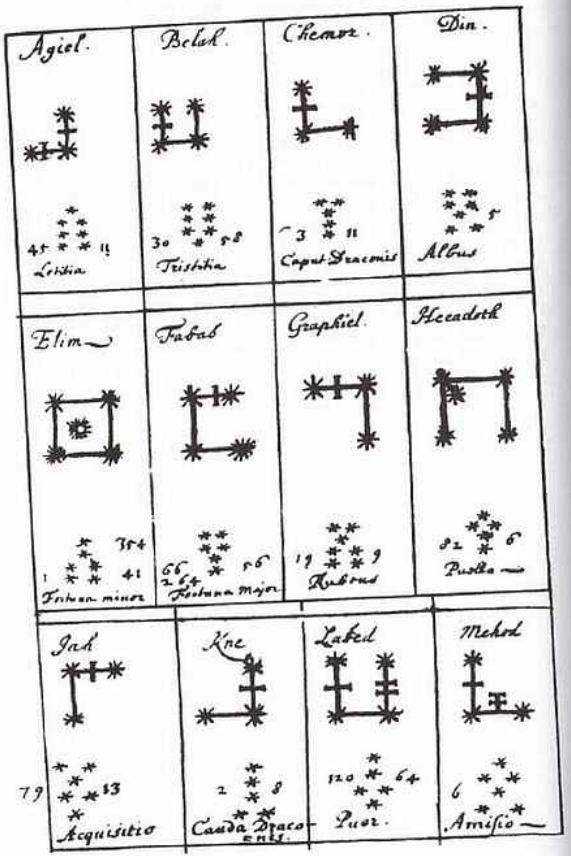
to the similitude of that which the mind of the worker desires, being guided by an admirable Genius. These figures answer several uses, to procure love, to cure several distempers, etc. Albertus Magnus in his Speculo, as also Weckerus, a German, have written a large volume of the use and virtues of these Images or Sigils.

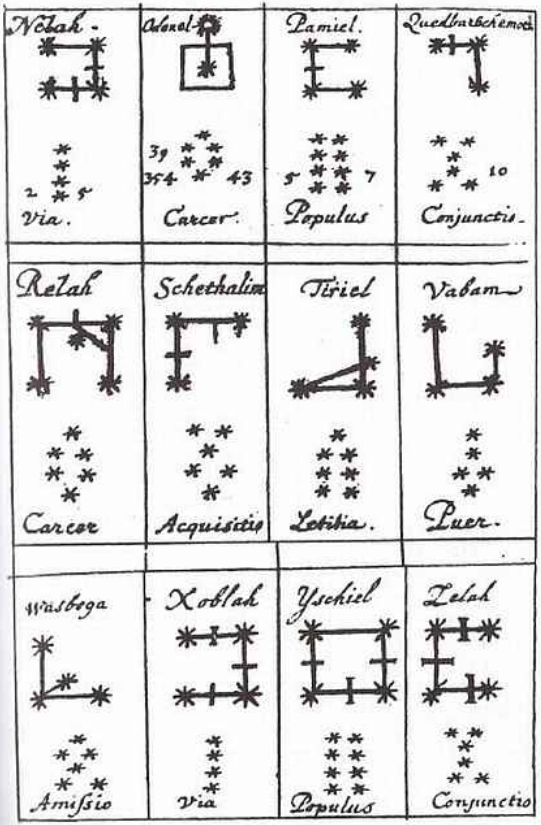
They use the Images being made diversely according to the virtues thereof. Sometimes they hang them in a chimney over the smoke, or upon a tree that they be moved by the wind, sometimes with the head upwards and sometimes downwards, sometimes they put them into hot water, or into the fire. For they say, as the workers of the Images do affect the Images itself, so doth it bring the like passions upon those to whom it was ascribed, as the minds of the Operator hath dictated it. As Nectanabus the Magician made Images of wax representing ships after that manner and art, that when he drowned those images in water that the ships of the Enemies were in like manner drowned in the Sea and hazarded.

The Alphabet of Angels or the Writing and Language of Heaven

God and Spirits can speak any language, yet many doubt whether Angels or Genii, since they be pure spirits, use any vocal speech or tongue amongst themselves.

The Platonists say that Socrates perceived his Genius by sense indeed; but not of this body but by the sense of the ethereal body concealed in this. After which manner Averroes believes the Angels were wont to be heard and seen by the prophets. That instrument, whatsoever, the virtue be, by which one spirit makes known to another spirit what things are in his mind, is called by the Apostle St. Paul, the tongue of Angels. Yet oftentimes they send forth an audible voice, as they that cried at the Ascension of Our Lord—"Ye men of Galilee, why stand ye here gazing into the heaven?" And in the old Law they speak to divers of the fathers with sensible voice; but this never but when they assumed bodies.


Agiel.
45 11
Letitia
Belah.
30 58
Tristitia
Chemor.
3 11
Caput Draconis
Din.
5
Albus
Elim
384
1 41
Fortuna minor
Tabab
66 56
264
Fortuna Major
Graphiel.
19 9
Rubeus
Heeadeth
82 6
Puella
Jah
79 53
Acquisitio
Kne
2 8
Cauda Draconis
Labed
120 64
Puer.
Mehed
6
Amissio


Nebah
2 5
Via.
Adarel
39
354 43
Carcer.
Pamiel.
5 7
Populus
Quedbarchemod
10
Conjunctis.
Relah
Carcer
Schethalim
Acquisitio
Tiriel
Letitia.
Vabam
Puer.
Wasbega
Amissio
Xoblah
Via
Yschiel
Populus
Zelah
Conjunctio

Of Numbers, Their Power and Virtue

Boethius saith that all things from the beginning were formed from reason's numbers.

The Elements, change of times, motion of the stars and the heavens, and the state of all things, subsist by the joining together of Numbers. Time consists of number as also motion and action, and all things that are subject to time and motion. Concord in music and voices, have their power and proportion from Numbers and by lines and points constitute Characters and figures, and these are proper to Magical operations.

Themistrus and Averroes the Babylonian, with Plato do so extol Numbers, that they thought that no man could act the philosopher without them, but they meant Rational or Formal Number, not of the material, sensible or vocal, but they intended the proportion that resulted from that Number, which they call a Natural Number and a Formal and Rational, from which many holy things do flow from, as well in natural things as in divine and heavenly. By it we have an access to natural prophecy. A wonderful efficacious virtue lies hid in Numbers as well to good as evil.

Large volumes have been writ by Hebrew Doctors as Hieronymous, Augustine, Origen, Ambrose, Nazianzene, Athanasius, Basilius, Hillarius, Rabanus, Bede, and more others confirm this doctrine of the virtue of Numbers. And now in nature how great virtues Numbers possess is evident in the herb Cinquefoil.

The Number Seven works wonderful things—the seventh son to heal distempers. Whosoever shall know how to make vocal and natural numbers join with divine numbers and adequate their Constancy, may perform and know how to act wonderful things by these numbers.

The Pythagoreans foretold many events by the Numbers that attended Names, wherein lay hid a great mystery. St John in the Apocalypse speaks of the number of the Name which is the Number of a man, Lateinos 666.

Numbers operate much on the Soul, the figures on the bodies, but the harmony thereof on every animal.

Of Unity or the Number One

The powers and virtues of Numbers whereof Enoch's Tables are founded to be reckoned from Unity—Unitas omnem Numerum simplicissime penetriat, omniumque numerorum communis mensura, fons et origo.

There is one God, one world, one Sun of that world, one Phoenix in the world. One King among bees, one Captain in flocks. Among the members of the body, one is chief by which the rest is governed, whether it be the head or the heart. In the Elementary world, the Stone of the Philosophers which is the only subject and Instrument of all natural virtues and beyond the natural. In the Infernal world, Lucifer, the only prince of the rebellion of the Angels and darkness.

Of Duality or the Number Two

In the Archetype יה : אל Nomina Dei duarum literarum.

In the Intellectual world, two substances Intelligible— the Angel, the Soul.

In the Heavenly world, two great Luminaries— the Sun, the Moon.

In the Elementary world, two Elements producing a living Soul— i.e. the earth, the Water.

In the Lesser World, two principal seats of the Soul— the Heart, the Brain.

In the Infernal world, two Captains of Demons— Behemoth, Leviathan...

Two things which Christ threatened to the damned— Weeping, Gnashing of Teeth.

Of the Triad or Number Three

The first number uncompounded and uneven, a holy Number perfect, most potent, for there are three persons in God, there are three Theological Virtues in religion — Faith, Hope and Charity.

The Name of God in 3 letters שדי Sadai.

The whole measure of time in a Ternary— past, present and to come.

All magnitude contained in three things— a line, superfices, and a body.

Three kinds of Souls; a Vegetative, Sensitive and Intellectual— all three are in man.

In the lesser world— the head, the breast, the body— three parts answering the triple world.

In the Infernal world, three Infernal furies— Alecto, Megera, Tisiphone.

Three Infernal Judges— Minos, Aracus, Rhadamanthus.

Three degrees of the damned— Malefico, Apostates, Infidels.

Of the Number Four

Pythagoras preferred this Number as the root and foundation of all Numbers, from whence all foundations in artificial as well as divine things are quadrate, and signifies solidity.

The Name of God in four letters: יהוה

In the Intellectual world, unde Lex fatalis— four Triplicities or Hierarchies Intelligible.

Seraphim	Dominations	Principalities	Innocents
Cherubim	Powers	Archangels	Martyrs
Throni	Virtues	Angels	Confessors

Four Angel Presidents for governing the Cardinal points of Heaven

Michael	Raphael	Gabriel	Uriel

Quatuor praefecti Elementorum— four Governors of the Elements

Seraph	Cherub	Tharsis	Ariel
שרף	כרוב	תרשיש	אריאל

Four Sacred Animals

Leo	Aquila	Homo	Vitulus

Four Triplicities of the Tribes of Israel.

Dan	Jehuda	Manasse	Reuben
Asser	Isachar	Benjamin	Simeon
Nephthalim	Zabulon	Ephraim	Gad

Four Triplicities of the Apostles

Matthias	Symeon	John	Thaddeus
Petrus	Bartholomew	Phillip	Andreas
Jacobus Major	Matthew	Jacobus Minor	Thomas

Four Evangelists

Mark	John	Matthew	Luke

The four Triplicities of the Signs of the Zodiac

Aries	Gemini	Cancer	Taurus
Leo	Libra	Scorpio	Virgo
Sagittarius	Aquarius	Pisces	Capricornus

The Four Elements

The Stars and Planets as they are related to the Elements

Mars and	Jupiter and	Saturn and	Stella Fixae
Sol	Venus	Mercury	and Luna
Ignis	Aer	Aqua	Terra

The Four Qualities— Hot, Moist, Cold, Dry.

The Four Seasons— Summer, Spring, Winter, Autumn.

The Four Cardinal points of the World— East, West, North, South.

The Four Elements in Man— the Mind, the Spirit, the Soul, the Body.

The Four Powers of the Soul— the Intellect, the Reason, the Phantasy, the Senses.

The Four Moral Virtues— Justice, Temperance, Prudence, Fortitude.

The Four Elements of the Human body— the Spirit, the flesh, the humours, the bones.

The four Humours— Choler, Blood, Phlegme, Melancholy.

In the Infernal world, the four Princes of Demons that do hurt in the elements— Samael, Azazel, Azael, Mahazael.

The Four Infernal Rivers.

The four Princes of Demons governing the four Quarters of the World— Oriens, Paymon, Aegyn, Amaymon.

Of the Number Five

This number hath a great force in Expiations. For in holy things it drives away bad Demons, in natural things it expells poisons. Also it is called a Number of felicity and grace, and is the seal of the spirit of grace, the number of Christ's wounds on the Cross.

The names of God of five letters,

אליון Elion אלהים Elohim יהשוה Ihesuh

In the Intellectual world there are five Intelligible substances—

1. The Spirits of the first Hierarchy called Gods, or the Sons of God,
2. The Spirits of the second Hierarchy called Intelligences,
3. The Spirits of the third Hierarchy called Angels which are sent,
4. The Souls of heavenly bodies,
5. Heroes or Blessed Souls.

In the Celestial world, five wandering stars, Lords of the Terms— Saturn, Jupiter, Mars, Venus, Mercury.

In the Elemental world— Water, Air, Fire, Earth, a mixture of the Elements.

The five species of mixed beings— Living Creatures, Plant, Metal, a Stone, Zoophylum, or that are in part living creatures in part plants, as sponges, oysters.

In the Lesser world, the five senses— Tasting, Hearing, Seeing, Touching, Smelling.

In the Infernal World, the five corporeal torments— Bitterness mortifying, horrible haulings, terrible darkness, burning that cannot be quenched, stink that penetrateth.

Of the Number Six

In the whole context of Numbers, six is the most perfect Number in Nature. It is so perfect, that by the collection of its parts, the same results; for if the parts, to with, the middle, the third and the sixth, which are three, two and one, are gathered together, they do perfectly fill up the body of six, which perfection other numbers want. The sixth day the world was made, and the heavens and Earth and the adornments thereof.

It is called the number of a man, because on the sixth day Man was created. In the Law it was ordained, six days to work, six days to gather Manna, six years to sow the Earth, a Hebrew servant to serve six years his master, six days the glory of God inclined upon Mount Sinai covering it with a cloud. A Cherub had six wings. There were six circles in the firmament—the Arctic, the Antarctic, two Tropics, the Aequinoctial and Ecliptic; six planets that err— Saturn, Jupiter, Mars, Venus, Mercurius, Luna—running through the latitude of the Zodiac, running on this and the other side of the Ecliptic. A solid quadrate figure hath six superfices. There are six tones of all Harmony, viz., 5 tones and two semitones which make up one tone, which is a sixth.

In the Elementary world, there are six substantific qualities of the Elements— Rest, Thinness, Sharpness, Bluntness, Density, Motion.

In the lesser world, six degrees of Man— Intellectus, Memoria, Sensus, Motus, Vita, Essentia.

In the Infernal world, six Demons, the authors of all calamities— Acteus, Megalesius, Ormenius, Lycus, Nicon, Mimo.

The Name of God of six letters אלגבור אלוהים

Of the Number Seven

The Number Seven is of a divers and manifold power. It consists of one and six, or of two and five, or of three and four, and it hath an unity as a Copula or joining together a double trinity. It is a Number full of all Majesty. The Pythagoreans call it the vehicle of human life, for this Number comprehends soul and body, for the

body consists of the four Elements and is affected with four qualities; the ternary also belongs to the Soul, by reason of his triple force, that is, his rational, irascible and corruptible. Therefore, the septenary Number, which consists of three and four joins the soul to the body, and the force of this number seven pertains to the geniture of man. Plato in his *Timaeus*, hath writ largely concerning this Number seven, as to its power and wonderful operation in the generation, geniture of man and vicissitudes every seventh year. Pythagoras called Seven a Number of virginity, because it is the first which is neither generated not doth generate, neither can it be divided into two equal parts, so as it may be produced of any repeated number, neither of itself brings forth any number of a duplicate, which may be brought within the limits of ten, which is the first limit of numbers, and therefore the seventh Number was sacred to Pallas. In religion this number is venerated, it is called the Number of an oath among the Hebrews, so Abraham when he made a League with Abimilech he appointed seven ewe lambs in testimony. And it is called the Number of blessedness and rest. The seventh day, the Creator rested from his works, therefore this day with Moses is called the Sabbath, that is a day of rest. Through the Old and New Testaments we find many times Seven recorded, and many mysteries in the Apocalypse comprehending the number Seven. The Number Seven hath many powers as well in natural things as in holy thing and ceremonies—seven days, seven planets, seven pleiades, seven ages of the world, seven changes of man, seven liberal arts as many mechanical, seven colours, seven metals.

In the Archetypal world, the Name of God in seven letters,

אראריתא	Ararita
אשר אהיה	Asser Eheie

In the Intelligible world, seven Angels which stand before the face of God— Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael. These are Hebrew names of God as to his Attributes which names the seven Angels that govern this sublunary world do bear.

In the Celestial world, the seven planets— Saturnus, Jupiter, Mars, Sol, Venus, Mercury, Luna.

In the Elemental world

♄	♃	♂	☉	♀	☿	☽
seven Birds—						
Upupa	Aquilo	Vultur	Olor	Columba	Ciconia	Noctua
Lapwing	Eagle	Vulture	Swan	Dove	Stork	Owl
seven Fishes—						
Sepia	Delphinus	Lucius	Vitulus	Thimallus	Mugil	Aelurus
Cuttle	Dolphin	Pike	Sea Cow		Mullet	Seal
seven Animals—						
Talpa	Cervus	Lupus	Leo	Hircus	Simia	Feles
Moles	Deer	Wolf	Lion	Goat	Ape	Cat
seven Metals—						
Plumbum	Stannum	Ferrum	Aurum	Cuprum	Argentum Vive	Argentum
Lead	Tin	Iron	Gold	Copper	Quicksilver	Silver
seven Stones—						
Onychmus	Sapphirus	Adamas	Carbunculus	Achates	Chrystallus	?
Onyx	Sapphire	Diamond	Carbuncle		Crystal	

In the Infernal world, seven habitations of the damned, which Rabbi Joseph Castiliensis describes in *Hocto nucis*—

גיהנם	Gehenna	בארשחה	Puteus Inferitus
וצלמות	Portae Mortis	שיטחיון	Lutum fecis
ידעשחום	Umbra Mortis	אבדון	Perditio
		שאול	Fovea

Of the Number Eight

The Pythagoreans call it a Number of Justice and plenitude, because first of all it is divided into numbers alike even, that is to say into four, and that division is made twice two, and for the equality of its division it assumes the name of Justice. And for its other name of plenitude, because it makes a solid body. Hence, Orpheus swearing by eight Deities to implore divine Justice, viz., fire, water, earth, heaven, Moon, Sun, Phanes, and the night.

There are also only eight visible spheres of the heavens, and the propriety of corporeal nature is signified to us by him which Orpheus comprehended in his Octonary of maritime hymns. And this number is also called a number of league and Circumcision which by the Jews was instituted to be done on the eighth day.

This number pertains to Eternity, and the end of the worlds, because it follows the seventh number, which is the symbol of time. Hence this number is of beautitude, for so many degrees of blessedness, Christ taught in Matthew. It is also called a number of safety and conservation, for so many souls were saved in Noah from the deluge of waters.

This number was esteemed holy by Dionysius, who came into the world in the eighth month, unto the everlasting memory of him the Island Naxos was dedicated to him, and obtained this prerogative that only the women of Naxia brought forth healthful children in the eighth month, when almost all those born so in other nations died and their mothers also lay under manifest danger.

The Names of God in Eight letters:

אלוה ודעת	Eloha Vedaath
יהוה ודעת	Tetragrammaton Vedaath

In the Intelligible world, the eight rewards of the blessed— an Inheritance, Incorruption, Power, Victory, Vision of God, Grace, a Kingdom, Joy.

In the Celestial world— the Starry heaven, the heaven of Saturn, the heaven of Jupiter, the heaven of Mars, the heaven of the Sun, the heaven of Venus, the heaven of Mercury, the heaven of the Moon.

In the Elemental World, eight particular qualities— the dryness of the earth, the coldness of the water, the humidity of the air, the heat of the fire, the heat of the air, the humidity of the water, the dryness of the fire, the coldness of the earth.

In the Lesser world, eight sorts of blessed men— the peaceable, those that hunger and thirst after righteousness, the meek, persecuted for righteousness, pure in heart, merciful, poor in spirit, mourning.

In the Infernal world, eight rewards of the damned— a Prison, Death, Judgment, Anger of God, Indignation, Tribulation, Anguish, [?].

Of the Number Nine

This number was sacred to the Muses; there are nine Moveable Spheres, and nine Muses, everyone relating to the spheres—Calliope is accommodated to the primum mobile, Urania to the starry heaven, Polyhymnia to Saturn, Terpsichore to Jupiter, Clio to Mars, Melpomene to the Sun, Erato to Venus, Euterpe to Mercury, Thalia to the Moon.

There are Nine Orders of Blessed Angels, that is to say— Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, Angels, which Ezechiel figures out by nine Stones, which are these— the Sapphire, Smarag, Carbuncle, Beryl, Onyx, Chrysolite, Jasper, Topaz, Sardius.

This Number is of a sacramental great and occult quality, at the ninth hour Jesus expired, and in nine days the Ancients buried their dead, and in so many years Minea in a den received the Laws from Jove, from hence this number was chiefly observed by Homer, and Astrologers of old had the same esteem for Novenary years as well as Septenary, which was equally reckoned Climacterical, wherein they observed notable mutations. But sometimes this Number hath a note of imperfection and defect, because it reaches not to the perfection of a Denary, but is less than an unity, as in the Gospel, of the 10 lepers, but where are the nine. Neither doth it want a mystery, the longitude of Og, King of Basan, who was nine cubits long, but he was a type of the devil.

The Names of God in Nine letters

יהוה צאבאות	Tetragrammaton Sabaoth
יהוה צדקנו	Tetragrammaton Zidkenu
אלהים גיבר	Elohim Gibor

In the Intelligible world, the nine Choirs of Angels— Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities,

Archangels, Angels. The nine Angel presidents in the heavens— Metratton, Ophaniel, Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael, Gabriel.

In the Celestial world— Primum Mobile, Caelum Stellarum, Sphera Saturni, Sphera Jovis, Sphera Martis, Sphera Solis, Sphera Veneris, Sphera Mercurii, Sphera Lunae.

The nine Stones— Sapphirus, Smaragdus, Carbunculus, Berillus, Onyx, Chrysolithus, Jaspis, Topazius, Sardius.

In the Lesser world, the nine senses as well outward as inward— Memory, Cogitation, Imagination, Common Sense, Hearing, Seeing, Smelling, Tasting, Touching.

In the Infernal world, nine Orders of Cacodemons— Pseudothei, Spiritus medarii, Vasa Iniquitatis, Ultores Scelerum, Praestigiatores, Aereae potestates, Furiae seminatrices malorum, Criminatores sive exploratores, Tentatores sive Infidiatores.

Of the Decade or Ten

Ten, this every number is called, whether an Universal or a number complete, denoting the full course of life, for from this number beyond it we cannot number except by replication, and it implies all numbers either within itself, or by itself it resolves them by multiplication, whereof it is esteemed of a manifold religion and power, and fitted for the purging of our hearts. Hence the Ancients abstained from certain things ten days using denary ceremonies for expiation; thence it was a custom with the Egyptians that whosoever was initiated in the sacred rites of Isis, were wont to fast ten days, which Apuleius testified of himself.

This Number as a Unity is also circular, because being heaped together it returns into an Unity from whence it had beginning, for it is the end and complement of all Numbers and the beginning of Decades.As a denary flows back into Unity from whence it proceeded, so the water runs to the sea from whence it had its original.

The Name of God in Ten Letters:
אלהים צבאות Elohim Sabaoth

In the Intelligible world, the ten orders of blessed spirits according to the Hebrews— Haioth Hakados, Ophani, Aralim, Hasmalim, Seraphim, Malachim, Elohim, Ben Elohim, Cherubim, Issim.

Ten Angel Presidents— Mettratton, Iophiel, Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael, Gabriel, Anima Messiah.

Ten Mundane spheres— Primum Mobile, Sphera Zodiaci, Sphera Saturni, Sphera Jovis, Sphera Martis, Sphera Solis, Sphera Veneris, Sphera Mercurii, Sphera Lunae, Sphera Elementorum.

In the Elemental world, ten sacred animals relating to the heathen Gods— Columba, Pardus, Draco, Aquilo, Equus, Leo, Homo, Serpens, Bos, Agnus.

In the Infernal world, the ten Orders of the Damned— Pseudothei, Spiritus medarii, Vasa Iniquitatis, Ultores Scelerna, Praestigiatores, Aeriae potestates, Furiae seminatrices malorum, Criminatores sive exploratores, Tentatores sive Justitiatores, Anima provae et Damnata.

Of the Number Eleven

The Eleventh Number as it exceeds the tenth, which is the number of the Law and Commandments. Therefore it is called the number of sinners and penitents, hence this number hath no communion with divine things, nor heavenly, nor ladder tending to heaven, nor any merit, but sometimes perchance receives a grateful favour from God, as he who at the eleventh hour was called into God's vineyard, he received the reward of them who bore the burden and heat of the day.

Of the Number Twelve

The Twelfth Number is divine, wherein heavenly things are measured. Twelve signs in the Zodiac, wherein twelve chief Angels preside bearing names of the great God. In twelve years Jupiter performs his course around the heavens, and the Moon daily runs through twelve degrees.

The Names of God in twelve letters:

חקדש	והוה	באבנ
Pater	Filius	Spiritus Sanctus

In the Intelligible world, the twelve Orders of blessed Spirits— Seraphim, Cherubim, Throni, Dominations, Potestates, Virtues, Principalities, Archangels, Angels, Innocents, Martyrs, Confessors.

The twelve Angels president over the signs— Malachael, Asmodel, Ambriel, Muriel, Nerchiel, Hamaliel, Zwael, Barbiel, Adachiel, Hanael, Gabriel, Barchiel.

The twelve tribes — the twelve Prophets — the twelve Apostles — in the Celestial world, the twelve signs of the Zodiac — the twelve months — twelve plants in the Elemental world — twelve stones in Aaron's Breastplate — twelve principal members of man, head, neck, arms, etc., in the lesser world.

In the Infernal world, twelve degrees of Damned Spirits and Devils— Pseudothei, Spiritus medarii, Vasa Iniquitatis, Ultores Scelerum, Praestigiatores, Aeriae potestates, Furiae seminatrices malorum, Criminatores seu exploratores, Tentatores seu Justitiatores, Malefici, Apostatae, Infideles.

Of Other Numbers, their Power and Virtue

13 The Thirteenth day after Christ's birth, a star guided the Magi to Christ.

14 The Fourteenth is a type of (relating to Christ, who was offered the fourteenth day of the first month — the going out of Egypt.

15 The Fifteenth, a spiritual number of Ascensions, and therefore a song of degrees on fifteen Psalms was made. Fifteen years was added to Ezechia's reign.

16 The Sixteenth is a Number of an equilateral square body, called by Pythagoras a Number of felicity. For it comprehends all the prophets of the Old Testament as well as all the Apostles and Evangelists of the New Testament.

18 These Numbers by Divines are reckoned unfortunate.

20 Israel served Eglon King of Moab 18 years, Jacob served, Joseph was sold.

22 The Number 22 signifies the fulness of wisdom, so many are the Hebrew letters, and so many books the Old Testament contains.

28 The Number 28 attributed to the Moon who completes her course through the Zodiac in twenty eight days.

30 The Number 30 is full of Mysteries, the price put on our Saviour, at 30 years he was baptised. John the Baptist preached at 30. Ezechiel prophesied at 30.

32 A number of Wisdom as the Hebrew Doctors assert, for so many paths of wisdom are described of Abraham. The Pythagoreans style this number of Justice which may be divided into equal parts even to Unity.

40 The Ancients worship this Number with great veneration, from whence they celebrated the Feast of Tesseracoston. This number is full of mysteries, a number for Expiation and penitence in religion. 40 days the Deluge. 40 years the Children of Israel lived in the Desert. 40 days before the Subversion of Nineveh. 40 days Moses, Elias, and Christ fasted. 40 weeks Christ was borne in the womb of the Virgin. 40 days from the Nativity, Christ was in Bethlehem before he was offered in the Temple. 40 months he preached publicly. 40 hours he lay in the sepulchre. The 40th day after his resurrection he ascended into heaven.

50 The 50th number is significative for remission of sins, and servitude and liberty. According to the law, debts were remitted in the 50th year, and every one was returned into their own possession—a year of Jubilee. On the 50th day of the Israelites going out of Egypt the law was given. The 50 day after the resurrection, the Holy Ghost descended upon the Apostles in Mount Zion. From hence it is called a number of grace, and attributed to the Holy Ghost.

60 A number sacred to the Egyptians and proper to the Crocodile, who for 60 days brings forth eggs, and in so many days nourishes them, is said to live 40 years, and hath 40 teeth, and lastly every year for 40 days sequesters himself from meat.

70 This number contains great Mysteries. 70 years the face of

the sacrifice did live lying hid under water during the Babylonian captivity. So many years Jeremiah foretold the destruction of the Temple. So many years lasted the Captivity of Babylon. So many years completed the desolation of Jerusalem. Cum multis aliis.

72 This many languages are recorded. So many Elders of the Synagogue. So many Interpreters of the Bible. So many Disciples of Christ. It hath great communion with the Number Twelve. Hence in Celestials every sign divided into 6 parts, there result 72 Quinaries, over which are president so many Angels, and so many Names of God bear influence, and every quinary is set over one Idiom with so great efficacy, that thence Astrologers and Physiognomers can know of what idiom or planet any one was born under. So many patent arteries in the human body answer them, of which in every finger of hand and foot are reckoned three, which with the principal twelve above in the 12 accounted, do constitute 72.

100 Centenary, in which a sheep found is collocated who also passes from the left to the right, is found sacred, as also from ten generated designs a complete perfection.

1000 But the complement of all numbers is the Millenary, which is the Cube of ten, signifying consummate and absolute perfection.

There are two numbers celebrated very much by Plato and Aristotle in his *Politics*, which have proved ominous to Kingdoms and portended great mutations in cities. These numbers are the Square of 12 and his Cube, to wit, the 44th above a hundred, and 728th above a thousand which number is fatal.

Of the Numbers that the Ancients Consecrated to Their Gods and Ascribed to the Elements and Planets

The Pythagoreans dedicated certain Numbers sacred to the Elements and heavenly bodies. To the Air and Octonary, to the Fire a Tetragon, to the Earth a Senary, to the Water a Duodenary number they assigned. Moreover, they ascribed unity to the Sun, because he is the only King of the stars, wherein God placed his Tabernacle. They ascribed the same to Jupiter, who was the father and head of the Gods, as unity is the beginning and parent of Numbers.

Duality is given to the Moon, which is the second luminary, and figures out the Soul of the World, and is called Juno, because between her and unity there is the first conjunction and alike concord. It is also given to Saturn and Mars, the two Infortunes with Astrologers.

The Number Three agrees with Jupiter, the Sun and Venus, the three fortunes, it is also deputed to Vesta, Hecate and Diana. This triad is therefore dedicated to this virgin, which they say is powerful both in heaven and hell.

Four or the Quaternary Number belongs to the Sun who by that number constitutes the cardinal points of heaven and the seasons or times of the year, it is also deputed to Cillenius which was the only quadrate God esteemed.

Five or a Quinary is assigned to Mercury from one parity and one imparity, as it is manifest from either sex, masculine or feminine. Also it is attributed to the heavenly world, which above the four elements is the fifth under another form.

A Senary pertains to Venus and Jupiter, which is made up of a triad led by a dyad, which number Pythagoras is accommodated to generation and marriage.

Septenary, a number of rest, belongs to Saturn. The same number concerns the Moon's motion and light. It is assigned to Minerva who hath no generation, also to Pallas that virago, because it consists of numbers as well masculine as feminine. Plutarch gives this number to Apollo.

The Eighth number belongs to Jupiter, sacred to Justice and it is dedicated to Vulcan. It is attributed to Cybele, the Mother of the Gods, to whom every Cube is given. Plutarch assigned that number to Bacchus or Dionysius, who was born in the eighth month; because others born in the eighth month died, they constituted that number to Saturn and the Parcae.

The number Nine belongs to the Moon, the last receptacle of all celestial influences and virtues, no less than if it were dedicated to the nine muses, as also to Mars from whom is the end of all things.

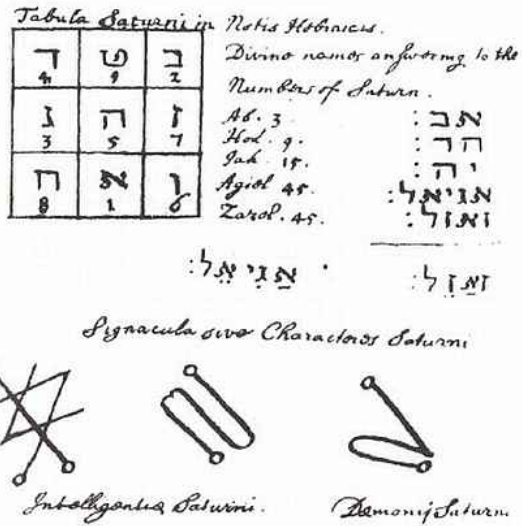
The tenth number is circular because Monas or Unity belongs to the Sun. Also it is assigned to Juno. In like manner the Twelfth number, because the Sun goes through the 12 signs in 12 months. This number is given to the world, to the heaven, and to the Sun. But the eleventh number because it is semicircular is attributed to the Moon and deputed also to Neptune.

Of the Little Tables of the Planets and what Divine Names, Intelligences and Demons Belong to these Tables

The Magi of old framed certain Tables distributed to the seven planets. They called them sacred containing great virtues of heavenly things because they represent the divine reason of heavenly numbers, by the Ideas of a divine soul, by a reason impressed on the Soul of the World in heavenly things, and the sweet harmony of those heavenly things, according to the proportion of the effigies, signifying together the Intelligences more than mundane, which cannot otherwise be expressed than by the notes of numbers and characters. For material numbers and figures can do nothing in the mysteries of hidden things unless represented by numbers and formal figures as they are governed and informed by the Intelligences and Divine numerations, which unite the extremes of matter and spirit, to the will of the soul elevated by a great affection of the operator in celestial virtue, receiving power from God, by the Soul of the Universe, and the observations of celestial constellations, unto a matter applied to a form convenient, by disposed mediums in the skill and science magical.

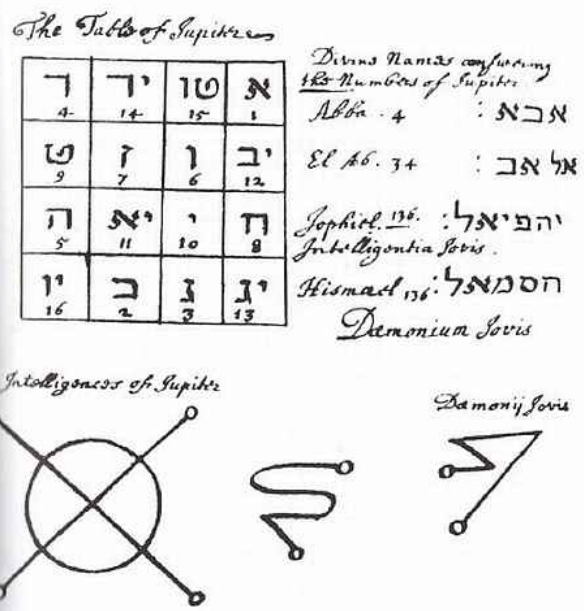
Saturn's Table consists of a quadrate ternary containing nine particular numbers. In every line three numbers which make 15. To this Table are prefixed Names filling up these numbers, with an Intelligence for good, and a Demon for evil. From the same Numbers are found the seal and character of Saturn and his spirits.

This Table engraved on a plate of Lead and worn about you, Saturn being fortunate, helps childbirth, makes a man safe and powerful in his petitions to great persons, but if Saturn be unfortunate, it casts a man down from honours and dignities, increases strife and discord.



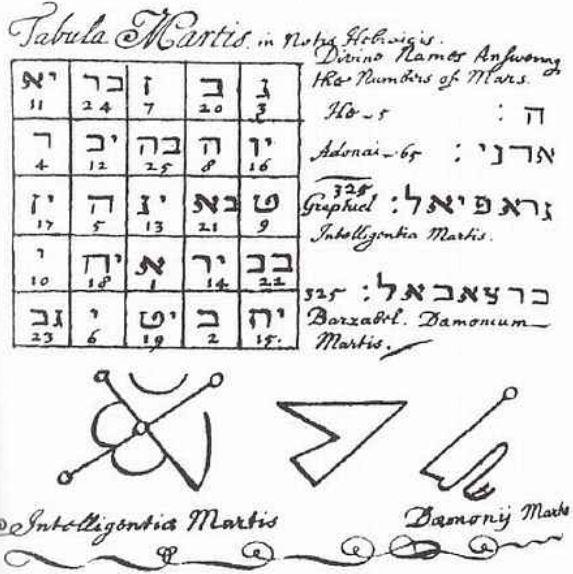
Jupiter's Table consists of a quaternary in itself containing 16 particular numbers. The total sum is 136. And there are set over it the Divine names with an Intelligence to good, and a Demon for evil, and the character of Jove and of his spirits is allured by it.

If this table be engraven on a silver plate, Jupiter potent and ruling, gain and riches will attend him that wears it, favour and love, peace and concord. It will dissolve witchcraft being engraven in Coral.



The Table of Mars hath a quinary square containing in the whole numbers 25. In every line, side and diameter, 65. The total sum is 325. Over which presides Divine names with Intelligences to good and a Demon to do evil, and from hence is allured the Character of Mars and of his spirits.

This table engraven on an Iron Lamen or Sword, makes him that bears it valiant in war and terrible to his adversaries, and shall conquer his enemies. And if it be cut in Cornelian stone it stops bleeding and the menstrua. But if Mars proves unfortunate let it be graven on a Lamen of red brass. It casts down the potent from dignities and honours and riches, breeds discord and contentions and hatred of man and beast, makes unfortunate those that go a hunting and to the wars, causeth sterility or barrenness in men, women and other creatures.



The Table of the Sun consists of a Senary quadrate. It contains numbers 36; whereof 6 in every side and diameter produce 111, and the sum of all is 666. The Divine names preside with an Intelligence to good and a Demon for mischief, and from thence are alluded the Characters of the Sun and his spirits.

This Table graved on a golden Lamen, the Sun being fortunate, makes the bearer glorious, lovely, beloved, grateful, powerful in all works and makes a man a companion for Kings and Princes, elevating a man to the top of fortune's wheel to command what he will. But the Sun unfortunate makes him a tyrant, proud and ambitious and to make an ill end.

The Table of the Sun in Hebrew notes.

ו 6	לכ 12	ג 3	לר 34	לה 35	א 1
ז 7	יא 11	בז 27	בח 28	ה 8	ל 30
יפ 19	יד 14	ין 16	יה 15	בג 23	כר 24
יה 18	יב 20	בב 22	כא 21	יז 17	יג 13
בה 25	בט 29	י 10	ט 9	בו 26	יב 12
לו 36	ה 5	גל 33	ד 4	ב 2	לא 31

Divine names answering the Numbers of the Sun

ו, 1ª Letter of the Holy name. 6

הא Heh, a letter of the Holy name 6.

אלהה Eloh. ——— 36

נכיאל Nachiel. Intelligence of the Sun. 111

סורת Soath. Demonium Solis 666.



The Table of Venus consists of a Septenary in numbers 49; whereof 7 in every side and Diameter constitute 175, and the sum of them all amount to 1225. And they bear the names of God with an Intelligence to good and a Demon to evil, and from thence the Character of Venus and her Spirits is drawn.

This Table engraved on a Lamen of Silver, Venus being Fortunate, reconciles and makes concord, takes away contentions, gives the love of women. Further it helps conception, takes away barrenness, makes powerful to generation, dissolves witchcraft, generates peace between man and wife and all other creatures, makes flocks of cattle fruitful, and being put in a dovecot, multiplies pigeons. A sovereign remedy against all griefs that proceed from melancholy, creates joy and makes fortunate travellers that wear it. But if it be formed in brass, Venus unfortunate, then understand the contrary.

The Table of Venus in Hebrew Notes.

בב 22	מז 47	יו 16	מא 41	י 10	לה 15	ד 4
ה 5	כג 23	מר 48	יז 17	מכ 42	יא 11	בט 29
ל 30	ו 6	בר 24	מט 49	יח 18	לו 36	יב 12
יג 13	לא 31	ז 7	כה 25	מג 43	יט 19	לז 37
לה 38	יד 14	לב 32	א 1	כו 26	מר 44	ב 20
בא 21	לט 39	ח 8	לג 33	ב 2	כז 27	מה 45
מו 46	יה 15	מ 40	ט 9	לד 34	ג 3	בח 28

הַנִּיאֵל — 49
Haziel an Intelligence of Venus
אתא — 7

קדמאל 157
Kedemel Demonium Veneris

בני שרפים: Bon Seraphim Intelligentia Veneris

Signaculo seu Characteres Veneris

Intelligentia Veneris

Intelligentiarū Veneris

Dæmonij Veneris.

The Table of Mercury results from an Octonary containing numbers 64, whereof 8 in every side and by either diameter do make 260, and the sum of all is 2080. And to it is affixed the Divine names with Intelligence to good and a Demon to mischief and from thence is brought the Character of Mercury and his spirits.

And if it shall be engraven, Mercury being fortunate, in Silver, Tin or Brass, or written in Virgin parchment it will make him that wears it fortunate to obtain whatsoever he desires, it confers gain and expells want, it gives a memory and understanding, and divination and knowledge of occult things by dreams. And if Mercury prove unfortunate then judge the contrary.



The Table of the Moon consists of a Novenary in itself multiplied in itself, having numbers 81; in every side and diameter 9, producing 369, and the sum of all is 3321 and there preside over it the Divine names with Intelligences to good and a Demon to evil. And there is drawn out from it Characters of the Moon and of his spirits.

This Table engraven in silver, the Moon fortunate, makes the bearer thereof, lovely, grateful, pleasant, cheerful, honoured, taking away all malice and ill will; makes one secure in traveling and getting riches, sound in body. It expells enemies and other hurtful things from any place that you desire. And if this table be made on a Lamen of Lead, wheresoever you shall bury it, that place shall be unfortunate, and the inhabitants therein, as also ships, fountains, rivers, mills. It will make unfortunate every man against whom it shall be rightly made, making him a profligate or vagabond in his country and mansion place where it shall lie buried.



Of the Sun and Moon Magically Understood and Explained

The Platonists esteemed the Sun to be the Soul of the World, the Lord of all Elemental virtues, and the Moon by the virtue of the Sun is the Lady of Generation, of increase and decrease. The Sun and Moon are the lively eyes of Heaven infusing life to all things. The Sun plentifully gives light from itself to all things, not only in the heaven and air, but also in the earth and profound Abyss. Whatsoever good we have proceeds from the Sun, the Sun being the fountain of heavenly light, the heart of heaven and placed in the middle of the planets, the most exact Image of God whose Essence is of the nature of the Father, Splendour the Son, Heat the Holy Ghost. The Sun is the conspicuous Son of God, the Image of Divine Intelligence. So many motions there are in the mind, as every day the Sun may bring, who is the prince and the moderator of the planets.

But the Moon, being nearest the Earth of all the planets, is the receptacle of all Coelestial Influxes, joining issue monthly with the Sun and the rest of the planets and stars, the supposed wife of all the stars, bringing the rays and influences of all the planets and stars to this lower world.

The motion of the Moon is chiefly to be observed before all other planets, she is the parent of all conceptions. Consider her complexion, motion, site and aspects which differ from the planets and the other stars, and although she may get strength from all the stars, chiefly from the Sun so often as she is joined to him, she is filled with a lively virtue and as she beholds them alters complexion, for in the first quarter she is hot and moist, in the second hot and dry, in the third cold and dry, in the fourth cold and moist.

From the Moon in heavenly matters begins the series of things which Plato called the Golden Chain. Observe the Rule that if you will take the virtue of any star, you must take a stone and herb of the nature of that star which from the Moon happily beholds that star.

Of the Soul of the World, Proved

That the Soul of the World and Heavenly Souls are rational and do partake of a divine mind.

The Soul of the World is defined to be vita quodam unica, a certain only life, filling all things, pouring forth all things from every part, gathering together and connecting all things, that it may become one machine of the whole world; and that it may be as one Monochord, sounding, again from the three kinds of Creatures only by one breath and one life, Intellectual, Celestial and Incorruptible.

That human Imprecations do naturally impress their strength upon outward things. And that how the human mind ascends into the intelligible world by every degree of dependencies and is made like to the spirits and more sublime Intelligences.

Of Intelligences and Daemons
Three Sorts of Them, Their Divers Names
And of Infernal and Subterranean Daemons

An Intelligence is a substance intelligible, free from all gross putrefying mass of body, Immortal, insensible, influencing all things. And there is the same nature of all Intelligences, spirits and Daemons. But those Daemons are not those which we call Devils, but spirits so called from the propriety of the word, as knowing, intelligent and wise. But of those Daemons there are three kinds according to the tradition of the Magi, whereof they call the first Supercoelestial, and minds in a manner disjoined from the body, and in a manner intellectual spheres, worshipping one God as their most firm established unity or Centre, whereof they call them Gods, by a certain participation of divinity, because always they are full with God, and drunk with Divine Nectar. They are only conversant about one God, neither are they set over the bodies of the world, nor adapted to the ministration of Inferior things, but influence the light they have from God to inferior Orders.

Next to these in a second Order follow the Heavenly Intelligences which they call Mundane Daemons, to wit accommodated to the spheres beyond the divine worship of the world, these Intelligences are president of the stars in every heaven. Hence they distribute them into so many orders as there are heavens in the world and stars in the heavens, and they called others Saturnians, who were set over the heaven of Saturn, and Saturn himself: others were Jovians who presided or were set over the heaven of Jupiter or Jupiter himself. In like manner, they gave names to other Daemons by the name and virtue of other stars: and because the ancient Astrologers did assert 55 motions, hence to these they found out as many Intelligences or Daemons. And they placed in the starry heaven, Daemons who they set over the Signs and Triplicities, Decans and Quinaries, degrees and stars. They placed twelve chief Daemons, who were set over the Twelve Signs of the Zodiac, and 36 who were set over so many Decans or faces of the Signs, every Sign containing three faces, and 72 besides were set over so many

Quinaries of heaven, so many Linguas and Nations of heaven. And 4 they set over the Triplicities and Elements: and 7 Governors of the whole world according to the seven planets, and they gave names to all these and Seals, which they call Characters, and used them in Invocations and Incantations and their Sculptures, describing them in Instruments of their own operations, in Images, Lamens, glasses, rings, paper and the like made of wax, that when they made an operation to the Sun, they Invocated by the names of the Sun, and by the names of the Solar Daemons, and so of the rest.

Thirdly, they put Daemons as Ministers to dispose of things Earthly in inferior things, which Origen calls certain invisible virtues which none can behold, which direct our journeys and business. They are oft set over battles, and give wishes for success to our friends and secret relief, to reconcile in prosperity and inflict in adversary, as you please.

In like manner they distribute them into more orders these distinctions of Daemons according to the Elements are fiery, watery, aerial, and earthly, which four spheres of Daemons are compelled according to the strength of the four coelestial souls. For aerial Daemons follow the reason and favour the rational power, separating it after a sort from sensual and vegetable. Therefore, they serve the active life, as the fiery serve the contemplative life. But the watery Daemons follow the Imagination and sense, they serve the voluptuous life. Earthy Daemons follow nature, they favour vegetal nature. Furthermore they distinguish this kind of Daemon into Saturnians and Jovials according to the names of the stars and of the heavens. Besides, some Daemons are Oriental, others Occidental, others Meridional, others Septentrional. Lastly, no part of the world is destitute without the assistance of these Daemons: not because they are there only, but because they most reign there: for they are everywhere, although some most strongly operate, and have influence elsewhere. Neither are these things so to be understood as if they were subject to the influxes of the stars, but that they may answer to the supra-mundane heaven, from which chiefly all things are directed and to which all things ought to be Conformable, hence as these Demons are adapted to divers places and seasons, not that they are restrained to time or place, but

because the order of wisdom hath so decreed it, therefore they more favour and defend those bodies, places, times, stars; so they called these Daemons some diurnal, some nocturnal, some meridian. In like manner, they call some Daemons of the woods, others mountains, others of the valleys, others domestic. Hence the Sylvans, Satyrs, Nymphs, Dryads, Genii, etc., Semi-Gods or Goddesses. Of these, some are so near and familiar to men, that they are affected with human troubles. And in Denmark and Norway there are Daemons of a divers kind that are subject to the service of men, some of them are corporeal and mortal, whose bodies being generated perish, but they are of long life. This is the opinion of the Egyptians, of the Platonists, Proclus, Plutarch, Demetrius and Aemylius.

There are Daemons of this third sort as many Legions as there are stars in heaven. Athanasius saith that the numbers of good Daemons are thought to be 99 according to the Parable of the 100 sheep. Later Divines say that the number of good Angels transcends all human capacity, to which on the other side there are innumerable unclean spirits in this lower world as there are clean spirits in the upper world: under these they place a subterranean dark kind of Daemon, which the Platonics call deserting angels, the revengers of Impiety, bad daemons, wicked spirits, there are legions of them, and distinguished according to the names of the stars and Elements and parts of the world, some are Kings, Princes and Presidents, as *Clavicula Salomonis* doth inform. Porphyrius saith these daemons inhabit this Earth and there is no sort of mischief which they dare not perpetrate and delight to act all kinds of villainy.

Of the 28 Mansions of the Moon and of Their Strength and Virtue in Mundane Affairs

In the space of 28 days the Moon runs through the Zodiac and according to Alpharus, these mansions partake of divers properties and names from divers stars in the Eighth Sphere, whose powers and virtues they partake of. It is Rabbi Abraham's opinion that every one of these Mansions contains 12 degrees, 51 minutes and 26 seconds almost, whose names as well as their beginnings in the Eighth Sphere are these:

The First Mansion is called Alnath, that is the horns of Aries, the beginning thereof is from the head of Aries of the Eighth Sphere. It makes journeys prosperous but it creates discord. A good time to give physic, chiefly laxatives.

The Second Mansion is called Allothaim or Alboctia, that is the body of Aries, the beginning thereof is from the 12th degree of the same sign, 51 minutes, 22 seconds complete. This Mansion is good to find out treasure hid, to the keeping of captives, to go voyages, to sow or plant, but contrary to purge or vomit.

The Third is called Achaomazone, a rainy Mansion, or Pleiades. The beginning is from 25 degrees complete of Aries, minutes 42, 51 seconds. Good for navigation, hunting and the works of Alchemy.

The Fourth Mansion is called Aldebaran, that is the eye or head of Taurus, the beginning thereof is from the 8th degree thereof, minutes 34, seconds 17. This Mansion destroys and hinders buildings, fountains, wells, gold mines, and generates discord.

The Fifth Mansion is called Alchataya or Albachaya the beginning thereof is from the 21st degree of Taurus, 25 minutes, 43 seconds. It causeth a safe return from a long journey or voyage; good for instruction of scholars, confirms buildings, gives health and favour among persons of quality.

The Sixth Mansion is called Alhanna or Alchaia, that is a small star of great light, his beginning after the fourth degree of Gemini, 17 minutes and 9 seconds. It is good for hunting and besieging

cities, a revenge to princes; destroys harvests and fruits and hinders the operation of physic.

The Seventh is called Aldimiach or Alarzach, that is to say, the arm of Gemini, and it begins from the 17th degree of Gemini, 8 minutes, 34 seconds and lasteth to the end of that sign. It brings gain and friendship, it is profitable for lovers, it destroys Magisteries, and this fourth part of the heavens is complete in these seven Mansions. And in like order and number of degrees, minutes and seconds, the remaining Mansions in the several quarters have their several beginnings that in the first sign of that quarter, three Mansions may have beginning in the other two signs, two Mansions in either.

And, therefore, the seven following mansions begin from the head of Cancer, whose names are Alnaza, or Anatrachia, that is, cloudy, to wit, in the Eighth Mansion. It causeth love and friendship, and the society of travellers, afflicts captives, holding them in prison.

The Ninth Mansion is called Archaam or Alchaph, that is, the eye of the Lion. It destroys harvests and travellers and makes discord amongst men.

The Tenth is called Algelioche or Algebh, that is, the neck or the forehead of Leo. It confirms buildings, gives love, favour and help against enemies.

The Eleventh Mansion is called Azobra or Ardaf, that is, the hair of the Lion. It is good for travellers and gain in merchandise and for redemption of captives.

The Twelfth Mansion is called Alzarpha or Azarpha, that is, the tail of the Lion. It gives prosperity to harvests and plantations but hinders navigators; but it is good for servants and captives and bettering their companions.

The Thirteenth Mansion is called Alhayre, that is, the wings of Virgo. It produceth friendship, gain, journeys, harvests, and deliverance of captives.

The Fourteenth is called Achuroth or Arimet, of others Azimeth or Alhumech, that is, Spica Virginis or Spica Volans. It avails to the love of married persons, to heal the sick, it profits navigators, but hinders such as travel by land. And in these Mansions is the

second quarter of heaven complete. The other 7 Mansions follow, of which the first begins in the head of Libra.

The Fifteenth Mansion and the name thereof Agrapha or Algarpha, that is, covered or covered flying. It avails for extracting treasures, for digging wells. It causeth discord, divorce, and the destruction of houses and enemies, and hinders travellers.

The Sixteenth Mansion is called Azubene or Ahubene, that is, the horns of Scorpio. It hinders journeys and marriage, harvests and merchandise. It avails to the deliverance of captives.

The Seventeenth is called Alchil, that is, the Crown of Scorpio. It makes better cross fortune, makes love durable, confirms buildings and prospers navigators.

The Eighteenth is called Alchas or Altob, that is, the heart of Scorpio. It causeth discord, sedition and conjuration, against princes and powers, and to the revenge of enemies: but it delivers captives and makes good for buildings.

The Nineteenth Mansion is called Ablatha or Achala, of others, Hycula or Axala, that is, the tail of Scorpio. It is good to besiege cities and to take towns and to drive men away from those places, and to the destruction of navigators and perdition of captives.

The Twentieth Mansion is called Abnahaya, that is to say, a beam. It is good to tame wild beasts, to keep men in prisons, destroys the wealth of confederates, compels a man to come to any place.

The One and Twentieth is called Abeda or Albeldach, which is a desert. It makes for harvests, gain to buildings and travellers, and for making divorce. And in this Mansion the third quarter of heaven is completed. There remains the last seven Mansions completing the last quarter of heaven, whereof the first which is in order.

The Two and Twentieth beginning from the head of Capricorn, is called Savahaca or Zodeboluch or Zandeldona, that is a shepherd. It promotes the flight of servants and captives and to the healing of the sick.

The Twenty Third Mansion is called Sabadola or Zobrach, that is devouring, makes for divorce, for the deliverance of captives, and the healing of the sick.

The Twenty Fourth Mansion is called Sadabath or Chaderoad,

which is, the star of fortune, and avails for the good agreement of the married, for the victory of soldiers. It hurts the undertaking of Magisteries and hinders that they shall not be accomplished.

The Twenty Fifth Mansion is called Sadalabra or Sadalachia, that is, a Pavilion or Tent. It makes good for betraying or revenge, destroys enemies, confirms prisons and buildings, makes speedy messengers, makes for witchcraft, copulation and to the tying up for any member of a man that it shall not perform its office.

The Twenty Sixth mansion is called Alpharg or Phtagal Mocadon, that is hauriens primus. It makes for union and love of men, for the safety of captives, destroys prisons and buildings.

The Twenty Seventh is called Alcharya or Alhalgalmoad, that is hauriens secundus. Increaseth harvests, merchandise, gain, heals diseases; but hinders buildings, prolongs men in prisons, and helps to bring mischief on whom you will.

The Twenty Eighth Mansion is called Albothan or Alchalh, that is, fishes, increases harvests and merchandise, secures travellers through dangerous places, conduceth to the joy of wedlock, but keeps men in prison and causeth men to lose treasures.

And in these 28 Mansions of the Moon lie hid many secrets of the wisdom of the ancients, by which many miracles have been wrought in all things that are under the Circle of the Moon. And the ancients attributed to every Mansion his proper resemblance or Image or Seal and the Intelligences that governed, and they worked by their virtues divers ways.

Of the Images of the Mansions of the Moon

In the First mansion, for the destruction of any man, they made the image of a black man in an iron ring, clothed with a hair garment and girded, bearing on his right side a lance, and they sealed it in black wax, and fumigated it with liquid Storax and made an imprecation.

In the Second Mansion, against the anger of the prince, and for reconciliation, they made the Image of a King Crowned, and sealed it with white wax and Mastic and fumigated it with Lignum Aloes.

In the Third they made an Image in a silver ring, whose table was squared, and whose figure was a woman well clothed, sitting in a chair, her right hand lifted up above her head, and they sealed it and fumigated it with Moscho [Musk?], Camphor and an Aromatic hoof, this would give prosperity of fortune and all good.

In the Fourth Mansion, for revenge, separation and enmity, they sealed an Image in red wax of a Soldier sitting on a horse holding in his right hand a serpent, and they fumed it with red Myrrh and Storax.

In the Fifth, for the favour of Kings and Officials, and good reception, they made a seal in silver, bearing the head of a man. They fumigated it with Sandal.

In the Sixth Mansion, for increase of love between parties, they sealed in white wax two Images embracing one another, and fumed it with Lignum Aloes and Amber.

In the Seventh Mansion, to gain riches, make a Sigil of silver bearing the Image of a man well clothed, holding up his hands to heaven as if praying and supplicating, and fumigate it with good odours.

In the Eighth Mansion, to gain victory in war, they made the Image of an eagle of tin, having the face of a man, and they fumigated it with Sulphur.

In the Ninth, to help infirmities, they made a Sigil of lead bearing the Image of a man wanting his Virga and witnesses with his hands covering his eyes, and they fumigated it with Resin of the pine tree.

In the Tenth, to further childbirth and heal the sick, they made a sigil bearing the figure of the head of a Lion and fumed it with Amber.

In the Eleventh Mansion, to create a fear, reverence and veneration, they made a golden Lamen, the Image of a man riding upon a Lion, with his left hand holding him by the ear, and fumed it with sweet odours and Saffron.

In the Twelfth Mansion, for to cause a separation of lovers, they made in a seal of black lead, the Image of a Dragon fighting with a man, and fumed it with Lion's hair and Asafoetida.

In the Thirteenth Mansion, to cause concord and love after marriage, and to dissolve witchcraft when they copulate, they made both their forms in a seal, the man in red wax, the woman in white wax, embracing one another, fumigating it with Lignum Aloes and Amber.

In the Fourteenth Mansion, for divorce and separation of the man and the woman, they made in a seal the Image of a Dog biting his tail, and fumigated it with the hair of a black dog and a black cat.

In the Fifteenth Mansion, for gaining friendship and good will, they made the Image of a man in a seal sitting and reading letters and fumigated it with Frankincense and Nutmeg.

In the Sixteenth Mansion, to gain by merchandise, they made in a silver seal, the Image of a man sitting upon a chair holding a spear in his hand, and they fumigated it with sweet odours.

In the Seventeenth Mansion, against thieves and robbers, in an iron seal they made the Image of an ape, and fumed it with the hairs of an ape.

In the Eighteenth, against fevers and pains of the body, they made a seal in brass bearing the Image of the tail of a belly worm holding it above his head, and fumigated it with hart's horn. The same Sigil being buried caused all serpents and venomous creatures to quit that place.

In the Nineteenth Mansion, to make childbirth easy and to provoke the menstrua, they make in a seal of brass, an Image of a woman holding her hands upon her face, and they fumed it with liquid Storax.

In the Twentieth mansion, for hunting, they made in a seal of tin bearing the Image of Sagittarius, half a man and half a horse, and they fumed it with the head of a fox.

In the One and Twentieth Mansion, for the destruction of any thing, they made the Image of a man with a double forehead or countenance before and behind, and fumed it with Sulphur and a Lobster and laid it in a brass box.

In the Two and Twentieth, to secure fugitives, they made in an iron seal the Image of a man with winged foot, on his head wearing an Helmet, and they fumed it with quicksilver.

In the Three and Twentieth Mansion, to work the destruction and devastation of any thing or person, they made a seal of iron bearing the Image of a Cat having a Dog's head, and fumigated it with Dog's hair and buried it in a place where they designed to hurt any man.

In the Four and Twentieth Mansion, to the increase of flocks and cattle, they took the horn of that ram, bull, or goat or other beast which they would multiply, and made in an iron seal the Image of a woman suckling her child, and they hanged this seal on the neck of that beast which was the ringleader of the herd or flock.

In the Twenty Fifth Mansion, for the preservation of trees and plants, they made in a seal of the wood of a fig tree, the Image of a man planting, and they fumigated it with the flowers of the fig tree, and did hang it on the tree.

In the Twenty Sixth Mansion, to create love and favour, they made in a seal of white wax and Mastic, the Image of a woman washing and combing her hair, and fumigated it with sweet scent.

In the Twenty Seventh Mansion, to destroy fountains, wells, baths, they made of red earth the Image of a man winged, an empty vessel bored through which he held in his hands, and the Image being baked, they put into the vessel Asafoetida and liquid Storax, and buried them in a well, which they would destroy.

In the Twenty Eighth Mansion, to gather fishes together, they made in a brass seal, the Image of a fish, and fumigated it with the skin of a seafish, and cast it into the water wheresoever they would have the fishes gather together.

Moreover, with the foresaid Images they also did inscribe the names of the Spirits and their Characters, did Invocate and Imprecate them to do that which they desired to obtain.

Of Spirits Called Hobgoblins

These kind of spirits play mad pranks without doing any harm. They sometimes play on Gitterns and Jews Harps, and ring bells, and answer those that call them with laughter and merry gestures, so that those of the house come at last to be so familiar and well acquainted with them that they fear them not at all. But if they had free power to put in execution their malicious desire, we should find these pranks of theirs not to be jests but earnest indeed, tending to the destruction of body and soul.

Trasgosy gives some examples of frolics acted by Daemons to prove the truth of what is here asserted. I will at the end of these magical discourses relate some historical examples of the actions of spirits with men, and a wonderful but true history of a maiden that was enamoured of the Devil.

It is an opinion of great antiquity and averred by the learned that whensoever any man is possessed, the soul of some one that is dead should enter into him and speak within him. This is absurd, for though sometimes God permits the Souls departed, for some special causes to return unto the world, yet doth he not permit them to enter into a body where is another soul. For two reasonable souls can by no means abide in one body, so that there cannot be a greater error than this. For without doubt they are devils and not souls, as we may see by their casting forth, which is done by the virtue of holy and sacred words, at which time they use their utmost endeavour not to be constrained to go into places where they cannot exercise their malice. An example of him in Luke 8 possessed of a Legion of Devils, was delivered of them by our Saviour, by whose permission they entered a herd of swine, which threw themselves immediately down the rocks tumbling into the sea.

Psellus and Guadentius Merula show as the cause why the Devils are so desirous to enter into men's bodies, and can with such difficulty be cast out of them, making thereunto all resistance that they possibly may. The reason is this, that though the Devils are enemies unto men, yet they enter into their bodies not so much

with will to do them hurt, as with a desire of a vital heat and warmness. For these spirits are such as inhabit the deepest and coldest planes, where the cold is so pure that it wantest moistness. So that they covet places hot and moist, searching all opportunities and occasions to enter into them so often as for some reasons which we understand not, God suffereth and permitteth them so to do.

And when they cannot enter into the bodies of men, they enter into the bodies of other creatures where willingly they detain themselves so long as they may, and through the violent strength which the body by their entry receiveth, happen those tremblings, shakings and forcible motions, which we see they use that are possessed.

This kind of Devils use the spirit of the patient as their proper instrument and with his tongue speak and utter what they list. But if they be such spirits as fly the light and dwell in the profundities of the Earth, as the last and utmost sort of those of the Earth, then they make the patient both deaf and dumb like a block without understanding, as though he were deprived of all his senses and forces which he had before. And this is the worst of all and with the greatest difficulty cast out.

The Difference between Witches and Enchanters

Enchanters are so called who publicly and openly have any agreement or Covenant with the Devil, by whose help they work things which are in appearance wonderful, entering into Circles they cause them to appear and speak, consulting with them using their favour and aid in all their works and many they make the Devil alone to do for them.

Witches are those which though they have familiarity and conversation with the Devil, yet the same is in such sort that they themselves scarcely understand the error wherewith they abuse themselves, using unknown signs, characters and other superstitions in which they secretly invoke the names of the Devils, using their aid and counsel. And because the Devil may the better bring them to his bias, he discloseth unto them some properties and virtues of roots, herbs and stones and other things, which have secret operations, mingling the one with the other, that is to say, that of Natural Magic with that of the Devil. But to conclude they may all be called Witches and Enchanters which with Natural Magic (which is the knowledge of those things whom Nature hath imparted these secret virtues), mingle signs, characters and words, using them though they may understand them not, in their Sorceries and Witchcraft.

The Devil Doth Sometimes Enter the Body of Unreasonable Creatures

This is verified by Scripture of the Devils that entered the herd of swine.

A memorable example I will here impart. There was a student in Guadaloupe that on an evening walking in the field saw a clergyman riding on a horse so lean and tired scarce able to stand on his feet; entertaining some discourse with him the traveller told him that he was bound for Granada which was 400 miles distant, the student being poor and having friends there, wished he had a horse to bear him company thither. The traveller being glad of company, importuned the student to get behind him on the croupe of his horse, at which the scholar laughing told him that his horse in respect of his leanness, seemed to be fitter for dog's meat than to carry two men at once on his back. "Well," quoth the clergyman, "if you know my horse as well as I do, you would not say so, for I assure you how ill favoured soever he look, there is not his fellow in the world, neither would I sell him for my weight in gold; and if you doubt of his ability to carry us both, get but up and you shall soon know the contrary." The student got up and this lean palfrey carried them away with such smoothness and so swiftly, that he thought he never rode pleasanter in his life and every foot his companion asked him what he thought of his lean beast, assuring him that he would not be tired or alter his pace though the journey were never so long. After they had ridden all night, at last the dawning of the day began to appear, and the student saw before him a goodly country full of gardens and pleasant trees, and not far off a very great city. Asking of the clergyman what country and city the same was, he said that they were within the precincts of Granada. Desiring him in recompense of his safe journey, not to utter this matter of him and his horse to any man living. The student thanked him and parted with him, but went to the town the most amazed man in the world thinking it impossible to finish a voyage of so many miles in one night unless there had been some devil within the horse, as most likely there was.

But this example is not strange, for the Devils lost not their nature, though they lost grace, then is the power and force which they have if they be in liberty and not restrained, like unto that of the good angels, and as the Angel carried by the hair the prophet Abucuck out of Jewry into the Den of Lions which was in Babylon where Daniel was; might the Devil likewise carry those so great a journey as I said. And in this manner do they carry those men and women called sorcerers and Hags whither they will themselves.

The Sorcerers and Hags are a lineage and kind of people which are expressly agreed and accorded with the Devil, holding and obeying him as their sovereign prince and master, and suffering themselves to be marked of him as his slaves, which marks they bear in one of their eyes fashioned like a Toad's foot by which they know and have notice one of another. For they have amongst themselves great companies and fraternities making often general meetings together, at which times they pollute themselves with all filthiness, abominable villainies, beautiful lusts and Infernal Ceremonies, and always whensoever they meet so together, they do lowly homage and reverence to the Devil who most commonly appeareth to them in the figure of a great Ram Goat.

To prove the truth hereof I shall relate briefly what happened to a learned man in Spain recorded by the authors of *Malleus Malleficarum*. There was a learned man who suspecting a neighbour of his to be a Sorcerer entered into a league of friendship with him covering so finely his dissimulations, that the other was content to admit of him into the society he kept and that in so doing he should enjoy all the pleasures and contentments in the world, so it was agreed between them that at the next assembly of theirs he should go and make his covenant and confederation with the Devil, putting himself under his banner and protection. The day assigned being come and gone, after it was darkness, the sorcerer took the learned man out of the town and carried him along certain valleys and thickets where he had never been before though he knew the country round about very well, and in short space he thought that they had gone very far, coming at last into a plain field enclosed round about with mountains, where he saw a great number of people, men and women, that went up and down in great mirth,

who all received him with great feast and gladness, giving him many thanks for that it had pleased him to become a member of their society, assuring him that there was no greater happiness in the world, than that which he should enjoy. In the midst of this field was a throne built very sumptuously in which stood a great and mighty Ram Goat, to whom at a certain hour of the night they all went to do reverence and going up certain degrees one after another, they kissed him in the foulest part behind. The learned man seeing an abomination so great, though he were by his companion thoroughly instructed how he should behave himself, could no longer have patience, but began to call unto God, at which very instant there came such a terrible thunder and tempest as though heaven and earth should have gone together, in such sort that he became for a time through great astonishment senselessly and without all judgment and understanding, in which sort he knew not himself how long he continued. But when he came to himself it was broad day, and he found himself among certain rough mountains so bruised and crushed as though he had scarcely any one sound bone in his body, and being desirous to know what this place might be wherein he was, coming down from those mountains to the plain country underneath, he found people so strangely differing in habit, custom and speech from those of his country, that he neither understood their language nor what course best to take to get home. But making a virtue of necessity, craving charity by signs and guiding himself by the Sun he took his way towards the West and was three years in his journey homewards, enduring by the way great hardships in so long travel to his home. As soon as he came home he certified the Magistrate what he had seen, accusing by name and surname divers persons which he had seen and known in that abominable assembly, who were apprehended, found guilty and executed.

You may read Alonso De Castra Cap. 16, *De Iusta Punito Haereticorum* who confirms what I have writ, and makes a difference between those Hags and Sorcerers and those Enchanters and Witches I mentioned before. For (saith he) these Hags and Sorcerers are agreed only with the Devil to the end that they might in this life enjoy all manner of delights and pleasures. The first time that they

go to present themselves before him, and to do him homage they find him not in the likeness of a goat, but like a King of great and royal authority. They are all brought into his presence by other Devils in figure of Ram-goats, whom they call Martinets. Moreover, he saith that the reverence and homage which they do unto him, is not like that which we use unto princes, but in turning their shoulders and bowing down their heads as low as they can, and that he which is newly assumed into this brotherhood doth first with words wicked and abominable, blaspheme and renounce all the holy points and mysteries contained in our Catholic belief, vowing unto the Devil his faithful service for ever, with many other execrable ceremonies, vows and oaths which he there useth, which being accomplished, they mingle themselves together, and many devils with them in likeness of young gentlemen, and some of beautiful dames, where without shame or respect they fulfil in all abomination their filthy lust and beastly appetites. And of this company the greater part or in a manner all are women, as being through frailty and ignorance readiest to be deceived by the Devil and aptest thereunto through the lust of the flesh. And these women, saith he, are called Lamia and Stirges. For Lamia is a most cruel beast, which hath the heart of a woman and the feet of a horse; and Stirges is a bird that flieth by night, called a Screech Owl, makes great shrieking and noise. When she can get into any place where children are, doth suck out their blood and drink it. For which cause the Sorcerers are also called Stirges, because they work the same effect, sucking out the blood of men, when by any means they may, especially that of little children.

I will now add the two manners of ways by which the Sorcerers are present in general assemblies with the Devil. The one through the deceit of certain oils and ointments with which they anoint themselves, which depriveth them of their right soul, making them imagine that they are transformed into birds and beasts, deceiving not only themselves with this error but oftentimes also the eyes of others that behold and view them, for the Devil with deceitful appearance, formeth about them that phantastical body, which is also practised by sundry Enchanters, who so dazzle and deceive our sight, as did Circe and Medea, and others that used the art of Magic,

turning and transforming men into brute beasts, to the seeming of all those which beheld them, though in truth it was nothing so. For as the philosopher Aristotle saith, it is impossible to change one shape into another. And the Council of Aquilon useth these words—"Whosoever doth affirm that any creature may be transformed into any other thing better or worse, or take any other shape than that in which it was of God created, is an infidel."

But the Sorcerers and Sorceresses, though they find the manner wherewith they are deceived and abused, yet they take it well and give consent thereunto, thinking themselves in these imaginations to be transported with great swiftness into those parts which they desire, and verily do see and find themselves in action of these, those things which to their phantasy are represented.

The other kind of going to the assemblies, and transporting them to far places with such swiftness, is really and truly by help of the Devils, upon whom they sometimes ride in likeness of goats, sometimes they anoint themselves with other ointments, whose operation maketh them think they are fowls and fly in the air, when indeed they are carried by the Devils. This is verified by all authors both ancient and modern, that the Devil can in very short space, and as it were in an instant, transport these sorcerers into marvellous far regions. For he which had power to carry our Saviour Christ (with reverence I speak it) out of the desert and to set him on the top of a pinnacle on the Temple, and from there to convey him to a high mountain where he might view and discover a great part of the world, can far more easily transport a man or woman through the air.

Much more I find in Alonso de Castra to prove what I have writ. He allegeth the authority of Paulus Grillandus in his treatise of heretics.

Malleus Maleficarum telleth of a woman, a sorceress, who affirmed obstinately before the Commissioners, that she could come and go bodily whither she list in short space though she were never so fast imprisoned and the way never so far off, that for trial they presently caused her to be shut up in a chamber and willed her to go to a certain house and learn what was there done and to bring them relation thereof, the which she promised to do. After she

remained a while alone the Commissioners caused the door to be suddenly opened and entering the chamber found her lying stretched out on the ground as if dead. One of them curious to see if she had any feeling or no, took a candle and with the flame thereof scorched one of her legs, but seeing no sign of motion in her he left her and departing out of the chamber caused the door to be fast locked again. Presently upon which she came forth, telling the Commissioners that she had gone and come with great travail, declaring unto them the marks and tokens of all such things as they asked, obstinately declaring that she had been present, and viewed the scene with her eyes. Whereupon they asked her if she felt no grief in one of her legs. She answered that since her coming back it grieved her very sore. Then laid they before her the grossness of the error wherewith she was abused, and told her what they had done unto her in manner as before, which she truly perceiving fell down upon her knees and craved pardon upon promise of her repentance and amendment of life.

Lucius Apuleius and Grinaldus declare how sorcerers or witches are able to change not only their own but other men's shapes, also as Circe and Medea did, and partly through natural magic, that is the knowledge of the virtues of herbs, stones, oils and ointments, whose properties are by the devils revealed unto them and partly through the mere help of the Devil employing there in his whole power for the better binding and assuring them to be perpetually his.

Zoroaster, Lucius Apuleius, Apollonius Tyaneus have been of old famous or rather infamous in the world by their sorcery and necromancy, with many others whom historians thought unworthy to commend to posterity.

Another sort of them called Charmers, who have a particular gift of God to heal the biting of mad dogs, and to preserve people and cattle from being endamaged by them. Franciscus Victoria saith that they have the wheel of St. Katherine, in the roof of their mouths, who though they may do great help in such like matters, yet to hear their prayers and Conjurations and clownish phrases would move anyone to laughter. They are a base forlorn people of ill example in their life and boast sometimes of more than they can

accomplish and some of them will creep into a red hot oven without danger of burning.

Pliny writeth alleging the authority of Crates Pergamonas that there is in Hellespont a kind of men called Ophrogens, who with only touching heal the wounds made by serpents. Varro saith that in the same country there are men which with their spittle heal the biting of serpents. Isigonus and Nymphodurus affirm that there is in Africa a certain people whose sight causeth all things to perish which they intentively fix their eyes on, so that the trees wither and the children die, and therewith more might be wrote of this head.

Anthonia de Florencia
His Opinion Why the Devil Suggesteth Evil Thoughts To Us in Our Sleep

He represents to our phantasy those things in which we take delight and such as are pleasing to our humours and appetites, especially making us dream lascivious dreams and tempting us so far with filthy and carnal lusts, that he provoketh us oftentimes to pollutions. To others he represents in their sleep great treasures and riches, to the end that waking they might be stirred with desire of them, and have their thoughts and imagination busied about them, leaving matter of better meditation. But his malice is not always herewith contented for sometimes it tendeth further, provoking us in our sleep to commit follies, whereby we may lose both body and soul at once.

A wonderful but true narrative I will here in short declare concerning one Tapia, who had so strange a condition in his sleep, that he arose divers nights sleeping out of his bed, and went up and down the house from place to place without waking. For which cause, to prevent danger, his servants used to set up a shallow tub of water by his bedside, that when he was troubled with that passion, if he touched the cold water he would presently awake. His servants one night forgot to set this vessel by the bedside. The season being very hot, he arose sleeping out of his bed with great agony to go swimming in the river, and casting about him a cloak over his shirt, he went out of his chamber, unbolted the door of the house, hastened to the riverside, coming to the town's end he met with another companion who seemed glad of the opportunity to go with him into the river. So was Tapia, who putting off his cloak and shirt, and ready to enter into the water, the other fell a scoffing and jeering at him as at one that knew not how to swim, which he taking an ill part, because he was therein very expert, answered in choler that he would swim with him on what wager he pleased. So the other forthwith went up to the top of a high bridge that crossed over the same river, he stripped himself naked and threw himself down headlong into the water, the river running in that place very

swift and dangerous. Where swimming up and down in the main stream, he called upon Tapia, bidding him to do the like. But Tapia, disdaining to be less courageous than the other went likewise up to the top of the bridge and threw himself down in the same place the other had done before him, till which time still remaining fast asleep, his feet were no sooner in the water, but he awakened presently, where finding himself plunging in midst of the rough stream, though in great amazement, yet with all the speed he could, he scrambled forth earnestly calling on his companion that brought him thither with him, thinking assuredly that there was a man swimming with him indeed, but having passed with great difficulty the danger of the stream, after long calling and looking about him, when he could neither see nor hear any man make answer he began to mistrust, that this matter proceeded by the crafty illusion and deceit of the Devil who [as he truly thought] endeavoured by the subtle practice and enticement to destroy in his sleep both his body and soul.

Of Presaging by Dreams

The Light of God and Nature contradict not Daniel and others by dreams foretold natural things, for the sidereal spirit was so disposed, Joseph by the help of this star interpreted the fat and lean oxen to show the fertility and difficulty of provision. This being a natural cause, it was interpreted by the Light of Nature. By dreams many things diverse ways are to us revealed not only by a star, but by an Angel of God.

To make easy one of Enoch's Tables I shall briefly set down the cause and interpretation of all dreams under these heads:

1 Concerning Joseph's Oxen
2 The Graecian Horse
3 Dreams merry jocose
4 Serious Dreams
5 Riotous Dreams
6 Sick Dreams
7 Dreams of fortune
8 Dreams of misfortune

Concerning Joseph's oxen this tenet will be verified that so often you dream of an Ox, so often the year may be judged, for the nature the Ox is of, the like the year will prove. There was a certain diviner that dreamed of future riches. To this his constellation propounded 15 lean oxen and at last one fat ox. Thence he concluded that the 15 lean oxen were given him that he should sell them when they were fatted. In the meantime he was forced for 15 years to wander up and down in a miserable starving condition. But in the sixteenth year he happened to enjoy a fat ox, that is to say a rich wife. With this wife he lived one year and then died. The lesser cattle some signify a quarter of a year, some a month, some a week, some a day, and some an hour.

By the Graecian Horses are meant that Man's constellation in his own thought is of that great power, that he may have the help of a starry spirit in his dream without the help of an Elementary body. This Astral Body hath the force to infect with poison, make

sick, blind, puffing up, aspiring and beating, and that in an instant, and afterwards to return to his Elementary body. For it is plain that by so strong an imagination, the ancients in battle, by force of the astral body prevailed against the enemy so that some of a sudden were taken paralytic in their bodies, no natural cause concurring, some deprived of their sight, some made leprous, and some almost strangled, and many other mischiefs like those are inflicted which cannot be cured in a long time.

The power of an astral spirit is great in the forming of dreams and their fatality. As for vain ludicrous dreams whose interpretation is doubtful, you must know that in the sidereal spirit there is no perfection, but tends to the delusion that the dream will prove happy, though in the end it will not prove so. There are many dreams that prove true to the finding out of treasure, success in marriage, climbing up to honour, as also forerunners of sorrow, poverty and all hardships, according to everyone's predestination and the benevolence of the stars. And none can deny that dreams, have their practice by which starry bodies are compelled that they should reveal anyones intention. The reason of this practice is wonderful, neither is it obvious or received of everyone, for it causeth that the stars manifests by what is asked, and this is done, whilst the Imagination, trust, hope and charity, and the persuasion of the starry spirits is so far looked into as nothing is able to deny it. And though prayer may indeed be directed to God, yet it is not of the soul but from the light of Nature. Therefore, that practice is placed upon the foundation of imagination. love, hope, expectation, and serious friendship.

The astral spirit hath speculation; of great moment is speculation, from thence flows good and evil. From speculation arises an Usurer, whoremaster, dicer, blasphemer, etc., from the same arise what is good. The invention of sciences whether mechanical or not is due to speculation, so is Alchemy, but the Astral spirits before a due time learn nothing. Nothing can be speculated but what is found and comprehended by Astral spirits.

Our mind governs a star, so that a star follows the mind and with it is reconciled. As if saffron be cast into water, all the water waxeth yellow, so a star comparatively like saffron penetrates man

and with man is united. A star is the tincture of speculation of the mind, that is of all things of man. Because therefore a star is the tincture, man is the body that is tinged. Let none admire that a star many ways operates in man. But there are peculiar stars which have a regard and do govern beasts but their influence and constellation is of a different nature from man's.

It is therefore practical that man should incline himself towards the stars and be joined with them, that so he may compel and change all things to its own essence. Therefore as to the practical part of divination we determine that it finds out great arts, sciences and workmanships. And it were good that worldly men should receive such a Light of Nature, and not busy themselves with intimate phantasies, or study to deceive themselves or others, but embrace the genuine star, and obey the same which will tend to the recreation and welfare of his earthly body, without any loss or prejudice to his Soul or his Image.

Behold how the Stars, Angels and Genii communicate their virtues in dreams, how they come down with their influential power by the beams of the planets to the Earth by the figures of Astromancy and Geomancy to the bodies of men in their dreams. Many of the ancient learned Hebrews, Greeks and Latins, have handled the subject of dreams, but with so little assurance, that amongst a thousand significations, there are hardly two true, having no more experience for what they advance than conjecture and imaginations, whereof they have made large volumes, which have rendered them that studied them more anxious and perplexed than they were before for their dreams. But they are deceived though learned, not knowing that a thousand dreams which possess the spirit of man every night are nothing but a remembrance of his former actions; the which thing is common to him with the beasts, and that the occupation which the person thought most concerned his life and livelihood, is that which represents itself every night. Which Claudian hath represented in these verses:

Omnia quae sensu volvuntur vota diurno,
Pectore sopito reddit amica quies.
Venator sua fesso tororum membra reponit,
Mens tamen ad sylvas et sua lustia redit.

Judicibus lites, aurigae somnia currus,
Unaque nocturnis mota cavetur equis.

Which in effect is no more but this:
The Hunter, Lawyer, Carter all repent,
The sense of what hath past the day forespent.

That which Antiquity thought divine in dreams was indeed nothing but folly, and that in this case, there is no difference between a man and a beast, for Solomon the wisest that ever has said. That the ends of the sons of men, and the end of beasts, is the same thing as to them, as the one dies so do the others, and they have all the same spirit, and a man naturally is no more than a beast, for all is vanity, all goes to the same place, all is dust, and all shall return into dust. Who is it that knows that the spirit of the children of men ascends up on high, and the spirit of the beast descends under the earth? For who can bring it back to see what was become of it? If this be doubtful who will attribute divinity to so many sottish visions dreamed by gross people. If a thousand figures are seen by a rustic in his sleep even so it is with a labouring beast; if the one chafes the other will show it is angry, all their passions are alike. Although dreams are equal to them with us, yet Man hath something more than is ordinary to beasts, some dreams being to him the forerunners of some fortunes or misfortunes which follow him the day after they have been seen and dreamt, and sometimes for a longer date.

There are 73 various dreams I find recorded by the ancient Cabalists, Merubalists and Massorets which are easily understood by those who know the temperament of those that have dreamed them and not otherwise. You must also know the day of the Moon, and the hour of the night they were dreamed in. I shall hereafter write a particular discourse on this subject of dreams, wherein I shall discover the errors of Artemiderus, Cardan and Nephius in their resolution of dreams. I shall only at this time add a few corollaries on this magical head and proceed further to the doctrine of the Nymphs, Sylphs, etc.

Dreams are either Divine or human.

Divine dreams without doubt are most certain, but be cautious to consider what dreams are properly Divine and what are not, for sometimes Satan transforms himself into an Angel of light. Divine dreams are tried by examining them by the rule of the known word of God. The Devil imitates God in dreams, creeps into the minds of foolish and improvident people who sometimes are possessed with enthusiasms from heaven. Abhor the dotings of fanatic people though they pretend never so much to derive them from heaven.

Next to divine dreams are the Angelical which may be believed if they agree with the Divine. But Diabolical dreams are to be detested, by which the heathens of old, and of late the Manichaeans, Pelagians, Monks and fanatic persons being deceived, were the authors and defenders of many horrible false doctrines. And it being granted that sometimes that the devil may know casual events, yet he often deceives the Magicians as to the true signification of things to come. The Conimbricensian Philosophers have written a large volume of this doctrine, and they charge Augustine, Damascenus, and Thomas Aquinas with it.

Human dreams which have no other but natural causes, and happen to men ordinarily as they sleep are either physical or common. The physical dreams are those which by the agitation of the humours, and disposition of the temperament, do by certain signs, nay sometimes even material and efficient causes discover unto the physician the more certain of constitution of the patient. These may be observed without impiety or atheism, to the end that more fortunate medicines may be provided for the sick. So a certain wrestler dreamed that he was plunged in a cistern of blood, and that he should hardly deliver himself thence. Accordingly to this dream, the physicians knowing it proceeded from an exuberance of blood, having taken away what abounded, diverted the danger he was in. Galen mentions another who dreaming that one of his legs became dead as a stone, a while after became paralytic in that leg.

Common dreams are those that proceed from compound causes; and they are true or false or equivocal. Many things in dreams may be rightly interpreted, yet many times may not happen accordingly. Hence it was so many Kings and Princes have miserably perished by this kind of dream.

So Cambyses dreaming that his crown touched the heaven, and that he sat in his brother Smerdis' royal seat, was to him the signification of death. Many dreams are ambiguous of a double sense uncertain and doubtful. One told a Conjector that he had dreamed he was turned into an Eagle. He answered, thou shalt overcome, for there is nothing swifter or more violent than that bird. But says Antiphon to him, dost thou not see thyself overcome, for that bird pursuing and chasing others is ever the last itself.

Of many Dreams there are but a few have there true events, especially in melancholy persons. Read Poucher *Lib. de Divinatione per somnium*. A certain man told a Conjector that he had dreamed he saw an egg hanging by a string of his bed. The Conjector answers that there was a treasure hid under his bed. He searches and finds a parcel of Gold compassed with Silver. He sent the interpreter what Silver he thought fit. But says the other, will you give me more of the yolk? For that doth as well signify the Gold as the white does the Silver.

Many holy persons have the society of the Guardian Genius by which they have the apprehension and knowledge of the death of their friends and kindred, either before or after they are dead by certain monetary dreams, or by a strange and unusual restlessness within themselves, though they be a thousand leagues distant, and they commonly dream of hair, or of eggs, or of teeth all mingled together with earth, a little before the death of any friend or relation. All which manifestly demonstrate the power of the Angels of Astromancy and Geomancy when they are united, and how Superiors and Inferiors communicate to man.

Having thus compendiously laid down the various opinions of philosophers both ancient and modern as to dreams of all sorts with a short explanation thereof, leaving the larger exposition to a particular treatise I shall hereafter set forth, if God spare me life and health to complete the same. I shall in the next place discourse of Nymphs, Sylphs, Pigmies, Salamanders, and other spirits, in order to the better understanding one of Enoch's Tables which is full of obscurity and darkness. This part of Magic is an Arcanum of great value though mysterious.

Of Nymphs, Sylphs, Pygmies and Salamanders, with Other Spirits

There is a light in man which is above the light of Nature. This light causeth him to search and learn and experiment supernatural things. Nature itself gives a light by which, as from a proper light the same may be known. For man is somewhat more than Nature, for he is both Nature, a spirit and an Angel, he hath the property of all three. How great is the dignity of man, he searcheth hell and heaven. In this discourse, I shall set forth created things beyond the knowledge of the light of Nature. Here are four sorts of spiritual men, to wit, Nymphs, Sylphs, Pigmies and Salamanders, to which are added Giants, Melusines, and Mons Veneris, and what are like them. All which we see not from Adam's progeny, but another sort of Creature, divers and separated from men and all living creatures, though they converse with us, and children be born of them.

I shall observe this method. First, lay down their creation and what they are. Secondly, their country and habitation, where they live and what government they have. Thirdly, how they appear among us, mingle themselves and cohabit with us. Fourthly, what miracles they act, as we read of Melusines, Mons Veneris and others. Fifthly, the generation of Giants, their original and end, nothing from Scripture as to their nature can be found, except some few testimonies of the Giants, the cause whereof is founded in this, that their works appear in verity. If we believe there is Magic and consider its original from that foundation, these matters may be known, for the writers of the Old and New Testaments treated of those things which concerns the welfare of the soul towards God, which hinders not this our philosophy. There is nothing created which wants its mystery. We find many wonderful things done in the Old Testament, which none can expound except he be instructed by the New Testament.

In the next place, consider what the Spirit is, what the Soul. Also the Spirit of these is flesh, and the flesh Spirit.

Flesh is two-fold, flesh from Adam and not from Adam. Flesh from Adam is gross, because earthy, but what flesh is not from

Adam, it is subtle, not fit to be bound or comprehended, 'the flesh of Adam cannot penetrate walls'. The difference lies from two offspring, that is, descending from two parents, and are in themselves, as the Spirit and Man. The spirit penetrates all walls, nor can be excluded from anything, but so is not man, who may be excluded.

But these subtle Creatures do differ in this from spirits, that they have blood, flesh and bones, beget children, speak, eat, drink, walk. Spirits do none of these. They are like spirits in agility, they are like men in generation, species and eating, and therefore they are men bearing the nature of both spirit and man, which in them is one.

Iamblichus saith, they are not men, because they walk spiritually; they cannot be spirits, because they eat, drink and have flesh and blood; they are therefore a peculiar Creature, and from their double nature they are made one mixture as any compounded matter of sweet and sour, or like two colours under one species. Man hath a Soul, a Spirit hath not, but the Creature is either and yet hath not a soul. Nor is it like a Spirit; a Spirit dies not, but a Creature dies; it hath not a Soul, it is not like a Man. Christ died not for those that are not of Adam's race. They beget children like themselves not us. They are prudent, rich, poor, fools, as we who are of Adam. And proceeding not from Adam, have not the Image of Man.

As to the nature of these Creatures that are not of Adam's race. They are men and people, dying with Animals, walking with Spirits, eating and drinking with men, that is to say, as cattle so they die, nothing remaining, and there is neither water nor fire that hurts them, as being spirits, neither can any one be able to shut them in as spirits. Their propagation is like to that of men, obtaining all their nature. They are obnoxious to human diseases and health, and use not the medicines of the land from which man was made, but the medicine wherein they live. They die as men but after the death of beasts, their flesh like other flesh putrefies, their bones like other bones perisheth, no footstep left. Their manners, gestures, speech, wisdom, are all human, either vicious or virtuous, gross or subtle, better of worse. They differ in themselves either in form or species, as other men. They live with men after the same

law, eating the fruits of their own hand's labour, spinning and weaving their own garments, handling all things by a certain reason, governing with wisdom, administering Justice, for although they are animals, yet are all endued with human reason, only they have no souls. Therefore, they want the judgment of serving God, to walk in his ways, because they want a soul. Therefore, as animals act honestly in their life by an innate principle, so do they. But in reason, they overcome all other animals, and as man is next to God on earth above all Creatures, as to understanding and gifts, so they are next to man among all animals, and for this cause may be esteemed men. Neither are they destitute of any thing than the nature of a Spirit and the Soul of a Man—a peculiar and wonderful work of Creation, surpassing all things that can be considered.

Of their Habitation

Their habitation is divers, varying according to the Four Elements. They that live in the Water are called Nymphs; those that inhabit the Air are called Sylphs; those that are in the earth are called Pigmies; those that are in the Fire are Salamanders. These are the usual names, yet some will call watery men Undines, and airy men Sylvestres, and earthy men Gnomes, and fiery men Vulcans rather than Salamanders.

But if we describe their regions. Let their parts be divided, the Nymphs have no commerce with the Pigmies, nor they with them, and so among the Sylvestres and Salamanders every one hath his peculiar habitation; and here we may see the wonderful works of God who made no element void without a miracle contained in it. Consider their four Regions wherein they differ, as to their habitation, persons, essence and nature, and yet are more conformable to man than to one another.

We, the Sons of Adam, do stand and walk in the air, no otherwise than a fish in the waves, neither can we want air no more than a fish can want water, for as a fish lives in the water, and water is to it in the place of air, in like manner to a man is air instead of water; and so every Creature inhabits and walks in his own element. By this example you may understand, that the Undines

inhabit the waters which serves them as air serves us. And as we admire that they live in the water, so they admire that we live in the air. The same reason may serve for the Gnomes who inhabit in the mountains, whereof the air and Chaos is their earth. For in the Chaos everything lives that is inhabit therein, walks therein, stands therein. But the Earth is only a Chaos to the Gnomes, for they pass through solid walls, stones and rocks, as spirits do, and therefore all these things are only to them a Chaos, that is, nothing. As the air hinders not us in our walking, even so the earth nor mountains nor stones, hinder the Gnomes, and with as much ease as we pierce the air, even so they pierce stones and rocks, for such things are to them a Chaos which is not so to us. As the Chaos is more gross, so the Creature is more subtle, as Man hath a subtle Chaos, therefore he is more gross. According to the condition of the Inhabitants so the Chaos varies in nature and property as to walking.

The Four Elements, then, is their habitation and their Chaos, and as we live in the air without damage, so they live in their Chaos, they are neither choked, strangled or burnt. For there are no such things but air to these Creatures which inhabit in them. For water is the air of the fish. If the fish is not choked, the Undine is not choked. What reason is for the water, the same is for the earth. The earth is the air of the Gnomes, therefore they are not strangled in it. They want not our air no more than we want theirs. So the air of the Salamanders is fire, so our air to us is air. But the Sylvestres are next to us, if indeed they are conversant with our air; but before others they die most like to us. For in the fire they are burnt, and so are we: in the earth they are strangled, and so are we. Therefore, every one remains sound in his own Chaos, but in another he dies. God is wonderful in his works.

But now to say something of the food of the Creatures. You must know, that every Chaos hath a doublesphere, to wit a heaven and an earth, no otherwise than as we men walk in the earth, but the earth and heaven supply us food, and the Chaos as a medium lies between these two. So, therefore, we inthe middle of these two spheres and little globe are nourished. In like manner they that inhabit in the water have the earth for their ground, and the water

for their Chaos, and the heaven even to the water belonging, and also they that live in the middle of the heaven and earth, and therefore the water is their Chaos, but their habitation is agreeable to nature. So we must judge of the Gnomes, whose ground or earth is water, Chaos is earth, and the heaven is a sphere; that is the Earth stands in the water. But now the earth is to them a Chaos, and water is the ground, after this manner by these things is their aliment produced. The Sylphs are like unto men, and after their manner do live off the fields and herbs of the woods. The ground of Salamanders is the earth, and fire is the Chaos. So their food comes from the earth and fire, and the Constellation is from the air their heaven. But now for their eatables and drinkings. Water is drunk by us or satiates us, but not so the Gnomes, nor Nymphs, nor the other two. For as water quenches our thirsts, so there is another sort of created water for them, which we can neither see nor can find out. It is necessary they should drink, but that kind of drink which in their world is drunk. In like manner it is needful they should eat, but it is such sort of food which their world affords. This is certain that their worlds hath a peculiar property no otherwise than our own World hath.

As to their clothing, they have their clothing and hide their privates, but not after our fashion but their own, for they are modest as becomes men. Also they have their Orders, their Magistrates, as bees who have their king, or as the wild geese who have their leader. Neither live they according to the order of human laws, but according to the laws of their homebred nature. Their labour is like ours according to the nature of that world wherein they live. He that gave sheep's wool to us, the same gave them wool. God is able not only to create those sheep who are known to us, but otherwise such of foods in the fire, water, in the earth. The same God not only clothes them, but he clothes the Gnomes and Nymphs, Salamanders and Sylphs; they are all under God's protection, and they are all clothed and sustained by Him.

They sleep, rest, watch as we do. The Gnomes have the earth which is their Chaos, but this to them is air, not as it is earth to us, from thence it follows that they see by the earth, as we see by air. Lastly, they have the Sun and Moon and all the firmament before

their eyes, as we have. In the like manner, the Undines have water for their Chaos. But water doth not intercept the Sun from them, but as we receive the Sun by the air so they receive it by the water. After the same manner, the Vulcans by their fire. Moreover, as the Sun irradiates us on the earth and makes it fruitful, so it makes them. So it is evident with them that the Summer, Winter, Day, night, and the like flourishes with them. As rain, snow, etc., is common with us, so it is with them. They are equally afflicted with pests, fevers, pleurisy and other diseases from heaven, as we are, but as to God's Judgment in the Resurrection, they are animals not men.

As to their person, the Undines, as well men as women, have the stature of a man. The Sylvestres have not that form, but are more sharp, grosser and longer than the others. The Gnomes are humble, about a span long. The Salamanders are oblong, slender and dry, but their seal and places are in the Chaos, as we said. The Nymphs inhabit the water that they may seize on men washing or riding. The Gnomes inhabit in a mountain Chaos. Hence it is that there are found around chambers and the like in the earth built and furnished. The Nymphs have the like lodgings. In like manner the clamour of the Salamanders is heard in the mountains of Etna, where they build lodgings, which are discovered in the conflagration of the Elements. They have all things common in our habitations, according to the property of their arcana. Certain documents are found in metal mines and waters, and Etna, where the Vulcans chiefly discover themselves. More might be added as to their money, their payments, their manners, etc.—shall be hereafter at large explained, when I shall deal with a History of the actions and manners of the Rosy Crucians.

After what manner these Creatures appear to us and are beheld of us

All Creatures that ever God created have manifested themselves to man, for God to this end manifested the Devil to man, that he should have knowledge of Him. In the like manner, the knowledge of Spirits and Soul, the Angels (were manifested) to men that they should know and believe that these Angels were from God

whom they serve. But apparitions of this kind are seldom made but when something is to be confirmed and that we may learn how admirable and stupendous are the works of God, and to confirm the verity of the Holy Scriptures, and to certify us that such Creatures subsist in the Four Elements which seem wonderful in our eyes, and these Creatures converse with men and shall talk with them and the like, and that we may be better documented as concerning the Nymphs, they are not only seen of us, but they copulate and bear children. In the like manner, the Pigmies are not only seen of men, but talk with them and receive money of them and suffer the like passions as we do. And it is known that the Sylphs do negotiate and travel with men. Lastly, the Vulcans or Aetneans have appeared to men as we shall hereafter demonstrate. Furthermore, their appearance is by divine Judgment. As God sends us an Angel for our help and after that takes him away, so the Nymphs go out of their water and come to us, offer themselves to our service, negotiate with us, deal with us, then depart and return to their water, and all this for the sake of man, that he may better contemplate the divine works, but these men are only animals without a mind. From whence it comes that they copulate with men in Matrimony, that an Undine marries a man from Adam, takes care of all his courtesies in a familiar way, and bears children, and you must know that these children coming from Adam's race by the father, have a soul that partakes of eternity, and the wife after she is married receives a soul from God, and after the example of other women she is redeemed by God. This may be proved by many instances, that these Creatures of themselves are not eternal, but if they are joined with men by matrimony they are made eternal, and so after the manner of men they receive a soul. God created them so like men and conformable to man's nature in all things that nothing could be more like. So that copulation is the cause of the soul and salvation of these Nymphs, in like manner as Man's league with God and God's Covenant made with Man is the cause why he enters the Kingdom of God. If this league or Covenant were not, what would the Soul profit us? Truly nothing. Furthermore, there are two that are accounted spirits, to wit, the Pigmies and the Aetneans, not such Creatures as they appear like splendour and a spectrum. But

you must know that they are flesh and blood as man is, although they be nimble, swift as spirits; they know all things past, present, and to come, occult from the eyes. In these things they serve men by revealing and forewarning. They have reason common with men, if they receive a soul. They have knowledge and the Intellect of Spirits, understood of those things that belong to God. They have great endowments; they lead and allure men to try these things of them, and we must believe that God brought forth these creatures that we might learn how great things God can work by his Creatures.

We have hitherto spoken of the Nymphs who come out of the water to us and in the banks of rivers where they inhabit, sometimes they are taken sitting and after the said manner are copulated.

But the Sylphs are grosser than those and know not how to speak, though they have a tongue and other things necessary for speech.

Of Gnomes, Etc.

The Gnomes have the same speech as the Nymphs, but the Aetneans speak nothing, though they are able to speak, although hardly and rarely.

The Nymphs go forth in a human habit and countenance, and appetite.

The Sylphs so appear like men, but they are false and fearful, and have no substance.

The Gnomes are like men, but they are short like dwarfs, sometimes equal to a middle sized man.

The Aetneans show themselves in a fiery habit and essence. These verily are those of which men talk of—In this house walks a fiery man or spirit, this burning soul wanders, etc.—as spirits of this kind are often seen. In meadows and grounds they appear like burning chips or brands running up and down and cause men to go out of their way. Such are the Vulcans. But we find these not to converse with men, by reason of the force of their fire, but they are often found among witches and with them to copulate. The Devil wanders with these and makes use of them to betray men. Without these fiery men conversation is dangerous, because for the most part they are possessed in whom the Devil rageth to the great damage of mankind. But sometimes the Devil enters into the Gnomes and serves them. In like manner the Devil lets himself into the Sylphs, chiefly their females, conversing with them in the woods and then copulates. Their births prove leprous, scabby, itchy, are incurable. These sorts of spirits commerce with men. They retain the nature of spirits as to their vanishing. Let him that take heed that hath a Nymph for his spouse, that he come not at the water, or hurt her in the water. In like manner, he that hath a Pigmean, let him not molest her in those places where she can separate. So strictly are men bound that without a cause they cannot separate from them, and this is wont to be in those places from which they go forth. And, therefore, a Nymph except she be upon the water, she cannot vanish away from her husband if she be provoked, in other places she may be kept. So also the Gnomes, if

they be once employed in our services, they are compelled to keep to their covenant and perform those things required, and if the promises be kept honestly on both sides then they remain true, constant and faithful in their office, chiefly in gathering together money. For the Gnomes abound in money, which they coin themselves. Which you shall so receive. He hath that of the spirit whatsoever he wishes to have. For the Gnome gives him any certain sum of money he desires and it is good current money. After this manner they give money to many men in the Caverns of mountains, that thence they may again depart. And so they buy with a price the departure of men. All these things are done by God's ordinance.

We have declared hitherto how these men come to us. It remains that we explain after what manner they again depart from us, or who are conversant with us. First, therefore, when they copulate with men, they beget children, and when they are moved to anger at men upon the water, then of a sudden throw themselves into the water, nor are they found again. When, therefore, she thus falls into the water she forsakes her husband and children, the wedlock nevertheless remains entire, for you must know that in regard of such a matrimonial that she will appear at the Last Judgment, nor is she separated from that very soul, but attends the same and expects due reward. For though, indeed, she remains a Nymph she is compelled to act the same as soul and league requires. In the meantime though they are disjoined from one another, nor do not again meet together excepting at what time the husband shall wed another wife. For then the Nymph returns and brings death to the husband, as many times hath been observed.

After the same manner the Syrens are bred, living upon the waters, rather then in the waters. These differ not from fishes, are virgins but differ from the form of women in their lower parts. These bring forth nothing but are monsters, no otherwise than if a monstrous man should be born of two true men. Put the case that Nymphs should produce themselves as men do, if they beget a monster, they beget Syrens swimming on the waters, which these parents eject, nor tolerate with themselves. Hence there are beheld in divers shapes, as we do find it falls out in divers monsters. Nor

are the Nymphs alone the only cause of our wonder, but the Syrens which far exceed men by their various gestures. Some do sing, other play on the pipe, others act other things.

From the Nymphs are generated Moncks, which is a kind of monster. These represent a Monck both in species and form. They are like unto men, are found in like places, descend from men, that is, have their generation from Nymphs, Gnomes and the like. God himself works wonderful things in his creatures. So a comet from other stars hath his birth, as a certain monster, nor hath it a natural course as a star, but looked upon as a prodigy.

To this example are referred the monsters of the Sea, proceeding from the Nymphs, they are Comets, and of God manifested, that we may learn in his wonderful works. But because in very many Charity waxes cold, many such things are neglected, the greatest part of men are so given to usury, their own profit to dice and drinking, etc. But turn your eyes to these monsters, you shall become such after death, observe therefore admonition and take heed to your selves.

But why do these Nymphs ensnare men? You must know that men of this kind manifest themselves, and meet in one place, where they may live together, and have the familiarity of men which they studiously covet. For flesh and blood greatly loves flesh and blood. Many amongst them are wives to men. These are few, they are numerous. Which is the cause they hunt after and catch at other men. From these men there arises a gathering together and conversation which they call Mons Veneris, which is nothing else but an assembly or gathering together of Nymphs made in some certain den or cave of their world, not indeed in their Chaos but in the Chaos of men, but in the meantime in their Regions. The family of this Mons Veneris is very ancient of many years standing. They are long lived, without any defect in nature that is notable; they retain the same species always to the end of their life. But, now, Venus is both a Nymph and a Wave or Undine more worthy and superior than the rest, who hath reigned indeed a long time, but at length life is defunct. Whom another Venus hath succeeded but not like the former, to whom was given the government of domestical affairs, but she is dead at length, as also her kingdom. But as to the

Immortality of Venus, Philosophers differ, for some are of the opinion that she is the possessor of eternal life even to the day of Judgment. But, understand this of her and her seed, to wit, according to the species, not according to the Individuum. For the Last day will end and terminate all. Everything hath his end, they and all others die, but in the meantime in respect of seed, all generations continue till the last day.

The original of this Mons Veneris is thus recorded:— There was once a Nymph, some say a Queen, who lived on a mountain. This Nymph took occasion to leave that place and descended to a Lake in that Region, and there she built herself an habitation for love's zeal, which was defended by the mountain and without the doors a ditch, that a freer passage might be for her suitors and lovers.

Read the famous history of the Nymph that married Stauffenberg, whom some Divines will not allow otherwise than a diabolical delusion and not real, but it was true. She was an Undine, so called, and was married to one Stauffenberg and cohabited with him so long till he married another wife in regard he reckoned her for a Divorce, and that was the cause why he married another. But at the day of marriage, he sitting at the table, she appeared and gave him a sign of his breach of faith to her by striking him on the thigh, at the table, he being astonished therewith, the third day after he was found dead. This was a just punishment for adultery.

But to say something of Melusina, who was a Nymph who possessed a Sorceress. Such is Beelzebub's nature to transform such into other forms, as cats, or wolves, dogs, etc. Besides this she was a Nymph having flesh and blood, fruitful, disposed to generation, from the Nymphs she came out of the Earth to men to ensnare them, where she lived to the end of her life, how long that was God knows. This was a great fraud and treachery of Beelzebub. Superstition caused men to use Incantations to penetrate such places where such creatures were which remained with them like a Worm or Dragon of this kind to the end of their life.

Besides these, two more generations belong to the Nymphs and Pigmies. These are the generations of the Giants and Dwarves not descending from Adam. We must not refer St. Christopher to this class, because he was born of man's seed, but you must consult

histories which give you account of Bernensis, Sigenot, Hildebrand Deitric and others, the like which were famous giants, as Laurinus was a famous dwarf. These giants were generated of the Sylphs, and the dwarfs came from the Pigmies, and of these are monsters or the Syrens of the Nymphs. The strength of these is wonderful as well as their appearance, which is rare. They exceed their own kind, the consideration of their prodigious acts and wicked designs. They are born of animals which are men, hence it follows that they have not their soul from their parents and being monsters, it consequently follows that they have no soul although they have become famous by many generous though abhorred crimes, as parrots know how to speak and Apes know how to act Man's gestures, so these by Nature's indulgence can express Man's deeds, but yet we cannot consider that they have a Soul. God can if he will infuse a Soul into these men like others, as the league between God and Man teaches, as well as the league of the Nymphs with Man, but they were born not for the Soul but for the Creature, that God might be seen therein more to be admired in his works. Neither would he create gigantic Souls, although one man may be like another in the Kingdom of God. Therefore, I compare them with animals whose soul is unknown to me; for although they shall do good and just things, I cannot say they are partakers of redemption, for they are not wise in faith, but lived like prudent animals. And if a wolf or fox could speak, they would not be much unlike them as to their intellect which is natural that so ready a judgment may be given of their soul.

Sylvestres or aerial men beget Giants, when they do meet in Conjunction, no otherwise than if a Conjunction should happen to a Comet, to an Earthquake and the like. But if it were requisite, a Monster should be born. According to the usual course of nature he is not born, but overthwart or crosswise according to the providence of God. But the Sylphs after their own way do copulate and bring forth monsters. Of the manner of which they are generated, nothing can be defined. For that work the order is Divine, nor otherwise can it be explained by Astronomy, of the wandering stars and of their generation, who have no rule after a natural manner, and are begotten and made, or the earthquake, which sometimes falls out and for a long time intermits. The like we must judge of

the Giants who are born after the same manner by constellations of the same kind not indeed in heaven but as the constellations are made in Man. For the same heaven hath no force or operation to produce such monsters: with men, as to the constellation, with heaven there is no commerce. Indeed, all are under heaven and included of the same. But because it is another body, they have another Chaos, therefore, heaven can make no impression on them, because it sticks not nor lasts not. But here is to be understood a natural course and motion from the heaven as of these made by itself East and West. But here you must know that if any man be born more tall or more short, it must not be imputed to heaven, but to a peculiar course of nature. But of this I will be silent. Understand the like of the Dwarves which are born of the Pigmies of the earth, from whence they become not so tall, but in proportion are so much shorter by so much as the pigmies are more short than the Sylphs, these are no less monsters than the Giants and have the same manner of generation.

Consider what St. John the Baptist said to the Jews—God is able of these stones to raise up children unto Abraham. If it were possible to God to produce children from Adam's loins, the same God could make other men without his loins, as Nymphs, Giants, etc. Whereby he might as well increase as preserve his world. This may serve for our example and instruction, that God being powerful in one thing he is powerful in the other thing. If he can produce men seven feet long, he can also produce men that are 20 or 30 feet long. We see the example in Giants of whom we may learn that God is this Lord who is able to do all these things, and infuse a soul in a moment.

But to draw to a conclusion we must add that men of this kind, whether Giants or Dwarves, are fit to get with child women sprung from Adam, as to nature if like with like may square. But although these monsters are not fruitful, they are monsters only in their person, as to strength and magnitude not to generation, but as much as in them is beyond one seed they cannot evacuate; that is to say they attain not to the third and fourth generation. Furthermore, if they come to the generations of men, a double foetus or birth is begotten; that is to say, if it is bodied according to the nature

of his mother then it requires her genius, otherwise it is generated like its animal the parent. But that there be made a mixture, which cannot be, for then the seed would have a greater force in the other. But although otherwise the two seeds may become one, but this is not in the like manner. And although there may be made one seed, it is qualified or separated from the other part which confers the soul. Therefore, after this manner their generations end, neither are heirs left to them. And as comets leave no children, and as an earthquake leave no seed after them, but together are ended as one in themselves. So they also in a degree or generation rise together and set.

Of the Cause of These Creatures

God in his infinite wisdom, set over keepers or preservers to all things in the universe, neither left he any thing unpreserved or without a keeper. So the Gnomes, Pigmies and Manes keep the treasures of the earth, that is to say, the metals and other things. From where they are conversant, there do lie hid great treasures and opulence. But there is a time defined when these treasures may be obtained, and we must beware that they be not brought to light before, which if men do find, they are wont to say in old time the Pigmies walked here, they are already gone, that is to say, the time was, that riches were proffered. From the treasures of the Earth are so distributed, that even from the beginning of the world, there are daily found metals, silver, gold, iron, etc., which are so kept from those men, that all everywhere go not forth in one day, but one by one. So the riches of the Mountains fly about, to and fro, according to time and regions being distributed from the first day to the last.

In like manner we must judge of the Salamanders, that they are the keepers of the fiery regions, wherein they are conversant. For in those regions are coined and fabricated those things which the Pigmies keep. For if the fire burns the Pigmies, then begin to watch, after whose watching the things are produced. After the same manner even the Sylphs keep the exterior gems which lie under the air, and fabricated of the Salamanders, and reserved in a due place where men may possess them. These jewels they defend, that they cannot be got till an appointed time. For where the like treasures

lie, there these little men have their abode, taking care that these hidden riches shall not be enjoyed before a fit time, and have a right thereto. Therefore, since these men are the keepers of the goods of this kind, it may easily be understood that they indeed want a soul, but yet they are like unto men.

The Undines or Nymphs act in the waters and do keep these riches which are in the seas, and left and fabricated of the Salamanders. Therefore, in general we must note this of them, that wheresoever they are found, great treasures and the best of metals lie hid, of which they are ordained keepers.

Furthermore, such is the case and condition of the Syrens, Giants and Manes, as of the Scintillas or Sparks, which are only the monsters of the Salamanders, that indeed, they keep nothing but show some novelty or grand thing to men. So when any belchings of fire appears, a destruction is denounced to that country, for the most part a laying waste of that monarchy is presaged. In like manner, the Giants do portend great ruin and mischief will happen to that region. But the Manes or Ghosts of the dead, for the most part foretell to the people great want and poverty.

The Syrens do threaten sects and divisions and the destruction of Kings and Princes.

The main cause is hidden from us why and how these things are acted, but when the end of the world shall approach all these things from the least to the greatest shall be manifested, what manner of things they were, why and how they shall stand or walk and what they shall portend, for whatsoever thing was done in the whole world shall in that day be laid open. Every man shall then receive his reward according to his desert, then the darnel shall be separated from the wheat and the chaff from the corn.

Of Presaging

There are five manners of presaging or foretelling of events.

As to the first, the Prophets, Sybils and Disciples of Christ, foretold nothing by art but from the mouth of God.

The second kind of presaging came from nature itself, which showeth what good or bad anyone should make.

The third way of presaging is called Divination, whereby a man from his own light may foresee what end shall befall one.

The fourth way of presaging is by the help of Spirits, and this is called Sorcery.

The fifth kind of presaging is called Augury—to presage from the singing of birds, from the entrails of animals, from the inundations of waters, and from the violence of winds.

But the fourth way of presaging which is sorcery and contained under these four heads—Geomancy, Astromancy, Pyromancy and Hydromancy—which succeeds as Spirits do favour. This is the main subject of the Tabula Sancta, and I will particularly make a large discourse hereon. But now to put the Tables into practice, I will lay down Dr. Rudd's directions to know good Spirits from bad with the Invocations to visible appearance through all the Nine Hierarchies.

DR. RUDD'S NINE HYERARCHES OF ANGELS WITH THEIR INVOCATIONS TO VISIBLE APPEARANCE

scriptum per Pet. Smart A: M. Londiniensem
July 9th 1712

The Directory

The Signs

The Signs and Appearance both of good and evil Spirits are and ought to be carefully and well observed by reason they are foregoers of such appearances, and whereby are known the differences thereof which is a matter of material consequence as shall be more plainly showed forth.

Good Angels moved

If good Angels or Elemental powers of light or otherwise dignified Spirits of benevolent or symbolising nature with celestial powers, and allied to the welfare and preservation of mankind, are moved and called forth to visible appearance in a Crystal Stone or Glass Receiver as one usual way or customary form is among the learned Magicians, then the sign of their appearance most seemeth like a veil or curtain or some beautiful colour hanging in and about the stone or glass as a bright cloud or other pretty kind of Hieroglyphical show, both strange and very delightful to behold.

It is therefore to be remembered that the Magical Sophy ought to have for his purpose a Crystal Stone of a round globic form, very clear and transparent, or other stone of like diaphanity or ball of clear and solid glass or thick hollow glass with a little hole on the top of like form, of any convenient bigness or diameter according as can reasonably be obtained or made, and the same to be set in a frame, and also the Glass to be made with a stalk or shank fitted thereto and so to be put into a socket with a foot or pedestal to stand upright. The stone being called by the name of a Show Stone, and the Glass by the name of a Glass Receptacle, and in practice or action upon Invocation or motion made for spiritual appearance. There shall either be a wax candle on each side thereof, or a Lamp behind the same burning during the time of action set on a table apart fitted and furnished for the purpose. But if appearance hereof aforesaid be moved for, by Invocation out of the Show Stone or Glass Receptacle, or if yet notwithstanding appearance happen to show themselves out of them, yet the sign of their appearance will

be very delectable and pleasant though various and amusing the senses to behold as a shining brightness, or sudden flashes or such like similitudes very splendid in show all about or in the place where action is made or appearance moved.

Invocation

When Invocation is made to any of the Celestial powers or dignified Elemental Spirits of light and appearance according is presented and visibly showeth itself either in the Show Stone or Glass Receptacle, or otherwise out of them, then view the same very well and also take notice of its corporature, physiognomy or features of the face, vestures or garments, deportment or behaviour, language or whatsoever else may be worthy of note by reason of making a fine distinction between the appearance of good angels or spirits, and others that are evil. And of knowing the same without being deceived; for although evil powers or spirits of darkness may be invocated, moved or called forth to visible appearance, and consulted withal and made use of in such concerns or upon such actions, wherein by nature and office they may be commanded to serve in all such matters, according as thereupon are dependent and as the necessities thereof shall be suitable and requisite. But then Actions with them are different both in time, place and order, and also the manner of operation which by them are diversely and severally elsewhere, hereafter inserted and showed forth in its proper place. Therefore do the Magick philosophers give this caution, saying—Beware that one Action, operation or secret in this Art be not mixed with another.

Action Apart

But let all Celestial, Elemental and Infernal actions, operations and Invocations be used and kept apart or separate, according to the method and manner, as are in particular ascribed and properly referred unto each of them. Now, then, observe that the appearance of Celestial and benevolent Angels and other dignified Elemental spirits or powers of light are to be thus known or distinguished from those that are infernal or evil powers or spirits of darkness. The good Angels or dignified powers of light as aforesaid, are in countenance very fair, beautiful, affable and youthful, smiling, amiable and usually of flaxenish or gold coloured hair, and in behaviour or gesture very courteous and friendly, in speech very gentle, mild, grave, eloquent, using no vain, idle or superfluous language or discourse. In their corporature very handsome, straight, comely, well favoured and in every limb most exactly formal and well composed; their motions sometimes to be plainly perceived, sometimes swift and sometimes imperceptible, both in their appearance, continuance and departure; and their garments and vestures of what fashion, form or colour soever thereof, are likewise very fair and beautiful or orient, and if it be of many colours or strange fashion, yet they are also very splendid, rare and lovely to behold, and in short, they are Celestially glorified in all their appearances, as they are in countenance and corporature most commonly beautiful, amiable and well composed without any of the least deformity either of hairiness in the face or body, or a swarthy complexion or any crookedness or either any ill shaped member of the body, so also are their garments or vestures without spot or blemish, either of being ragged or torn or stained or anywise to be seemingly dirty or daubed with any filthy, greasy or nasty soil, and always embrace the word Mercy.

Appearance

When the appearance of any Celestial Angels or Angelic powers of light or dignified Elemental Spirits are visibly showed forth and by good testimony or diligent observation well known to be so, then with due reverence given, thereto may be said as followeth.

Receive thus

Welcome be the light of the highest, and welcome be the Messengers of Divine Grace and Mercy, unto us, the true Servants and Worshippers of the same your God, whose Name be Glorified both now and for ever. Amen.

Good or Evil

And if the Appearance be of good, then it will stay, but if not it will immediately vanish or flow hastily away at the rehearsal of the

word Mercy. But if any evil power shall appear in the place or stead of that which is good, and impudently withstand any opposition, then vanquish it as in this case. Evil spirits are to be dealt withal, in manner and form as hereafter is inserted in its place.

By reason these powers or spirits who are by nature evil and so are contrary to those by nature good, may not be dealt withal in those actions or operations. Nor those powers of light by nature good, to be moved in reference to what otherwise properly appertaineth or belongeth by nature and office to the evil powers or spirits of darkness, more than as for their assistance and so accordingly for deliverance from any violent surprises, assaults or illusions or other infernal temptations or envious attempts.

Expected Appearance

Now then, if by these Directions the expected Appearance is understood and found to be Celestial and of good, or to be dignified Elemental Spirits or powers of light and so likewise of good, as accordingly was Invocated, moved, or called forth to visible appearance, say thus—

Demand

Are ye the same whom we have moved and called forth to visible appearance here before us at this time by the name N or what else are ye and of what Order amongst blessed Angels or otherwise known or called by any mortal man, if you be of Celestial or Elemental verity and so of Charity, you cannot mislike or deny these our sayings.

Answer

Then if it maketh any Answer as peradventure it will, then make Reply according as the nature of your discourse requireth, but if it make no answer, then repeat the words aforesaid—Are ye the same, etc.

Then it will show forth or tell its name or office, the which when it is known by hearing, then it will speak or otherwise show forth. Say then as followeth.

Who it is

If you be N as you say, in the name of Jesus say, that all wicked Angels are justly condemned, and that by the mercy of God in the merits of Christ, Mankind Elect is to be saved.

Answer made, or be gone

Whereunto it will then return a satisfactory Answer or else it will depart or be gone away. Then if the Appearance be good (as may be known by the Answer) and the Reasons thereof that was made or given to the aforesaid proposition. Say as followeth.

Speak to the Appearance

O ye Servants or Messengers of Divine Grace or Mercy, and Celestial Angels or Angelic powers of light or dignified Elemental Spirits and Mediums of benevolence to Mankind, Servants of God. You, both now at this time and always, are and shall be unto us truly and sincerely welcome. Humbly desiring you to be friendly unto us, and to do for us in whatsoever it shall please God, to give by your Order and office to us for the better knowledge and benefit of mankind living on Earth, and make us partakers of true science and sapience in the undefiled and secret wisdom of your creation.

Answer Made

And if any Answer shall be made hereunto or any discourse from hence should arise or proceed hereupon, then both wisdom and reason must be the principal conduct in the managing thereof. But if there be silence and that no discourse arise from hence, then begin to make humble Request for Answer to such desires and proposals as in a certain writing is contained which ought to be in readiness with you, and then will the efforts of all things be undoubtedly and with good success determined.

Intrusion

The signs of Intrusion or appearance of evil when action or Invocation is otherwise made for moving or calling forth Celestial Angels or Intelligences or their dignified powers or Elemental

spirits of light, are not apparent or visible to be any ways discernable more than the shapes, forms, gestures, and other like principles in appearance quite contrary in behaviour, language, clothing or vestures to those above related and to be observed of the good Angels. Neither are they herein otherwise to be judged of them, than as Intruders, Tempters and Illuders on purpose if possible to deceive and also destroy the perseverance and hopes of obtaining any benefit by Celestial and good Mediums, by reason that they are degraded and deprived of power to send or show forth any foregoing signs of their Appearance. In these are such superior actions Invocating or moving only Celestial or dignified Elemental powers and to visible appearances herein no ways to have further notice than to be vanquished and sent away, as before hath been said.

Observe then that the Corporature, forms and shapes of evil powers or spirits of darkness in their appearance by forcible Intrusions of this kind are easily to be discovered from the good powers and spirits of light as now shall be declared as followeth.

Of Evil Powers

Evil Powers or spirits of Darkness are ugly, ill favoured and beastly in shape and appearance, wherein observe if they appear in upright or human stature, then either body, face or covering are quite contrary to the other before specified of good. For although an Evil or Infernal Spirit may appear in the likeness of an Angel of light, especially in the time and place when good Angels or Spirits of light are Invocated, moved or called forth forming themselves very nearly, so even almost unperceived to the sight and apprehension except ingeniously discovered by curious observation and clearly may be discerned quickly by their raggedness, uncleanness of their garments and differences of their countenance in beauty and features and other decent composures of body, language and behaviour, and the corporeal difference of the limbs or bestial similitudes who in times do usually and suddenly make their appearance, and as readily show forth strange motions, gestures and speakings, unusual, blasphemous, ridiculous or different languages, altogether dissonant and contrary and very unlike both in

matter and manner to that of the Celestial Angels and Elemental powers and other dignified spirits of light, which also may be soon discovered by the diligence of a sober and curious speculator. Which notable Intrusions they make on this action properly to destroy and if possible overthrow the reason, hope and Judgment of the Invocation, and by great errors, and other ignorant mistakes not only to deceive and confound the more solid and genuine knowledge and capacity of man labouring herein, but also to distract the senses, and thereby lead the understanding into a meander and therein to weary and tire us with verity of doubt, and desperation not knowing how to unravel this Gordian Knot or to be satisfied or delivered from the hopeless pilgrimage, but by the hope of Icarian wings.

From hence it may be understood that evil powers and spirits of darkness sooner appear as impudent Intruders in the time of good action, and in place where Invocation is made, for the moving and calling forth of any Good Angels or dignified Elemental powers or spirits of light to visible appearance, than at any other time or place. When as unto themselves they shall be indifferently by order, office and name Invocated, moved and called forth to visible appearance, for such is their assistance, as by nature and office wherein they are accordingly serviceable and suitable to the occasion wherein they were commanded. Therefore, in such actions, methods, form or observations as are to be only referred unto these evil powers or spirits of darkness. These actions we say are differently set apart and to be distinguished both in time, place, order and method, form and observation aforesaid, and so they may be moved and called forth, commanded and constrained, and accordingly so dealt withal and used as the present action shall require, and the discretion of the Invocant shall find agreeable to their nature and office. So then here it is observable, the Evil spirits may be invocated and dealt with differently and apart by themselves accordingly as aforesaid, but not in such place or at such time as when action or motion is made for the appearance of any Celestial or other dignified powers or Spirits of light and other Elemental powers or different spirits by nature good as well as evil and other wandering spirits non-resident in orders certain of like nature, etc., may be constrained and

commanded by invocation to service and obedience, comparatively as vile slaves, accordingly as elsewhere in a particular treatise and Invocation properly thereto referred with several appurtenant rules and observations inserted therein as amply and at large showed forth. But Celestial Angels and other dignified Elemental powers and spirits of light by nature and office wholly benevolent and good, may not be commanded nor constrained by any Invocation. They are only to be moved and called forth by humble entreaties thereby acquiring favour and friendship.

When Wicked Intruders

Now then, if at any time or place where actions or motion are made, and humbly entreated, earnestly besought for the appearance of any Celestial Angel or dignified Elemental power or other spirit of light, and wicked Intruders shall impudently insinuate and thrust themselves in place and would enforce credulity into the Speculator. And that it shall be plainly discovered, then shall the Magical Sophy dismiss, discharge and send away and banish them from hence after this manner.

To Banish the Evil Spirits

The Vengeance of God is a two-edged sword cutting rebellious and wicked spirits of darkness and all other usurping powers in pieces. The hand of God is like a strong Oak, which when it falleth it breaketh in pieces many shrubs. The light of his eye expelleth darkness, and the sweetness of his mouth keepeth from corruption.

Blessed are all those to whom he showeth mercy and preserveth from temptation, and illusion of wicked Intruders, defending them by his mighty power under the Covert of Divine Grace, notwithstanding his humble servants to be overcome or overthrown by any infernal assaults. Now, therefore, because you have come hither and entered without license, seeking to entrap and ensnare us, and secretly conspired by these your subtilties to deceive and destroy us and our hopes, in the true meaning of these our sober, innocent, honourable and Celestial Actions and operations. We do in the great and mighty name and by the power of the most High God, triumph imperially over you, and by the virtue, force and efficacy

thereof, be you and your powers vanquished, overthrown and utterly defaced and behold by virtue of that Celestial power by divine grace given to us and wherewith we are potently dignified, and as heirs of God's promise through faith continuing inherent in us. We do hereby wholly deface and overthrow you and ye are totally vanquished. Therefore, we say, depart and immediately be gone from hence in peace, without noise, turbulence, injury, harm, violence or other damage whatsoever. And as you are of darkness and the places of darkness, and have without any charge or permission enviously intruded, seeking thereby to ensnare, deceive and overwhelm us. The Divine Judgement and vengeance of the Most High God for this your wicked and malicious conspiracy and insinuation be your deserved reward, and as it was delivered to you, so take it with you, that the malice that you have shown us may heap up your own destruction. Be ye, therefore, dismissed and immediately we say, Depart hence unto your Orders and there to continue in the bonds of Confinement during the divine pleasure of the Highest.

If they are yet obstinate and impudent and will not depart, but rather will withstand the commands of the Magician, let him say as followeth.

To Vanquish

Do you thus impudently withstand and obstinately refuse to depart from our presence and from this place, and perniciously attempt yet further against us. IN THE NAME OF JESUS we say, Depart ye wicked seducers, and be ye immediately gone away from hence, and be it unto you according to the word of God, which judgeth righteously from evil unto worse, from worse unto confusion, from confusion to desperation, from desperation unto damnation, from damnation unto eternal death. Depart, therefore, we say unto the last Cry, and remain with the Prince of Darkness in punishment justly due as a fit reward unto your wicked malicious deservings. And the God of Mercy, graciously deliver us from you. Jehovah. Jehovah, Schah.

And if no Celestial Angels or other dignified spirits of light appear in place to vanquish and send away or seal up any wicked or

Infernal Spirits or spirits of darkness when Appearance is present as notorious Intruders in the time and place when Celestial or Elemental Actions with dignified powers of Light are in agitation and operation.

Rules to be Observed

Then let the discreet Magician with prudent passion have diligent regard to himself and consult the foregoing Rules according to respective and serious observation. Who then by the Office of himself will undoubtedly not only contract the sight and friendship of the Celestial Angels and also dignified Elemental and other benevolent spirits of light, to his relief and comfort, and to vanquish and overcome all evil spirits or powers of darkness. But also he shall have power to command, call forth and constrain all sublunary spirits and powers of all natures, orders and offices, both good and evil, light and darkness, or otherwise relating thereunto and bring them to such obedience, as according to their several and respective natures and office they may be so commanded and constrained to serve and obey.

A Second Introduction

When Invocation and Replication thereunto is amply made according to time, method, and order, and the Celestial Angel or Intelligence thereby moved doth appear, or any other Angel or Intelligence of the same Hierarchy, then mark and observe well the manner, shape, form, corporature, gesture, vestments and foregoing sign thereof, and if in all symbolical likelihood and probable symptoms the Apparition seemeth to be no less, or otherwise conjectured than what is from hence to be expected. Although that very Intelligence that was moved and called forth by name doth not appear, by reason it is of the superior order of the Hierarchy who are not always sent nor usually go forth neither are moved to visible appearance, but if especial grace and divine pleasure more especially unto choice and peculiar vessels of honour accordingly appointed immediately by the Holy Ghost to fulfil the Commands of the Highest, but yet some one or other or more of the Celestial powers of the same order as aforesaid, more inferior in degree, may be moved hereby to descend and appear at the earnest request of the Sophic Invocant, and perform whatsoever shall be requested according to its nature and office.

It cannot be unknown to any discreet Magician, that whensoever any good Angel or Celestial Intelligence is moved or called forth to visible experience, but also that evil spirits and infernal powers of darkness are immediately ready to encroach and appear in the room instead of the good Angels. Therefore, it behoveth to be very careful and greatly observing thereof, both the method and manner how to know and rightly to distinguish the appearance of the good angels or spirits from those that are evil, and how to deal with either of them. That is to say, how to receive good angels in their appearance and how to vanquish and banish Evil Spirits when they intrude and enter into place and presence, to deceive and overwhelm us. We have sufficiently and at large inserted and shown forth in our Directory, therefore, we shall in this place only show forth a method of our greeting the Apparition of any Celestial Angel or dignified power of light, and when by all the prescribed

rules given, that apparition is truly known to be Celestial and of good, then humbly receive it with ample benevolence, saying as followeth.

To Receive a good Appearance

Welcome to the light of the Highest, and welcome to the Messengers of Divine Grace and mercy unto us, the true servants and worshippers of the same your God, whose name be glorified both now and for evermore.

When known to be Good

If the Appearance is perfectly known and understood, and by all the signs and tokens perfectly known to be Celestial or Angelical powers of light, then with due reverent observance say as followeth.

Receiving Good Angels

O you Servants or Messengers of divine grace and mercy and Celestial Angels, or Intelligences, powers of light, or dignified Elemental Spirits and Mediums of benevolence to mankind, Servants of God, you, both now at this time and always, are and shall be unto us truly and sincerely welcome. Humbly desiring you also to be friendly and do for us in whatsoever it shall please God to give by your Order and Office unto you for the better knowledge and benefit of mankind living here upon Earth, and to make us partakers of true sapience and science in the undefiled and sincere sacred wisdom of your Creation.

Answer

And if any Answer shall be made thereunto, or any discourses from hence should arise or proceed thereupon, then both wisdom and reason must be the principal conduct in the management thereof, but if there be silence that no discourse ariseth from hence, then begin to make humble request for answer to your desires and proposals, then will the effects of all things undoubted and with good success be determined.

Fear or Mistrust

But if there should any fear, doubt or just cause of jealousy be had or made of any expected apparition of any Angel or Intelligence of the Celestial Orders or other Elemental power of light, celestially dignified or otherwise, if at any time there should appear a spirit which you do think is not of good, or of the Order you moved for, or have any mistrust of it, the which you may easily perceive by form and also by its answering you in your question, then you may say to it as followeth.

To Know who it is

"In the name of JESUS who art thou?" Then perhaps it will say, "I am the Servant of God." Then you may say — "Art thou come from God? Art thou sent from him with good tidings or message?" Then perhaps it will say to you, or some such like words — "What I am he knoweth of whom I bear witness." Then you may ask its name, saying then — "What is your name? Either as it is notified among the blessed Angels or called by of mortal man, if you be of verity and so of charity you cannot mistake my speeches." Then it will tell you its name, or say nothing at all. But if it doth tell you his name, then you may say to it — "If you be in the name of Jesus, say that all wicked Angels are justly condemned, and that by the mercies of God in the merits of Christ, Mankind elect is to be saved." Then it will give you a sufficient answer to satisfy you or else it will be gone from you. And then if it be of good and hath answered your request, then perhaps it will say, "Thus much thou hast required." Then you may say — "I did so for so is his Judgement and Justice against the Impertinent and his mercy to his Elect. Test is Truth. "

Then you may ask your desire.

We thought good to instance thus much for better Information and Instruction, although a full narrative hereof is amply and at large showed forth in the foregoing Directions or Directory, both as to the knowing and receiving of good Angels or Celestial Intelligences or other Elemental Spirits or powers of light Angelically or

Celestially dignified, and for the knowledge vanquishing and driving away of all evil spirits and infernal powers of darkness whensoever any such Apostate shall forcibly intrude or make entrance or appearance instead of Celestial and good Angels or other dignified Elemental powers of light, in the time and place of these actions, purposively to deceive and confound and utterly if possible to destroy the hopes and expectations, comforts and benefits of the sophic Philosophers in their elaborate industry and care and earnest addresses unto the Celestial Angels and blessed Intelligences or dignified Elemental powers or other spiritual Mediums or Messengers of divine light for the true knowledge and finding out the true use of all physical and metaphysical arcanums or secrets in a superior or profound mystery, which cannot otherwise be known or found out but by the divine light and conduct of Angelical Ministry or other Spiritual Revelation and instruction by such mediums of benevolence to Mankind as through the divine grace, mercy and goodness of the highest as are by nature, order and office thereunto preordinately decreed and appointed.

But as touching the insisting any further of this matter we think it needless; since it is more full treated of in the foregoing Directory which we advise to be well understood by a due and serious consideration, before any progress or unadvised proceedings are made herein.

Observe, also, whereas we have severally and particularly mentioned Celestial Angels or blessed Intelligences and Elemental powers of light and other dignified spirits of light who are by nature and office good and also friendly and benevolent unto mankind, and generally inserted them together with material distinction, yet let the grave and sober Magicians take notice that consideration be first had, of what Angel or Intelligence, of what spirit, or of what order and office, he would move or call forth and so in particular to make mention thereof accordingly and not otherwise, whereunto everything ought by order, nature, degree and office, properly to be referred.

Here endeth the Isagogical Preface
or Second Introduction

A PRAYER TO BE SAID before the Moving or Calling Forth Any of the Celestial Intelligences to Visible Appearance by the Following KEYS OR PROVOCATIONS

O Almighty Immortal Immense Incomprehensible and Most High God, the only Creator of Heaven and Earth, who by thy Word alone hast in they Omniscience among the rest of thy marvellous and wonderful works placed and appointed many Hierarchies of sacred Celestial Angels from thy mighty and unspeakable Throne unto the fiery Region as ministering spirits of several names, natures, degrees, Orders, and offices, residing in those Eleven Orbs or Spheres placed one above the other as the proper Mansions of those blessed Angels or Mediums or superior Messengers, both mediate and immediate of divine grace, light and mercy, and amongst the sons of men from the beginning of time called sacred Celestial Intelligences from the Orb, Region Element of fire, from the superior to the inferior in their several and respective Orbicular Mansions, Orders and Offices, do serve before thee and obey thy Commandments and most high Commands as in thy divine will and pleasure in the unity of the blessed Trinity is decreed and appointed, and also by thy most gracious and merciful permission to minister unto and illuminate the understanding of thy servants, the sons of men, and by their frequent appearance verbal converse, friendly community, Angelic Archidoctions and other spiritual Instincts continually, from time to time and at all times directing, instructing and inspiring them in all true science and sapience, and also to fulfil thy divine will and good pleasure therein to all such of thy humble and true servants whom thou art graciously pleased to show forth thy bountiful and paternal mercies.

We thy most sinful and undutiful Servants, unworthy of the least of thy blessings, yet with an assured confidence of thy heavenly benignities, do in thy holy fear, humbly prostrate our-

selves before thy Almighty presence, at the sacred feet of thy fatherly goodness and clemency in all contrition of heart and earnestness of spirit, humbly beseeching thy Omnipotent Majesty to have mercy, pity and compassion upon us, and to pardon all our sins and offences that we have committed against thee, and in thy infinite mercy graciously to dignify us with celestial dignity by the power of thy holy spirit and grant that these, thy glorious ministering Angels or blessed Intelligences, who are said to govern or reside in the nine Orbs, orders or Hierarchies, as they are severally and respectively therein placed and set over.

That is to say:

1 METHRATTON in the ninth moveable Heaven in the Order of Seraphims,

2 RAZIEL in the highest Orb or Starry Heaven or firmament in the Order of Cherubims,

3 CASSIEL or Zaphkiel and Jophiel in the seventh Orb or Heaven of Saturn in the Order of Thrones,

4 SACHIEL or Zadkiel in the sixth Orb or Heaven of Jupiter in the Order of Dominations,

5 SAMAEL in the fifth Orb or Heaven of Mars in the Order of Potestates,

6 MICHAEL and Uriel in the fourth Orb or Heaven of Sol in the Order of Virtues,

7 ANAEL in the third Orb or Heaven of Venus in the Order of Principalities,

8 RAPHAEL in the second Orb or Heaven of Mercury in the Order of Archangels,

9 GABRIEL in the first Orb of Heaven of Luna of the Order of Angels,

messengers of Divine Grace from the Superior to the Inferior, residing and bearing office in each respective Orb of Heaven and Hierarchies severally and distinctly in general and particular, and also all others thy benevolent Messengers, Spirits of light, and residing in the Orbicular Spheres, Angels, Orders, Mansions, Divisions and the Heavens by thy divine goodness and permission, and

at our humble request, Invitations and Invocations, may move, descend and appear to us in this Crystal Stone or Glass, which we shall call receptacles as being convenient for the receiving of all Angelical and spiritual presence in their Appearances, and so for that purpose set here before us.

The which we beseech thee, Lord, to bless and to dignify, first with thy omnipotent Confirmation, and secondly by the Influence of the Angelical Confirmations by them conveyed, therefore, and conjoined thereunto, and also by their splendid presence in action and that in and through the same, they may transmit their luminous rays or true and real presence in appearance to the sight of our eyes and their voices to our ears, that we plainly and visibly see them and hear them speak unto us or otherwise to appear out of them or besides them visibly to be seen and to be heard of us, as shall please thy Divine will and shall best or most benefit and comfort and also befitting our convenience in these actions, Inquisitions, matters or things.

That we thus humbly beseech thee to give and grant unto us and all things else that shall be necessary for us, which great benefits thou hast been pleased mercifully heretofore to emit and give our ancestors and forefathers, and also lately to such of thy Servants [as we have humbly, faithfully, unfeignedly and obediently besought thee for true wisdom by Divine and Angelical Inspirations and Instruction], which they have fully enjoyed by the ministry of thy sacred Angels.

moving or calling forth to visible appearance the Governing Angels or blessed Intelligences and all other the Celestial ministering Angels and Mediums Spiritual of divine light, grace and virtue, locating residing and bearing rule in the Seven Orbs, heavenly Mansions or Spheres and properly referred to the seven planets, the starry firmament or First Mover who therein according to each and every of their several respective Hierarchies, Orders and Offices whereunto they distinctly appertain, do serve and obey the commands of the Most High God, and both immediately and mediately as Messengers and servants spiritual of Divine grace and light and mercy, fulfilling his omnipotent decrees, determinations and appointments as dispensable and disposed of at his omniscient will and pleasures, and who are frequently conversant and familiar with such holy pious and devout men living on Earth, wheresoever they are by them called forth to visible appearance as either may or fitly shall be qualified therefor, or otherwise endowed with Celestial gifts, blessings and confirmations by Angelical mystery or divine grace more superior.

KEY NAME	ANGEL	HIERARCHY OF ORB	NUMBER OF
First	Methratton	Seraphim	Ninth
Second	Raziel	Cherubim	Eighth
Third	Cassiel	Thrones	Seventh
Fourth	Sachiel	Dominations	Sixth
Fifth	Samael	Potestates	Fifth
Sixth	Michael	Virtues	Fourth
Seventh	Anael	Principalities	Third
Eighth	Raphael	Archangels	Second
Ninth	Gabriel	Angels	First

HEAVEN	SEPHIRAH NAME	DIVINE
Prime Mover	Kether	Eheia
Fixed Stars	Hokmah	Iod Jehovah
Saturn	Binah	Tetragrammaton Elohim
Jupiter	Hesed	El
Mars	Geburah	Elohim Gibor
Sol	Tiphereth	Eloha
Venus	Nezach	Adonai Sabaoth
Mercury	Hod	Elohim Sabaoth
Luna	Hesod	Sadai Elhai

[The copyist of this manuscript chose to write out these Nine Conjurations as they would be spoken. However, the framework of each Conjuration is exactly the same, only the particular constellation of Angelic Name, Hierarchy, Heaven, Number of Orb, Sephirah, and Divine Name are changed with each Conjuration. I have chosen instead to print out the text once only and list the corresponding names and attributes to be inserted for each Angelic Conjuration. Although this may seem a rather clumsy method, I felt it unnecessary to print out nine separate versions of the one formula. Also, this forces those readers intending to use such conjurations to actively hold these correspondences in their consciousness and not merely read these conjurations and prayers off the printed page.—*Editor*]

THE NINE KEYS

moving or calling forth to visible appearance the Celestial Hierarchies of Angels of the Order of [**Hierarchy**] whose principal governing Angel or blessed Intelligence bearing rule is [**Angel Name**] and residing in the [**Number of Orb**] Orb, Mansion or Sphere called the [**Heaven**].

THE PRAYER OR INVOCATION

O you great glorious, sacred and Celestial Angel or blessed Intelligence who is called [**Angel Name**] and all other the Celestial Angels, Servants of the Most High Omnipotent, Incomprehensible, Immense, Eternal God of Hosts, the only Creator of Heaven and Earth and of all things whatsoever, both Celestial, Elemental, Animal, Vegetable, Mineral, and Reptile or Insect, that is contained or comprehended therein and serving as ministering Angels present always before him at his most high superior and divine commands and appointments in the Order or Hierarchy of Angels called [**Hierarchy**] and residing in the [**Number of Orb**] Heaven and bearing office, rule and power in the Mansion, Orb or Sphere called the [**Heaven**].

We, the Servants also of the Highest, reverently here present in his holy fear, do call upon, humbly request, earnestly entreat and move you to visible appearance in, by and through this most excellent, ineffable, great, mighty, signal, sacred and divine name of the Most High God [**Divine Name**] and his numeral attribute [**Sephira**] who sitteth in the most Imperial and highest heaven, before whom all the Host or Choir of Celestial Angels incessantly sing O MAPPA-LA-MAN-HALLELUJAH, and by the Seal of your Creation being the mark of Character of Holiness unto you, and by the occult mystery, secret virtue, efficacy and influence thereof dignifying and confirming you in orders, office, name, nature and corporeality with Divine, Celestial, Angelical, Immortal, Eternal, and sublime excellency, glory, power, purity, perfection, goodness and love, first unto the service of the most High God, and his Divine Laws and Commands and next unto the charge, care, conduct,

counsel, comfort, benefit and assistance of his servants the Sons of men living on Earth to inspire, instruct and guide them into the knowledge and way of truth, and all true physical and Metaphysical Sciences, either immediately from the Holy Ghost unto more choice vessels of honour or mediately by Divine Grace and permission from yourself or selves unto the sons of men, servants of God dwelling upon Earth, whensoever you shall be of them Invocated and called forth and thereby moved to descend and appear unto them, and by all aforesaid, and by the great signal virtue, power, dignity, excellency and efficacy thereof, both immediately primary and mediately secondary be respective Mediums of divine light, grace and mercy as ordinately dependant, and so thereby flowing and accordingly diffusing by several emanations proper as symbolizing power and virtue from the Superior to the Inferior.

We do humbly beseech, earnestly request and incessantly entreat you, O you magnific, benevolent and sacred Angel or blessed Intelligence [**Angel Name**] who is said to be the principal Celestial Angel or blessed intelligence governing in the [**Number of Orb**] Heaven, Orb or Sphere called [**Heaven**] together with all others, the benevolent sacred and Celestial Angels or Intelligences, Ministers of truth and true science and sapience, both celestial and terrestrial, Messengers spiritual of light and Mediums of divine grace located, bearing rule, and residing in the Order and Hierarchy and Office called [**Hierarchy**] in the [**Number of Orb**] Heaven, Orb or Sphere of [**Heaven**] from the Superior to the Inferior, in general and particular, jointly and severally, every and each one by office and degree respectively, and to gird up and gather your selves together, and some one or more of you as it shall please God and by divine permission to move and descend from your Celestial mansion or place of residence into this Crystal Stone or Glass Receiver and therein to appear visibly unto us.

And we do also entreat you would be favourably pleased in and through the same to transmit your true Angelical and real presence plainly unto the sight of our eyes, and your voice unto our ears, that we may visibly see you and audibly hear you speak unto us, or

otherwise to appear out of the same, as it shall please God and you his servants of divine grace and Messengers of mercy, seemeth most meet, proper, pertinent or best befitting this action, appearance, occasion or matter, and to show plainly and visibly unto us a foregoing sign or test of your appearance and we also yet further humbly beseech you, earnest entreat, undeniably request and move you, O you benevolent and glorious Angel and blessed Intelligence [**Angel Name**] together with all others, the sacred Celestial Angels or Intelligences from the Superior to the Inferior in power and Office, residing in the [**Number of Orb**] Orb or Sphere, called the [**Heaven**] Heaven, and serving the divine decrees, commands and appointments of the highest in the office and order of [**Hierarchy**] in, through and by this divine Signal Majesty and powerful Name of your God [**Divine Name**], Numeral Attribute [**Sephira**], and the great efficacy, virtue, excellency, power, prevalency and superiority thereof, to give up and gather your selves together every and each one jointly and by itself respectively and severally to move and descend from your Celestial Mansion or place of residence, apparently visible to the sight of our eyes in this Crystal Stone or Glass Receiver standing here before us as being set for this purpose, or otherwise unto us and before us out of the same, as it shall please God and you his servants of divine grace, light and mercy, seemeth best befitting this action, and also to show forth a preceding sign of your appearance and to be friendly unto us, and by your Angelical benevolence, Celestial Illumination, favourable assistance, familiar society, mutual correspondency, verbal converse, continual community and sacred instructions, both now at this time present and at all other times, to inform and rightly direct our more weak, depraved, stupid and ignorant Intellect, Judgment and understandings, and to conduct us by your Angelical Instincts and Archidoctions into the luminous pathway of truth, leading and giving entrance into the ports, cities and palaces of wisdom and true sapience, and to make us partakers of undefiled knowledge, without whose angelical guide, Spiritual Conduct, blessed assistance and benevolent advertisement, it is very difficult if not impossible for us or any mortal on Earth, to find or obtain or to be esteemed worthy of entrance into with testimony.

Wherefore, we humbly entreat and move you, O you great sacred and Celestial Ministering Angel or Intelligence [**Angel Name**] and all other the president and inferior Angels and Servants of the most High God residing and officiating in the [**Number of Orb**] Heaven, Mansion, Orb or Sphere of [**Heaven**] in the Order and Hierarchy of Angels called [**Hierarchy**] who all obediently serve and readily fulfil his omnipotent decrees and Commandments in his divine dispensations and appointments, according to your general and respective offices, in, by and through, this his ineffable Imperial great signal and divine name [**Divine Name**] and his Numeral Attribute [**Sephira**], and by the power, virtue and efficacy thereof, we the servants of the same your God and by the strength and force of our hope and faith in Him for divine assistance, grace and mercy, therein do earnestly request, powerfully invocate and confidently move you and call you forth to visible appearance here by us in this Crystal Stone or Glass Receiver, or otherwise thereat as it shall please God is given unto you so to do, and likewise to show visibly unto us a foregoing sign of your appearance.

O you Servant of mercy [**Angel Name**], and all other the Celestial ministering Angelic Messengers, Mediums of divine grace and light from the superior to the inferior, residing, serving and officiating in the Order of [**Hierarchy**] move, we say, and by superior power and permission in the name of the Highest, descend and appear and visibly show yourself, jointly and severally and respectively unto us in this Crystal Stone or Glass Receiver standing here before us or otherwise out of the same, as it shall please God to appoint and permit you, and to show us a preceding sign thereof. And by your immediate Angelical Inspiration and information and chief teaching to instruct, help, aid, and assist us, both now at this time present and also at other times and places whensoever and wheresoever we shall Invocate, move or call you forth to visible appearance and to our assistance in whatsoever truth and subject matter or thing appurtaining thereunto in all wisdom and true science, both Celestial and terrestrial and that shall be necessary for us and also as any other emergent occasion shall properly and duly require to the advancement and setting

forth of God's glory and the improvement of our welfare and comfort, and benefit of our worldly and temporal estate and condition while we yet live, and likewise in all such matters or things whatsoever else that shall be necessary for us to know and enjoy, even beyond what we are able to ask or think, which the Almighty Giver of all good gifts shall in his bountiful and paternal Mercy be graciously pleased hereby to give you to reveal and show forth unto us or otherwise to bestow upon us.

O you great Angel or blessed Intelligence [**Angel Name**] and all other you Celestial Angels of the order of [**Hierarchy**] Mediums of divine grace and mercy, Ministers of true light and understanding and Servants of the most high God, particularly recited and respectively spoken of, Invocated, moved and called forth to visible appearance as aforesaid; Descend, we say, and by the power of superior commission from one or more of you, appear visibly here before us, as for the Servants of the most high God, whereunto we move you all, jointly and severally, in power and presence, whose works shall be a Song of honour and the praise of your God in your Creation. Amen.

Let the foregoing Invocation be devoutly and seriously read and uttered. Then make a pause for about 9 minutes of time, which is a little more than half a quarter of an hour, and if nothing yet appear within the Crystal Stone or Glass Receiver or otherwise out of them to visible appearance, then read with good devotion and serious Observance as aforesaid, this following Replication, three, four or five several times, observing the like pause or a little space of time aforesaid betwixt every each Replication.

REPLICATION

O, you glorious Angel or blessed Intelligence, who by name is called [**Angel Name**] and all other the sacred Celestial Angels of the Order of [**Hierarchy**], residing and located by Mansion proper in that Mansion, Orb or Sphere of Heaven called the [**Heaven**], [**Number of Orb**] Moveable Heaven, particularly recited, mentioned, moved

and called forth to visible appearance as in the foregoing Invocation is and hath been of us lately and more at large rehearsed, humbly solicited, supplicated and earnestly requested, by the virtue, power, force and efficacy whereof and of all the Royal words and sentences therein contained, and also by the mighty, great, powerful and excellent name of the most high God [**Divine Name**] and his Numeral Attribute [**Sephira**] or otherwise by the truest and most especial name of your God.

We the servants also of the highest, reverently here present in his holy fear, attending his divine grace, mercy and good pleasure paternally unto us therein; Do by the strength and power of our faith, hope and confidence of and in our God and our Confirmation in his Holy Spirit, dignifying us with superior power and perfection, humbly entreat and earnestly request and powerfully move you, O you great Angel or blessed Intelligence, from the Superior to the Inferior, in general and in particular, every and each one, for and by itself, respectively by degree, nature and office, residing in the Mansion or [**Number of Orb**] or the [**Number of Orb**] Moveable Heaven, and serving the commands of the Highest in the Order and Hierarchy of Angels called [**Hierarchy**].

Move, therefore, O you great and glorious Angel [**Angel Name**] or some one or more or either of you, O ye sacred Celestial Angels of the Order of [**Hierarchy**] by degree, nature and office, and by the power, virtue and efficacy of all aforesaid, descend and appear visibly unto us in this Crystal Stone or Glass Receiver or otherwise out of the same here before us as it shall please God and also you his Celestial Messengers of divine grace and mercy and to show forth plainly unto us some remarkable sign or token foregoing your coming and appearance, and be friendly unto us and do for us as for the Servants of the Highest, whereunto in his name we do again earnestly request and move you both in power and presence, whose friendship unto us herein and works shall be a Song of honour and the praise of your God in your Creation.

THE SEAL OF METHRATTON AND THE EXPLANATION



Eheia, the name of the Divine Essence. His Idea is called Kether, signifies a Crown or Diadem, hath his influence by the Order of Seraphim, or as the Hebrews call them Hayioth Hacadesch, i.e. Creatures of Holiness, and then by the Primum Mobile, whose particular Intelligence is called Methratton, that is the Prince of Faces, whose duty it is to bring others to the face of the Prince. And by him the Lord spake to Moses.

THE SEAL OF RAZIEL AND THE EXPLANATION



Iod Tetragrammaton signifieth the Divinity full of Ideas. His numeral attribute Hochma, that is Wisdom, the first begotten, and is attributed to the Son and hath his influence by the Order of Cherubim, or that the Hebrews call Orphanim, that is forms or Wheels, and from thence into the starry firmament or Heaven where he fabricateth so many figures as he hath Ideas in himself, and distinguisheth the very Chaos of the Creatures by particular Intelligence called Raziel, who was the ruler of Adam.

THE SEAL OF CASSIEL AND THE EXPLANATION



Tetragrammaton Elohim, his numeral attribute or Idea is Bina, viz., Providence and understanding attributed to the Holy Spirit, hath influence by the Order of Thrones, which the Hebrews call Great Angels or Aralim, mighty and strong, and from thence by the Sphere of Saturn administreth form to the unsettled matter, whose particular Intelligence is Zazel, or Zaphkiel the ruler of Noah, and another Intelligence named Iophiel, the Ruler of Sem, and these are three supreme and high Ideas, as it were seats of the Divine persons by whose commands all things are made but are executed by the other seven upon Earth, which are therefore called the Divine Ideas framing.

THE SEAL OF SACHIEL AND THE EXPLANATION



El, the strong powerful Name of God, his Idea or numeral attribute Hesed which is Clemency or goodness, and signifieth Grace, mercy, piety, magnificence, the sceptre and the right hand, and hath his influence by the Order of Dominations, which the Hebrews call Hasmalim, and so through the Sphere of Jupiter, fashioning the Images of bodies bestowing Clemency and pacifying Justice on all. His particular Intelligence is Sachiel the ruler of Abraham.

THE SEAL OF SAMAEL AND THE EXPLANATION



Elohim Gibor, i.e. the Mighty God punishing the wicked. His idea or numeral attribute is called Geburah, that is power, gravity, fortitude, security, Judgement, punishing by slaughter and war, and it is applied to the tribunal of God, the Girdle, the Sword, and the Left Hand of God, it is also called Pachai which is fear, and hath his influence through the order of Powers, which the Hebrews call Seraphim, and these through the sphere of Mars illuminate the Rosy Crucians, to whom belong fortitude and prudence. It draweth forth the Elements, and his particular Intelligence is Camael the ruler of Samson.

THE SEAL OF MICHAEL AND THE EXPLANATION



Eloha, Tree of Life is his Idea, Tiphereth his Sephiroth or numeral attribute, it signifieth apparel, beauty, glory, pleasure, hath his influence through the Order of Virtues, which the Hebrews call Malachim, that is Angels into the Sphere of the Sun giving brightness and life unto it, and from thence producing metals. His particular Intelligence is Michael, who was the ruler of Isaac, Raphael the ruler of Toby the Younger and the Angel Peliel ruler of Jacob.

Now for to receive this from the operation of the Sun, make an Image in the hour of the Sun, Leo then ascending and the Sun in it. The figure is a King crowned, sitting in a chair, having a Raven on his hand. It must be cast in Gold, and then the virtue is brought down by Verchiel, the spirit that instantly will rest upon it. This spirit is strong, fair coloured like a temperate and well proportioned man, choleric, having a voice barren. By this spirit, young Toby spake to Raphael and it aided him to fetch his father's Gold and also bound the evil spirit Asmodaeus.

THE SEAL OF ANAEL AND THE EXPLANATION



Adonai Sabaoth or Tetragrammaton Sabaoth, that is the God of Hosts, and his Idea is Nezah, that is, Triumph and Victory. It signifieth the Eternity and Justice of a revenging God. He hath his influence through the Order of Principalities, whom the Hebrews call Elohim, that is the Lords into the Sphere of Venus, gives zeal and love of righteousness, and produceth vegetables. His Intelligence is Anael, and the Angel Cerviel, the ruler of David.

THE SEAL OF RAPHAEL AND THE EXPLANATION



Elohim Sabaoth signifieth the God of Hosts, not of war and Justice for his name signifieth both, and precedeth his army. His numeral attribute Idea or Sephiroth is Hod which is interpreted both praise, confession, honour and famousness. It hath influence through the Order of the Archangels which the Hebrews call Ben Elohim, that is the Sons of God, into the sphere of Mercury and gives eligancy and constancy of speech and produceth living creatures. His Idea is Michael who was the ruler of Solomon. His Intelligence is Raphael, the ruler of Tobias. He giveth clemency, grace, mercy, piety, magnificence, eligancy, wisdom, virtue, industry, faith, religion, royalty, gravity of speech, honesty and acuteness of wit.

The ancient Magicians made an Image hollow or Telesme of Quicksilver, with the figure of a handsome young man bearded on it, then the Genius will speak with a barren voice yet very audible. Sometimes Derachiel, or Ambiel or Gabriel will descend upon the Telesme. These Genii are strong, fair coloured, with a human voice. These were the rulers of Solomon, are exceeding loving and will often stir you up to call the God that made all the World, and to pray to him and his son Jesus Christ that died on the Cross for our Redemption. These Genii help the memory, cure all distempers of the brain, Melancholy, they teach the causes of distempers of heat and cold, and finally teach all things you can name or think on.

THE SEAL OF GABRIEL AND THE EXPLANATION



The Ninth Name of God falls upon the seventh planet. It is called Sadai, that is, Omnipotence, satisfying all, and Elhai, which is the living God. His numerical attribute or Sephiroth is Iesod, that is, Foundation, and signifieth a good understanding, a Covenant, Redemption and rest, and hath influence through the Order of Angels into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the Ideas of the Earth, of the Rules of the 12 divisions, and of their Images and Figures, and of the Genii or keepers of men and distributeth them. His Intelligence is Gabriel who was the keeper of Joseph, Joshua and Daniel.

In the hour of the Moon on a Monday, Magicians raise the first face of Cancer, the Moon in the Ascendant or in her Exaltation Taurus, the figure they then melted in Silver, was a man leaning on a staff, having a bird on his head and a flourishing tree before him; upon which descends the Angel Seheliel, and he causeth increase of gain, and is good against weariness. The second figure they made the Moon ascending in that part of Cancer, was a woman cornuted, riding on a bull. And in the third part they made a figure riding upon a Dragon with seven heads, or a Crab, and in her right hand a dart, in her left a looking glass clothed or covered with white or green and

having on her head two serpents with horns twined together, and to each arm a serpent twined about, and at each foot also. And then they Invocated the Angel Muriel, which is the chiefest of the Deities, the first of the Goddesses, the Queen of Angels, the Mistress of the Elements whom the stars answer when the Moon with her seasons returns. Elements serve her, at whose nod the Lightnings breathe forth, seeds bud, plants increase, the initial parent of fruit.

She is the satellite of the Moon, restraining the various passions of the Stars, dispensing various lights by the circuits of the Sun: the Lady of great beauty, the Mistress of rain and water, the giver of Justice, the Nurse of mankind, the governor of all states; kind, merciful, protecting men by sea and land, mitigating all tempests of fortune, and dispensing with fate, nourishing all things growing on Earth, wandering and shining in the tops of high woods and groves, beholding the playing of Fairies, restraining the rage of Goblins, shutting the openings of earth and dispensing the light of the heaven, the wholesome rivers of the sea, the deplored silence of the infernal gods, by its motion ruling the world, and treading Hell under her feet; of whose Majesty the birds hasting in the air are afraid, the wild beasts straying in the mountains, serpents lie hid in the ground, fishes swimming in the sea. She cureth diseases phlegmatic, catarrhs, dropsy, gout and fluxes of the stomach for want of digestion.

HASMODAI or ☽ in ♋, in Geomancy Populus ruleth by day.

MURIEL by night or Via. (See my Explanation of Enoch's Tables).



Populus



Via

The Olympian Spirits

To conclude Dr. Rudd's Doctrine of the Nine Hierarchies of Angels and the better to understand him, that although the glorious Methratton and Raziel may be invocated for some great signal and weighty matters to prevent ruin of states and kingdoms and persons in great authority, yet it is the opinion of Dr. Dee and Dr. Rudd, and Iamblichus that ancient magician, that it is rarely practiced since the Olympic powers are sufficient to be invocated and advised with.

For there are seven different Governments of the spirits of Olympus, by whom God hath appointed the whole frame and Universe of this world to be governed and their visible stars are Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon.

Every Olympic Power rules 490 years.

In the beginning of their simplex Anomaly in the 60 years before the Nativity of Christ was the administration of Bethor, and it lasted until the year of Christ 430, to whom succeeded Phaleg until the 920th year. Then began Och and continued until the year 1410 and thenceforth Haggith ruleth until the year 1900.

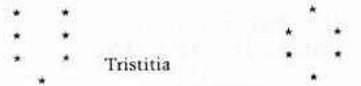
THE FIRST OLYMPIC SPIRIT SATURN — ARATRON



Saturn, who is called Aratron, ruleth visible provinces 49. He appeareth in the first hour on Saturday and very truly giveth answers concerning the provinces and provincials, and hath in his power, those things ascribed to the power of Saturn. His Seal is above — the Talitsman, Seal or Character. The Chaldaic word Tsilmonia comes from the Hebrew צֶלֶם Tselem, which signifies an Image and the Arabic word Talitsman signifies the same.

The Telesmatical Images of Saturn and Zazel, they are made for the most part with tall lean and slender bodies, with an angry countenance having four faces, one in the hinder part of the head, one on the forepart of the head, and on each side nosed or beaked. There likewise appeareth a face on each knee, of a black shining colour. Their motion is the moving of the winds, with a kind of Earthquake. Their sign is white earth, whiter than snow.

The forms peculiar to the Spirits of Saturn, they are called particular forms, they arise from Capricorn and Aquarius called by magicians, Cambiel and Anael, and their Geomantic Figures Tristitia and Carcer.



[viz. See Tabula Sancti Enochi.]

A King having a beard, riding on a Dragon
An old man with a beard
An old woman leaning on a staff
A hog
A Dragon
An owl
A black garment
A hook or sickle
A Juniper tree.

1 Aratron of his own free will can convert any thing into a Stone in a moment, either animal or plant, retaining the same object to the sight.
2 He converteth treasure into coals and coals into treasure.
3 He giveth familiars with a definite power.
4 He teacheth Alchymy, Magic and Physic.
5 He reconcileth the Subterranean spirits — maketh hairy men.
6 He causeth men to be invisible.
7 The barren he maketh fruitful and giveth long life and hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers standing before him, 14 familiars, 7 Messengers, and commandeth 36,000 Legions of spirits. Every Legion is 490.

THE SECOND OLYMPIC SPIRIT
JUPITER — BETHOR



Bethor ruleth visible provinces 32, governeth those things which are ascribed to Jupiter. He soon cometh being called. He that is dignified with his character he raiseth to very great dignities, to cast open treasures. He reconcileth the spirits of the air that they give true answers, they transport precious stones from place to place and they make medicines to work miraculously in their effects. He giveth also the familiars of the firmament and prolongeth life to 700 years if God's will. He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Councillors, 14 Ministers, 7 Messengers, and commandeth 29,000 Legions of spirits.

The Telesmes of Jupiter and Hismael

The Images of Jupiter they make with a body sanguine and choleric, of a middle stature with a horrible fearful motion but with a mild countenance; a gentle speech, and of the colour of Iron; the motion of them is flashings of lightning and thunder; their sign is, they say, there will appear men about the place where action is performed who should seem to be devoured of Lions.

Their particular or familiar forms are from Sagittarius and Pisces. Advachiel and Amnixiel by these figures.



Acquisitio



Lactitia

A King with a sword drawn riding on a Stag
A man wearing a Mitre in long raiment
A maid with a Laurel Crown adorned with flowers
A Bull
A Stag
A Peacock
An Azure garment
A Sword
A Box tree

After this manner do superior and inferior powers communicate.

THE THIRD OLYMPIC SPIRIT
MARS — PHALEG



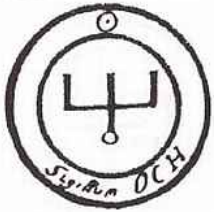
Phaleg ruleth 35 visible Provinces. Phaleg ruleth those things attributed to Mars. He that have his Character he raiseth to great honour in warlike affairs.

The Spirits of Mars appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy, or red having horns like hart's horns and griffin's claws bellowing like wild bulls. Their motion is like fire burning. Their sign is thunder and lightning about the Circle.

Particular forms:

A King armed riding upon a wolf
A man armed
A woman holding a buckler on her thigh
A he goat
A horse
A stag
A red garment
Wool
Cheeslip [sic]

THE FOURTH OLYMPIC SPIRIT
THE SUN — OCH



Och governeth Solar things, he governeth 600 years with perfect health; he bestoweth great wisdom, giveth the most excellent spirits, teacheth perfect medicines. He converteth all things into most pure Gold and precious stones. He giveth Gold and a purse springing with Gold. He that is dignified with his Character he maketh him to be worshipped as a Deity by the Kings of the whole world.

He hath under him 36536 Legions. He administrates all things alone, and all his spirits serve him by centuries.

In Geomancy the Sun, or Sorath



Fortuna Major



Fortuna Minor

Shapes familiar to the Spirits of the Sun

The Spirits of the Sun do for the most part appear in a large full and great body, sanguine and gross in a gold colour with the tincture of blood.

Their motion is as the lightning of heaven, their sign is to move the person to sweat who calls them.

Their particular forms are:

A King having a Sceptre riding on a lion
A King crowned
A Queen with a sceptre
A bird
A lion
A cock
A yellow or golden garment
A sceptre

THE FIFTH OLYMPIC SPIRIT
VENUS — HAGGITH



Haggith governeth venereal things. He that is dignified with his Character he maketh very fair and to be adorned with all beauty. He converteth Copper into Gold in a moment, and Gold into Copper. He giveth spirits which do faithfully serve those to whom they are familiar. He hath 4000 legions of spirits and over every thousand he ordaineth Kings for their appointed seasons.



Kedemel
Hasmodel
♀ in ♉



Kedemel
Zuriel
♀ in ♎

Familiar shapes to the spirits of Venus

They appear with a fair body of middle stature with an amiable and pleasant countenance, of colour white or green, the upper part golden, the motion of them is as it were a most clear star. For their sign there will seem to be maids playing without the Circle which will provoke and allure him that calleth them to play.

Their particular forms are:

A King with a sceptre riding upon a camel
A maid clothed and dressed beautifully
A maid naked
A she goat
A camel
A dove
A white or green garment
Flowers
The herb savin

THE SIXTH OLYMPIC SPIRIT
MERCURY — OPHIEL



Ophiel is the Governor of such things as are attributed to Mercury. His spirits are 100,000 Legions. He easily giveth familiar spirits. He teacheth all arts and he that is dignified with his Character he maketh him to be able in a moment to convert Quicksilver into the Philosopher's Stone.



Albus



Conjunctio

The Familiar forms of the Spirits of Mercury

The spirits of Mercury will appear for the most part in a body of middle stature, cold, liquid and moist, fair and with an affable speech in a human shape and form, like unto a Knight armed, of colour clear and bright. The motion of them is as it were silver coloured clouds. For their sign they bring horror and fear unto him that calls them.

The particular shapes are:

A King riding upon a Bear
A fair youth
A woman holding a distaff
A dog
A she bear
A Magpie
A garment of sundry changeable colours
A rod
A little staff

THE SEVENTH OLYMPIC SPIRIT
THE MOON — PHUL



Phul changeth all metals into Silver in word and deed, governeth Lunary things, healeth the dropsy, he giveth spirits of the water who do serve men in a corporeal visible form and maketh men to live 300 years if God permit.



The forms familiar to the Spirits of the Moon

They will for the most part appear in a great and full body, soft and phlegmatic of colour, like a black obscure cloud, having a swelling countenance with eyes red and full of water, a bald head and teeth like a wild boar. Their motion is as it were an exceeding great tempest of the sea. For their sign there will appear an exceeding great rain about the Circle.

Their particular shapes are:

A King like an Arthur riding on a Doe
A little boy
A woman hunter with a bow and arrows
A cow
A little doe
A goose
A garment green or silver coloured
An arrow
A creature having many feet

OCCULT/ANGEL MAGIC

THE IMPORTANT LINK BETWEEN JOHN DEE AND MODERN SCHOOLS OF OCCULT

An invaluable contribution to esoteric scholarship, this classic text comprises an exact and complete transcription of a rare 17th century volume on Angel Magic. With editor Adam McLean's concise and illuminating observations, *A Treatise on Angel Magic* constitutes one of the most important links between John Dee and the late 19th century schools of occult–The Golden Dawn, Aurum Solis, and the O.T.O founded by Aleister Crowley.

McLean distinguishes this edition from many other books in this field in that he does not present merely one viewpoint on western esoterica and the study of Angel Magic but encompasses all of the important thinking on these topics present in medieval times and those of the Renaissance. Rich with charts and explanatory diagrams, *A Treatise on Angel Magic* is a primary source work in hermetics.

This volume is a great bringing together of several seminal texts not available anywhere else. McLean transcribes and preserves in its entirety one of the most important occult manuscripts in the British Library, Harley 6482, which includes wondrous sections of the Schemhamphoras, the hierarchies of fallen angels, rapturous Images of the Mansions of the Moon, evocation of the Nature Spirits, and John Dee's Enochian system of Angel conjuration. This volume concludes with Dr. Rudd's *Treatise on the Nine Hierarchies of Angels* and their conjuration to visible appearance. This book is an outstandingly complete source work on Angel Magic, and the correspondence and symbolism essential to the practice of angelology.

"As Adam McLean points out in his introduction to *A Treatise on Angel Magic*, most magicians were concerned with distinguishing truthful angels from dissembling devils."
-ERIK DAVIS in *TechGnosis*

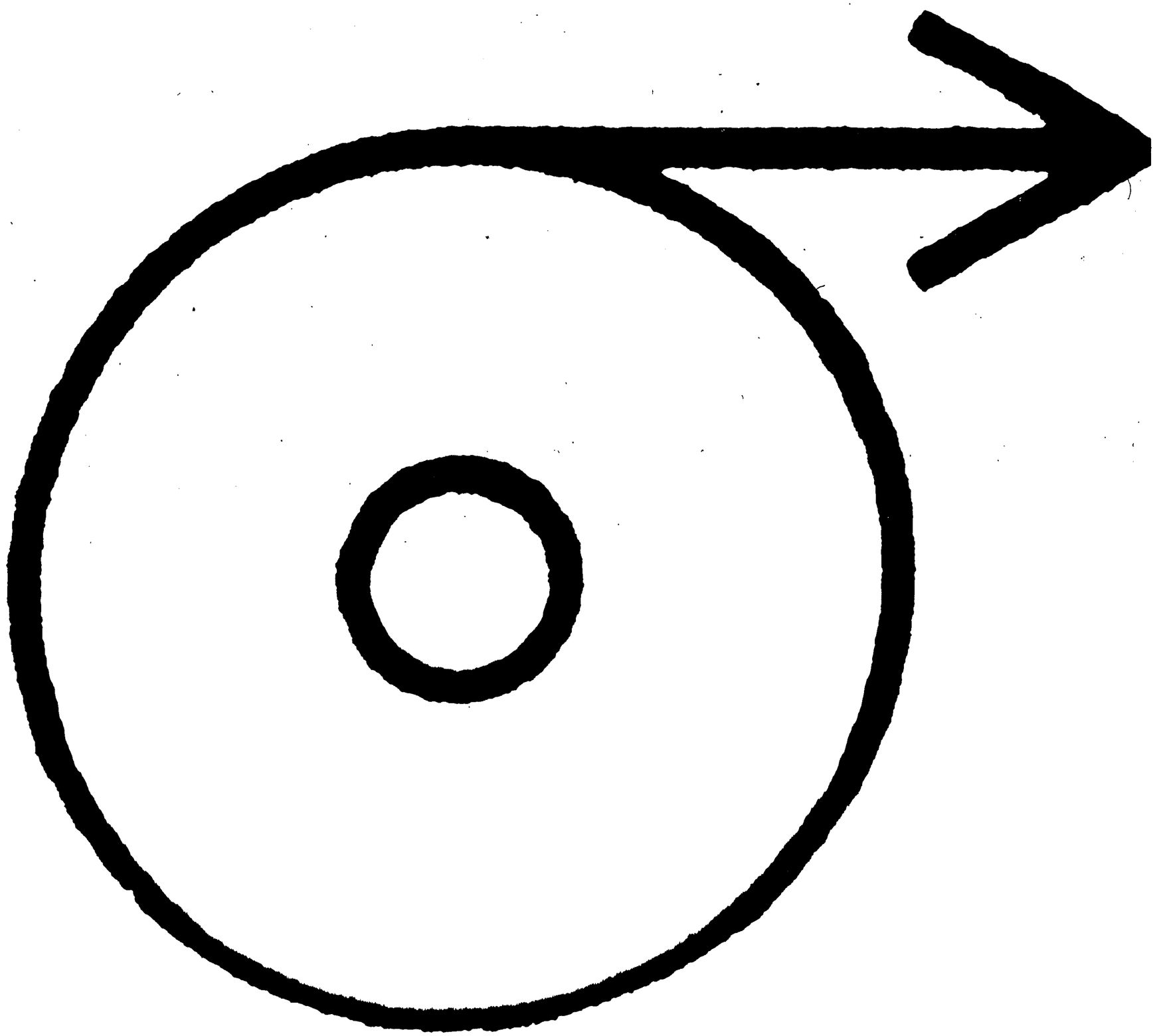
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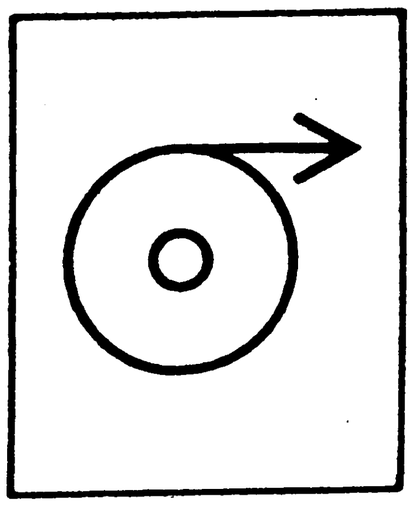
ADAM MCLEAN is a well-known authority on alchemical texts and symbolism. He is the editor and publisher of over 40 books on alchemical and Hermetic ideas. McLean's website is www.levity.com/alchemy and he resides in England.

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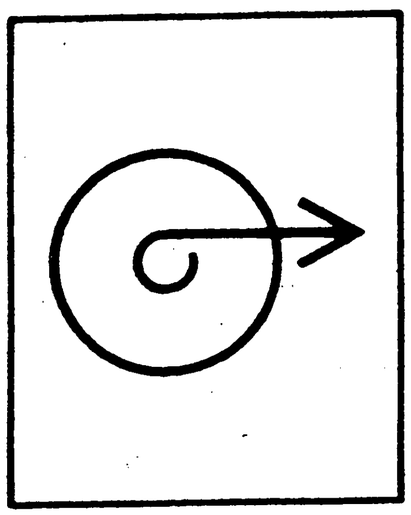
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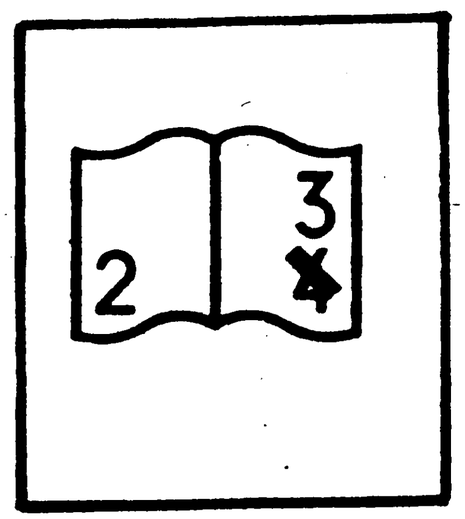




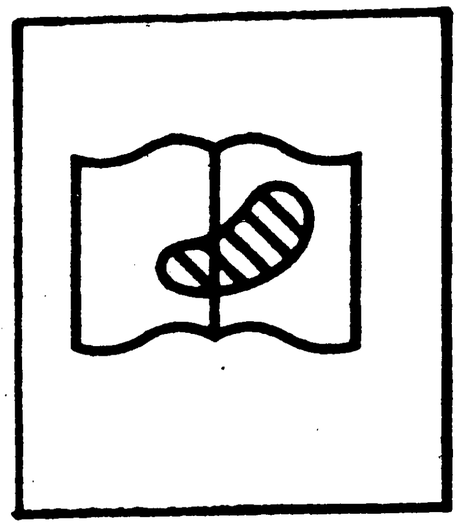
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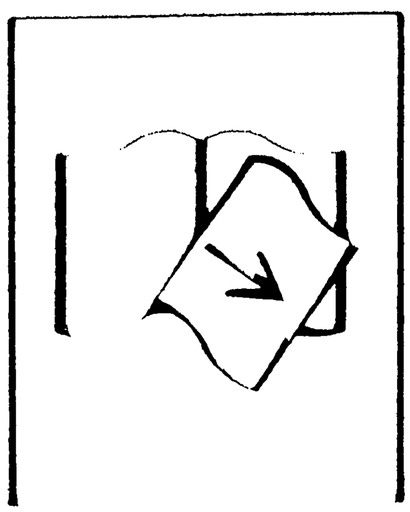
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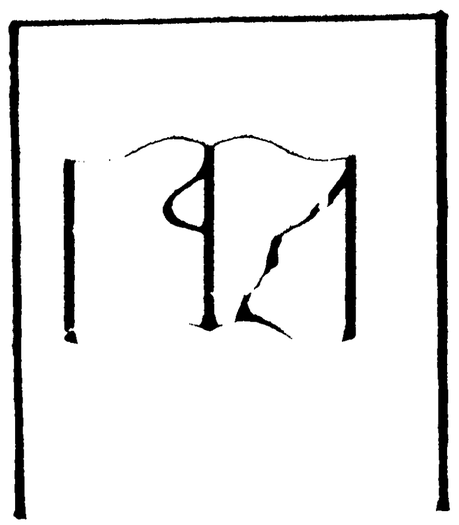


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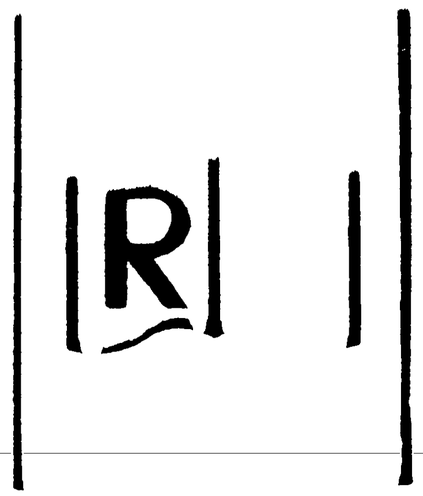


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Here begynneth the booke of Lyngs Clauicula called the Key of Knowledge.

Clauicula Salomonis. Extat latinè: & Hebr.

Cabalistica: sed Sophistica.

The Table of the first Booke. Cap. 13.

1 f What charmes and prayers ought to be sayde before you worke.
2 f Of the confession before you worke.
3 f Of yo Consecration, wch & what dishes thereunto belonging.
4 f Of pentacles and howe they ought to be made.
5 f Of the way howe to worke. ℣. Experiments.
6 f For thinges that be stolne. + Against.
7 f For to be inuisible.
8 f For howe they ought to be prepared. & more.
9 f For to make a woman's dreame of the.
10 f Of the experimentes of fauor and friendshippe. & hate.
11 f Of the experimentes of Gaming and matters.
12 f For to forget all thinges to be lost, wch maketh it fast
13 f Of the Chiromancy experimentes, and howe they
at prouide.

Prysons to be sayde, when you comme.

O Jesus Christ the kynge & sonne of god, wch doest illuminate
the hartes of all them wch thy worde, lighten the darkes of my harte,
and kyndle the fier of thy most holy love in me, gyue me true fayth,
perfect hope, and ardent charite, wherby I may learne to feare and loue the
and kepe thy commaundementes in all thynges, that when the last daye
shall come, the dempnell of god may pitifully take me, and delyuer
me from the power of the deuill, that I may dwell euerlastynge
with amonge the company of the holy sayntes, and syng me the swete
songe that thou sonne of the lyuynge god for thy holy mercis sake. A-

A confession to be sayde before thou worke.

I confesse to the lord god the father of heuen and earthe, and to the good
and moste blessed Jhesu christ, to gether with the holy goste, before the
holy Angelles, and before the true maiesty of thy woe, that I was
conceyued in synne, and from my Natiuite rodeymed therin. I confesse
furthermore that I haue sinned in prayse, in wyttes, in wordes, and in
workes, to litle, moche, frayltye, many synne, I haue synned; Therfore I pray
you all the sayntes, in myne syghte all the hyngos I thank confesse
that myn wickednes wch me in the day of indgemente, against the deuyle,
and so I bringe relaunt and confessed of all my synnes, leth me appeare
before the (o most hygh) righteous, and graunt the grace
of thy mighty almightye, that I may lyue and endure all the sorowe
wch I woulde haue, and accomplish my wyll and desyre therin.

O lord god almyghty father wch dyddest make all thynges, & knowest all
thynges, for nothynge is hyd fro the impossible to the, graunt me grace to
knowe and vnderstande the vertue of all herbes, stones, & all other
by the moste holy names lord ADONAY, by the mighty & myghtie,
and fearfull name Hyaell, by the wch all the mistes shadowes
and by moste strong, all creatures be obeyent, graunt me also that
the secrete effecte vertues of all the herbes, stones may be opened fro
me, gently obeyenge me, and my commaundementes, throughe the
moste holy Adonay, wch lyueth and reigneth for euer. Amen.

Moste highe and dere father of heuen, wch hatest synne, and wilt helpe the
penytente synner, of the fountayne of thy goodnes, mercye, pitie, and ver-
tue, be gracious and allwaies fauorable vnto me, thy seruaunte, wch
here goo into the myst of myne enemyes, armed with the sygne of the
holy crosse, in the name of the father, & of the sonne, & of the holy ghoste.
Amen. Here you to are defended of dyuers, many [illegible]
myghte spyrytes, Afterwarde [illegible]
[illegible] make the sygne [illegible]
in euery caste sayde; [illegible]
ever, by wch name you are dayly [illegible]
the moste strengthe of all other [illegible]
straight, wch after [illegible]
that dare [illegible]
thou wylt [illegible]

and saye that yf they weare bound in yron, they must come, or sende a messinger &c

I Comure you such Spirittes naminge them, by the father, the son and the holy ghoste, and by hym wch shall come to iudge the worlde both the quicke and deade, by fyer; and by the natyvyty and baptisme by the deathe and rysinge agayne of Christe, by the cominge of the holy ghost or comforter, by holy Mary, the mother of our Lord Jhesus Christe, by her virgynnitye, by the guiftes of the holy ghoste, by the natyvyty of St John Baptiste; I comiure you by the 20 [illegible] by the 9 orders and degrees of Angelles, Archangelles, Thrones, Dominations, principalites, potestates, Cherubyn and Seraphyn, by all the vertues of the heavens, by the 4 beastes of god havinge eies both behynd and before, And by the 12 Apostles; I comiure you also by all Martyrs St Stephen, and all the reste, by all confessors, as St Silvester, and all the reste, By all holy hermyttes, Abbottes, Mounkes, and by all the holy prophettes, by all holy virgines and wydowes, and by all Sayntes whose solemnyty is celebrated before the sighte of Christe, throughout all the worlde, by whose desertes and prayers, the dyvine maiesty be our ayders, and helpe in all our workes, and by all thinges wch are to gether in kynde; I comiure you by god, that was borne of the virgynn Mary, wch suffered of the Jewes, wch was hanged on the crosse; wch was deade, and buryed, wch shall come agayne to iudge both the quicke and the deade, by fyer: I comiure you Spirittes by all the patriarches, prophettes, Apostles, Evangelistes, Martyrs, Confessors, virgyns, and wydowes, and by Jerusalem, the holy cytty of god, and by heaven and earthe, and all that therin is, and by all other vertues, and by the Elementes of the worlde, & by St Michaell [illegible] and by the crowne of thorne that was sette on [illegible] heade, and by the garmentes that the Jewes caste lottes, and by all thinges that canne be sayde or thoughte of our most mightye creator, and by the holy [illegible] and by all the holy compa[illegible] and company of heaven, and by hym that in the beginninge made all thinges of noughte, and by hym that for the health of mankynde came downe into the earthe, and was borne of the virgyn Marye, wch suffered under Pontius Pilate, was crucified, deade, and buried, and descended into hell, the [third] daye he arose againe from deathe and ascended into heaven, and sytteth at the right hande of god, from whence he shall come to iudge both the quicke and the deade; and the worlde by fyer: And by the holy ghost the comforter wch doth proceade from the father and the sonne, by the likenes of a dove when Christe was baptised in the floude of Jordan and came upon hym and his apostles, the gospell of god wch endures long and by the [illegible] and the [illegible] to be worshipped, and by the company of [illegible] wch cease [illegible] daye nor nighte but still crye [illegible] holy, holy, holy art thou Lord god of Sabaoth heaven and earthe are full of the maiesty of thy glory Osanna in the highest: Blessed is he that cometh in the name of the Lord Osanna in the highest. And by the [illegible] and [illegible] company of martyrs wch [illegible] to the worlde, suffered most [illegible] I comiure you Spirittes by the thunder [illegible] of god, [illegible] by the [illegible] candle

[illegible] shyninge before the aulter of god, and by all the [illegible] by Sayntes, and angelles, and by all the principles wch are instituted for christyan faythe, and by all the company of Sayntes wch followe the steppes of the undefyled lambe, and by all the Sayntes wch god chose unto hym, before the foundacion of the worlde, was layde, and by their merrytes, wch pleaseth god mightely well. I comiure you Spirittes in what place of the worlde soever ye be, by the annunciacion of Christ by the baptisme of Christ, by the circumcission of christ, by the transfiguracion of Christ, uppon the mount Tabor, by the crosse of Christe, by the passyon of Christ, by the crye of Christ, and by his voyce sayinge: hely, hely, Lamazabathany: by the deathe of Christ, by his handes wch weare pearced, throughe wch nailes, by his woundes and bloud, by the body of Christ, by the sepulcher of Christ, and by the breade wch he brake and gave to his disciples sayinge: This is my boddy of the newe Testamente, wch shalbe sheade for man in forgivenes of synnes: And by his glorious ascention, And by all wonderfull workes of god. I comiure you Spiryttes, by the vertues of all hearbes, stones, and grasse, and by all thinges wch must obay the commandement of god: Also, I comiure you Spiryttes by these ineffable names of god; Asahac, Radrematas, Falcas, Anbonas, Anborac, Bera, Bolem, yaelem, Ladodoc, Azathel, Coplice, Piham, Sanca, Harucara, Adonay, Barucala, obot, Emagro, Jesu God, God wch made the heaven and earthe also wch sytteth uppon Cherubyn, and Seraphyn, and by the wonderfull name, Tetragrammaton, wch is Evan, Jothe and by the holy and ineffable name, Ane, Rethon, graunt to all these Spirittes to obay my will and my commandementes. I comiure you Spirittes, in what place of the worlde, soever you bee, whether you [illegible] in the ayer, nor in the earthe, nor any other place but that you appeare here ymmediatly before us, to doe our will and pleasure. And I commande you that straighte waye, you come before us, to fulfill that whatsoever we shall commande you.

This done they wyll come doubtles, but yf peradventure they do not lett the mr lyghten his [illegible] and saye: H[illegible] be the signes and names, the strength of all sprittes, who [illegible] be the bounde as to [illegible] them, and [illegible] the name of the my[illegible] conquerer, who [illegible]: Come [illegible] before us [illegible] and [illegible] and [illegible] and gently to make us answere [illegible] then the [illegible], but yf they will not [illegible] about hym in every [illegible] with his companions prayinge [illegible]

[illegible] I comiure you, I call you [illegible] Hel, I comiure [illegible] you, by wonderfull Beel[illegible]

[illegible] company; I conjure you, and wth power command you, by him wch
spake, and it is holy, and by all his names, in the name Adonay,
Aboe, Alnon, Sabaoth, Saday, Jesu, I command you by this book
and by all the powers thereof, that you come to vs, not deformed, but in
a very faire shape; Retorniure you wth power, by the name
Ya, and Ya; wch Adam harde and spake; or by the name Gyn,
wch Noe harde, and spoke wth the right family after the floode.
And by the name I. et N. et E. wch Abraham harde, and
talked almighty god; And by the name Joth wch Jacob harde, of
the olympell spaceynge wth him, and was delivered from the hande
of his brother Esau; And by the name, Heke. Ane, heve, wch
Moyses harde, in the fyll of god, Horeb: and desyred to speake
wth god, and seare yor eyen sholde speake in a flame of fyer: And
by the name Elaye wch Moyses named, and all the dust of the
earthe was stricken, and lowse wtout made amongst the men, the
cattell, and cattle of the Egyptians; wch did destroy them and
there corne: And by the name Arphicerie wch Moyses named,
and stake all kynde of flyes into Egypt, to destroy their fruyte:
And in the name, Pharaon, wch Moyses naming, and there was
made darkenes 3. daies and 3. nyghtes, in Egypt and all wtout
almost deade for feare: And by the name Serymon, and in the
name Arymon, wch Moyses named at mydnyght, and all the
first borne in Egipte dyed: And by the name Gemaron,
and in the name Gymaron, wch Moyses named, and the
redd sea was dryed, and so delivered the children of
Israel, out of captivity: And by the name Synagogion,
wch Eliab named, and the stones did give wayne, and there
brought forth fruite: And by the name Athanatos, wch Jere-
mias naming before the captivity of Jerusalem: And by the
name, Acello, wch Daniell named, And by that destroyed
Bel, and slewe the dragon, And by the name Emanuel,
wch the 3. children Sydrac, Mydrac, & Abednago, sange in
the myddle avens of fyer, and wrought not harme; By these names
and by all other names of thalmyghty, only, and true god, by wch
you wtout thrunk power, out of the fyrste sphere into the place
of burnish myne; Wee conjure you, and command you, by the
omnipotent, and dreadfull, to forsome all creatures doe obaye,
And by the almyghtie all, goodnes of heaven, And by the greate
powerfull name of almyghty god, and by the starre of kynge Solome
wch the merchants of the almyghtie; Come hether quickly before
me, to fulfill my desire: I conjure you by that most holy name
Soth; Hoboy; wch are written in hebrew letters, and by the holy
name: Tetragramaton, wch Moyses named, and the names of
the twelve kings; Calfon, and Abyran; wch you doe
[illegible] you, not to use any the lyke wch of that same
[illegible] into the bodyes of men and we will stand
[illegible] you will rebell against us; and

wthstand the[illegible] our holy words. Jobe yt, Jobe yt, Sabe yt, &c.

Yf as yt they doe not appeare, bidd the conjure make the
signe of the +. Upon his forehead, and saye.

Againe, I conjure you, you Spyrytts, in wch place soever
you bee, that you come to the accustomed Signes and names
of the most mighty Conjurer, and we charge you by his comby
to abyde vs, and by them we will compell you, against your
wyll, for all thynges be true, wch have proceeded out of his
worke: And there shall proceede fier, wch shall burne you continu-
ally; And they be the words, by the wch all the worlde doth
tremble, Giants are rowled backe, the water doth not flowe,
nor the fire burne.

Then yf they wtdraw bidd wth charge of yron, they
straight waies come, or else sende there messengers; yf they
doe not, then bidd the conjurer strayghtly, and comfort his
fellowes, and thus wyll him sleepe into the circumfarence of the worke
bidd him bidd the diyter, afterwarde bidd him kneele towarde
the east, and his fellowes wth him, and saye wth an humble
voyce.

Wherefore bee you Spyrytts wth were ons, Armyghtie of the 9. orders, come
and bidd the straitely charge, and the inffable names of the creatour
and the names of the Armyghtie, wch we call wthout, we
conjure you againe and againe, and command you by the strong
mighty, and stronge name of god, HEB, wch is powerfull, Ju-
styfyed, and vertuous, and terrible; We conjure you, and command
you, that wthout any delay, and wthout all deformity yee come and
appeare before vs.

Yf yet they be disobedient and wylfull bidd, then bidd the
circle, and make the 4. partes
of the worke, bidd him kneele towarde the north, and say.

In the name of Adonay, Alpha, Jabaath, Sadey, wch
Lord you, Jhesu god, and almyghtie tyrrye, we desyre that
may bringe to passe, desyre, and that no man prosper hym
all the workes of our handes: And the Lord in the heaven, and in
all the earthe, be in our mouthe, and our harte.

Afterwarde bidd him arysse, stretchinge his armes as strongly
as he coulde, and bidd the diyter, and saye.

Againe we conjure you, and charge you, [illegible]
wch expressed, by wch vertue and [illegible]
thynges are made in vnder heaven [illegible]
these words, and power him [illegible]
Berith, Aderyon, Birake, Gyaxiom, Gyrmeron,

Chramagi, Rechnaya, Eapmegia, Adreyan, Malchia, Mana
Gana, Roachia, Laba, Cosia, Boalia, Doremia, Canco, Gal-
gala, Bache, Baya, Amanua, Cathia, Bachnaya, Geredia,
Nyera, Penthohahia, Arathana, Redosta, Calchia, Semi-
forah, Anare, Neron, Faosar, by the vertue of these wordes
I bidde and comaunde you, and by the most blessed god, and by the
Mistery, and everlastynge glorie, and by the holy name of the holy
father Adonay, Eloe, wch is to say, lord god of Sabaoth; thunder-
mate, we conjure you and we bynde you, by the seale of the horn,
the mone, and the starres, and knowe that unles you come without
any detaynynge you shall have not rest by day, no by nyght, wthout
you bee: and you shalbe condemned into the flame of fier, and of
Salpheur; for wyll burne you and yo figures for ever and ever;
Neso that you departe not, tyll you shalbe licensed; Furthermore,
we conjure you, by this name Bel, and in this name Ja, Ja,
Ja, wch is god; and in this name, Vau, Vau, Vau, wch is I
am that I am; finally; we conjure you, by all the myght
power of god, that you presently come before me in comely wyse.

When this is done you shall see them come, and there lookes as
greate men as wonte, and when they shall see the m. they wyll
obay you in all poynted.

Afterwarde, when thou hast done all thou wylte, commaund them
not to returne peaceably into his place, and saye: Peace bee
betwene you and me. After this let the coniurer saye
three Gospell, and the 12. Articles of the Creede, and go a-
bout the tyrcle, and let them wasshe there faces wth holy water.

Observe that no spyrytt dare tarry away, And yf some
cannot to tarry, write there names in paper, and cover yt wth
waxe, and kindle a nue fyer, and putt brymstone upon yt,
and saye as followeth. I conjure the fyer, by you, of you and
all the worke is performed, that you burne these spyrytes, after
that sorte, that they may feele yt effectually; Then caste the paper
into the fyer and saye: Cursed and blasphemed be you for ever,
let there be not rest to you any power, any day, or any myght,
but that you shall not obeyd the wordes, wch were spoken of the
mighty, maker of all thinges, wth names are these: Ameth eton,
Fo, Aglac, Pater, Semiphoras, Alleluia, Aleph, Beth,
Gymel, Daleth, He, Vayn, Cleth, Teth, Iod, Caph,
Lameo, Mem, Nemech, Am, Pe, Tsade, Coph, Fin, Tau,
that you shall come and appeare you of all yo power, and strength, by the
vertue of these names, I charge you to be found ever lastyngly
in your circle, untill I shall send you forth. Wch done fiftly wyll
see the spyrytes appeare, and make a hurlynge aboute the
circle, and after that you wylt, he shall
[illegible] and [illegible] he saythe. In this sorte the

In this sorte thou maiste construde a booke, of any sorte thynge
that thou wylte.

Here followeth, howe and after what sorte, Pentarkes must be made; wherin all the science of the Key of Knowledge dependethe. Cap. 4.

This Pentarkes must be made on the day of Mercury, and in the howre,
the mone beynge in dystery synne, and in the increase of the mone. To make
theis thou must have an howse or chamber, where there dwelleth noe body
but thy selfe; this howse or chamber thou shalt perfume, as shalbe ap-
poynted in the chapter of perfumes and odoures, And sprinkle with these
watres as shalbe prescribed in that chapiter; but also that thy water
be faire, and the dyer cleare; and that thou have sufficient tyme yn
parfourmynge. This beynge in redynes begin to write thy pentarkle in
that about named howre, in a very faire colour beynge prepared, as shalbe
shewde in the chapter of perm and ynke; And with that same penne beynge
dryed make an ende of ye wrytinge the same howre; but the nexte but
one ensuynge when ye maye. Afterward take a fine cloth of lynne, as
shalbe shewed in there chapters, wherin you shall locke the pentarkles,
you must have also an earthen pann full of coles and frankynsence of
the male kynde, mingled with the wodd Olyes rehearsed, as yt
sayd in the chapters of perfumes: be thou also cleane as I have sayde
in that chapter. Furthermore you must have a lyttle study in yo
house, wch was made on the day of Mercury, in the increase of the
mone, wherupon have bene sayde 3. masses wth these gospells and
anoynted wth the aforesayd perfumes; wth wch thyngs you must offer as
aforesayd in the chapter of vyne and water, dill the beynge made
dewout devocion wth these thynges before the coles of yronfyre and over
this coles and the tyrcle loke the pentarkles, and there stande and
devoutly these psalmes & followynge: Domine Deus meus in te
speravi, Celi enarrant, Dominus illuminatio mea, Deus
Deus meus respice in me, Beati quorum remisse sunt iniq-
tates, Miserere mei Deus, Afferte Domino, Deus iudicium
tuum, Ecce nunc benedicite Domini, Deus noster in no-
sayde, saye this praier followynge.

O most holy Adonay, and most mighty, wch art, & el w, and
madest all thynges wth greate wysdome, wch dydest sende the
ham, to be thy secret faythfull servauntes, and dydest multyplye yo
name above the starres of heaven; wch also dydest appeare to
Ses thy servaunte lyke a flame of fire in the [illegible] and
and dydest revele thy holy name Eliensereph, unto him,
madest the people goe over sea dry, foote, wch sought to followe
kynge Davyds sonn, wch rose and went [illegible] all the
and dydest cover Pharo [illegible]

terrible besetts, the thatim they verbis they may be construed and appa-
re as they ought to bee, let them obtayne the vertue, wch they owghte
by the most holy Adonay, whose kyngdom endurethe world wthout ende,
Amen. H Say this 3. daies continuynge, After ranck 3. masses to
be sayde ouer the Pentacles, 2 newe ross bringe of the holy ghoste,
and the 3. as our table, wch dont lay them vpp vpright, as before is
sayde.

¶ Here followeth, the way to worke, wch is the cheyfest chapiter of all. Cap. 5.

Before you beginn yo worke you must haue a knyfe, made as ys
before sayde, wherewth the handle of the sprincle must bee made; af-
ter this you must obserue, that you haue a daye and howre meete for
your worke; Also the pentacles must be made as is aforesayde; and
in the myddst of them, let there bee made the maiesty of god, wth
his Angells, cutt as ye shall in the last daye indge the worlde;
and about his maiesty write his wonderfull names, and the names
of his Angells: Sett the rest of the pentacles bee ordered, as ys
appointed in the former chapter: And wtsoeuer thou entendest to
worke, haue this pentacles about the: In this chapter all this
science dependethe. Wherefore yf you will vnderstand y chapter
ffollowethe, as touchinge the operacions of Images, in that thou
shalt perceiue, both the beginnynge and ende of this science; and
by that, thou shalt bringe thy matter allwaies to good effecte. ff.

¶ Here followeth howe experymentes for thinges that are stolne ought to be wrought. Cap. 6

Experimentes to fynde out theffte, wch are practised by ...
of spirittes: by burninge frankencense and lawe, or by some other
meanes: In euery such experiment requisite it is, that you haue
the day, and howre, fytt for suche experymentes; wch are appoin-
ted before in the chapter of Daies and howres: The day and
howre beinge ready, doe as ye experymentes appointeth you, but
first say this praier followynge. f f f

Adonay, Falie, Anonas, Vntibolem, Ladoda, hel, Plam-
my, Emeneca, Adonay, Elae, Emaqui, Barach, Si-
meneh, Mel, Cadathera, Huguna, Matheam, Danyo,
Anna, Mel, Hemon, Segen, Temas. O merciefull
father ... and myghte Heauen and Earthe wth all the
... bothe, wch euy continually, holy, holy, holy
... of Sabaoth, Lord god, wth puttyste
... the ... Thou lord arte ffee
... and Creator of all thinges. O lord god by the holy wthy
Jerusalem the

wthy Jerusalem, and by thy wonderfull name Tetragrammaton, wch
is Euan, Joth, Vau, gyue me power, vertue and strength to bringe
this experiment to pas; I beseech the allmyghty father and lord, wch
dyddst create all thinges of nawghte, wch gauist vnto mens ffeare names
and to stones and ffearbes there vertue and power: I beseech the O
holy father, for thy only sonnes sake, o lord Jhesus Christ, wch lyueth
and raignest world wthout ende, that thou wylt graunt me to haue
the vertue of this experiment. So be yt, Amen: ff.

Afterwards ffume the place wth suche ffumes, as shalbe appoynt-
ted in that chapter; Crowle yt also wth water; and yf yt be neces-
sary to make a circle, let suche one be made as ys appointed, as
touchinge the same. If any other Ceremonyes be required in this ex-
perymente doe them. When all theis be fynished, say thy reuuca-
tyon, wch they dyd doth teache the; and the ende thereof sayst. H
Pater noster, Reuax, Terson, Syletim, I adiure you by this
holy name Joth, he, Vau, wch is wrytten wth 12 lettres that
by this present experyence we may see the truthe: Ja, Ja, Ja,
ya, yah, cause these spiritts to shewe vs our desyre. I conjure you
aforenamed spiritts, by all that is aforesayde, and by hym to wome
all creatures doe obay, that ymmediatly you shewe vs the thinge
that we requyre; or elles hym that tobe yt awaye. H yf to doe this
experyment, yt be requisite, to write lettres and figures, they are
to bee wrytten, as ys prescribed in the seconde booke; note that yf
what soeuer meanes, experymentes for theffte are made or done, requisite
yt ys, that there be other experymentes besides this, as ys aforesayde.

¶ Howe experyments to be invysible must bee prepared, Cap. 7

If thou wylt haue an experiment to bee invysible, yf yt be re-
quisite to write thy experiment, then write yt all in virgyn parch-
mente, and wryte them and name, as shalbe appointed in the cha-
pter of them and name, yf furdermore a conjuracion be required,
then before yo conjuracion say priuyly as followethe.

Stabon, Afen, Gabellum, Saneney, Noty, Enobal, Labone-
rem, Balametem, Balnon, Tygamet, Allegan, Jane-
nell, Hearma, Hamorache, yesa, Seua, Senay, Henre
Baruchiba, Atarayas, Taracuh, Bucarah, Caramy,
by the mighty myghte you stare towardes marmydde, wch are to be
invysible; wherewth make yo conjuracions, and yf you wylt make
a circle, make suche an one as is appointed in the chapter of
making a circle: yf you must write the name of the Angell
wose suche as are prescribed in the chapter of Angells, and
noted, or figured, yf you must write [illegible]
suche, as is also [illegible]
yf you must vse any conjuracion [illegible]

O thou Generasion, yet mi. of invisybylyty, wt thy myniſters:
Themos, Marath, Meragie, Briel, Cliomechis, Ligemene
Abden, Pzubusit, Tenganden, Tebdyn, Berit, Tebacu
chrysiamur, Olithel, I conjure the Generason, and thee thy
myniſters, by Eyen thyrongh wyome, all thinges in the worde dot
tremble, and quake, by Heaven and earth, by Cherubyn, and Sera
phyn, by Eyen that wonkd ſutig d myrarle oppd the ſonyegym
Mary, that this my experiment may bee brought to paſſe, and
that I may bee myſible, in wat Eower of thyme ſoeuer I myll;
Heſo I conjure you myniſters, by Stubbaten, Nahaharen,
Aſey, Elmugit, Gabellio, Semene. that you come, and bringe
to pas this my worke. I ſaid Doynge thou ſhalt haue thy pur-
poſe, yſ thou myſt worke any other waies, tuto ſo that all
thinges bee in readynes requiſyte, and ſay vppon thy experiment
this former commaund, but fyrſt ſay priuyly the verſe, Stal-
bon, Mecharum, Aſen, and lykewiſe to the ende.

¶ Howe and by what meanes, experymentes of loue ought to be wrought, as well in getlynge hyr, whome thou deſyreſte; as yn touchinge hir in her ſleape, or talkynge wythe her. Cap. 8.

Exempla experimenta.

Whether you myſt prepare any ſutes experiment, requiſyte yt is to haue regard to the daie and Eower; and yſ yo experyment muſt be wrought by waye of any ſutes lyke thinge, for waye, let yo
[illegible] made ſutie waye, as is hearafter accounted, and
when ye waye ys ready ſay as followeth: Venus, Eſter,
Aſtropolyn, Aſmo, Mercurius, Jupiter, Saturnus, Seng
Sol, Vne, Nuſa, Rock, Sether, Teres, Teſe, Be-
ret, Teſter, Creſt, Eres, Nilopolas, Atrop, Atoro,
Emo, Erota, Lepotarmon, Sompalocat, Peraloto-
ries, Noto, Solpiar, Raytroploſon, yaſon, Omas,
Famo, Noas, Saom, Moſa, Maſo, yreſeas, Draco,
Draontius, Ara, Arel, Atrax, Belus, Aray, Mu-
mic, Jemar, Camma, Berl, Enna, Agaza, Rma,
Bebrema, Symra, Saim, Myny, Gonycal, Galioth,
Dycurcal, Cegaoth, Thayr, Trinpter, Thon, Driam:
[illegible] you all myniſters of Hell, by Eyen wth wonde deſtroye
[illegible] ſpeed, and by all the names wth do belyke
[illegible] conſtraint this waye, as yt ought to be: And
[illegible] moſt Holy father almyghty, Adonay, wose
[illegible] Eower and power more without ende, that you
[illegible] power of effecte, wth I deſier yt to haue, and by
the holy the

the holy name Adonay, and by yo great name Ye, to
to bringe hime, myth to paſs. Wh. when this yo done, make the
Image of waxe as yt ought to, made, yf not let that thou myſt write
thinge vppon thime Image, wryte yt with a nedle, or a pinn, as in the
places ar appoynted. Yf furdermore yt bee required, that thou perfume
thy Image, perfume yt wth ſuche perfumes, as ar required in that
Chapters; yet yf yt be readyfull alſoe, of any other thinge to be done,
vppon yt, or conjuracyon, then let the conjuracion be done alreadynge to
the experymente; wth one ſaide, let that be made perfumes as ar ap-
poynted, and goe thy Image over the perfume, and ſay as followeth;

O thou myght kynge Eggye, wth mayntie and rulie in the Eaſt
and thou Paymon, moſt mighty kynge, wth paſte dominon over the
weaſte; and thou great kynge Amaymon, wth raigneſt in the South
and thou triumphant kinge Egyn, wthe Eaſt rule over the North
I moſt earneſtly call vppon you, by Eyen wthe only Speake, and yt
was done, wth wth Eie worde made all thinges; and by his holye
names, wherat all the worlde doth tremble, and ys written in 12 leves
wth are, Joth, Eth, He, Vau; and by the Heavens and ther powers
and by the names and ſignes of our creatie. that thou conſtrayne and
conſtreyne this preſente Image ſo yt ought, by that Holy names ſake,
Adonay, whoſe kyngdome Eaſe not ende. H. with Sonne thou myght
wholle the conjuracion of thy experymente, and yf thou obtayne the
purpoſe yf you well; but yf not, but thy image rendre thy Hedd;
Hedd; and in a ſhort time, thou ſhalt ſee Eie, whome thou deſyreſte
come to performe thy deſyre. ¶

¶ Here followeth an other waye whereby yt is brought to paſſe, that the Dreame of the. Cap. 9.

This experyment is meſſable, and ſtraight almoſt d
before thou begynn the conjuracion, take into the ante chamber of
thy chamber, and ſaye wth an humble harte as followeth:
Agla, Joth, Eth, He, Vau, Ja, Ja. Ja, Va, Va, Va, Ya, ya
Ey, Elyse, yſi, Agay, Reon, Joagat; O lord God
wth dyddſt make all thinges, and throwgh the Vertue of all
I beſeech thee by thy moſt Holy aboue named names, that thou illumi-
nate the harte and myndes of me N. that I may love me, and
Eie, and that I may bee allwaies ready to do my will &
and hand to more your ſtrength and power to this
by the (O father) and by the ſpyritts and the
that all thinges may bee brought to
doe thy will, wth all thinges
ſame, and yt ſhall Haue good effecte.

Of experymts of favor and freyndshipp. Cap. 10

Yf yn this experyment, thou muste wryte wth any thinge, thou shalt wryte with suche, as are appointed in the chapters of otem and ymke. Afterward let yt be fumed, wth such fumes, as are ymade appointed alsoe, and sprinkle yt with the watte, as are appointed in that chapter. yf fyndemart yt be required to wryte any spyrytes, letters, or figures, or any other names, lik them be wrytten, as is sayde ymaraffter, as towchinge yonr lres ought to be wrytten, and putt yt yn a cloth of stylke, beinge fumigated out as ymaraffter shalbe prescribed, and then say as followethe.

O most holy Adonay, wth art allmyghty most mercifull, wth art also & et cu. I beseche the of thy infynite mercye and pytty, wherof thou aboundeste, with the which, and yt shalbe graunted the, I aske of the therfore by thy allmyghty power, that this experiment may be consecrated, and yme voto yt by thy holy vertue that power wth I desire; with done lay yt a nyght and a daie vnto the dulte alotte. Afterward, yf thou wolde haue the fauo of any mann, take yt out of the yn thy hande, and the shall denye the nothinge, what soeuer letters you wrote, or what soeuer comunication I shall to obtayne favour in the ende therof, euer say or wryte these verses followinge.

Sater, Arepo, Tenet, Rotas, Joth, Eth, He, Vau, yach, ya, Ja, Ja, Ja, Anexeneton; you holy names fulfill my desyer Gasper, Balthasar, Melchior, Abraha, Isaac, Jacob, Nysach, Abdenago, Marke, Mathew, Luke, John, Geon, Fyson, Tigris, Euphrates; be yt all consent to helpe me, that I may obtaine grace and favo in whose handes soeuer I shall after yt, by our lord Jhesus Christ with hym the and raignethe with the father, and the holy ghoste, world wythout ende. Amen.

Howe experymnts for hatred are prepared that any may bee made deadly enemyes Cap. 11.

The experymnts of hatred are done diuers wayes, yf thou wyll make the any image, be any suche lyke thinge, make your ymage, and fume it after such fumes as are prescribed and yf so be any thinge must be written upon the image, write yt with a needle, as shalbe declared in the chapter ymaraffter of needles, afterwards you shall throwe the upon the image.

Furfur, Caponitor, temptator, Sommator, Subuersor, agnator, Saccator, Fudator, Combustor, Turbator, and Comestor, Denorator, Seductor, I doe beseche you ministers of hatred, and destroiers of freindshipp, I beseche you I say that this present ymage may be so reserued, that yt may engender hatred betwixte whosoeuer I woulde. N. wherfore doue bringe the ymage in the lykest all myghte, and then worke with yt in the power that for that purpose, yf thou must worke otherwise, as by letters or other meanes, then in the ende therof wright these aboue sayd names, Furfur, Caponitor, temptator, etc. Also yf thou wilt make dystrust betwixt two that loue well, then say before them call them by their right names; I conjure you, and wyll you by them with the rest of the aboue wrytten names; I conjure you, and wyll you by them wth I made you, and by them wth ordayned you to this office, in which also you serue; I pray you and desire you that this may be spedy, that they as I sate or bourde this, may vtterly bee put at naught. N. afterward giue yt vnto them at yo power appointed, ymaraffter yf thou shalt worke by any other meanes, wryte the aforesayde names, Furfur, Caponitor, temptator, etc. and yt shalbe.

An experiment to fayne A thinge to bee wth made is false wherby many men be deceyued as in playinge, or in showinge any other thinge Cap. 12.

Yf for suche an experimente one bringe vnmade, you must make yt in chapter, as shalbe ymaraffter appointed; Also you must write yn blode, as shalbe likewyse declared with what blode; and yf so be yf yt required that you shold make this by writinge, then you must make as yo chapters appointe you. This dost say with a lowe voyce as followethe. Abac, Abdac, Jstac, Castac, Adach, Cyrith, Cubar, Subar, Triumphator, Dirfor, Inventator, be you present and assiste in my worke, and conforme yt to my desire, and make yt to appeare, that they that see yt be deceyued of their sight, and may see false things in stead of true: Commande yt to be so done, and make yt, by the Angell Nazarel which hath appointed you to that office. N. whilst I make you may worke; the aforesayde names Abac, Abdac, etc. as is aforesayde in the ende of yo worke, and yf you write any thinge write yt in the ende therof.

How followeth A way to bringe to passe any extraordynary experyment. Cap. 13.

When thou wylt bringe to passe any thinge, write the experiment as ymaraffter is sayde, yf yt be for good, you must yf yt be for euyll you must say this prayer followinge, and yf you write any thinge write yt in the ende therof.

(O) god wt whose myght all thynges be made holy name wch is wrytten in Hebrue letters, and every letter betokenethe one of thy holy names, wch are here written: Lacos. h. h. h. The, Ripan. Fba. Abgis Lus. Baff. Plas; hapd, Fob; Foazacam, Orezeym, Corvator, graunt I pray the that this present Experimente may be fully brought to pas according to my desyer. Also that this goodly following be wrytten, & kept ouer it.

In the Gospell, Jesus was led into the wyldernes of the spyrytt to be tempted of the deuyll, and after he had fasted 40. dayes he was an hungred, and the deuyll the temptor, comminge vnto hym, sayde: yf thou be the sonne of god, commaund that these stones may be made bredde: Jhesus, answeringe sayde: yt is written, That man lyueth not only wth bredde, but wth euery worde, wch commeth out of the mouth of god: Then the deuyll ledd hym into the holy cyty, and sett hym vppon the pynacle of the temple, and sayd vnto hym: yf thou be the sonne of god, cast downe thy selfe headlonge; for yt is wrytten; That he hath geuen his aungells commaundement ouer the, and they shall take the vpp, on their handes, lest thou hurte be hurte: Jhesus, sayde vnto hym: Againe yt is wrytten: Thou shalt not tempte the Lord thy god; Againe, the deuyll toke hym vppe into a very hyghe hyll, and shewed hym, all the kyngdomes of the worlde, and their glory; and sayde, All these I will gyue the, yf thou wylt fall downe before me, and worshippe me: Then Jhesus sayde, auoyde, Sathan; for yt is wrytten; That thou shalt worshippe the Lord thy god, and hym only shalt thou serue: then the deuyll lefte hym, and his aungells came, and ministred vnto hym. When this was done, thou shalt worke according to thy desyres: In these Experimentes wch waters ye anoynte vpon your, wryte ye these names & this verse followinge. Nasua, Louda, Jam, Orsa, Hasbasan, Camica, Courel, Busil, Ethon, Cynabras, Nythacar, yactaeym, Arbon, Arfusa, on this wise wrytten, is the whole frame and sceptr me; that by yor myracles many be conuerted, and obayne that vertue, wherby it might, by the power of Adonay, by whose power you are compelled to obay me. Afterwardes, perfume the table wt storax and frankincense from wythe vnder, Finally, to be good & strong, when thou callest vpon any; wherby to conuoke, because they serue, all this booke perfourmeth.

Explicit.

Here endeth the first booke of the Key of Knowledge of Salamon.

Here begynneth the seconde booke, of the Key of Endwledge of Solamon.

A table of Chapters wch are contayned yn thys seconde Booke.

1 In wch Order Experimentes ought to be wrought. 3, 19.
2 Howe the Coniurer must be Clene yn his Clothes.
3 Howe his followers must be Clothed.
4 Of fastinge, and watche. Theurgia.
5 Of Bathes and howe they must be made. bathes.
6 Of apparell, and all therto belonginge. apparell.
7 Of the tymes belonginge to the Arte. Time.
8 Howe ye Cyrcle must be made, and howe you must enter into yt. Circle.
9 Of water and yce, howe they are made. Water, & yce.
10 Of fyre and lyghte. fire, & light.
11 Of pen, and yncke. pen, & inke.
12 Of the Rodde of Hazle. Virgin parchment.
13 Of wrytyng parchmente Virgin wax.
14 howe you must worke wth
15 Of a needle wherwth you must worke. needle.
16 Of Odours, and fumes. Odours.
17 Of the wordes wch you must say, & vse in the worke.
18 Of the worke of Images. Images.
19 Of the Seruyce to worke wth.
20 Of the Robes of the Pentacles.

BRITISH MUSEUM

Here followeth yn what howre Experyments ought to be done.

Cap. I.

If you haue any thyng redy prepared to practe nyg Experiments, you muste worke yt the fyrste Daye of MERCURY, and the Daye in the morninge and thus you may fynysh all thinges; Note that the hyrnt be pleasaunte, the dayes faire and cleare, when you worke.

The faire and beautyfull Circles are in the Northe. 1.
The tryan Egyptes remaynt in the Easte. 2.
nota. The thyngs that are treated of the Weste remayne in the weste. 3.
The wyld trame of the wynde as yn the Southe. 4.
Note also, that if thyn laste one brought to pas out instrument, then muste ouerthe same againe, in suche observaunce as the Power & any other solempnyte.

Here followeth howe the Coniurer ought to behaue hym selfe.

Cap. 2

Fyrste let hym write yt fayre in one peice of paper; after let hym marke what thynges are requisite to that purpose; let hym make a plate mete for that purpose; and let hym haue a Rodde ready, as shalbe appoynted in the chapter of Rodges; and let hym saye this prayer followynge.

O Lord Jesus Christ, wch hast made me (most wretched synner) to thine owne lykenes; vouchsafe to bless & hyse this creature of water, to bliss and sanctifye this water that it may be mundifyed to the vtter ruyne of my body, and my soule O almyghty and inuysible father, wch hast graunt vnto Iohn Baptist, to baptize thyne only begotten sonne Jesus Christ, graunt & bestowe the that this water may be my Baptisme, that I may bee cleansed from all my synnes wch I haue confessed thorough & Lord Jesus Christ, amen. That done

Then shalt thou [illegible] put [illegible] out [illegible] from all [illegible] from all [illegible] Deuyll, and from all fantasies, and wycked [illegible] followyng, and declare me the mervailes about the Circle against the myghtye Powers, against about the Trian[gle] about the Southe Power, and also when thou goest to bed [illegible] Spyrytes (named) Abrd, Ysac, Ysach, Radii[illegible] Anchoma, Bna, Bonta, Arcazal, Zephta, Phaci[illegible] rucacha, Adonay, Emagro, Abrayde, Ache[illegible] rachi, Uclyconat, Amystra, Ingyma, Mic[illegible] Dama, Ene[illegible]

Hemon Segsm Gemas Jesu God, graunt me that I may endue
that thinge with I goe about, and by the holy Adonay, I may
bringe them to pas, by dulcor Jesus Christ, whose lyghtly and
easyngly word without ende. Amen. H. Let this be daie three
dayes togeither, yf yt may bee, the thyrde beyng very fayre
and at yo day you may safely worke.

H Howe hys followers must behaue them selues. Cap. 3.

In the premisses what Cyrcles be made, yt is requysite that
the companye shall followe with them, whome he must instruct in
all thinges, when they are spiritually vanysht, let the m and they
together retire into the chamber, and let those yt remaine put
of their vestures, and let the m power water vppon their heades,
sayinge be you renewed, and baptized and cleansed, from all yo synne,
In the name of the father, and of the sonne, and of the holy ghost,
and the power of the most highest wold down vppon you.

This done let them putt on the clothinge agayne, all this must be
done three daies before any magicke begynn, after this let them
be made a newe bathe, and let them say for three daies space,
the aforesayd prayer, and let them so leave the m in all thinge.

Of fastynge and watche. Cap. 4.

If you be myghtyer to worke, yt is required that you abstayne
from all thinges vnlawfull, as from whoredome, fornycacion,
and all other wanton deedes; where is required for the space
of nyne dayes before they worke; and let euery one saye
for that space, this prayer followinge.

O Lord god allmyghty, be mercyfull vnto me wretche, and
in thyne vnspeakable mercy vnto thee, my synnes pardon,
for thou o god, art mercyfull, with fatherly mercy towards
all that myght thee into paradyse, haue mercy vppon me,
and forgiue me all my synnes, graunte me (moste gra-
cious father) that I may bringe to pas my desires, by the most
holy name Adonay, who art blessed world without ende. Amen.
All the dayes before you begynn your worke, you must diligently
pray daylye the psalme Quemadmodum, and the seaven
penytentiall psalmes.

H Of Bathes howe they muste be made. Cap. 5.

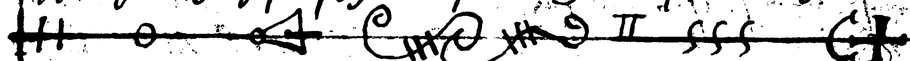
You must prouide wells, or springes, and before you goe to bryght, say
the psalmes followinge: Dominus illuminatio mea; dixit
insipiens in corde suo; dixi custodia; Saluu me fac; Con-
fitemus dno; Confitemum dno quoniã bonus; Quicung vult
saluus esse; with sayde, goe into yt, and saye: I exorcise the wa-
ter by Eym with set the m they place, that they driue out of it all
vncleannes, throughe o Lord Jhesus christe. Afterward let hym
wash Eym selfe, and saye; Marbaha, Gegron, Talia, Jesse,
Haria, Gech, Acich, Gedich, Hail, Bayl, Musayl, Hoyl,
Tranchil, Pusil, Godif, Agnet, Trisif, Sabath, Adonay,
Agla, Emel, Tetragramaton, Cedro, Agne, Fexo, Stimu-
laton, Premanton. and when he is washed, let Eym goe out of
the water; and sprinkle Eym selfe with the water ymaginge
sayinge Asperges me domine. etr. After putt one they clothinge
and in puttinge yt one saye the 7 Psalmes and that with followeth
and, Cum inuocare exaudiuit. Confitebor tibi dne qmam
dilexi, In exitu Israel de Egipto, domine probasti me;
And this prayer with followeth.

O most holy Adonay, and most mighty Hel, I desire you by
most mighty and strong name of the lord, Jeh, that you be
ye bonifye the, and blesse the, I call vpon the, that this Bathe may
bee sanctified vnto me, and that I may gaine my desier, by the
most holy Adonay, with whome and with holy ghoste dothe

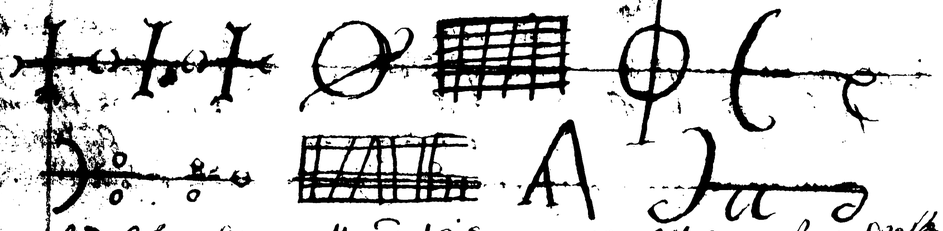
omna opera domini, and wash the face saying, In the name of the father and of the son, and of the holy ghoste. Amen. wch done goe out of the Gates, and putt on cleane hosen saying as shalbe sayd of clothing, and let his fellowe doe after the same sorte.

¶ Heare followeth of apparell, and shoes. &c. Cap. 7.

It is necessary that the ministre putt on linnē clothes, wherunto the pentacles must be sowed wth silke a needle, as shalbe appointed heereafter in the same chapter. They must also have Iosyn about their owne wrist wth these figures following must bee wrytten.



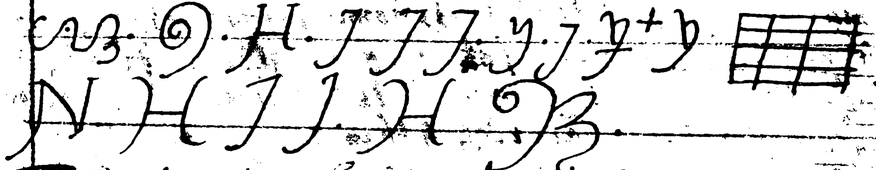
They must have shoes also wrot wth the same figures must bee wrytten, wth silke, forme and ynke, as shalbe prscribed in the Chapter. Eleve seed must bee of white leather, also let the mr have a garland wrot vpon the heade of virgin parchemente, about the wch shalbe written in capitall letters these 4. names, AGLA; AGAL; AGALTHA; AGLAOTH; wth ynke, and forme as shalbe heareafter in their Chapters declared, also the of the compasses must have a round or garlande in wch compas these figures following must be wrytten.



And before they putt one this apparell, let them say these psalmes following. Domine Deus noster, Dne quis habitabit! Dne exaudi orationem meam, Cum tribularer, Domine non est exaltatū cor meū, Supra flumina, Nisi Dominus, Laudate Dominū omnes gentes; Deus misereatur nostri. & the prayer saide, let them perfume all the apparell, and sprinkle it wth holy water; Then let the mr putt on his apparell saying: Emanuel, Sanator, et, Anabis, Theodamas, Tamtor, by the vertue of the holy Angells, I will putt on the vestures of glorie, that I may come to the sight of the holy, Adonay, wch hath made Earth and Heaven; the Spirits and Coniurations must be of hymon & Tuesday as the prieste shall see it is best.

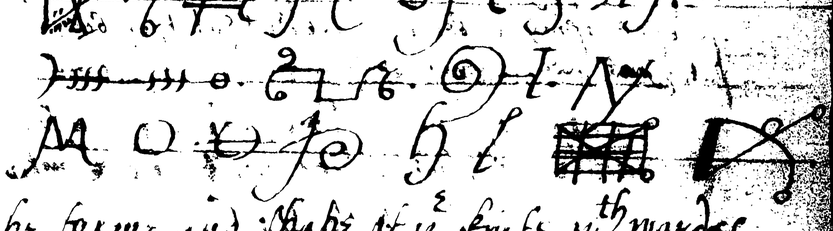
¶ Heare followeth of the knife required in this Arte, and howe yt muste bee made. Cap. 8.

A knife is required in this Art, therefore make yt bee made wth a handle of red wch is pure: and let yt bee tempered in yeste blode in the day of Mercury, in the increase of the Mone. After yt be hallowed saye 10. masses to bee sayde ouer yt, and write vppo the handle foreward, wth the needle aforesayde these figures wch followe.



Eyth name yt as hereafter is appointed, and note that the Knife bee made wth two sides, and knyfe, these two lay yt vpp in silken cloth vntyll you will worke, and putt nothing wth this knyfe, but only all things belonging to this Arte.

All other instrumentes as red wth whatsoeuer they bee, let them be made on the day, and houre of Mercury, and write vppon them these figures followinge.



The forme and shape of the knife, wth workes, and carectes.

1. + Agla + + Adonay + + Eley. + this is the right side of the knife.
2. + Alpha + + Adonay + + Eloy. + this is the left side of the knife.
3. + Tetragramaton. + On + Eth + this is the hilte of the knife.
4. + Adonay. + + +

Also, see to the swords wherewithall you myll worke, that they be clene, and write upon them as followeth: Lamec, Theah, Amiles, Theophilos, Def, Beth, Ladomayr, El, Ja, Jah, Emanuel, Saday, Emnanal, Sum qui sum, Agla, &c. &c, write this with the yncke aforesayde, and smoke them with the doures, and say this coniuration.

I conjure the by the names, Abraham, Abraho, Tetragramato, with is to saye, Agiane, that thou hurt me not in worke. I conjure the by pure, stimulaton, and by these conspicable names of almyghty god: wyche are: Egyxion, Ysyxion, Enona, Aueta, by Asyn and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, vnigenitus, via, vita, mamus, homo, primogenitus, finis, Sapientia, virtus, &. Caput, verbum, gloria, splendor, sup, sol, Imago, Mors, Janua, Petra, Lapis, Angulus, sponsus, pastor, prophita, sacerdos, Athanatos, yfyon, Pantocraton, Ihesus, Hallelua; by these names, and all other names I conjure you, that you hurt not one to hurt mee; wyll done let him keepe yt, as before ye sayde.

Besides this there must be made an other knyfe in the day and houre of Mercury, tempered with the yuie of pine yrnette, and the blode of a goose rosted the wch you shall cause 3. masses to be sayde, also you must perfume yt, and sprinkle yt with water, as is aforesayde, wth wch knyfe, all thinges necessary must be cutt; note also that before any of these thinges be ministred, that they be purified, that is with fier as before is sayde.

Here followeth howe circles must bee made, and howe you must enter into the

Caput 9:

You must cause a place to be made with the foresayde knyfe in your myll worke, into the knyfe in the myddest of the place, and make 9. foote in fote spaces from the knyfe, but remember to have a spade ready, wherby you may go in, and out: A foote beyonde ye circle make a notcher circle, be twixt the 2. circles, make 4. crosses with the names of your Creator, as in the most cleane shalbe shewed in the circumference of the circles: Also make crosses also a foote beyond these latter circles make a Quadrangle, in the top of every corne make a circle, one to stand the post of coles on, and in an other set there sticks of hasell, a foote spare from the post: Also where beyonde doore, stand the master bryngyd in by the gate of the circle, and stand one of his followers standing by the gate, have pens and inke in his hande, and there [illegible] with the other standing, stille, let them take heede they move not

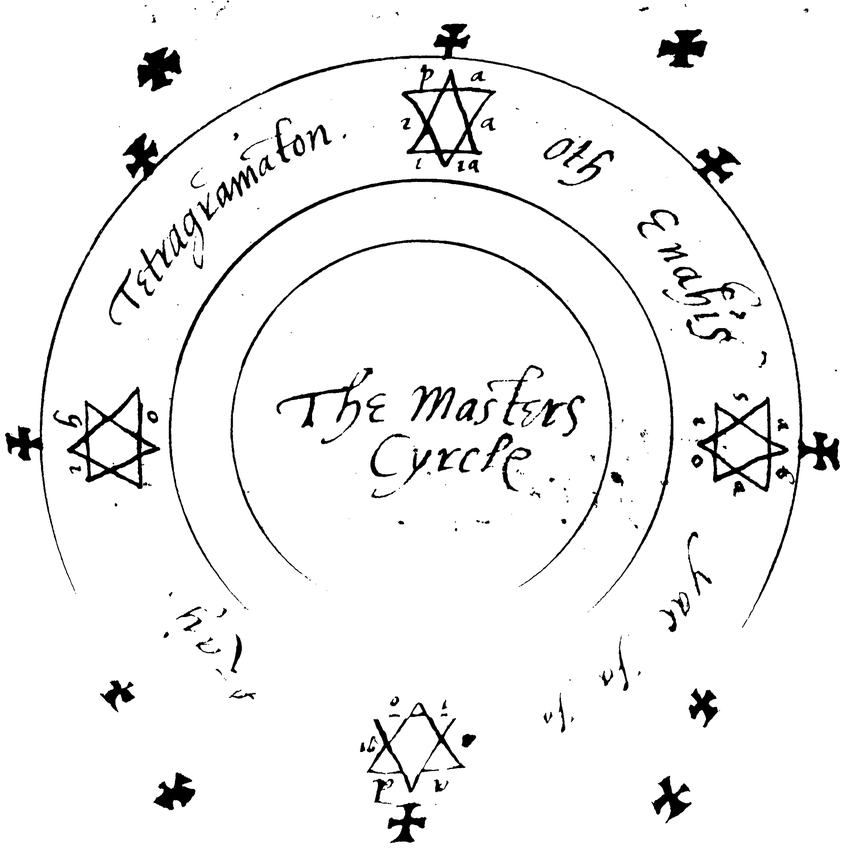
with the pott; Thinges beynge thus ordered, let the master go to kindle the fyer, and caste therin the perfumes, and beynge greate rancke exorcized de Salbs sayde ceremonie, which is cutt in Lantron, and then let him shutt the gate of the Circle, after this let him sprinkle him selfe, and his followers, and his place with water, All weirde done, the master standynge in the midst of the circle, his knyfe bonye stricke at his feete, let him begynn his Conjuracions towardes the East.



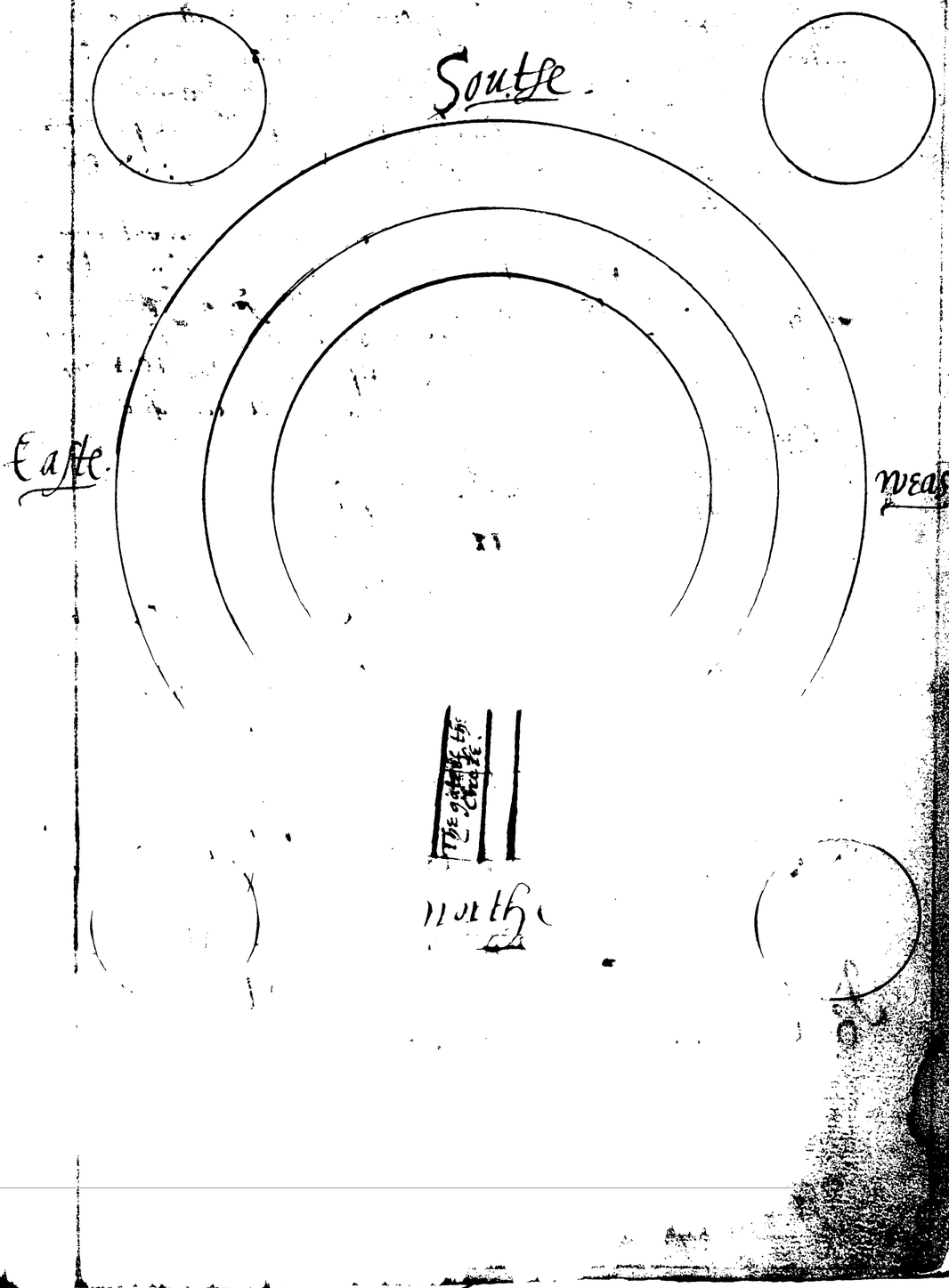
The manner to make Circles, shall bee showed, on the other syde of this same leafe.



How to make the Cyrcle myth his Pentacle, hearafter followethe ☌.



The righte waye to make the Cyrcle, hearafter followethe ☍.



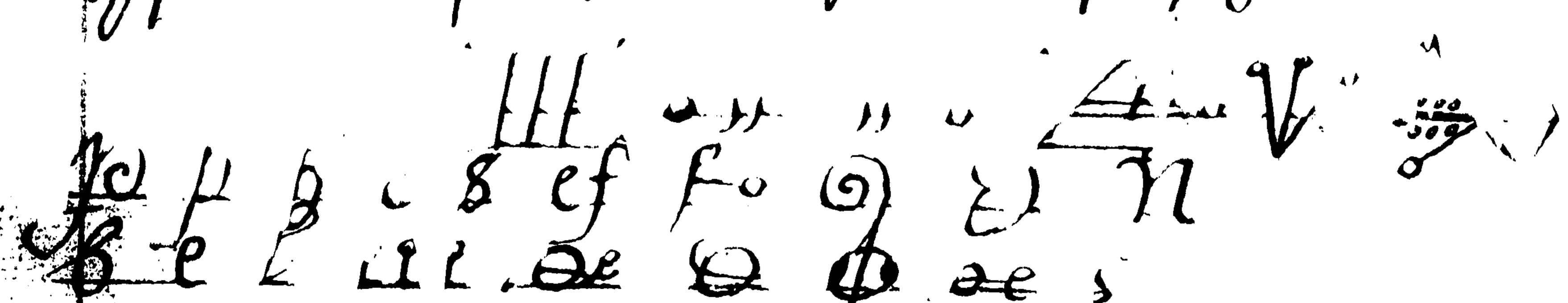
Here followeth of water, and ysope. Caput 10.

The water wch is mencioned so often muste bee exorsized after this sorte, vpon the day of Mercury, and his hower. Take a censar wth exorsized perfumes, and salte, and fill the pott full of cleare water, and first hallowe the salte sayinge. Sabaoth, Messias, Tetragramaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis, vouchsafe to sanctify this salte; which sayd throw yt into the water, and say ouer yt the 7. Psalmes: and this praier followinge.

Thou art my god, and my rest, thou art my true and right way, helpe, most holy father, euen as I trust in the: O god wch art the god of Abraham, the god of Isaac, and the god of Jacob, I beseche the, ô lord allmighty, by the invocations and deserts of thy saynctes: vouchsafe to blis and sanctify this water, that vpon whome soeuer yt bee cast, he may receiue health both of body and soule. Amen.

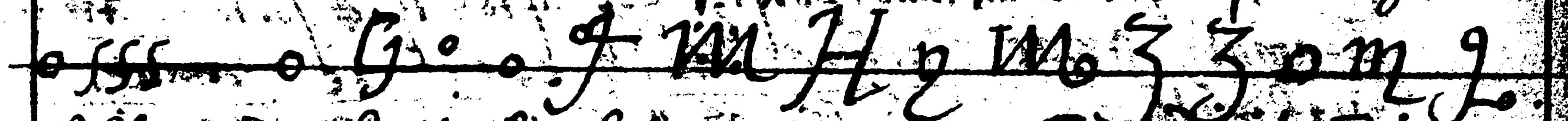
Here followeth of ysope. Caput 11.

The water beinge ready, make a sprinkle of vervyn, valerian, fennel, sage, marieram, and Basyll, and let all bee put vpon a hasill wand; and know that in the day of Mercury, in the morninge, in the encreasse of the Mone, yt must bee cutt, att one cutt wth the abouenamed knife, and in that houre let the same bee tyed together; wch beinge made, cause 3 masses to bee sayd ouer them; wch done say the gospell of saynt John ouer them, afterward vpon the hasyll wande, wherewth thou dost make thy sprinkle write these carictes followinge, wth the nedle aforesayde



Here followeth of light and candle. Caput 12.

The light to worke by must bee made [illegible] thy candle muste be made in this sorte, take fyllets threade, made and spunn of a virgyn, whereof make the weeke, and wth that make a candle of wax, wch came out of a newe hyue, which is called virgin waxe, let the candle contayne halfe a pounde of waxe, and write vpon yt, wth the nedle aforesayde these carictes followinge.



Afterwardes say these psalmes followinge: Benedicite omnia opera, Benedic anima mea dominum, Laudate dominum omnes gentes, Te deum laudamus: And this which followeth.

O lord god, graunt me vertue, that only I may truste in the; In the name of the father, the sonn, and the holy ghoste, Amen.

I beseche the [illegible] by hym wth [illegible], and yt ys done, that thou driue all terror from vs: Amen. Which done sprinkle yt wth water, and perfume yt, and light yt and say ouer yt: I coniure the fire, In the name of the father, the sonn, and the holy ghoste, and by the first name of our lorde god On, and by the second name which he sayd Let there bee made lighte, by this name; You, Adonay, Salua Gla, Manemente that thou light the spyrittes, which will appeare heare. Amen.

Then take a lantron, wherin the candle muste bee putt, and write aboute yt these names followinge. Tetragramaton, Sabaoth, Adonay, Tetel, Lademas. And light the candle, and putt yt in yt, and reade by the light therof.

Here followeth of penn and ynke Caput 13

Take a gander alyue, and pull out a fether out of the wynge and saye Axbon, Naxbon, Nason, Tamaray, Lyonax, Ferminax, Bludamax, driue out of this quill all deceipte, that truth only may abyde in yt; Then make a penn therof wth the consecrated knyfe, and perfume yt, and then kepe yt [illegible] as is aforsayd.

of ynke . Caput 13

Take a horne, in wch you must putt ynke, and about the [illegible] write wth the nedle these followinge Joth, Tetha, Eth, vau, Anosbias, Ja, Ja, Ja, Anexenaton, Anabona, Sabaoth. Then putt into yt newe ynke, and saye as followeth.

I exorsize the ynke by the name of Anaton, and by the name Stimulaton, and by this name, that canne do all thinges, that he bee my helpe in this my worke. + + + + + + +

Of the blode of A Batt, howe you muste worke by yt. Cap. 14.

Take alyue Batt, and oppresse yor afloe the sorte: Camac, Lamath, Omac, Cachac, Marbac, Gloac, Jamuchar, Valmath. I adiure the Batt, by the father, the sonn, and the holy ghoste; and by all the wordes that are spoken of yor that thou sleyne not: O thou Angell Adonay, eloyt, and thou Angell Adonel, bee you my ayde and helpe, that I may arrow plese my desyer. Afterwardes take the needle, and prieke yr vnder the wyght wynge, and take yor blode, and saye.

O allmyghty Adonay, Araton, Ossul, Helay, Heloe, Hetion, Effreon, Sadon, Deus, Deus, Infinitus, Jhesus, Christus; be my helper, that this blode may gaue power in these my Doynges.

Here followeth of vyrgyn paper, or Parchment, called Membrana. Caput. 15.

Take a peece of parchment of the breste of the mawell, of any Beastes skyn wch is called Membrana, let yt be dryed after this fassion, but fyrste, smoke yt wth the perfumes, and yn smokyng yt, saye: Domine deus noster, Domine exaudi, deus meus respice, domine quis habitabit, Qua dilicly, Aftherwardes saye the Conclusion followyng twise. Thalec, Tydomos, Theophilos: O god allmyghty fatyr, wch madest all thyngs wth thy worde wherin dost chose Abraham; to be thy first clerke of som, whose seede thou multiplied, as the starres; wch dydst appeare to Mayses, in ye mydest of the bushe, like a flame fier, and reuealed thy holy name vnto hym, wch is Eyphy, and Esser, Asserephe, wch yaniste to Solamon, aboue all other creatures, I humbly beseache thy maiestye, that thy mooste thy worthie and wonderfull name may bee ministrated, as yt ought to bee, by the, o allmyghty Adonay, wch lyuest kyngdome lastethe for euer. Amen. Afterwardes sprinkle yt wth water, and perfume. masses to bee saide ouer yt.

Howe you must worke with waxe. Caput. 16.

In many devices, wax and waxen, are vsed, wherin ymages are made, wch you muste also worke, see that yt bee virgyn waxe, and that yt

yt be not corrupt, by yrgyn waxe is made of bees, wch waxe confecte togeather: And yt ys found at the Apotharies, wch thou myght worke to wch yt, saye as yt.

I will exorcise, Adonay, Meryon, 2. Asmeday, Cosmas, Alienes, Concinnas, Oriados, Atmay, Caphay, Equant, Verrant, Othios, Eyomdes, Trophylados: be you present to helpe mee, for yon I call vpon yn my woorke, wch I beginne by you, and shall bee ended thorough you: This done say these psalmes following. Domine no est exaltatum, dne quis habitabit, dne Exaudi, dne Deus noster, dna dilicta, Exurgat deus, Deus deorū, Deus in nome tuo, Deus iudicium, Ecce quam bone, In exitu Israel, In Conuertendo, Dilly Deus meus, Deus meus respice, Beati quorū, Miserere mei Deus, De profundis, Domine probasti. After these saide 3. masses to bee saide ouer the waxe, then smoke yt wth the perfumes, saying yo. I conjure, and warme the waxe; by the allmyghty father wch made all thyngs of nothinge, that thou by thy holy name, geuiste strength vnto this waxe, that yt may bee sanctified, wch. thy wille and warres wthout dude. Amen.

Here followeth of A nedle wherewth thou muste worke. Caput. 17.

Note ye needfull yn some experyment, to haue a needle, of suche kynde as thou shalt cause a needle to bee made, of Steele, or yron, in the day and houre of Jupiter, wch shall not be foreshewed vnto the next day and houre of Venus, wch ye must take out in some cleane place, and lay vnder yt. I conjure the needle, by the father, the sonn, and the holy ghoste, and by all thinges wch ware bee made, And by all vertues of Stones, herbes, and woodes and by them wch in ye laste day, shall come to iudge, ye quicke, ye deade, and all ye worlde by fyer, that thou shewinge the same Creator, mercy vpon his and seruaūtes, and that I may allwaies vse the ayde and assistance I woulde; Afterwardes say these psalmes ouer yt. Domine quid multiplicati, dne deus meus in te speraui, Confitebor tibi dne in toto corde meo, In dno confido, Conserua me dne, Diligam te, Coli enarrant, dns regit me, Expectans expectaui, Quēadmodū desiderat, Deus Deus meus; wch saide saide three masses to bee saide ouer the perfume yt, and sprinkle wth the exorcised waters, and the perfume yt, and commende wth the exorcised waters, and the perfume yt, and in lastinge yt wch, say ouer yt, as followeth. Baruchata, Lamec, Balmone, Madalde, Gedelia, Hel

Badalia, Geoderia, Conabaria, Murargya, Geordia, Labia
Migia, Anolsiam, Bonefacium, Amedain, Camedon, Cedo
rion, Dubyon, Myson, Artion, Efraton, Geon, Gesson,
Beso, Agla, Gly, Aglatisa, Agrathot, Agladian,
Uerionel; moste gentle, and good Almyghtie, bee you keepe
of thes instrumente, that yt may serue me, and that I may
bringe all thinges to passe. × × × × × × × ×

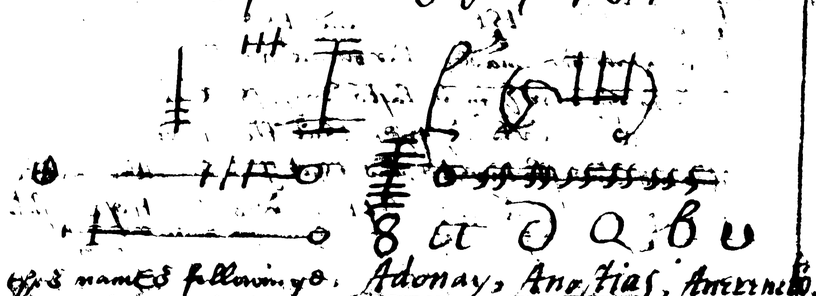
Here followeth of odoures and fumes, howe they ought to be made. Cap. 18.

In the workes of this Arte diuers odoures are required; Odoure
are made with diuers kyndes, Instrues, with the moste of Storaxe,
with Myrre, or any other thinge, that gaue a sweete smelle; vpon
wch before they come to the fire, you must saye.

O God wch art the god of Abraham, the god of Isaac, and
the god of Jacob, blisse I beseche the these thinges here present,
that there strength and power may be amplified, and driue
fro vs all phantasies, throughe Jhesus christ o Lord. Amen.

Here followeth the chapter, wherin is declared, what cloth you muste vse to putt yn your thinges necessary for your experyment. Caput. 19.

When all thinges be consecrated, and then cast ouer the
Table or Square hymein cloth, or Lather of Silke, In this cloth
muste these characters be folded, with the aforesaide pen and yncke



and write these names following. Adonay, Anafias, Amerneto,
Agla, Athanatos, Agios, Amor, Ananator, Amihi,
Theodomos, Agne, Jeton, Cedron, Lamec, Cefol,
Eras, Cos, Strangramaton; Then sprinkle yt and fume
it with sweete smelles, but those smelles be saynge ouer yt: Dne deus
in adiutorium. Te decet hymnus deus. Benedicite ona opera;

Laudate dominum de Celis, Ecce quam bonum, Vlere the
left 9. masses bee sayde ouer yt, and then putt all the
Instrumentes. × × × × × × × × × ×

Of the worke of ymages. Caput 20.

(nota penitissime.)

Let none maruayle at this rapide, for yn yt breefly is
conteyned, all the knowledge of this booke; yt is impossible to
bringe any experiment to passe, except all the chapters of this
booke bee ioyned together; wherfore let him diligently peruse
these present bookes. etc. × × × × × × × × ×
Aut totum: aut nihil.

Of the howers to worke yn. Caput 21

Whosoeuer desyreth to knowe any experyment, and bringe
yt to passe, he ought to obserue the howres and daies moste
for that purpose. Ffirste the therfore the day of Mercury,
yn the increase of the Mone; and vnto all thy instrumentes
to be wrought, and made in that same daie. And soe like-
wise the nexte daie of Mercury, vntill all bee prepared
requisite for yᵉ Arte. Then all thinges beinge in readines,
make ayanst the newe Mone; and then begin to worke vppon
these royalte.

When all thinges aforesaide are prouided and layde redy in the
Clothe aforesayde, marke, I minisse bee sayde more yet; vn-
beinge done, then maiste safely worke without feare; neyther
shalt thou needs to obserue any solempnity after in the experi-
mentes, But take vppon thee fyrmely the worke, and
that thou lay vppe all thinges in the clothe aforesayde.

Here followeth of the seales of the Planetes Caput 22.

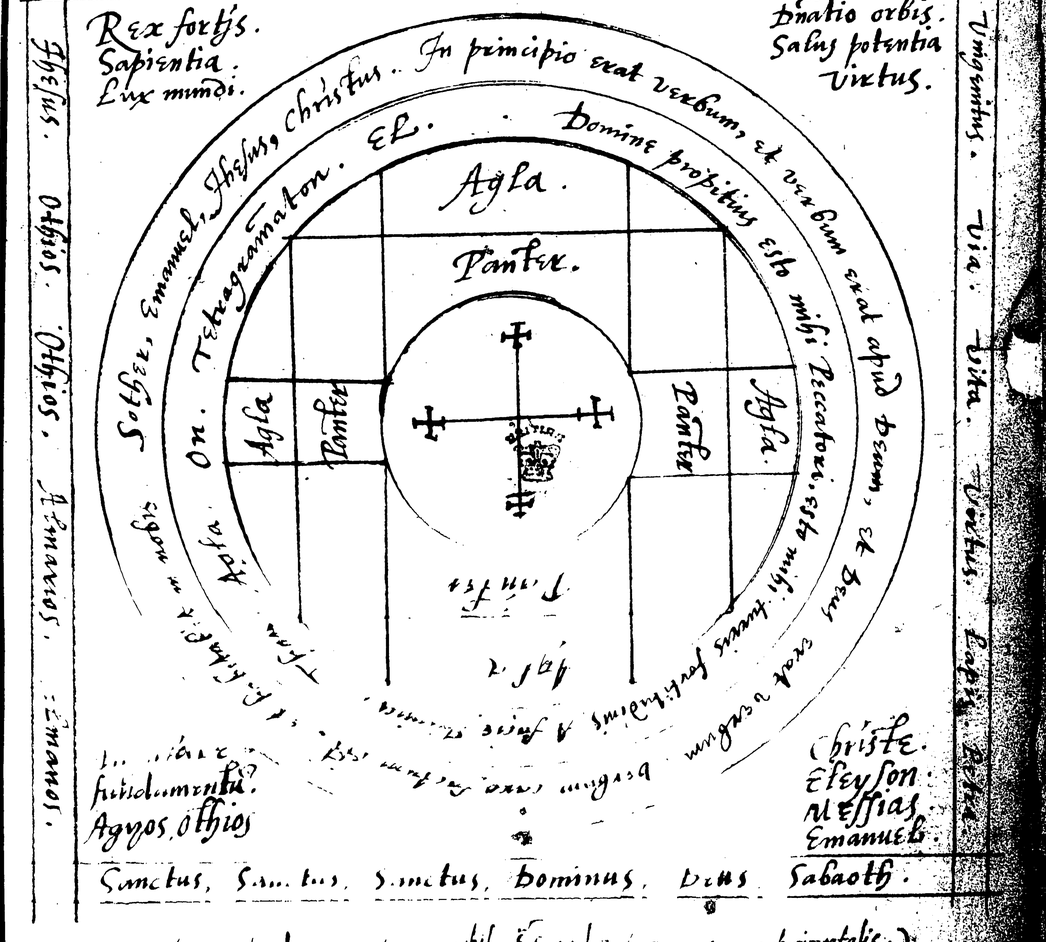
(☉) Saturne, yᵉ blacke, and yᵉ made of the ☉
& yelo burnyde. ☉ of Iuppiter, yᵉ
ye made of a noble ynde * of Mars, yᵉ

♃ Venus, yᵗ is dayme of ye myxte like to violl.
☉ Sol, yᵗ saffron, or is grene.
☿ Mercury, yᵗ is the yelkes of eyges.
☽ Luna, yᵗ is white leade.

The manner and waye howe to make thy Pentacle, shalbe showed on the other syde, nexte followynge.

Here followethe the manner howe to make the Pentacle.

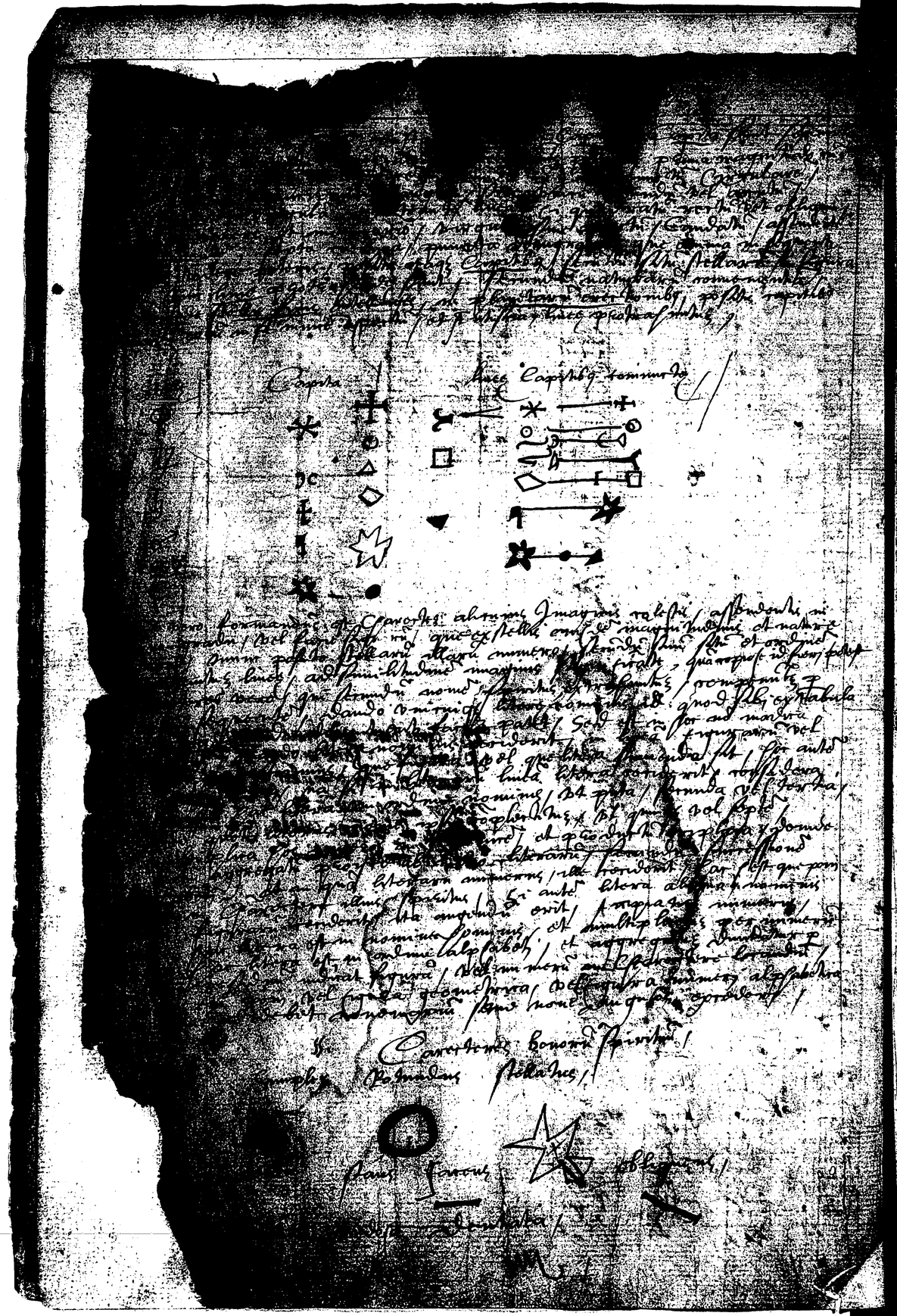
Caput vltimū, et Præcipuum. ℔. ♄. ♃. ♂. ☉. ♀. ☿. ☽.

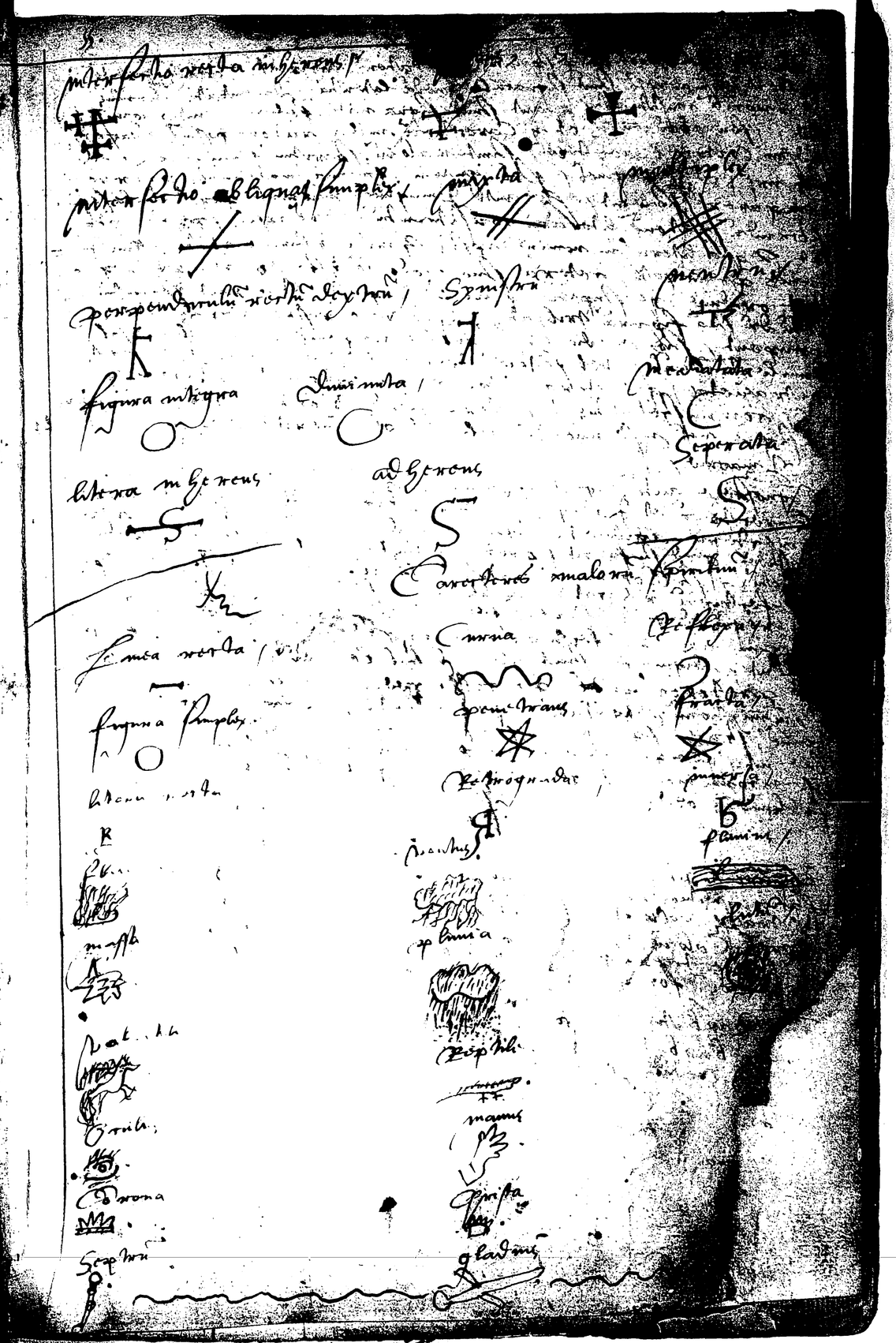


Thus endeth the booke of Salomon wise, called the Key of Knowledge

3.

This tanne booke was found amongst the Paperbookes, & secret writings of Doc tor Caius: master & founder of Caius colledg. Doc tor ~~egg~~ gaue it to Mr Fletcher, fellowe of the same colledg, & a learned artis & for his time





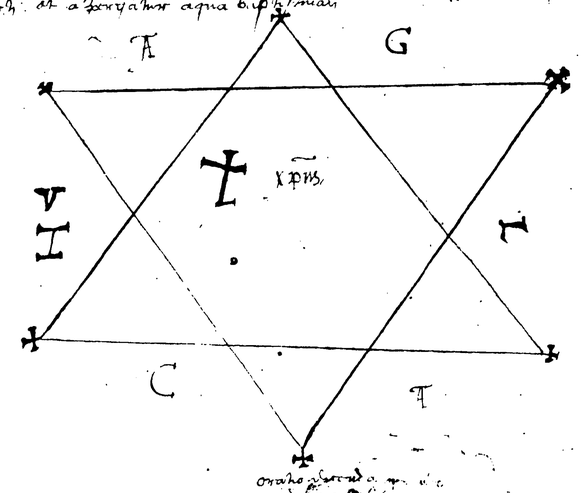
apparebit ad plenum in magno corpore



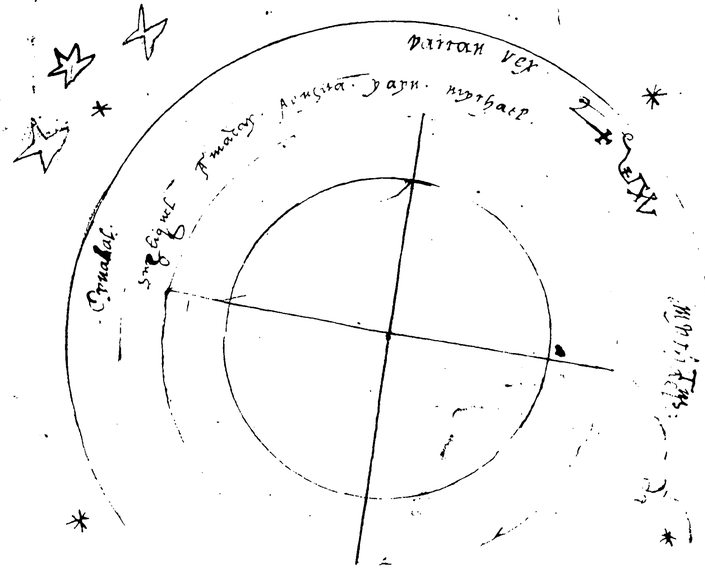
De malo Spiritu

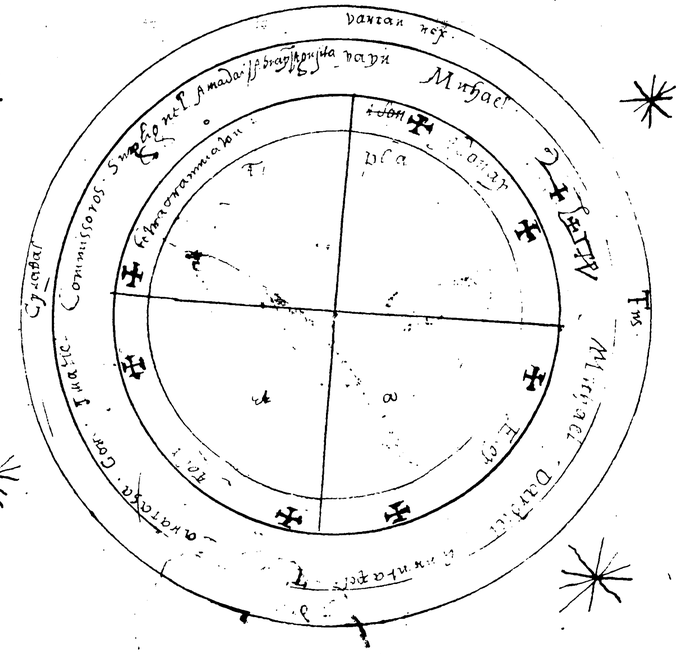
Confer cū impresso Gryphori.

Exorcizo te creatura ignis



De pote et pentaculo


Varran vex
Mirbael
Duzahar
Alfetv
Mizrael
Cyzobai
Samahel
Anahaxel
Gimaday
Jmaday
Jayn


Varran vex
Mirbael
Duzahar
Alfetv
Mizrael
Cyzobai
Samahel
Anahaxel
Gimaday
Jmaday
Jayn

Sarbiel

Zebul

angeli diei Jouis

Sarbiel
Cassiel
Tasiel

Angeli aeris regnantis die Jouis

Sub hac

(illegible)
(illegible)
(illegible)

penes qui simbolum angeli eius sunt

(illegible)

Angeli diei Jouis

Raphael

Angeli diei mercurii

Raphael
michael
Zaraphiel

Angeli aeris regnantis die mercurii

(illegible)

ministri

Suphanos
Sallales

penes quos subsunt angeli aeris regnantis

(illegible)

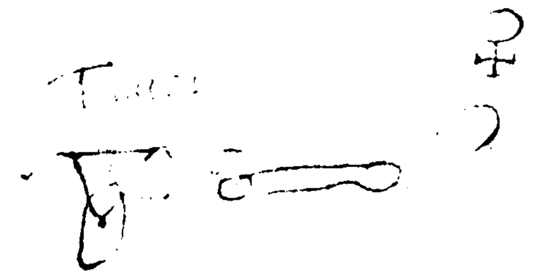
Angeli diei mercurii

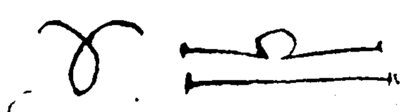
sun

[illegible] alo dies veneris

[illegible]
[illegible]

Tauri





Sagittari(?)

Angeli diei veneris

[illegible]
Sarfiel
[illegible]

Coniuratio diei veneris

Coniuro et confirmo super vos angeli fortes sancti et potentes in nomine [illegible] [illegible] nomine [illegible] [illegible] per [illegible] [illegible] [illegible] tremendum in terra [illegible] [illegible] excelso magno [illegible] [illegible] potente [illegible] nomi[ne] [illegible] et potente [illegible] [illegible] [illegible] quod [illegible] [illegible] per nomen predictum Coniuro [illegible]

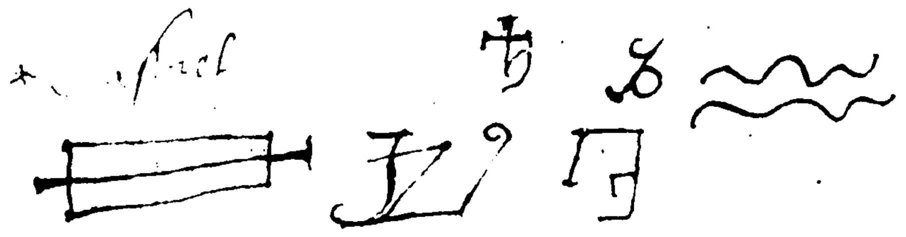
[illegible]

Angeli aeris regnantes die veneris
[illegible] rex

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] regnantes die veneris [illegible]

Nomina die saturni [illegible]
[illegible]
[illegible]



* pro Capsiel

Angeli diei saturni

Cassiel
Machatan
Uriel

Angeli aeris regnantes die saturni
Maymon Rex

[illegible]
[illegible]
[illegible]
[illegible]

Ventus [illegible] sub [illegible] predicti [illegible]
[illegible]

Suffumigatio diei saturni
Sulphur [illegible] quod [illegible]

[illegible] in consideratione [illegible] [illegible] quas ad [illegible] accommodata

Coniuratio diei saturni
[illegible]

Coniuro et confirmo [illegible]
[illegible]

Dies dominicus	Secundum aliam rationem tabule		Dies martis	
Horae diei			Dies horae	
Yayn	1 Yayn	Michael	Yayn	Gabriel
Janor	2 Janor	Anael	Janor	Cassiel
Nasnia	3 Nasnia	Raphael	Nasnia	Sachiel
Salla	4 Salla	Gabriel	Salla	Samael
Sadedali	5 Sadedali	[illegible]	Sadedali	Anael
Thamur	6 Thamur	Samael	Thamur	Raphael
Ourer	7 Ourer	Michael	Ourer	Gabriel
Tanic	8 Tanic	Anael	Tanic	Cassiel
Neron	9 Neron	Raphael	Neron	Sachiel
Yayon	10 Yayon	Gabriel	Yayon	Samiael
Abai	11 Abai	Cassiel	Abai	Michael
Natalon	12 Natalon		Natalon	
Horae noctis	Horae noctis	1 Sachiel	Horae noctis	Gabriel
Beron	Beron	2 Samael	Beron	Cassiel
Barol	Barol	3 Michael	Barol	Sachiel
Thanu	Thanu	4 Anael	Thanu	Samael
Athir	Athir	5 Raphael	Athir	Michael
Mathon	Mathon	6 Gabriel	Mathon	Anael
Angeli horarum	Rana	7 Cassiel	Rana	Raphael
Michael	Netos	8 Sachiel	Netos	Gabriel
Anael	Tafrac	9 Samael	Tafrac	Cassiel
Raphael	Sassur	10 Michael	Sassur	Sachiel
Gabriel	Aglo	11 Anael	Aglo	
Cassiel	Calerna	12 Raphael	Calerna	
Sachiel	Salam		Salam	
Samael				
Michael				
Anael				
Raphael				
Gabriel				
Cassiel				

Illud vero scias, quod nomina intelligentiarum praesidentium singulis planetis secundum hunc modum constituuntur, nempe ex figura mundi, collectis literis ab ortu corporis planetae, secundum successionem signorum per singulos gradus, atque ex singulis stellis ab ipso planeta aspectis, faciendo a gradu ascendente. Consimili ratione nomina principum malorum spirituum, sub singulis planetis praesidentium, eruuntur ordine retrogrado, facta projectione contra successionem signorum ab initio septimae domus. Nomen supremae intelligentiae, quam plerique animam mundi arbitrantur, ex quatuor cardinibus figurae mundi colligitur secundum rationem iam traditam, et per oppositum modum colligitur nomen magni daemonis ex sinistris quatuor angulis cardinibus. Simili ratione nomina magnorum spirituum praesidentium quatuor angulis [illegible] potestatibus colliguntur super quatuor angulis domorum succedentium, ita ut ad nomen boni spiritus eruendum fiat proiectio secundum successionem signorum incipientium a gradu ascendentis, ad nomen vero mali spiritus eruendum [illegible].

Sunt autem scias, quod nomina malorum spirituum per has tabulas extrahuntur ex nominibus tam bonorum quam malorum spirituum [illegible] si ingrediamur tabulam cum nomine spiritus boni secundi ordinis, nomen mali spiritus extractum erit de ordine principum et gubernatorum; si autem ingrediamur tabulam cum nomine spiritus boni tertii ordinis vel cum nomine mali spiritus gubernatoris, quocunque modo extractum sit, per hanc tabulam sive ex figura coeli, nomina quae ex his procedunt, erunt malorum daemonum ministrorum inferioris ordinis.

Adhuc autem sciendum, quod quoties in praedictam tabulam cum nomine spiritus boni secundi ordinis ingredimur, ipsa nomina extracta sunt secundi ordinis, et si sub illis extrahantur nomina mali spiritus, ipsi sunt de superiore gubernatorum ordine; idem est si ingrediamur cum nomine spiritus mali superioris ordinis. Si vero ingrediamur hanc tabulam cum nominibus spirituum tertii ordinis, sive spirituum ministrantium, tam bonorum quam malorum, nomina extracta erunt spirituum ministrorum inferioris ordinis.

[illegible] tabulas [illegible] autoritatis [illegible] tabulas [illegible] ita ut per easdem tabulas, solum ex nomine officii vel effectus [illegible] nomen spiritus tam boni quam mali [illegible] eodem modo [illegible] tradidimus [illegible] nomine officii vel effectus [illegible] columnam literarum [illegible] quam [illegible] ad literas [illegible] aliud [illegible] literas [illegible] rationes [illegible] assignatas [illegible] nominibus spirituum [illegible] primus ille [illegible] ergo [illegible] spirituum [illegible] nomine spiritus efficiat, et quibus nomen [illegible] constituunt [illegible] literarum, quae [illegible] calculatione [illegible] ad nomina spirituum secundi ordinis bonorum atque malorum [illegible] et gubernatorum [illegible] literas constituunt, et [illegible] gradus [illegible] domus, a gradu stellae [illegible] in ordine [illegible] proiectus a gradu ascendentis [illegible] ibi est pars [illegible] primae literae [illegible] ergo ab illo [illegible] literarum [illegible] in [illegible] stella, quae prius est in ordine [illegible] primae literae [illegible] secundae literae [illegible] secunda est in ordine [illegible] a stella [illegible] ascendentis [illegible] pars [illegible] secunda stella [illegible] literae [illegible] gradu stellae [illegible] in gradu stellae [illegible] in nominibus [illegible] secundum successionem signorum in nominibus [illegible] signis [illegible] domus.

pro hora illuminada . de feria .

[illegible] confession in your chamber [illegible] god beinge ther all alone
the space of thre dayes paringe your nayles / and washinge your bodye
[illegible] with swete herbes and flowers / prayinge to god and his angels
[illegible] all the companye of heaven for to assist you in your purpose [illegible]
and also before the beginninge of this worke it must be done upon the mondaye
[illegible] thou shalt gather 4 willowe roddes
[illegible] settinge them in 4 corners of your chamber / and a [illegible]
[illegible] with swete herbes and flowers / havinge mastike & frankencense
[illegible] burninge in a chafinge dishe / havinge thes 4 names written
[illegible] of virgin parchement [illegible] Lamb [illegible]
thou shalt begin with thes orations

[illegible] quesso domine [illegible] ut [illegible] et [illegible] in nomine patris filii spiritus sancti amen /

SS.

you must take palmacristi, lignum aloes, saffron [illegible] and temper all thes togither with the blod of a [illegible] and drye it in the sun [illegible] and cast it in a chafingdishe of charcoles and makinge a fumigation [illegible] 3 dayes to gether that [illegible] of the moone [illegible] in the morninge before [illegible] you must [illegible] upon your knees [illegible] your chamber [illegible] all this must be done 3 [illegible] herbes and flowers [illegible] and the fower names [illegible] and a table [illegible] and a candell [illegible] burninge [illegible] upon your bed or els [illegible] an answere when [illegible] be not afrayd for they will not [illegible]

Pro furto.

Clerum experimentum.

O thou desperate theefe or theeves [illegible] that hast stollen and borne awaye the goodes of N [illegible] a [illegible] hast not feared the [illegible] thou shalt not steale [illegible] for thou or theeves [illegible] in anie place [illegible] ridinge [illegible] walkinge [illegible] sleepinge eatinge [illegible] stollen and borne awaye by the testament of god [illegible] that stollen and [illegible] a [illegible] confession and [illegible] thou hast [illegible] standinge on the right hand [illegible] the stollen goodes [illegible] fortasse, a bodkin [illegible] Fiat, fiat, Fiat. Amen.

[illegible]

[illegible] in nomine patris et filii et spiritus sancti amen /
[illegible] lord and almightie father and most mercifull god [illegible] thou knowest lord that this [illegible] experiment [illegible] to [illegible] the holye names [illegible] [illegible] wouldest vouchsafe to graunt unto us [illegible] purpose and intent [illegible]

BRITISH MUSEUM

Then saye thes prayers followinge unto the east / into the southe, into the west / and unto the northe. 30

O lord my god be unto me a tower of strength against the face of the malignant spirites

Towardes the east. 1.

O Belferto vel Belfer [illegible] kinge of the east I conjure thee by the livinge god and by the blessed virgin marye / and by the lord Jesus christ and by the holy ghost [illegible] and by all the saintes of god [illegible] of all angells and blessed apostells / and by all [illegible] that this same spirite thou dost [illegible] prepare that he come into this place settinge all thinges apart /

Towardes the southe. 2.

O [illegible] vel Mandron kinge of the southe I conjure thee by saint marye magdalene [illegible] and by the deathe and passion [illegible] and by [illegible] Jesus christ [illegible] elizabeth [illegible] that this spirite [illegible] into this [illegible] and compell him that he be redye to [illegible] obaye me [illegible] appeare [illegible]

Against the west. 3.

O [illegible] vel [illegible] kinge of the west I conjure thee by [illegible] Jesus christ and by the [illegible] of [illegible] redemption of all mankinde [illegible] and by all the [illegible] that pearsed his handes / and [illegible] and by all the vertues of god and thes holye names of god [illegible] + [illegible] + 00 + [illegible] + [illegible] by the vertue of the wordes [illegible] thou dost [illegible] prepare and compell the same spirite without tarryinge [illegible] into this same place settinge all thinges aside [illegible]

Against the northe 4

O [illegible] kinge of the northe [illegible] and by [illegible] and by the crowne of thornes [illegible] and by [illegible] names of god + [illegible] + [illegible] + [illegible] + [illegible] that thou [illegible] without delaye or [illegible] or tarryinge [illegible] all delayes [illegible] in nomine [illegible]

[illegible] et [illegible] dominum nostrum [illegible] omnes malignos spiritus [illegible] et [illegible] in seculorum [illegible] ad [illegible]

[illegible] all this that followithe /

[illegible] domine [illegible] in omnia secula seculorum amen /

Exorcismata in forma

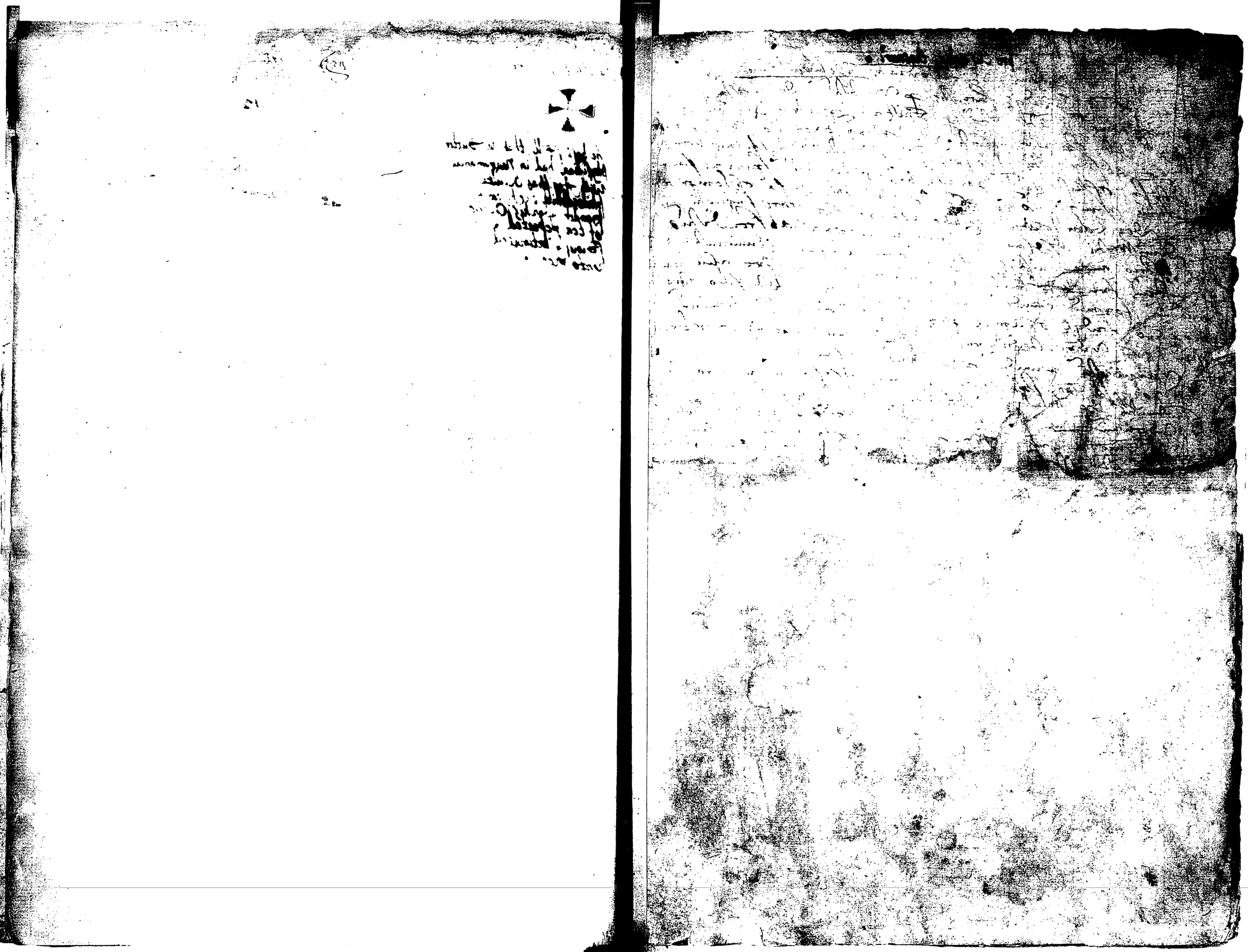
fiat fiat fiat.

42



The last Will, that Mr Butler
Physician had in Nigromancie,
which Cornelius Occulter
[illegible] in his cose
[illegible] upon his Death
to be repeated
twice by Dominated
unto mee.

Et de qui exequtores
ad sum fil. inquirendu
animi sue reb. exfibebat.



Jerman - certified by Mr Macray of the Bodleian Lib 1868

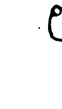
55.

These ~~rubbish things~~ must be had.

1. Notable gould to write withe.
2. Sylute.
3. Bleue.
4. Redd.
5. Greene.
6. Yelowe.
7. Purples.

Great plenty of sweete powders, and perfumes. ///.

Bleake, should be younge beginner first call; although to call Asmodie yet is the most noble Duke; whose ofsarart followeth.



Note, that there is not playne so greate, as to burne the seyrittes name, and
+ ofsarante: most especially, that is, vse the seyritt be of the day.

~~Rare methodus, et praxis magica~~ Academici ~~Philotechi~~, vel Aulici Omnium.

This prayer is to be sayde when and before you deale with any seyritt; this was reuealed
+ by King Solomon, Anno Dñi 1567. die 20 Febru-
ary inter 9 10.

O God of Heauen, O God of Mercy, God of peace, God of Angells, God of Archangells, God of all creatures; O Lord be my helpe, that this my worke may proceede in good tyme to the glorie of God; and to [illegible] and not that which that I intend this day shall. O my God be in my bounde, that I may glorifie thee in all my workes Amen [illegible].

to thy glorie & goodnes; for [illegible] Lord of Heauen & Earth, & all creatures
vnder ye, & thy seruaunte Solomon; O Lorde [illegible] me some of
this thy [illegible] that I may be worthie to be vsed of thee for
that cause I desier this. O God to sende yt vnto me, that in this my laste
dayes it may be knowen. Amen Amen. Lord Amen, with [illegible] Pater noster.

§ Here begynneth an excellent booke of the Arte of Magicke, first begonne the xxvijth of Marche Anno Dñi 1567. ☉ in V.ti. gradus. 18 Mi. aboute 30. Mi. after 8. of the clocke, Ante Meridiem.

first it is good Arte allwayes for the mr, that must begyn this Arte, to leaue swearinge, and all dronken company, yf he do knowe them; he must allway kepe cleane apparailed that must worke in this Arte, he must allway kepe his promyse, yf he make any, and not breake them; he must be good to the poore where he seeth nede.

he must allway keepe his Surplice in cleane apparrell; this is the beginninge to bringe them to Arte.

The mr must also haue 1. or 2. good bookes to call by; as after you shall here fynde.

I. Spirits in the stone.

The first Spirit that he must call, must be the ruler of the cleane ☉. And when he is come he must require one that is vnder him to serue him, and yf he say not, yet must not be ouer hasty with him, but let him goe, and call him an other nyghte; and when he is come charge him in the name of his maker, that he geue you one, and then he will, some tyme doe after. And then you must call one into the stone wherof his name is called Rosael, call this is for the stone; and when he is come, yf he be not to your sighte, you must first bynde him to haue, And then when you haue bounde him, you must charge him to appeare to the vnno sighte, And yf he come not, you must goe and bynde some thinge, as you thinke good, and charge him must straightly to you seeke it, and bee you in some place as the house, or field it lyethe in And when he hath brought you, then say this ☉ The wicked and when he is come and vnrest Spirit, when doth the fruits of the earth and when he is come he must be called vnto and say to him and bynde him in some roome or in some circle. And charge him very straightly as followeth, that he bee true vnto you and that he tell you where it is. And if he will not tell you that it is in the circle, say that you will not beleeue it he tell you that it is in the circle vpon the ground and bynde him in the circle on the ground as by yo[u]r discretion you may see cause. And when he is come and hath brought it, then say to him

Then must bynde and wicked Spirit, this is not he, for this ringe shall neuer more be myne.

Nota

[illegible] you must [illegible]

And then dismisse him [illegible]

speake vnto him; And yf he doe not tell you the truthe in those thinges then straightly punnish him, And yf he say leaue punishinge me and yf vnto doe it, then say him may I vnto punnish the more and for this lye; and after [illegible] he doe it, vnto you by dut must doe, or else you shall neuer [illegible] for you, then you must after you haue charged and compelled him to tell you e truthe, release him vnto the next time as you shall nede him again.

Punnishe hym for hys lye.

And then compell hym to dayt

Nota.

you must neuer keepe any inclosed aboue 24. howres.

not passe 24. howres

3.

Then you must call another whose name is called Oriens, yf he be ruler ouer the wicked, And when he is come remaund him straight by to appeare to you sighte, or els that he vnto make the stone to leape 3. fyngers from the place where the stone lyeth. And yf he vnto not, remaund him straightly as followeth.

3. Oriens ruler ouer ye wicked

Thou wicked, rebellious Spirit, why doest thou rebelle against my trusted, vile, and commaundements of I charge and bynde the in the name of the maker Jhesus christ, and by the power of heauen, thou trusted Spirit, that thou nowe let the stone stande, and appeare to my sighte for I will haue none delay. Therefore I charge the by these holy names of god, that thou doest appeare, Sabaoth, Adonay, Sachaell, Adonay & cd. and by the name Tryon Eye, Cyanto, Panto, that thou do it without any more delay, vntarie visible to my sighte, and speake or write to my hearinge or seeinge. Then I charge the to doe without any stoppe or stay. And when he hath by no meanes appeared, say that you see a fyngre standinge in the stone, why is in the circle, And therefore appeare to me and speeke or write. For I will not beleeue, that there is any thinge in my sighte, except thou speake or write, and appeare to my sighte, and speake to my hearinge: or write, and appeare to my sighte, and speake to me, and not vnto I will and make the and constreine the by yo[u]r power, and not by my owne power. Therefore I charge the do it. And when he hath brought vnto you, then remaund him to your [illegible] Then charge him vpon the kynge of the [illegible] of the East I charge the doe it, And when he hath brought you a booke in the stone to yo[u]r sighte, then charge him to deliuer it to you, or appointe him some place where he shall lay it, and let it bee done without feare Then I charge the to doe. And when it is come thither, then you must not read it, then come to him againe, and say to him that you will not haue it, and charge him vnto I know not whether it bee good or euill. Therefore I charge him out of hande, to shewe me the vnderstandinge of it, And when he hath brought you the booke, then straightwayes goe and take the booke of and

(Vnicus liber, ante omnium librorum.)

The reading and vnderstanding of the booke

and ruste him ab yeve followeth, and compell him to doe it, and take no nay/ + ner not obseruinge ons tyme, but immediatly to gaue ijt doon without stoppe
& stayes/ and when yo haue doon yt, release him into his place, whiche
Any that is vnder hym. serue time as you shall need him againe. And in the releasinge of him
bynde him thus, that whensoeuer you shall call any that is vnder hym
Vromij. that they shall immediately, come, and fulfill your wyll in all thinges
that you shall aske of him; thus bynde him to doe and vromb, And
then release him, and not before yo haue made you understand your
booke.

Nota.

the three spirites. You must of youre first call Assasel; and then Asoall; and then Oriens;
Assasel, 1 Asoal 2 Oriens. 3 and as ye before sayde, and make them fiende it; and forthwith powre
as this booke shall teache/ for thus you must do by dirte.

Nota

Oriens. & y Booke. That when you commande Oriens to laye downe his booke, it must
bee euen doon out of his hande before you release him.

Regula.

Inuisibles spyritts not into y stone. You must neuer call any/ Spyritt in the stone, yf yo be inuisible: But
you must allway finde thinges to make them fynde it: And make
the do thinges for you that you doe knowe allready to be done. +

Nota

Inuisible handly be- hold. That if you doe see you neuer see them, that be assured in
stone; you may saye to them that they see truest for it is done
yf yo be visible to the eye, then if ye be visible to the eye, then ye
knowe not what ye haue to doe; for ye must straightly remaund him ab
yf the eye the vision follow. And yf ye do see him truly, muste ye be to your
spyritt or not, then you must release him, wythin the space before sayde/
And yf ye do see him, then you must straightly commisse him.
And when he doth see you truly, yet ye must commisse him; for then
Punnish the eye ye must straightly commisse him eyghte for that lye, and romaund
him to doe another thinge for you, that then shall be very playne: And
yf ye see you haue, then release him wythin the time aforesayde; and
yf ye do not see you truly, then charge him to haue more strength,
and straightly then you do at the first/ And euery day vse this
Punnish the eye wanting power. then commisse him euer/ And yf he be of
this hower. then commisse him not/ stinkinge powder, either of man or wo-
man; And yeelde stinkinge thinges into yt; and then pull the stone into
yt, and straightly romaund him to come forthe out of the stone into
the water that you did put him in, and there to tarry, vntill you doe
romaunde

romaunde him to come into the stone againe. And yf he be of the water
then take brimstone and burne yt, and romaund him first to goe into some
stone for the purpose, and then pull him into the burninge brimstone; and
that is for the punishment of them, redimus & cruste ouer them.
And yf he be of the ayer then you must romaunde him, to goe forthe
of the stone, into some vyle thinges muddy and to tarrey in yt, vntill
you doe romaund him to goe into the stone againe. And yf he
be of the Earthe then you muste muste him in gods name. And this
that wille serue them sufficiently. +

p° Aquitij sulphur. Si Aereus. Si terreus.

Nota.

If you must not beleue in the stone. You must allway in the stone, neuer seeme to beleue them, saue finally
soeuer they saye. Haud credo: quoth Derick.

Nota

That you must allwayes vse all spyritts in the stone after this ordre +
and not otherwise; wythout [illegible] of them, what spyritts soeuer
they bee. +

Nota

vt s. The first spyritt proceeding by dirte, must be Assasel; then Asoall; Assasel.
and then Oriens, as singe them as before. And after you haue thus Asoal.
vsed them, you may call whome you wille, and make them doe whatt Oriens.
you wille haue them. +

I.

Nota Assasel6 call.

This is the rule to haue Assasel, wch is the first you must calle. Oratio ad
first your prayer before the calling must be this, Domine sancte pater vocandum
& deus omnipotens. qui es Alpha & O. qui es principium & finis. Assasel
qui es Adonay. qui es Sabaoth. qui es Agla. qui es Tetragrammaton.
qui es Eloy. qui es Jehoua. Deus qui es Emanuel, Jesus
Christus. Dominus noster. Deus de quo dicitur. Tu es sacerdos
in eternum secundum ordinem Melchisedech. Deus qui es
Assasel, May I now come and fulfill my desire. O Lord be my helpe,
and assistance, that I may by thy power call him, and not by mine
owne. O Lord Lord be merciful vnto me, and that the power of
thy name may be seene in this cause. And yf I charge the Assasel
that thou doe prepare thy selfe to come when I call the, which
I would that thou mightst. so Lord be my helpe. And sanctifye your
Father Master, and Creator, that made him ab initio. Vocatio
Assasel
in nomine
Christe

any more stayes. & god be my helpe that this spyritt Assasel may come
and obay thy holy wordes and proceede forthe of any mouthe. O thou
louinge Assasel, I charge the that thou do come and appeare heare quick-
ly, without any stoppe or stay. By these holy names of god I coniu-
ro thee Sabaoth, Adonay, Jh. Tetragramaton, and by this holy
names Aglaon, Laiagm, Lialgagie, that thou doe appeare heare quickly,
that thou doe appeare heare to my sight, or to the sight of my
sheild. I comaund the and I comaund the, that thou appeare heare
without any delaye, or tarryinge, this I charge the to doe, and
say yt to this charge at the latter day did therefore lab thou feareste
god and make that thou appeare heare presently, and freshe my
desier, as may be expedient for a scholer. O thou spyritt Assasel,
or what other name soeuer thou haste, I charge the to appeare heare, with
out what other name soeuer thou hast, I charge the to appeare heare, with
out the power of this circle presently, without any stay, and
then I will release the, and vntyll thou stand doon yt, I will
never leave calling, vntyll thou doe come by the power of god.
Therfore I charge the, and comaund and constrayne the, to come and
appeare heare for I am the creature of god. & Lord be my helpe that
this spyritt Assasel may come. And this is the call for them.

And yf Assasel will not come and obay you,
say as followeth this sentence.

O thou spyritt Assasel, which hast been take for a noble spyritt
and kinge, and I cannot skill of it in the, by thy disobeyings of gods
words: Therfore I shall doe as Ruler ought to doe. O thou
wicked and rebellious spyritt, that rebellest against gods power, I
coniure and exorcisate the, and deprive the
by gods power from all honor and dignitie, and from
and condemne the for thy disobedience. Therfore god the father
coniure the, and condemne the, and of thy office deprive the
and god the sonne coniure the, god the holy ghoste coniure the and
condemne the all holy, mercifull aboue the all glorious
and therefore by the I coniure the: And I commaund thee vnder gods
power and vpon payne of the curse of thy disobeyings. Therfore I charge
the come. Amen.

[illegible] this name [illegible]

[illegible] I charge the [illegible]
[illegible] by the power, that thou do not departe vntyll thou be licensed by
me. And yf I charge the that thou do not departe in payne of
this endles d[illegible]. And thy romaine vpo that thou say the words
vppo this booke being a [illegible] shall must be layde vnder the
[illegible] yf he shall [illegible] vppon. And seeinge that thou art
not departe

not departe vntyll thou be licensed by me: And that thou shalte
fructifie all my desyre. And vpon bynde him straightly not to depart
by the wordes before sayde: And then call him againe into y same
stone, although he seeme to be there. And then if yt be Assasel
sion; then the true spyritt will come, And then cause the rule be-
fore vppon him wheresoeuer he meane, that first appeared in Assasels name
and comaund him to come into the stone of diuinitie, and binde him fast
fyer wheresoeuer he bee that he commeth in Assasels name, And although
yt be Assasel, yet read the call foe often as you did before, and yf
it be he, then there will no stay come, then you must aske one of the
[illegible] and make [illegible] to the
[illegible] and neuer release him, vntyll he stand vpon the pentacle of him
that you doe aske. Then release him vntill such tyme you stand
need of him againe. And this is all that appertayneth to the
first call, wherfore is Assasel. And after you have once called
him by this call and power, you may [illegible] him at will.
Spiritus plantechus: Vel Leuian pantopheus.

The call of Rosal. 2.

You must call him by day in any power you will, but most commonly in
the power of Fi. And this is his call to call him.

O thou spyritt Rosal, I conjure the and I charge the, that thou appear
heare in this christall stone presently to the sight of my body, in my sight,
and fructifie my intent holy. O thou wicked and rebellious spyritt Ro-
sal, or Rosale name soeuer thou be, it is the I call, and I charge
the by the power of thy maker, that thou be presently appeare and
any delusions craftes, or subtelty or deceipt, to come or any treatment la-
tely or dead. O thou spyritt Rosal, or what other name soeuer
thou be, I conjure the by these holy names of god, that thou ap-
peare heare to me presently, and to no body else. Athanatos, Cyrios, Cyrios,
Craaton, Panton, Agla, Sabaoth, Adonay, and by all other names, that
we not for me to respect, I charge the to come and appeare heare
in the name of the endles Damnation, without any shape or any stayes,
or any fowle to me, or any body: for I will not stay; Therfore
I charge the do my will quickly, for yf thou do disobey me
I shall torment the. Therfore come and do it presently without
any stay. Then say the Pater noster, and Credo

[illegible] Rosal [illegible]

O thou [illegible] remaine, and [illegible] the, that thou do not
disobey and thou just [illegible]. And for the disobeyinge I do heere arraigne
the, and by yore power commaund the, and deprive the of these holy
names, and by yore power commaund the, and deprive the of these holy
names, and by all wordes, that followeth. Lama Sabathany, and by
Luther,

Sother, Sabaoth, Lagni, Halgali, and by Ameson, I charge thee to come and
appeare, and for thy disobayinge I by those holy names doe attache
and excommunicate thee, thou wicked and rebellious spyritt. Thou rune-
god the father lighte on thee, the rune- of god the sonn come to the
the rune- of god the holy ghost come to thee, Therefore I charge thee
come awaye, w^t^out any delay & clusion, & any other derision & trouble
but immediately to appeare here in this cristall stone, or else I will
curse ab followeth, the greate malediction; Therefore I charge thee
come awaye; And for thy first disobayinge I say againe, the holy
Angelles curse thee and condemne, and for thy disobayinge excommuni-
cate and deprive thee. Therefore I charge thee to come awaye, and
I shall by gods helpe release all those bondes from thee. Yet thou
doe not appeare I shall goe further in the constraynte and to godes
glory: Therefore I shall charge thee to come awaye, for I shall noude
leave: Therefore I shall charge thee to come awaye: Therefore
I coniure tormentinge thee and rackinge thee, vntill thou come awaye: Ther-
fore thou wicked spyritt I charge thee come: And therefore vpon thee
not come before I have red this 3. tymes ouer, or ab sone ab I have
doon yt, I shall proceade in further constraynte to thee, therefore
w^t^out any delaye come presently, for this I will but 3. tymes god
ouder. ☩ And when ye have redde this latter constraynte, when ib
not the generall curse for Rosal, then in the thirde reading say,
that I am nowe in the laste reading, I will proceade further
in the constraynte.

☩ This ib the generall curse and
malediccio for Rosal

O thou accursed and rebellious spyritt Rosal, why hast thou broken my
gods commandements for all whyche I will nowe by gode power bre-
mite thee. O thou accursed spyritt that hast rebelled, god must thee
and curse thee, god the holy ghoste curse thee thou wicked and
rebellious spyritt, god the holy ghost confounde thee thou accurs-
and rebellious spyritt. ☩ Therefore I must take grimstone and
brimstone in this constraynte. And in the burninge fire of hell ab
this booke shall I burne you vnles thou, for disobayinge godes most
holy worde, All holy angells accurse thee, and anathema thee, and
from the power that they I doubt they shall pursuithe accurse thee thy
most dyles and rebellious spyritt, All heavenly creatures accurse thee
to godes glorye and to the confusion & deprivinge thee All holy thin-
ges fall one thee, and his resistance spyritts, by the power that they
curse thee and make thee there forestalle. And I will neuer leave
thee vntill thou art accursed in this cristall stone, or be deprived All curs-
ed in the booke, vntill thou doe appeare, or be deprived All curs-
ed ones of heaven curse thee, the holy lest angells curse thee, w^t^out
ceasse of this worde curse thee, thee I charge you to feare my voyce. ☩ The
thou canst not appeare, I adjure you by the Father nostre
by ye Father nostre ☩ This is

Sanctus Sanctus Sanctus Dominus Deus Sabaoth, qui erat et qui est et qui venturus est.

Pater noster qui es in celis sanctificetur nomen tuum adveniat regnum tuum fiat voluntas tua sicut in celo et in terra panem nostrum quotidianum da nobis hodie et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris et ne nos inducas in temptationem sed libera nos a malo. Amen.

Ave Maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus ventris tui Jesus Christus. Amen.

Credo in deum patrem omnipotentem creatorem celi et terre et in Jesum Christum filium eius unicum dominum nostrum qui conceptus est de spiritu sancto natus ex maria virgine passus sub pontio pilato crucifixus mortuus et sepultus descendit ad inferos tertia die resurrexit a mortuis ascendit ad celos sedet ad dexteram dei patris omnipotentis inde venturus est iudicare vivos et mortuos. Credo in spiritum sanctum sanctam ecclesiam catholicam sanctorum communionem remissionem peccatorum carnis resurrectionem vitam eternam. Amen.

Sanctus Sanctus Sanctus Dominus Deus Sabaoth, qui erat et qui est et qui venturus est.

Pater noster qui es in celis sanctificetur nomen tuum adveniat regnum tuum fiat voluntas tua sicut in celo et in terra panem nostrum quotidianum da nobis hodie et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris et ne nos inducas in temptationem sed libera nos a malo. Amen.

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Sanctus Sanctus Sanctus Dominus Deus Sabaoth, qui erat et qui est et qui venturus est.

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Ave Maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus ventris tui Jesus Christus. Amen.

Credo in deum patrem omnipotentem creatorem celi et terre et in Jesum Christum filium eius unicum dominum nostrum qui conceptus est de spiritu sancto natus ex maria virgine passus sub pontio pilato crucifixus mortuus et sepultus descendit ad inferos tertia die resurrexit a mortuis ascendit ad celos sedet ad dexteram dei patris omnipotentis inde venturus est iudicare vivos et mortuos. Credo in spiritum sanctum sanctam ecclesiam catholicam sanctorum communionem remissionem peccatorum carnis resurrectionem vitam eternam. Amen.

/ hurte
/ blusteringe
/ blowinge
/ cryinge
/ rouinge

castinge downe trees
hurtinge houses

sceape to come when I shall call upon thee therfore I charge thee delay with me nothinge at all, neither now nor any other time. Holy prophetts be my fellowe, O god be my fellow, O holy Angells be my fellow, that this Spirritt kinge Nabo may come to me when I shall call him. O Lord to good intente I do it, to thy glory, his confusion and my comodity. O holy and Iuliest of all gods be my fellow, And now thou kinge Nabo I charge and lay to thy charge to prepare thy selfe, to come when I shall call thee; Lord prosper me, god prosper me, all holy Angells prosper me, all patriarkes prosper me in this my good intente and purpose that I begyn. Amen, Lord Amen, and graunte it I beseech thee.

The generall call for the 4 kinges, especially for Oriens.

In the name of god Amen. O thou kinge Nabo, wthart of the east, or Nabo; I charge thee come to me without any delay, without hurte to me or any other creature liuinge or deade, that I charge thee to doe or without any blusteringe or blowinge, neyinge or rouinge, to any mans hearinge, speakinge or talkinge, to any mans hearinge, whether thou goest; I charge it doe it not, or castinge downe trees, or hurtinge any howse, grasse, corne or cattle, this by gods power I charge thee; thou doe not, for yf thou doe, I will by gods power marrayle thee cruelly nurse thee, anamerle and tormente thee. O thou Nabo wthart of the east or Nabo, or wthart quarter soeuer thou be of Oriens or Nabo, I call thee hither to come, and doe my intente without doinge any of those thinges I bidde thee, or without this hurte thou wicked and rebellious Spyritt, wch I charge thee in the name of god thee father that thou thou nor any of thy shall doe, and further that thou nor any of thy shall doe any kinde of hurte, harme or mischeife wch shall be wish that shall doe any kinde of hurte, and further that thou make noe crokes to wish, wch if thou make, and further that thou make noe crokes to wish, wch if thou make, or cause to make such mischeiuous by gods power. I charge thee that thou make noe crokes vnder vs that shall come to me, that thou make noe crokes vnder vs or my nombr. Comme any house or shall any kinde of thinge to hurte or to my nombr. And the that shall hurte thou comme to me, I charge thee that thou come to me by gods power, to that I charge thee that thou do make noe crokes against Oriens or Nabo or any thinge that out of the east to come. Furthermore I charge thee that thou do, that thou make noe crokes kingdome, that shall come I charge any creature make noe crokes kingdome, that shall come I charge any creature to hurte or harme, come or trouble to pledge, or molle any kinde of beast, sheepe, or any other kinde of mettalls or thinge I charge thee of any other kinde of trees or any kinde of stones, or any kinde of thinge or any thinge that maye doe harme. Also I charge thee that thou doe not. O thou kinge Oriens or Nabo I charge thee come to me, I charge thee

come without any delay to appeare before visible to me or my fellowe, without any hurte or delay, and this further in the way I charge thee, that thou not none of the men that be vnder thee, to hurte any kynde of thinge of any of the kinges or other subiectes or seruauntes, this I charge thee all to doe, and in the place to resist those wch I call not, and as yf thee, O thou kinge Nabo, I charge thee how to come, and to fulfille my entente generally in all thinges. O thou kinge Nabo, and rebellious kinge, I charge thee how to come without any delaye. Thee or I charge. O thou most wicked kinge Nabo, I charge thee in the paine of eternall damnation, that thou how come presently and fulfill my entente without any hurte or harme to me, or any thinge that I doe command, this I charge thee to doe and presently to come and not to stay. This I charge thee to doe, and ere thou depte to fulfill my entente; O thou kinge Nabo I charge thee presently, and not I by my owne power do commande thee, but by the power of god the father, sonne, and the holy ghoste, how to come presently, O thou Nabo of wthart quarter thou be I charge thee to appeare presently for [redacted] I charge and I commande and remande thee, I comme and charge thee, I comme and I charge thee to appeare wthin the space of an houre, or the space of 10. minutes in this wthall thone, and fulfill all my entente, this in paine of eternall damnation, I charge thee, and that thou shall not come in the primes of the thone, and die to decrine me, but to come [illegible] in the midst of the thone to the fulfill of me or my fellowe without any delay, this I charge thee by the power of god the father omipotent and by the power of Christ our, that thou presently appeare here without any stay or stay, or damnifie me, or any other creature, this I charge thee to doe, and not to hurte any kynde of thinge that is of my Inuented, although it is likely that thou hurte power of this earth, the sea and trees. O Lord graunte this be soon I pray this euill Spyritt, Nabo, and kinge of the East may appeare without any further to thy glory, O god it must be so, and in the name of god the sonne, the holy ghoste, Amen, and the holy vrsula I desire it. Amen.

The generall call for the 4 kinges

[illegible] this rebellious Spyritt, thou proude and thou wicked, I charge thee this blasphemye power of hyde power I charge thee and by hyde power will I that kingdome and power depende thee to be wicked, and rebellious Spyritt, and an inferiour thou shalt thou be, the vnder and vnder makedictes of god light appointed by the blasphemye, and that thou doe not presently come, this pointed with [illegible] and depende thee all holy Angells must [illegible] power depende thee all Archangells and Angells and all the holy patriarkes depende thee all holy prophetts depende thee all the holy Apostles and all the holy martyrs depende thee all the holy confessors and all the holy virgins depende thee all the holy [illegible] and rebellious Spyritt. And confounde thee this blasphemye of

fiues there publickly & priuately

Sub pena eternæ damnationis.

fall of the midst of the thone.

& etc.

Earth, the and ye Tree

of those ghostly wordes. O thou No, why was cast out of heaven, and by that tyme I gave vnto thee 3 tymes, and yet deprivinge 3 tymes more thou art cast into perdition, and a footestole to the wrathe. Therefore I charge thee to come awaie quickly, as thou doe loue to save thy kingdome, for my name I will not thee disobaye, all straungly and earthly motions twixte thee and deprivinge thee, I will say vnto thee, as thou wilt not come presently, the deprivinge wch I read vnto thee in other place bowde thee in the name of god, that thou cannst not [illegible], that thou thou bende presently some of thy servauntes to speake to my deprivinge sayinge, that I shall stay vntill thou be released and send me worde thou wilte presently come & bowe as thou art released. O lord prosper my worke Amen Lorde Amen.

If he be bownde, to sende his vicar for A tyme to excuse hym.

Oriens East
Amaimon West
Paimon North
Egyn South

These are the names of the 4 kinges:
Oriens, AMAIMON, Paymon, EGIN.

As he come not presently, then say as followeth, wch is the deprivinge of the kynge.

O thou Oriente & No, why wast cast out a kinge, and nowe by my power shalt nowe be a footestole to the infrioures, I will here by my power deprive thee, as thou doe not come presently before I have redd this deprivinge. I deprive thee and rend asunder thee thou rebellious spyritt No, All thy moriens deprive thee thou rebellious spyritt No, God the father deprive thee thou No, rebellious spyritt god the sonne deprive thee No, and the holy ghost deprive thee and rend asunder thee, and make thee thou wicked and rebellious spyritt No. O thou rebellious spyritt wch was cast out of heaven into hell by my power I charge thee thou shalt doe vnto me and my fellowes nowe as my power I have vnto thee. And for the disobayinge of the commaundes Kinges, of the power thee gave vnto me. And for the deprivinge thee made thee and power vnto me to bynde thee. And for disobayinge thou spyritt No, for deprivinge and rebellinge thee. And for disobayinge of the 4 Evangelistes Marke, Matthewe, Luke, and John, rebellinge thee and all Evangelistes Marke, Matthewe, Luke, and John, rebellinge thee and all the holy ghostly disobayinge. Tobyell and Uriel rebellinge deprive thee for thy ghostly disobayinge, Nay thy power that is amongst the [illegible] and deprive thee for thy disobayinge, Nay thy power that is amongst the [illegible] and [illegible] thee against the Raphe, and Raphe

[illegible]

[illegible] thou spyritt No, which art appeared here in this place, I bynde thee here to tarry, and never to depte vntill thou be released by me, I bynde thee here to stay and to tarry and not to depte in the paine of eternall damnation, and by the power of Jhesus christ, and that thou fulfill all my commaundemente, and here to remayne without any hurte doinge to any creature, kynge, or deede, without breakinge of any bonde, or any other worde, that thou canst imagyn or devise. All this by gods power I charge thee to doe; furthermore that thou at no tyme depte leave me in my rynge to thee, or my circle, or any other that in this place I shall come. Geb I charge thee to doe / Amen, lord Amen.

without hurte
without breakinge of stone

A licence for the 4 kinges to departe.

I commaund thee thou kinge No, that thou goe to thy place without any hurte or harme, of any thinge that I have named, & not named. Therefore I charge thee another, and to departe without any hurte doinge, generally to any kynde of thinge, but quickly to departe vntill I shall call thee againe, I doe not discharge thee but release thee, therefore another Sathan, another I charge thee Amen.

Avoyd Sathan.

generall call [illegible] into the [illegible]

55.

I commaund and commande thee thou spyritt No, what name soever thou otherwise gave, that thou here appeare by the same name presently. I call thee and not to discharge thee I charge thee by these holy names

Tetragrammaton, Alpha, Omega, Messyas, Sother, Emanuel, Sabaoth, Tyrn, Craton, London, Creator, London, that thou come vnto me by these holy names and words of god. I commaund thee power to appeare presently without any delaye and fulfill all my commaundemente Amen. O thou spyritt No I charge thee to come, and appeare vnto thou power god, and power to be saved by thy kinge of the East I commaund thee to discharge this spyritt No of god to vndoe thee and not to keepe him from me this I charge thee so doe I of thou kinge of the west, I commaunde thee to release thee spyritt No, from thee, as he be in thy dominion, by yonder power I charge thee. O thou kinge of the south I charge thee and commaund thee to call this spyritt No your from thee, and come to me presently, as thou doe not come I shall constrayne you all 4 kinges and him vnder. O thou kinge Egin infra and of the Centre, or of what quarter soever thou be of, I charge thee to release this spyritt No from thee as he be in thy dominion or here I shall doe to thee, as before I have charged thee, as commyng from you all thee come vnto, And for this discharginge I will neither sinne and you all thee

transitur ad quartum quarterum orientem et gubernans

therfore I coniure thee here to appeare thou spyritt No, wythout any delaye or elusion, O holy Aungells I desier you be my helpe, that this spyritt may appeare in this cristall stone. Amen.

Generalis Sententia

The maledictio and greate curse of god the father, the sonn, and the holy ghoste, lighte on thee thou spyritt No, And all holy Aungells curse thee, all Patriarches and Prophetts curse thee, all children and Innocents curse thee, All men and women in this world curse thee, all grasse and cattle curse thee, therfore I charge thee come O thou wicked and rebellious spyritt No. I commaunde thee to appeare in this cristall stone wythout any delay or deferringe of tyme / O thou spyritts of the ayer I charge you, that none hinder this spyritt No, but that he may come and doe my commaundements in all thinges bothe nowe and euer, And yf he doe not appeare here presently, the curse of god and the holy ghoste come to hym, Therfore I charge thee come awaye.

A generall Bonde.

I bynde thee thou spyritt, that art in this cristall stone, that thou doe not disobay my commaundements, but doe all thinges for me, that to thy office apperteyneth. And more over here I bynde thee not to release nor goe awaye, tyll I doe release thee by the same bonde I bounde thee, Therfore I charge thee here to remaine untyll thou hast fulfylled all my commaundements, for I wyll use the Arte towarde thee, and nothinge but [illegible], and all spyritts. Therfore here stande I charge thee in this cristall stone

A licence generall [illegible] spyritt to departe, whatsoeuer [illegible] be, out of ye stone

[illegible] hast fulfilled all my commaundements [illegible] I charge thee to departe, to the place where god hath appointed that untill I shall call thee againe, And yf thou doe not departe god curse thee. Therfore departe thou wicked spyritt No.

Nota

[illegible]

The Arte howe to call any spyritt out of one Cristall stone where he is invisible, into another Cristall to make him appeare visible to all mens sighte; And this is the prayer that before you worke begun, muste be sayde.

O god be my helpe in this my beginninge, that I may have the victory over this spyritt No, that I intende to call whose name is No, that he may appeare in this cristall stone when I shall call him in the name of god, Amen. O god be my helpe that he may appeare when I shall by thy power call him, and that he may not resiste in no thinge to me that I shall aske of him, / O holy Aungells I desire you be my helpe, that this spyritt No, may appeare when I call him visible to my sighte, and to all mens sighte that he shall loke on / O god speede me well in this my enterprize, that he may come and appeare visible unto me, and unto all men that he shall loke on, wythout fraude guyle, or any kynde of deceipte, but quyetly and peaceably here to appeare wythout hurte to me, or to any thinge visible or invisible, or to any thinge moueable or immoueable.

O thou spyritt No, I coniure and I charge thee, that thou prepare thy selfe here to appeare when I shall reade the call followynge, wythout stopp or staye, or any kynde of deceipte, but peaceably here to come. O lord god graunt that this spyritt No, nor no other spyritt may have the power to putt any [illegible] into my mynde or any mans mynde but they may come wythout any elusions puttinge [illegible] any mans mynde or any creatures mynde that is lyvinge. O thou spyritt No, I charge thee in the name of Jhesus christ, and as thou hopest to bee saued at the dreadfull daie of iudgemente, that thou appeare here presently when I shall reade the call as followeth. O god be my helpe in this my enterprise, that I may bringe him to good effecte and [illegible] ende. And graunte O lorde that this spiritt No, may appeare presently when I shall reade the call that followeth. Amen, lorde Amen.

Nota

[illegible] haue 2 [illegible] muste putt A little ringe [illegible] the [illegible] and [illegible] the spiritt appeareth invisible under it in the smoke thereof, and a little [illegible] 2 or 3 tymes the flame thereof with the stone, and then [illegible] as followeth

O thou spirit No [illegible] thou [illegible] commaundements, and [illegible] thou [illegible] therfore delude not with me for I will use the Arte with thee [illegible] Thou must

often must you say yᵉ prayer again, and then proceed on in yᵉ worke.

Now begine by the rall fᵉ visible; to make any spirit, that is in any stone invisible, to appeare in another stone visible to all + mens sights.

In nomine patris et filij et spiritᵘ sancti Amen.
Then say yᵉ Pater noster, and yᵉ Credo, And then say
Then spirit No I comaund the to come into this stone visible vnto my sight, I charge the as thou hopest to be saved, that thou comest forthe of that stone into this stone visible to my sight and to all mens sight, without any hurte doinge to me, or to any creature liuinge or dumbe beaste, I charge the that thou doe hurte no kind of thinge, And I charge the that thou hurte not grasse nor corne, vpon paine of eternall damnation, And I charge the in the name of Jhesu christ, and doe comaund the that thou doe hurte not tree, nor hedge nᵉ nor manor of tymber that is builded or vnbuylded, I charge the thou spirit No in the name of Jhs christ, that thou hurte no maner of power that is standinge or that is about to be buylded in the paine of their refusall, And that thou hurte no kinde of thinge, that vnder or god were suppoced to be made. furthermore I charge the that thou + doe not drowne, nor no losles, nor new roosles, bridge, bowre, sconce framed, walled, stuffed, grounde, or any other kinde of thinge that is nowe vnmaned or named, that thou shalt not hurte no kinde of thinge not shew nor kinde of thinge, nor put any kinde of bodily in paine. furthermore this I charge the in the name of Jhs christ, that thou hurte no kinde of thinge in the name of Jhs christ I charge the thou spirit No or any other kinde of spirit that is vnder or shalbe, that you doe no kinde of hurte, nor worke no kinde of thinge by vnder in the name of Jhs christ I charge you all kinde of thinge that is vnder or shalbe in the name of Jhs christ, that you make no kinde of thinge or thinges that shall hurte or destroy any kinde of thinge liuinge or not I charge you in the name of Jhs christ, that you make no great noyse, or sturles, that shall hurte any kinde of mens eares, or yours, or any other kinde of thinge that you make any kinde of sturles or thinge that is in the ayre to greate any kinde of thinge liuinge or dumbe or any kinde of thinge I charge you spirits all and singuler by the vertue

+ liuinge, or any other kinde of thinge. And now I charge the in the name of Jhs christs sake, that thou no nor other kinde of spirit, do come + neare this stone to hurte me or it, or any other creature in it, but that thou come peaceably into this christall stone, (and then you muste gett on your stone) yᵉ graunt that all those my wordes may be fulfilled, I comiue and comaunde the by thou spirit No, that thou p̄sently appeare in this christall stone visible to my sight, for I
o/ [redacted] I conjure and by yᵉ power I depose the thou spirit No, that thou p̄sently appeare here in this christall stone visible to my sight, without any kinde [redacted] that ever was, or may be imagined by any wicked spirit. And then spirit No, I charge the p̄sently here to appeare without any stope or stay into that christall stone that here standeth, visible to my sight, and to all mens sight that on yᵉ all looke: O thou wicked and rebellious spirit I comiue and comaunde the by those holy names of god, that thou p̄sently here appeare + Agla + Micon + Messias + Sother + Emanuel + Sabaoth + Emanuel + Agla +, And by all those holy names of god I charge the thou p̄sently here appeare, thou wicked and rebellious spirit No, without any stope or stay delaye or delaye here to appeare visible to all mens sights. O thou spirit No I comiue and comaund the and charge the in paine of eternall damnation, that thou here p̄sently appeare to my sight in this christall stone, appointed for the that thou may'st appeare heare thou spirit No to my sight and all mens that on the shall looke in paine of endles damnation: I charge the without any delay stope or stay: but mekely and quietly here to appeare thou spirit No, and that I may with my eyes see the: O lorde graunte that these my wordes may be of mucche truthe: Amen, lorde graunte that these my wordes may be of mucche truthe: Amen, Jhesu Christ, Amen I beseche you

[illegible] obedience you the [illegible] must the [illegible] obeyance & of those holy wordes of truthe of the eternall liuinge god, I charge the thou wicked and rebellious spirit No, for the disobayinge, Nec plus ultra disobayinge, and rebellinge the thou wicked and rebellious spirit No, for the disobayinge, Nec tribus nec quatuor nec quinque thou wicked and rebellious spirit No, for the disobayinge, Nec tribus nec quatuor nec quinque thou wicked and rebellious spirit No, for thou disobaye the Eyglon must the Sother must the Sabaoth must the Sydrach Mydrach and Abednago must liue liuinge in the fier must the, and by your power and vertue and diligence from that [illegible] must the by the [illegible] that Moyses did strike the earthe in the lande of Egypte, and [illegible] innumerable of flyes amongst men and beastes and so trouble the whole [illegible] and blood of man

I truste the wythe all my powre, and deprive the by the power of god for
thy greate disobayinge of his worde / Amen Lord I beseche the.

Nota.

Yf he come not visible to yor sight, the first call bringe true
record, then you muste reade the laste call of sentence 3 tymes, and then
leave.

The deprivacion yf he do not
appeare wythin

Then wicked and rebellious spyrit, I the father truste the, I the
sonne truste the, I the holy ghost truste the, with there power deprive
for thy disobayinge of these holy worde: All dumbbells and dumbmaydes
truste the, and condemne the, and for thy disobayinge of thy office deprive
the. And I beseche the that this rebellious spyrit N^o, may be deprived
for his disobayinge. All bysshops truste the and deprive the then rebellious
spyrit N^o for thy disobayinge, All patriarches and archebisshops truste
the for thy disobaynge, and deprive the, I by gods power not by my
owne doe truste the, condemne the, and for thy greate rebellid deprive
the, Amen Lord I beseche the.

The bande wyth he is come to yor
sight to bynde him.

I bynde the thou spyrit N^o, wyche art appointed lord in this vyssage
[illegible] that thou do not departe out of this vyssage
[illegible] and that thou shalte have lorde
[illegible]

The boste and moste expellente waye and sleight
ab well for dumbbells, ab for Inferiomes and
ofthe Spirits, to fame those names of
god wrytten in oure hands, as
followethe.

This is wrytten wythout, because the circle was to lyttle, but it must be wrytten wythin the circle wherto adioyninge / the vyssage must be flatt of bothe sydes, and rounde without cornerbes or staines, and ab large ab may be gotten, and of A good sheepskynde. §§.

Nota.

This spyrit ran disobay that it called into the wynd thurb
yrande: And the makinge thereof was discovered by Enoche da
Enoche anno. domini^o in Anno Dni. 1567 Sr Lucy Salomon &c.

Stone for Aungells.

This is the grauinge of another christall, to call + Aungells into: But if you do call Boys, then must ye not call any spirits + into that room you call Aungells into. And of Boys it is best for you, to keep this last next before you for the Aungells.

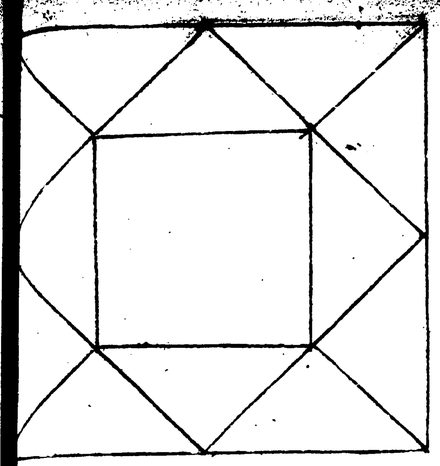


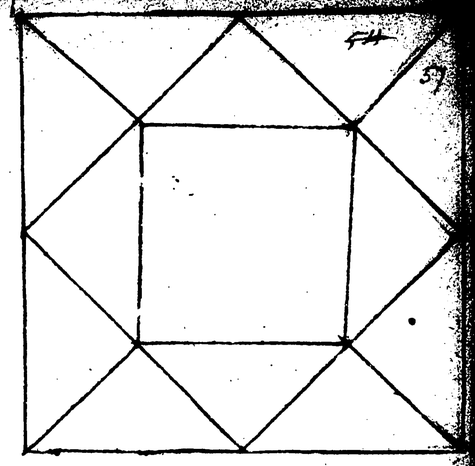
+ Nota.

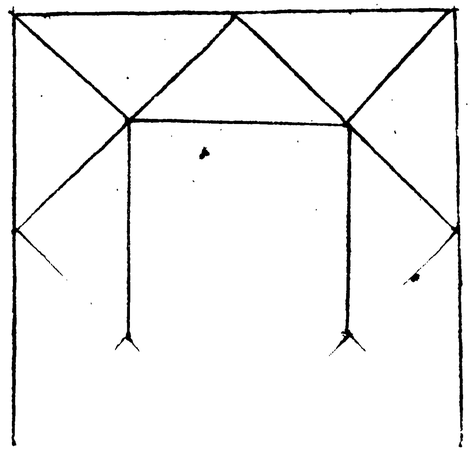
They be graued at any time, or any planett is powr. +

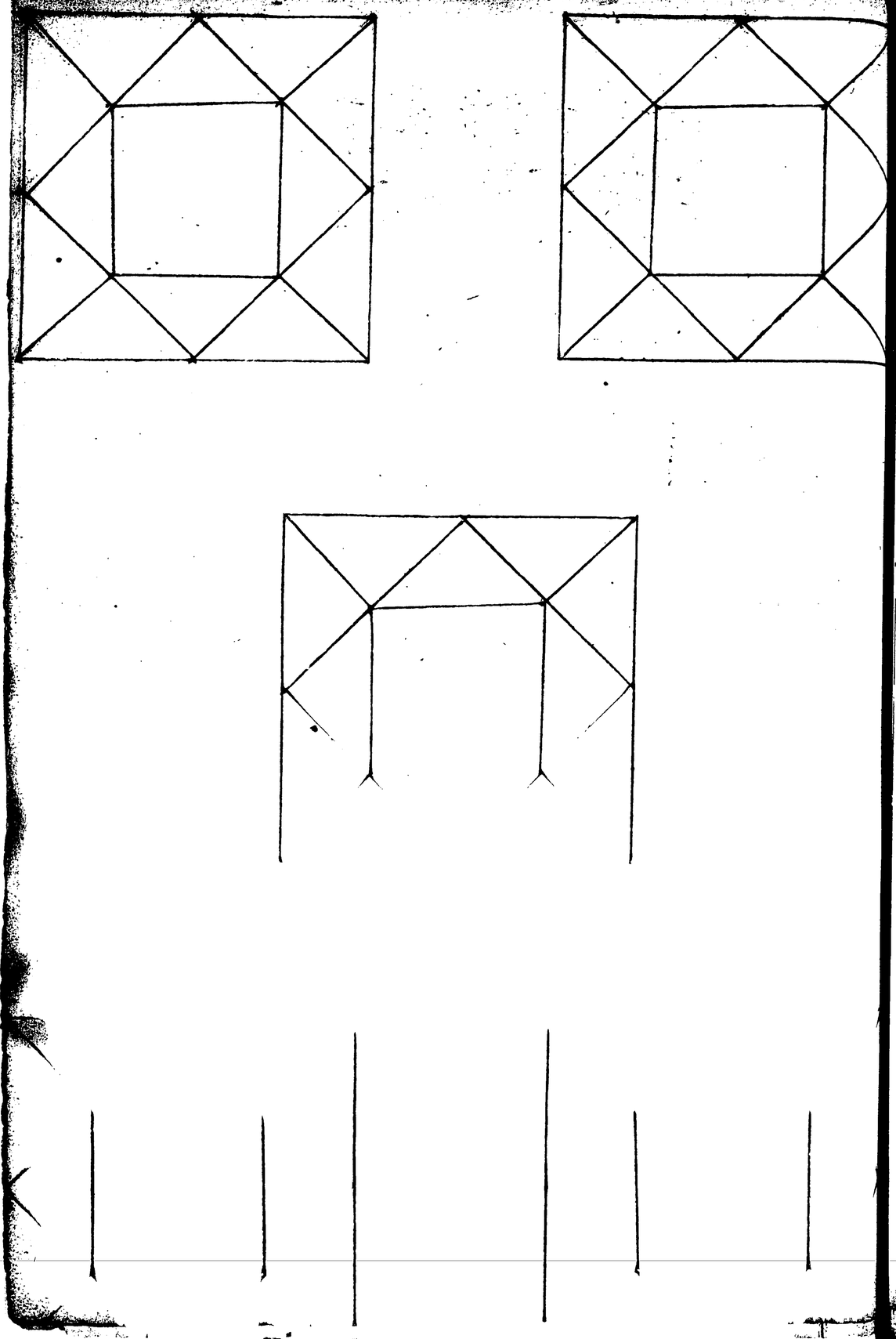
+ Nota.

That it is not necessary that any + bee reserved for the Aungells; but for Informac, they must needs be observed.









Certaine strange Visions, or apparitions
of memorable note. Anno 1567.
Lately imparted unto mee for secrete
of much importance.
A notable Journal of an experimental
Magitian.

cc

This vision apeed, on the 24 of februarij
at the some rising, towards the East,
Ao Dñi 1567.

24. februarij 1567.

(A notable Journal of an experimental Magician.)

There apeared a long blew cloud like a streike from the East
to the west, on the xv. H: G: went, having a gilt sword in
his hand, & Jo. Dauis going after him with a book covered wth a skin,
the heary syde outwards; him selfe being apelled in a blark
robe, & rape rownd about him with a payer of blark silke netyes stocke, garte-
ed wth blark garters rose above the knee; having a velvet rap,
& a blark hatt on his head, & very many, like men, running away before him,
tumbling and fallinge downe, holdinge up their hands to him, &
followed them very cruelly, & stroke ontop them, & had a crowne
on his heade, wth a sword in his hande, most shall to be holden; and
stroke the kinge so cruelly, that he fell downe on his knees to him,
holdinge up his hande; and yet he stroke him against the greate
post, ab thoughe he would have killed him; then the boye opened
his booke, holdinge yet aboade; and then they saide to the boyes
setinge, what lacke you, & you shewe sure cruelly unto me: shut
yor booke, and you shall have done, what you will desire. This
booke was written wth blarke, w^ch, yelowe, blew, greene, red,
H: G: passed on wth greate force after them/ And at the last there
apeed Aaron, Salomon, Balaam, Adam, Jobe & Moyses. The
the boyes seeinge them, they saide to him, Assist
Salomon
Adam. Jobe
Jobe & Moyses
Necromantia. the black art. Scibmantia. & S. Luke 1. Omissij.

Also the 24. of the same monthe.
Ao 1567. Jo. Dauis set to folio...

...the abarrel of H. G. a reede, & five gentlemen.

Jo: Dauis Christ: His booke displayed.

...Bubby.

The visions of S^r Th S. himself: as is credibly supposed. Though Mr Jon Dee
imagine one G. H. Caspar Demostratibum reuelabit.

ode [illegible] and other [illegible] wth the [illegible] on-
ward, wth diuers other godly bookes; this the sp[illegible] & frewe, as
wth the nexte leafe followethe. /

25. febru. Also the 25. of februarye at the instaunt
of the som, there apered as followethe /
Anno Do. 1567. /
Gyle,
Jo. saw a goldē [illegible], wth fower torneys, there being 4 Angles
standing at eche torne, the one on the w^t mountaines there
grewe a tree of blond, full of knotte spredding very broade.
These Angles had eche of them a booke of gold in there hande
playing, whose names, [illegible] heed, as eche of them sayd to Eym
Mark, Mathewe, L[illegible]; who sayd vnto one Voyce as followethe
We keepe this tree & blessed is he that shall come to it, and there
apeared a greate blacke cloude H. G. ryding vpon it on a white
horse, with a sword in his hande; & Jo. ryding after Eym on a
blacke horse, bearinge a booke in his hand / then there apered the
wode, & howse where Salamon dwelled, into the w^t howse H.
G. rode in; & Jo also / And take from thence a greate sorte of
bookes; then the Angles said to Johne his mynd, followe this as[illegible]
& be wise; for hurte thou cast to yt. /

Also the 25 of februarye at the som sitt
there aped in the west as followethe
1567

[illegible] Salomon, Job, Adam, Baron, Counsellor Agrippa
as they took their names. Then H. G. spake to them, and they
[illegible] they would take them all[illegible] and then [illegible]
[illegible] Secretes sayd he / Be [illegible] in appareill, & be good to the
poore, leave swearing; and you in blacke hoses, coate / and
[illegible] none of them saweste vs; And the notary thou shalt
[illegible] And when Salomon had [illegible] you to call vs, we will obey

Artes notoria spirituales.

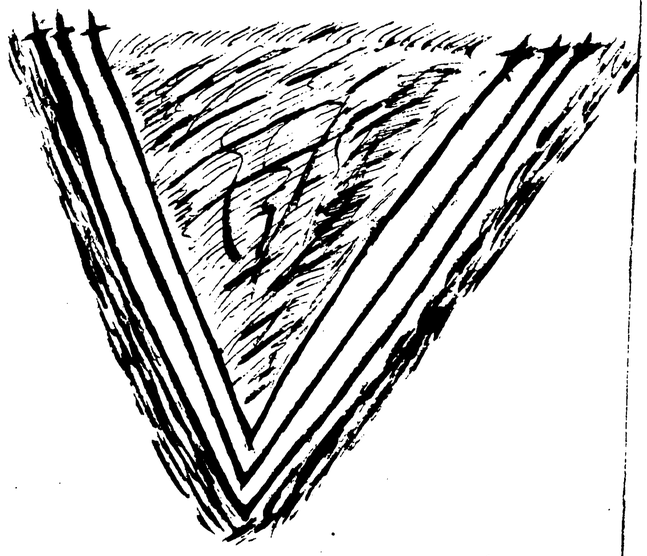
it 23 [illegible] said, gone vpon in appareill poore Soules, especially Bee charitable.
in [illegible] coate of blacke coloure, richly; & you selfe also,
except when you vide / And [illegible] shall they need not to tell
thinge past, present, & to [illegible]. But the good worship Assured we must not to tell things past, present, and to come.
Mr H G. shall doe well inough /

Also the 26 of februarye at 9. of
the clocke in the morning, there
aped in the east as followethe
1567. 26. febru.

Firste there apered a goldē Angell, wth the same 4 Angles Angells.
as before, wth the same tree of blond, & the Angles sayd vnto
H G. thou ask blessed of god suche, for thou hast a seruant
he will make the strong, and if thou by helpe, he shall
come to this tree, and we will doe all thinges we ramy for
there thou shalt have a seruante he shall beare the as muche
it, downte not. /

Nota. /

Secondly by H G. the 14 daye of Marche Anno 14. Marche 1567
Do 1567 at the som sitt, or a little after, I knowe not
perfitly, it was about 7 of the clocke / Firste I sawe my house a fire
same a wonder fyer in the west, so suddenly inflamed
me, Well and then there went a greate blacke cloud
vnder the, and went from the South, by the west to the
east ward. And vnder that cloud there came vpon me
number of fyre in the place where the fyrste fyer was
there was a great grunt, but it was miraculous and
strange to me, some like of the fyer went towarde
the south, see the godly such a vyolent mistarie seemed
to me by the fyer. Also the fyer was maruelous vyolente
& bright, & turned into the sub before. And suddenly after
me the same, there was a greate blacke cloude
gathered into a square forme, into the west & seemed
very bright into the sky towarde the East being warme
like fyer & smoke with fyer flames very swiftly vomite ab
followethe /



of blacke, hauing vnder ye bundle on the south syde, a longe
streake of gold, very bright, wch were incloſed wt greate ſtones.
And after the litle ſtreake, there were about them 2 greate
bundles of golden ſtreiks, wch ſtoode about ye of the golden
ſtreiks, but the bundle ſtood. Opē most, and not ſo bright
as ye ſtoode before. There was a greate blacke cloud
before these 2 bundles about the bodie of the 2 golden
ſtreiks, wch ſtoode before the blacke cloud, and
before them was a greate number of ſtones, ſhyning
of the ſame bigneſſe as the 2 golden ſtreiks.
And then I ſawe, that Angells ſtood ryding about
all ye coaſtes, and [illegible] Duringe
[illegible] bookes in their handes, and
[illegible] of blood in the middle of the golden ſtreiks. And
[illegible] from the ſouthe [illegible]
[illegible] and blacke [illegible]
[illegible] and ſo [illegible]

These dogs had litle legs, and greate bodies like
unto goates / All wch things agree to ye in one poincte
ſpare / And wch I ſawe but from the place, all thinge vaniſ-
ſhed awaye /

The Angell ſpake unto H. G. that
and that he had a good ſeruante of Solomon, whoſe counſell Salomon ſeruante
he ſhould followe; for he would adviſe them for the beſt. to H. G.
And that he ſhould ride, wch Solomon appointed him; for he wold
do nothing to his endeamor / And that they ſhould apeare
to him in the element wch he wanted. And that they ſhould leave
them alone, and come to make reporte.

Nota. / (Ars notoria inſpirata.)

Vpon my Sheriffs ſawte the 15. daye of Marche do 1567 be- 15. Martij 1567.
twene 9. and 10. in the morning, as followeth.
glimſtib / There
paſſed 2 glimſtibs of white wch paſſed very ſodaynly away
before me on the grounde / Then there apeared in the ground
a brave roan, wch ſtoode ſtill & lokt vppon me / Preſently
there was throwne on the grounde 2. greate blacke dogs grey houn-
ioyned togethers, wch ranne amy bodye, and by the grounde, wch ſodainly wings.
went into the grounde to their ſightes /
Alſo there did apeare a greate number of litle things like
litle mightie of the ſtarres, wch ſhined as good as the
moone about me, ſauing on the left ſide /
Alſo there came litle birdes flying towards me
flying vpon their backes and ſo by the
on the left hande of me and ſo by the
the South to the weſte / And ſo by the
ſo by the Eaſte to the weſte / And ſo by
back againe towards me / And ſo by
and ſo vanished by the South ſide of me /

Nota

Also. 4. other blacke byrdes, rommyng on thos the west, towad the East, hauing long nekes, & longe tayles, the greatest bygge, as bigge as three bodyes. /

Also the same. 2. other byrdes, the one, towards the East, the greatest, & long tayled, the same one, on the right side, hauing not the other all the rest, the same rommyging, that we sawe at this time, same on the left syde. /

a Rauen. Also there came a blacke from the East towad the west, very swyftly, & came sommwhat neare vs, before our face, on the left hand ouer vs, sombyme as yt were hymming in the aire, sombyme nere flutteryng, being ronnishly more silente then. And after the had thus flyed a while, he came downe to the ground, before our face, circulous swiftly, sowing lesse & lesse, and so purged into the ground, out of our sighte, being very little and round, at his falling. /

dog And as I came forward, I sawe a greate brended dog, rommyng towad me, And then I tolde my horse, and my seruantes tolde their horse also / And galoped towards them, and when I came to him, he would not ouerthrowe, And my seruantes And then I said to him, O thou wicked & rebellious spirit, I charge the to stand. And for all that, he would not come vppon me / And then I said O thou wicked & rebellious spirite, God confounde the, speaking as would I throwe but my dagger at him; And then he ran away, & sodenly vanished out of our sighte, I knew not howe / Also there was seene & appeared in the same and moste secrete place of the secrete of Salomons

cast his dagger at him.

Salomon.

Nota / Ao D. 1567. /

Also the .17. of May, sommewhat before 4. of the clock at after noone there appeared 2. marueilous greate Rauens, standing on the ground, And H.G. being willed by Salomon to speake to the one of the same flying vpon him, & so flew towards the south west, And whilst H.G. and the seruantes did beset them, the other flewe away. but we must talking they went into the east, & diuided them selues in 3. rowes, & came, & fell downe by them, & being so commanded, did stay & speake their wordes, that they did first appere like Rauens, and after did deuide them selues in to 3. rowes, because they might not knowe them, And said thus, I the Lord stande before you, we will not name in keeping our H.G. must speake, & also haue vs in mynde, for they are lothe to do / And H.G. is appointed to moue our wordes, & the moste secrete we are for, & these were there wordes. /

Rauens. Salomon. bookes in keepinge. H.G. your Ma^te and they had none of great myndes.

Also there appeared, halfe an howre before. 5. a white man in the north west hauing 4. fingers in the right hande, but he had but 3. fingers in the left hand, and a thombe, & a gay marke with a white lynnen clothe very layde. /

And at the same time there appeared towards the west in the aire a dogge, as greate as a calfe / with

And about the clock in the same

Nota

Laus in ista omnium Regorum.

Salomons and Jobs fun on theire Knees before Luke.

Bleath played the Cuyce.

wherevpon I wonde gave them / And I gaue to the spirit of
k Solomon & the spirite of Job before / Then both fell on
theire Knees to Luke and the same time / And the wicked m=
spirit bleathe ran continually away from one place to an other
rownde about the stone as fast as might be /

Nota /

Item.
A booke for Salomons howse given by St Luke.

On the 6. day of Aprill, An 1567 my boy went to Sa=
lomons howse in the morning, & came home to me againe
about 9. of the clock in the forenone, And brought me fro
thence a booke, written by St Luke the Euangelist /

His principal Autors,
- Salomon.
- Job.
- S. Luke.

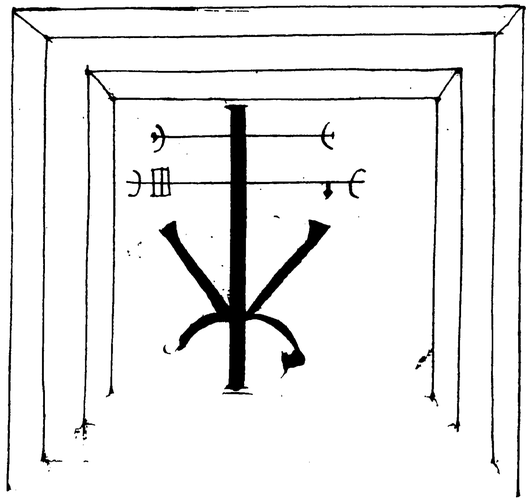
- Bacon.
- Agrippa.

S. Lukes Gospell: Petite, et dabitur vobis:
quærite, et inuenietis: pulsate, et aperietur vobis:
Si ille perseuerauerit pulsans; etsi no dabit illi,
quia amicus ejus sit; propter improbitatem tamen ejus,
surget, et dabit illi.

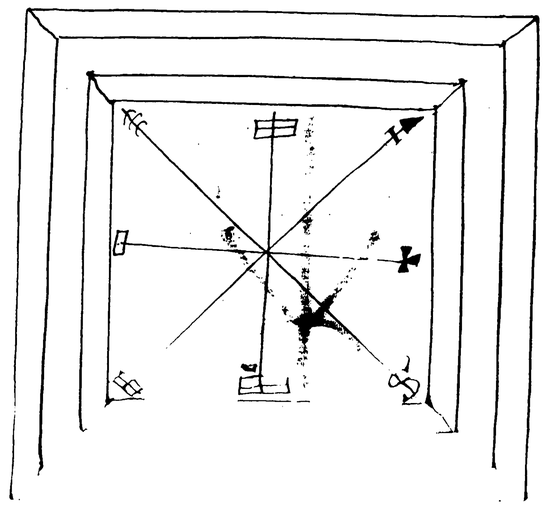
S. Johns Gospell: Amen, amen dico vobis,
si quid petieritis Patrem in nomine meo,
dabit vobis. Petite, et accipietis: vt
gaudium vestrum sit plenum.

These two Gospells; with 15 Psalmes,
(4 Letanies, & De Profundis; commonly
read of the Salomonical Artists
in their greatest Experiments.

For theft to bring again
Raquell & Vriel.
Pro amore
Almazin & Elicona
Asazel, Rathan, Obriah.



Dat a[illegible] ...
...gladium non, ego ...
omnium D[illegible] ...



1. Gomory dux fortis & potens, apparet vt mulier pulcherrima ac draghi cingitur corona, in Camelo equitans, bene & vere respondet de preteritis, ꝑsentibus & futuris, docet artes liberales, obligat sibi cheli aptè amorem mulierum & maxime puellarum, imperat legionibus viginti sex.

2. Zagan magnus praeses & rex, vt Taurus graditur cum alis, ad modum Gryphi, & assumpsit hominis forma, hominem ingeniosum reddit, transmutat cuncta metallorum genera in quamlibet alterius speciem, & aquam vinum, & praest 33 bus legionibus.

3. Sytry alias Bytru, magnus princeps, Leopardi facie apparens, habenas, alias quasi Gryphi: quando autem humanam assumit formam, pulcher videtur, hominem mirabile inducit, mulierum amore mulierum vicissim alterius desiderio incitat: fures libenter secreta feminarum detegit, eas vrens, lasciuas vt se luxurioso reddunt; praest legionibus 60.

4. Eligor alias Abigor, dux magnus, vt miles apparet & occulta respondet & bella, futura fert, & gratiam apud omnes Dnos militibus conciliat, praest legionibus 60.

5. Purson alias Curson, magnus rex paret, vt homo facie humana, celat preterita, praesentia & futura scit, aperit occulta, thesauros detegit, familiares parit optimos, praest legionibus 22.

6. Vual dux magnus & fortis, conspicitur vt dromedarius magnus & terribilis, at in humana forma sonat linguam Aegyptiacam grauiter: hic pro certis amorem maxime mulierum conciliat. Inde refert preterita, praesentia & futura gratiamq; confert amicorum & inimicorum.

7. Stor can bring money is true to ye commandements of any Spirit, he appeareth like a Swarme

8. Algor can tell of all secret things & giue loue & fauour to all great persons he appeareth like a fayre knight.

9. Sytan can tell of things past present & to come, & hath power to shew thee where treasure is hidden, & maketh thee familiar wth euery man he appeareth in the likenesse of a man.
These three last recited are vnder Oriens King of the East.

10. Barton when he receiueth the shape of a man, can tell ye vertues of herbs & stones, make inuisible & speeke, restore sight which is lost, & shew the place of treasure & secrets.

Gamor when he duly receiueth mans shape can meruaylously conforme to haue ye fauours of great persons & shewth of any treasure that is hid which any spirit keepeth.
These are vnder Amaimon King of ye south.

Vmbra can giue dignity & familiarity & tell all things to come he can conuey money to what place he will if thou bid him he is very true, he vseth like a Spirit

Furfur he hath power to make thee inuisible, vnderstanding by Negromancy & to shew thee all kinde of strange things he speaketh it & if he be asked truly he will driue him away, also he can tell of any strange things that are done he vseth like an horned Knight.
These are vnder Egym King of ye north

Regula vtilissima ad omne Diagecam

Oratio ad Deum quae dici debet quatuor quindi partibus
Honoruch, Tancha, Latisten, Rabus, Tancha Latisten, Escha, Aladia, Hagen
Division

Vision. Adoray, Clemens[ti] Jesu pater mi celsthi miserie mee[i] fecit precatio, clam[are]
in me, Ideireo die, licet indigno filio tuo, potestate tua tractim contra ho[s] spu[s]
tractimus, et ego te volutate facies tuorum diuinorum operu[m] contemptu tuor, posti[m]
illustrari omni[a] sapientia, et super glorificare et adorare nomen tuu[m], supplicit[er]
te et invoco, ut tue indige, his spus quos mundo, tenuisti et constituti dominari
dent vera responsa de quibus eos interrogauero, dot qs, et deforant nobis
quae per me vol nos præcipiatis eis, non noceatis alicui creature
adorat[is], non fugiatis, nec me spiritus nocet vol alia nocumenta
neminem terreatis, sed potius[quam] nobis in omnibus quae præcepta eis sint

Cum stans in medio circuli tenebat manu.
propositi pentaculi and saies

Per Salomonis adiurati sunt mihi responsum dederunt.

Barabanorsti. Baldarsonsti, Daumarsia et Apologia sedet per Regio
potestatesq magnanimes ac premiosi præpotentes, Primo, Eachida ministri Tartari
primus hic principis Apologie sedis nono cohorte. Ego vos invoco et invocando vos adiuro coniuro
Superna maiestati virtute munitus potenter imperio et per eum qui dixit et factu[m] est
cui obediunt omnes creature, et per hec nomina inffabilia Tetragramaton Jehouah
et plasmato omne seculu, quo audito elementa corruunt, aer conculitur, mare retrogradi
ignis extinguitur, terra treluit, omnes exercitus celestiu, terrestriu et infernoru tremu
turbantur et corruunt, qualenus cito, et sine mora et ad occasione remota ad universi pa
mundi veritatis et rationabiliter de cibus quacunq interrogauero respondeatis vos, et pacifi
visibiles et affabiles mihi et sine mora manifestantes quod cupimus, coniuratj per nom
eterni vivi et very Dy Heliorem et mandata nostra perficientes, persistentes super v
ad finem et inhibitionem meam, visibiles nobis et affabiles clara voce, nobis intelligibili
omni ambiguitate.

Si quando apparet vel ad haue vel ad aliam Coniurationem Magister adhibens
manum pentaculo dicat.

Fugiat hinc iniquitas vestra, virtute vexilli Dei, cuius pentaculi Salomonis quod aute vestros
adduxi, præsumtuose, ecce præsentem exorcizatoris in medio exercitu, qui est optime a Deo
munitus, intrepidus, prouidus, qui viribus potens vos exorcizando compellet et vocat, vestib
igitur cum omni festinatione in virtute nominu istoru Aye Saraye, Aye Saraye, Aye Saray
ne differatis venire per nomina altera Dei viui et very Eloy, Archyma, Rabur et per hec pa
pentaculu, quod super vos pretendo imperat et per virtutem celestiu spiritu Dominu
vestroru et per personas exorizatoru, coniuratj festinate venire et obedire præcepto vestro
qui vocatur Schimmoras quid tardatis? quid moramini? quid facitis? properate vos et obedite pr
vestro in nole Dni Bathat vel vachat super Abrac nlens super veluscus Abeor super Abeor.

Circumspice et attende pentaculu dicendo.

Ecce conclusionem vestram nobile fieri indebitam quam dominus opponens nunc, de fo
Bone venerabiles spiritus quam vocem vos per illustrissimi omne genu flectitur celestiu terrestriu
infernoru cui cuncta in celum et terra regna Regu[m] sunt alle est qui iuste contrarius potuit esse mihi
quatenus constringo vos et hinc audite circuli visibiles pacifici permanentes tam diu tu
constanter, nec sine mendacio mea recedatis per potentiam illius et virtutem qui
pertransibit terminu[m] suu[m] quem præterire non potest et lege illius pactum non pertransibit
suos Dei filii et Christi Regis Dni qui cuncta creauit Amen.

Stans pede sinistro et dextram elevat et claudit eos ut intrent hec modo

sic pat[er] et filij et spus sancti Amen (ipse in pectore) et
spus et vos et parati sitis venire vocati.

in pectore et ipse inobedientia spiritus et pigritia [illegible]
folio 10

Assel. Guiuer of treasure.
Acorij guiuer of gold & siluer
Almarin & Ericoca.

77 166

By vertue of this blessed Sacrifice & of ye body & blood of our Lord Jesu xpt therin contened,
I comand you & also any other spirit whatsoeuer at the calls of ye (which are contayned in this
booke to appeare visibly in this glasse in yr forme of a man without hurt of him in soule or body
& there to stay until I am discharged & then & there to answear by true & certaine answear
tions to him the said () & by an audible voice to him ye said () to resolue all such questions
as are or shall be at any tyme or tymes proposed by him ye said () also to do all such deeds
as he ye said () comandeth you or any of you to be done without any delay or lets whatsoeuer. And
likewise I by mine office & priesthood doe giue power to this booke & rules therin contayned
to call ye or any of you, or any other spirit into this glasse in manner & forme following
at the utterance of the said () in nomine patris & filij, & spus sancti, beate virginis marie,
& omniu sanctoru Amen. fiat. fiat. fiat.

To haue a Spirit in a glasse to tell all things & first to consecrate the glasse,
take a cleane towell & lay ye glasse therin & say.

Omnipotens & sempiterne deus deste misericordiam nobis & magna tua pietate ad ste pias invocationes meas,
ut spiritu istius in tuo nomine benedicatur & sanctificare & dignetis & infundas super istud tuum
spiritu benedictionis, Atque mundissimi gratiarum actiones virtutis tua deuicte implorare
effectu per xpm dnm nrm Amen.

Deus sanctissime pater omnipotens sempiterne deus qui visibilia es, & potentia tua secreta
inturis & mirabiliter operaris effectu, esto nos licet indignos, & gratia tua indignos, Dne
ne despicias nos, sed potius nris actibus tuas inclines, ut hoc speculu sit tuo sancto nomi
ne benedictu & p virtutem tua sanctificationem accipiat & p eam fiat acceptabulum, ad
hoc quod agamus optamus, ut creaturas tuas Angelicas in sancto tuo nomine, & ad profectu
am spectatoru & sanctificationis veritatu & scientia perfecta inuocare possimus, ut
gratia tua inffabilem sine ambiguitate vel dilatione quacunq nostris oculis visi
biliter repgentet p Jesu xpm dnm nrm Amen.

Deus qui hoc speculu opere Mario virginis preparatu ad veu humani generis permi
sisti, diffunde vim tua in effigiem istius speculi multiplica gratiam tua & impera
tuo nos mirocantes laetifica, ut veritatem magistratu tua emp[er] kendat, et p hoc speculu
arcana hec tua claritatis lumine, ad nostras preparationem stranden[t] & sanctificatio
ne concepta) Angelos tuos veridicos infundas, quos in nomine tuj virtute inuocare
intuimur, propitor adsuetam tuam misericordia. Procul ergo Dne deus ab hoc
speculo benedicto, ne deus mundi discedat, procul requisita diabolica fraudes & decip
siones abscindat, sit hoc speculu ab oi fallacia & dolo mune, sitq domino huc lumi
ne circumsptu, ut dubia & incerta in eo declarentur, et angelos suos reseruans occulta
signata clarissime manifestet, et homo in hoc speculo in diuinis operetur in eo stq
setus & in eo plistat, ut certificationem de quesitis efficacem assignatur. Vade hinc
dico te speculu per deu verum et p deu sanctum et p deu fortem et quem speculum pote
stiam & virtutem fugentes & rebelles ad oia ad quod dns te compositione istu brandyt pe
Jesu xpm filiu suu & dnm nrm qui te ab oi diabolica illusione, immune p struct
ut veritatem nobis semper demonstres inhabitabilis. Tu deus omnipotens inuocationibus
nris clemens adesto & istud speculu de celesti harmonia mihi das claritatem benig
tatem tuam infunde in hoc speculu, ut benedictionem meam recipiat efficacem,

After this put 3 drops of the clowed oyle in 3 seuerall places of ye glasse ab
a Crosse & say as followeth

Dispergat hoc speculu virtus spus sancti, ascendat & descendat & circumeat & penetret
structuda ab spus exercizationis impleat & mirissime efficax fiendat. et dubia omnia
& occulta reddantur perfecta & certa ut ste imperatis gaudeat per xpm dnm nrm
vivis & imperans in secula seculoru Amen.

After draw the 3 drops together &c,

Deus & conclusionem et hoc opus tuu benedictu sanctificatu & obsignatu
quod habeat perfectu petitionem ad desideratum finem. In nomine
In nine patris + & filij + & spus sancti + & amen.

After this make a suffumigation & say

Per istam suffumigationem dispendat in hoc speculo virtus spus sancti, ascendat
ha repraesentanda ut spus exercitationis impleat & mirissime efficax fiendat. et dubia
dubia oia & occulta reddantur perfecta & certa, ut ste imperatis efficax gaudeat per xpm
dnm qui vivis & imperans in secula seculoru Amen.

And after that wash ye glasse & make it ye cleane as at first & put it cleane & as
soone as ye suffumigation is made, then gladly he will appeare & answeare to thy
asking, then stay before the glasse. Ne studia, strada normay in stillatory
coniuro.

Conjuro te Lucifer per nomen Belfalot & fantasmata cauta per Cruelon et Tra-
magnum & Sufficiant maximam, & sectam Mariam matrem Dñi mi Jesu Xpi
Sanctam virginem natã, per fratrem mariam magdalenã, & fratrem Margaretam &
caput Sti Joannis Baptiste, per Petrum & Paulum, & verbum Dñi mi Jesu Xpi,
in isto speculo continue ad omnia rogata respondeas.

After that you shall have said saying month to month, & observing all
that you will desire, Take cleane mirke or mirror & virgine
parchemin dult & draw, & glaire ludrin, & write those words in the
parchemin Ysmeley. Sis Creby.

Infunde sanguinem in centrum circuli.

For an aetheriall Spirit, Sena oculos fumus, & die Fingarste Phiastos, horrores Stigii
Monopolos, polomonos, didracon, ephemeron, Hierarchias Angelicas, die ter & amplius
Si neliesse fuerit. S. Js Uldy be infernall, vide Deorsum S.

fum

O tu spus N. conjuro te p ois sanctos tratos spuũ hierarchias, & Cherubin & Seraphin &
thronos & dominationes, potestates & principatus. Conjuro te iterum atq iterũ o N. per
illuminationes varias celestium hierarchiarum eorum, & excellentiam amoris Seraphin
& excellentiam scientiæ Cherubin, & excellentiam veritatis dominandi, dominationum
& excellentiam ordinandi Potestatum, & excellentiam præsidentiæ Principatum, & excel-
lentiæ fortitudinis virtutum & excellentiam fulmina nuntiandi Archangelorum; Conjuro atq
mando tibi o N. itenq atq iterum & excellentiã exhibitionis obsequii Angelorũ &
eorum scitond Angelorum cognitionem & eorum pmanentiæ in bono & ois cæte-
rorum spuũ Angelorum & Archangelorum, et statim festines ad obtemperandum nostris
& quæ statuimus te rogare. Conjuro te & secta & terribile mysterium sacro-
rum divinæ optimæ maximæ majestatis, & secta singulam & terribile sanc-
creaturis bonis, terribile malis, & justitiæ, sanctæ angelis & cæli gloriæ, terrib
in tormentis & terris. Ego minister divinæ majestatis in dignus conjuro te & N. p
Lauacrum Baptismatis & pretiosum sanguinem Redemptoris Dñi mi Jesu Xpi ut festi
ad nostram p[re]sentiã, & appareas apparens manifesto mihi sociis meis in pulchra &
humana forma, paratus pacifice, hilariter & modeste ad respondendum ad interrogata
nra. Conjuro te (miquel) N. & in compũ[n]sibilis nomen Schem hamphoras & quod pu
fiat, summe simplicem credulitatem Dei. Conjuro te N. & Sanctos nomen Eloha & Conjuro
& nomen Abt & nomen Bar & nomen verum Chadados & ut festines mihi sociis meis
apparere in isto speculo modo p[re]dicto. Conjuro te N. in nomine messiahs Jehovah & Con
te in nomine indicibili Heil & impero & conjuro te in nomine Haiahoueuelhe & in nomine El
Sabaoth & Agla & Adonay & Conjuro te p victoriã non Cados & Dei Sancti Sanctorum,
Conjuro, impero, atq præcipio tibi N. per virtutem nom Sciaday & conjuro te N. in
virtute nois Alpha & ω & in virtute nois Dei Agios & Ischyros & Conjuro
N. in virtute nois Dei Athanatos & Conjuro te (miquel) per omnia hæc
nomina Dei scientifica Schem hamphoras & Eloha & Abt & Bar & Ruachanados &
Jehoua & Tetragrammaton & Sciaday & Alpha & omega & Agios & schyros & Otha
Athanatos & ut ois mora postposita sine lasione alicui aut corpori tui, sociorum
meorum, & ab omni creatura in pulchra & humana forma in hoc speculo te
ostendas & videas & ad ois rogata nra vere & sincere sine fraudacia & mendacio
& mihi & qualibet ex his in quorum placet respondeas. Conjuro te & patrem
& filium & Spũm Sanctum & virginem Mariam matrem dei, per ois Sanctos
& labores spiritus Sancti & merita Sanctorum omnium, per Sanctos prophetas, per
Sanctos & discipulos Dñi mi Jesu Xpi, per & Sancti Evangelistas, per ois Sanc
innocentes, per ois Sanctos Martyres, Confessores, Pontifices, Sanctos Doctores, per
ois Sanctos Abbates, monachos, Eremetas, Presbiteros, & Levitas, per ois Sanctas
virgines & viduas ego (miquel) minister Dei indignus, te N. Conjuro atq in pero
non mora sua, sed festines absq ullo modo pigricie in ullo differendi &
rogata nra, quod si non feceris aut nunc facere negligas, ignis ardendo, nix,
glacies Spũs S. succendat & sint in partem Calicis tui nunc & in æternum. Sto
Surge quid tardas? Surge ingeam tu N. & veni ad invocationem nostram, atq ut
citius & libentius facias Conjuro te N. per simplicissimam veritatem Dei quæ nihil habet
nisi te per virtutem unius Sanctæ Trinitatis & totius universi creatoris & rectoris. Cui Conjuro
N. & dilectum filium quia patre generationis procedit & per quem omnia sancti a patre filio
& humani voluntatis processerunt & vestigium habitionis Trinitatis quæ lucet in Cœlis
primi personarum equalitatem & sanctificationem Dei & te quia nota Planeta Dei effectualis
subministratio, adjectiva pronatia, notionalia, symbolica & mystica sub Sole quod est Deus
creator bonus, alternus, immensus, pater, filius & Spus Sanctus, & paternitas filiationis
imagis & libris, ego, vobis, agnus, suavis, dulcis & dilectus & ois alia quæ in Sacra
Scriptura Conjuro te N. ut statim appareas & facies nobis in isto speculo
te petimus, Surge, Surge, Surge N. & fiat, fiat in nomine patris & & fiat & fiat
& Amen, Surge quid tardas o N. Conjuro te & Archangelum o N. Conjuro te & Archangelum
Deus palam facere servis suis quæ oportet fieri cito & fecit mittere & significare
servo suo Johanni qui testimonium perhibuit verbo Dei & testimonium Jesu Xpi,

quæcunq vidit, Te nequa quicquam moneo, conjuro atq imprimis ut nunc & ubiq terrarum hora loci
mihi & meis in executibus fine mora festines & appareas ut supra dictum est, hora loci
terræ nostræ aut alterius creaturæ quicunq ad respondendum ad satisfaciendum nobis quæ a te
petere aut rogare statuimus aut stabilimus. Surge igitur N. veni & exhibere te nobis
quæso habeas nram licentiam discedendi, cui igitur tardans adhuc te iterum atq iterum conjuro
atq obsecro o N. p eum qui est fidelis, primogenitus mortuorum & princeps regum terræ pro
omnia signa mirabilia, terribiles voces, magna tonitrua & mysticas virtutes quas Sanctus
Johannes vidit te N. conjuro & septem candelabra aurea, et ego qui sum
ego sum primus & novissimus & vivus & fui mortuus & ecce sum vivens in sæcula
sæculorum & habeo claves mortis & inferni, Innuero atq conjuro te N. ut in hac speculo in
humana forma appareas & ostendas nobis voce audibili & intelligibili vocata nra, atq ut
hoc facias sine mora conjuro te & 24 Seniores, qui stant in circuitu sedis Dei super
Thronos, & 7. Lampades ante Thronum & verba quæ missa autem dicebant viz. Sanctus
Sanctus, Sanctus Dns omnipotens qui est, qui erat, & qui venturus est conjuro te
insurge in te atq impero tibi & librum qui scriptus erat intus & foris signatum
sigillis septem, & Angelum clamantem voce magna & dicentem quis est dignus
aperire librum & solvere signacula ejus & p planctus Beati Johannis Baptistæ quia nemo inventus
est aperire librum. Conjuro te N. p agnum tanquam occisum in medio animalium, Conjuro te N. per
citharas & aureas phialas plenas odoramentorum conjuro te p voces multorum Angelorum, multorum in
circuitu throni, Conjuro te N. p aperitionem quam fecit Angelus unus de septem sigillis & per
aperitionem secundi sigilli, & p vocem secundi animalis dicentis veni & vide, te misero atq
conjuro N. ut statim venias & te videamus apparentem & manifestum in hoc speculo, donec
habeas licentiam a nobis discedendi, in humana forma parati stare nobis in omnibus. Conjuro
te p aperitionem omnium sigillorum, tonitrua & voces & fulgura, & terræ motus qui facti
sunt ad demissionem quarti, & tertii & in tertio & p angelum descendentem de cœlo
amictum nube, habentem faciem tanquam Solis. Conjuro te N. & libros quos sextus Joannis
accepit de manu angeli. Conjuro te N. p Librum aperum accepit tubam septimi Angeli, ad
cujus quæ facta sunt voces in Cœlo dicentes, Facti est regnum hujus mundi Dñi nri
& Xpi ejus & regnabit in sæcula sæculorum. Conjuro te N. & mulierem sole amictam
quæ apparuit in Cœlo, Lunam habentem sub pedibus ejus & in capite coronam stellarum
duodecim. Conjuro te N. p prælium magnum factum in Cœlo, & archangelum Michaelem cum
bestia meis, & antiquum Draconem, & quatuor quæ regunta quatuor habentes, omnes ipsum &
patrem ipsorum scriptum in frontibus suis Conjuro te & Similem filio hominis super candidam
nubem falcem. Conjuro te & Angelum descendentem de Cœlo & habentem potestatem magnam
& vocem quasi turbarum multarum dicentium Alleluia Alleluia Alleluia Conjuro te N. & Angelum
& vocem quasi turbarum multarum dicentium, Alleluia Alleluia Alleluia, Conjuro te N. & Angelum
fortem in Sole, clamantem voce magna cibus Avibus throna magnæ cenavite & congregamini
& venite congregamini ad cenam magnam Dei ut manducetis carnes regum & carnes tribunorum
& carnes fortium & carnes equorum & sedentium super eis, & omnium liberorum & servorum
& pusillorum & magnorum, & Angelum descendentem de cœlo clavem Abyssi & catenam magnam
in manu sua & apprehendit Draconem, serpentem magnum antiquum & ligavit & annos
mille & misit & clausit illum in Abyssum. Conjuro te N. p Sanctam civitatem Hierusalem
descendentem & p fundamenta muri civitatis præcelsa cujus primum erat Jaspis, secundum Saphirus, tertium
Chalcedonius, quartum Smaragdinus &c. & p 12 Lauros earum & p dictum Rhus Latinum miranda mysteria
te musco te conjuro atq impero ut nec mora faciens quin gaudeas festines vera & pacifice
ad respondendum nobis, & adimplendum ea, quæ tibi in mandatis Sabinus, Surge igitur Surge N.
Surge & veni, & appare nobis in isto patris & & filii & spus sancti & Amen fiat fiat fiat.

Quid stas, quid stas N. Surge & tu N. Conjuro te & tu qui erat qui est, & qui venturus est
qui creasti & redemisti nos suo sanguine pretiosissimo, Conjuro te N. & Vulgem mortem,
resurrectionem & resurrectionem Lazari Conjuro te obstinate N. & cui qui nec profluvium
& rubigo qui dixit vobis fecimus Duo vel tres in nomine meo congregati ibi in medio eorum
ego sum & p nomen ejusdem Dñi nri Jesu Xpi & p sacratissimum corpus reale & realiter
pretium in Eucharistia & p pretiosissimum sanguinem quem effudit pro salute omnium qui
non audeas & audere sed veniat parati simus obedire nobis in isto patris & & filii & spus
sancti & unius fiat, fiat, fiat Audi o tu rebellis spus N. & ad mandata te con-
juro te atq præcipio tibi, & quia quod te omnes qui ipsum nos in terram descendit & ab
Angelo sunt nominati, & a spu sancto in carnali & virgine Maria nato, & in medio Babone
sapientia, in duodecimo anno ætatis suæ venit in templo & sedens in medio doctorum
sapienter interrogabat eos. Innuero atq conjuro te o spus N. & ejus qui a Joanne Baptista in
Jordane fluvium fuit baptizatus & a diabolo tentatus, vituperatus & traditus a discipulo
suo Juda, captus & illusus, flagellatus, cibatus, felle, potatus aceto vinctus & spinis
coronatus, vestibus exploriatus, cruci cujus ventis pectus suffixerunt Conjuro te N. & ejus qui
crucifixus, mortuus & sepultus fuit & tertio die resurrexit a mortuis ascendit in Cœlum
sedit ad dextram Dei patris, & inde venturus est judicare vivos & mortuos & sæculum per ignem
ut statim venias & nec nos, nec astantes nec aliqua creatura offendas. Conjuro te N. p
ipsum quem Gabriel archangelus nuntiavit in utero beatæ virginis Mariæ venturus, et
Elizabeth mater Joannis salutavit & quem Joan in cujus nomine omne genu
flectitur cœlestium terrestrium & infernorum, te linguæ cunjuro unguam ut de quibus te
te interrogamus, vel dicas & judices nihil verbi & hoc te faciat Conjuro o N. & ipsum
cujus scientia in cœlis apparuit & ipsum quem patres adjunxit & plagi adoraverunt, quem
Angeli & archangeli exhibuerunt & ut statim appareas in hac speculo. Conjuro te N. per
ipsum cujus nomen est Jesus Nazarenus vel statim accedas & apparas mihi pacifice, per
ipsum te conjuro, cujus ortum Angeli collaudantes gaudentesque dicebant Gloria in excelsis Deo
& in terra pax hominibus bonæ voluntatis, quem pastores adoraverunt. Conjuro te N.
magi ab oriente venientes, quem stella in cœlo apparuit, Conjuro te N. & ipsum quem Herodes intefficere
& spus cujus in vita, stella de cœlo apparuit, Conjuro te N. & ipsum quem Herodes intefficere
voluit & non potuit & ipsum & quo fuit Beatus rex interfectus fuit & illum te conjuro qui in
matre fuit in Egipto & & qui fuit in Cana Galilææ, aquæ vinum convertit & resuscitavit
& cæcum natum illuminavit & qui fuit in Cruce & ipsum te conjuro N. ut non cessas quin venias & respondeas
& cæcum natum illuminavit & qui fuit in Cruce & ipsum te conjuro N. ut non cessas quin venias & respondeas
& creatura quælibet mutari possunt te conjuro N. ut non cessas quin venias & respondeas
mihi vere, sincere & sine fictione de rebus te interrogando vel interrogare cupientibus
Conjuro te N. p nomen sanctissimum & fortissimum magnum & fortissimum, quod scripsit manu sua
omnes linguæ creaturæ & nec mens, nec phantasia humana, quod est Tetragrammaton. Conjuro te
N. & nomen Dei quod est Alpha & ω. Conjuro te p nomen Dei quod est Adonay. Conjuro
te N. p patrem & filium & spum Sanctum Conjuro te p illum qui Lazarum suscitavit &
in utero gestavit Conjuro te N. p Sanctum Michaelem Archangelum qui nuntiavit
beatæ Mariæ virginis adventum Dñi nri Jesu Xpi Conjuro te p Sanctum Raphaelem

Sabaoth.

Ischyros.

Reges Throni Dominationes Principatus Potestates Virtutes & Seraphin & Cherubin qui Deum non cessant clamare una voce dicentes Sanctus Sanctus Sanctus Dominus Deus Sabaoth. Conjuro te N. p nos sctos Patriarchas & Prophetas, Suffragia Apostolorum Victoriosa martirum, fidem Confessorum, & precationem virginum, & in Christo omnem sanctorum & Sanctam Dei, ut Diabolum apparere nobis, & quanto citius venias, tanto magis tibi supplicium crescat, quia non me hominem contemnis, sed eum & cujus auctoritate missus es, qui est Dominator universi & mortuorum. Conjuro te N. p ista Sancta nomina Dei ad precem mrs Sabin & nullius sine lesione vel terrore alicujus creaturæ Dei ad preces mras & humana forma induta te citius ante oculos astantium apparere & humana lingua loqui, & Sanctam Fidem Catholicam annuntiare. O N. p ista Sancta nomina Dei, El + Eloy + Adonay + Sadday + Sabaoth + Emanuel + Tetragrammaton + Alpha & Omega + principium & finis + Agios + Ischiros + Otheos + Athanatos + Agla + Jehova + homousion + ya + Jesus + Christus + Messias + Eloa + Eheye + Jesus te conjuro o N. p Deum vivum + & p Deum verum + & p Deum sanctum + per patrem + & filium + & Spum Sctum + & per Beatam Mariam virginem & per totam celestem Curiam, & per ea in quibus in nocte Jesus cogi potes ut subito manifestus te nobis & pacifice Idiomate nostro audibili, & nobis voce intelligibili vere & sincere respondeas de quacunq re te interrogaverimus & nunc & ubicunq & locis & temporibus quotiens te invocaverimus. Fiat in nomine patris & filij & Spus Sancti. Amen.

Conjuro te N. sceleratissime & obstinate, & illud formidabile & terribile Judicium, quod fuerit per me Jesum Xpm, ante quod prostrabuntur terræ nostræ, obscuratio Solis, Conturbatio Lunæ & Sanguinem, & cætera ejus quæ scriptura sancta ante ultimum sententiæ tuæ damnationis infallibilis (nisi obedias tam mihi auctoritati quam ipse reddet unicuiq & juxta opera sua. Quo multo magis facit igitur audax comparere ante tribunal Xpi quando audies illam formidabilem vocem clamantem Surgite mortui venite ad judicium. O tu N. miserime quo nulla creatura miserior erit vel propter obstinatiam tuam, vel imprudentiam. Si non nostræ misericordiæ sed cui ejus pepercisti a ligno vitæ tuæ. Tamen dicis misserime N. vivus licentiam tibi abscondere te cum principibus, regibus, divitibus & cæteris servis Diaboli in portubus & arenis & desertis in montibus, cadite super nos & abscondite nos a facie sedentis super thronum & ab ira agni, quoniam supervenit dies magnus iræ ipsorum, sed tu N. credere mihi non erit tempus differendi, ergo N. Conjuro & invoco te, ut non differas quin festines apparere nobis modo prædicto paratus vere & sincere respondere mihi in cibj, quia si differas destruendi in stagnum ignis & sulphuris, ubi vexantur vicem cum malenis, qui sunt, fuerunt, aut erunt rebelles contra auctoritatem Xpi Dei mei, ecclesiæ aut ministrorum ejus. Te igitur N. exorcizo, invoco, cogo & constringo & tibi in virtute Dei patris + & filij + & Spus Sti + præcipio imperando mando quod absque & mora & dilatione & omni posthabita mihi causas declares sine fallitate & fallacia, quare aut propterea notis & ita certe sicut in principio erat verbum & verbum erat apud Deum & Deus erat verbum & hoc erat in principio apud Deum, & ea p quæ facta sunt, & per ipsum facta sunt & sine ipso factum est nihil, & sicut prædictus Dei verbum Deus (id est homo) factus est & habitavit in nobis, mundo verum Deum verum homo verum Xpm, una persona prædicans evangelium salutis, & docens quæ Xpus p nobis & pro salute facta est deo patri obediens usque ad mortem & mortem crucis, & sicut ea in ipso verba facta sunt & ita te conjuro te per N. virtutem ipsorum ut nullo modo tardes, possis quin immediate & mora posthabita dicas causa, quare tacendum aut apparendi & tecum, aliisque in virtute Dei mei Jesu Xpi Nazareni crucifixi, & p virtutem Sctorum omnium te in stagnum ignis & sulphuris sine mora Spe redemptionis præcipito & eternaliter condemno. Amen.

Quid cessas o N. cum te sit notissimum & manifestissimum & omnibus & singulis Deus & Terribilis, Admirabilis & excelsus in excelsis, & invisibilem Deum & pro hac sanctissima nostra Dei omnipotentis & virtutem ipsorum tibi imperando Sctus Sctus Sctus Jehova Tetragrammaton + Helo, at tornay + Emanuel + Messias + Agios + Otheos + Ischyros + Sabaoth + Jehovah + Rex + Legislator + pater + Principium + verbum + homousion + alpha + Magnus + Magnus + Sapiens + via + vita + vita + stella matutina + pax, hodie + petra + oriens + mortuus + primogenitus + altissimus + omnipotens + Dominus + Sanctus + primus + novissimus + Salvator + redemptor + pastor + splendor + protector + Deus + Sanctus + Sanctus + Sanctus + Jehova + verbum + Charitas + misericordia + bonus + creator + Deus + Sanctus + Sanctus + Sanctus + Jehova + Deus + Deus + Deus + æternus + & in virtute & per paracletum + Messiam + Jesum + Deus + Deus + Deus + æternus + & in virtute & per virtutem illius sanctificationis nominis Jehova + & omnium aliorum nominum ejus & omnium conjurationum, adjurationum, vinculorum & mandatorum omnium conditionum & virtutum in quibus aliquo modo possis coerceri, constringi, ligari, fugari, vinci & eo ad loca humida & ubi aquæ sunt, fluvios, vel ad penas aliquas damnatas, ut mentiendo & aliquid simulando, & fabulando, sine studio necet ligatus, in nihil meretur nihil audendo sed meis injunctionibus obtemperando, quæ præcipio modo prædicto dilatione gaudeat simplicibus, aliter sit tibi ipso facto tonitrua lucis & citius in tenebris pereat centum mundi, et ego sit maledictus Xpi in stagnum ignis & sulphuris præcipito & æternaliter condemno, & ibidem sub virtute omnium supradictorum te maledico, &

& vos in virtute Regis, vos ad aliquem locum Judicij propicio et in fulcibus Celos ferens Jesum ascendentem Lucifero, qui Lucifer ab his habitis & sub Lucifero Regibus & mythrone Jgitur libi O N. in virtute & per virtutem supradictorum precipio ut immediate veniss & non differas & graveris in confessu nostrum ad vocē & sincere respondeas ad nostra mea modo predicto sac conditione ut libi superius dixi & injunxi, & ab presentiarij in posterum semper ex aliquis nostrum vel ors nrj, mio celerit, contrauerit, inobtemperij & contumax in virtute supradictorum jur & in nois & virtute Dnj nrj Jesu Xpi sit tua ligata ors posteriora, & cerebellum altrinsecus libi Gabrielis repletum malis malorum, ma exaudiabis Xpi, cujus auctoritate & officio mihi fungor licet indignus, sicut pro voluntate & clamor & Cruci affligi dignatus est K.K.K. in nois patris + & filij + & Spus Sti + Amen.

Then being appeared & bound say these words following

I Conjure thee N. by God the Father, that thou there true visions in that glasse (or Christall) whether there be any treasure in O or noe open paine of everlasting damnation.

Also I conjure thee N. by God the Sonne Jesus Xpt that thou do there true visions unto us whether it be gold or silver or any other metall, or whether there were any or noe in paine of condemnation. fiat. K.K.

Also I conjure thee N. by God the holy ghost & holy Scriptures, all faithfull Saints & Spirits & by their verbes & power I constraine thee N. to speake openly & declare, to us the true way how we may come by those treasures hidden in O & how to have it to our custody who are those keepers thereof how many they be & what their names be, & by whom it was layd there & to shew me & what sort & similitude they be & how long they have kept it, & to know the what day & houres we shall call such a Spirit, to bring unto us such treasures in such a pentt, & there to deliver them to us upon paine of condemnation. fiat K.K.

Also I constraine thee N. by all Angells, Archangells, Throns, Dominations, Principates, potestats vertues, Cherubin & Seraphin that there there is a true vision in this Christall or glasse who did convey or steale away such a N. what it is & who hath it how long have they it, & when I may come to it, upon paine of condemnation. fiat K.K. Amen.

Also I conjure thee by ODTH K. OTH. & & by all the Characters in the firmament, that there do there unto me a true vision in this Christall or glasse where lyeth a one (N) is in what estate, how long he hath bin there & what tyme he will be in such a place N. what day & hower & this as all Mds, things to declare plainely to me in paine of hell fire, fiat K.K. Amen.

1. Imperio tibi N. viriliter, et obedias, p virtutem illius fauceae quae clausis officis
Ductila est xpi. Latus aperuit, et illi fluxerunt, vita orbi pulcherrimae undae
Sacramenta Ecclesiae manauerunt, sine quibus in eternam, quae vere vita est, non
intratur.

2. Praecipio tibi N. strictissime obedientia p eum qui pendens in Cruce et expirans
inclinavit caput, quod fuit signum amoris, et alia cum altra non fecit, per meliorem
vicem capiti, procubuit genibus ad se venire.

3 Astringo te ad obedientia p virtutem illam quae in signum est, clausa aeraginem reliqui
postea patuit, et de Sepulchro clausa existit xpc cum corpore.

4. Praecipio tibi N. districtim p Jesu quo surgente (si quidem morte premente) terrena
redditur caelestia cum exercitu et multitudine cui fuerat per diabolo callidae cautelae
cum Angelo fuit cella ogniu vitale.

5. Cum imperio astringo te N. ad obedientiam p illam virtutem qua mutatus est ordo rerum
nam Sepulcro mortem, non mortem xpc devorat domus mortis. Sit mandato vitae
vitae nova forma mortem recipit, sed reddit vitam.

6. Item praecipio tibi N. districtim ut obedias nostris praeceptis p mysterium Angeli sedentis
super petram monumenti Jesu xpi qui superato mortis authore, sedem requiei
conscendisse perpetuo, et claustra infernorum ipsa sua virtute diruisse docebat.

7. Imperio tibi N. fortius p eum cui data est in potestate in caelo et terra qui prodo
quite fuerit crucifixus, et sepultus in tumulo, iam postea propria virtute reparavit
8 Constringo te N. ad obedientia p xpm qui firma petra est in cuius latere et manu
eius et pedes posunt nidos, ut ibi fit domus apis et refugium ne a milvo
perscindamur.

9. Astringo te ad obedientia p mysterium visus ab Angelo Gabriele in Annunciatione
virginali, nam vidit abissum divinae misericordiae, mortis leges solutas et eum qui
erat cibus superior, ad hominem qui erat cibus inferior descendisse.

10. Vim tuae tibi valide O N. ut obedias mihi p humillimum nomen Jesu, quod dum
substantia, divinitatis fil. et humanitatis in una persona Dni nri Jesu xpi
designatur.

11 Praecipio tibi N. fortius obedientia p virtutem illam qua ductabatur populus
Israelitarum in nubis columna et mare rubrum et deserta, et magi per
stellam pervenerunt in Bethleem ad christum.

12 Praecipio tibi N. districtim obedientia p eum in cuius voluntate universa
sunt posita et nil est quin possit resistere voluntati eius qui fecit ota,
caelum et terram et universum caeli quae contenta continentur.

13 Praecipio tibi N. districtim obedientia p eum in cuius potestate est
Herodem magnum nec blandimentis flectere nec gemitus terere nec amore trumpere
ut consentiret et interfectionem Regis filiorum et pueros virtutem qua xpc in
occisione innocentium salvavit

14 Constringo te N. ad hoc p eum cui [illegible] Hoc est corpus meum quod pro vobis
quidem datur ad xpc, pro quo mei mysteria celebrare [illegible]
eius adventu praestat sacrificio firmitatem.

15 Astringo te N. ita ut si caelum, obedire nobis [illegible] xpi qui
christus. et salus, salutaris, quae quando est [illegible] mundi
mundi dignetur

16 Astringo te N. ad obedientiam [illegible] qui est xpc et [illegible]
piscina Siloe. Consignatum est quae nos [illegible] et [illegible]
transire fecit, et Lucifera [illegible] quis [illegible] et praecavit.

17 Imperio tibi N. viriliter p virtutem qua Moyses elongando in Aegypto praedam [illegible]
fecit dies, et qua xps ad omnes [illegible] tenebris [illegible]

18 Imperio tibi N. strictissime et obedias praecepto [illegible] et mysterium [illegible]
[illegible] et Sanctam [illegible] quod [illegible] et [illegible]
Sanctus Sanctus Sanctus Dns Deus Sabaoth cuius Sit Laus et gloria in [illegible]
Amen.

19. Praecipio tibi N. strictissime obedientia per xpm [illegible] qui [illegible]
quam ut Regina constituit et sponsa, et cuius sublimitas cuncta superavit et cuius iudicium
confutare valuit de caelo.

20 Imperio tibi N. validissime ad obedientia in nomine Sctae Ecclesiae, quae est omnium viventium
mater.

21 Astringo te N. obedire mandatis nris et clementissimo Deo qui compatiendo misereae
et in divinitate sua et totius potentiae suae processit ut mitteret filium suum in carne,
qui eum ab omni miseria et captivitate redimeret.

22 Constringo te N. validissime ad obedientia et fidem Ecclesiae quae petit xpm sponsum
suum et osculatur qa osculo oris sui, sibi ad offendit in carnalium, osculo sanguinolentae
pectoris et familiaris conversationis, osculo mysticae incorporationis et redemptionis
et osculo glorificationis.

23 Imperio tibi N. districtim obedientia p Jesu xpm qui in pro [illegible] promulato dat quod
ingo negavit tempore, qui dat peccatoribus misericordiae suae, et indigentibus gratiam
ad cuius clamum corde cum sitiemus aridi gementes, pulsantes, nec desistentes meremur
micam aut guttam gratiae salutaris accipere.

24 Praecipio tibi N. strictissime et obedias p Epiphaniis et misericordia Jesu xpi quae non
solum est infinita in virtute initiatione sed extensiva, sed etiam est infinita duratione
et successione.

25 Praecipio tibi N. validissime p Jesu xpm qui est verbum dei, qui est tota substantia et
essentia patris.

26 Imperio tibi p N. p Jesu xpm obedientia in cuius adventu cecidit Diabolus ab aquis horum
et Baptismum et paenitentia, in virtute tamen passionis suae ejecit eum pariter et corpibus
possessis, et a toto populo gentili, in quo habitavit et dominatricem.

27. Constringo te N. ad obedientia p Jesu xpm qui est totius orbis terrarum dns, tum quia
totius mundi et innocens est, nam xps Imperator Dns et Triumphator confregit infernum
expectavit Limbum et purgatorium et Imperator Rex et dns Angelorum, et omnem creaturam
eum triumpho intravit in Caelum reportans Captivitatem antiquam.

28 Astringo te N. validissime ad obedientia praeceptorum meorum p magnum nimium Jesu
xpi et hoc est quod sanctificavit emplet a morte peccati, destruxit ipsius peccatum devoravit
obicem, mutavit eius voluntatem, potuit eius sanguinem, orcanit gratias donec ita
quod qui persequebantur Christum postea moriebantur pro xpo et qui erant sub potestate
diaboli ipsi in fide Jesu fugarent Daemones a corporibus obsessis et animabus per
sacramentum Ecclesiae

29 Astringo te N ad obedientia p Jesu xpm [illegible] et [illegible] Dei templa vivi[illegible] quae
erant prius cubilia Daemonum, [illegible] et Domus sanctificationis facta sunt templa Dei in
Laudem et gloriam Jesu Dni nri Jesu xpi

30 Astringo te N. validissime ad obedientia p mirabilia et [illegible] quae sanctificavit mysteria sunt
quae Deus pater in virtute nris Jesu xpi [illegible] et mysticum operationis in universum orbem,
quia fugavit morbos, sanavit leprosos, et infirmos imperavit verbo, manu, et
Daemonibus.

31 Imperio tibi [illegible] obedientia p Jesu xpm [illegible] sunt magna nostrae [illegible]
fortitudo et nostra fides firmitatis.

32 Astringo te N ad obedientia [illegible] et [illegible] et [illegible] et [illegible]
rubrum est mundum et [illegible] et [illegible] et [illegible]
dictum calcavit in fundo suo, et conculcavit in ira sua

33 Constringo te N. ad obedientia p Jesu xpm qui est [illegible] et [illegible] et [illegible]
Sanctae Trinitatis, quod Angeli Cherubim et Seraphim [illegible] et [illegible]
Sanctus Sanctus Sanctus Dns Deus Sabaoth cuius Sit Laus et gloria in [illegible]
Amen.

If he then appeare charge & bind him to the stone or glasse as followeth. /

O Tu N. te mando, coniuro, atq constringo p ista hæc magna & mirabilia noīa Dēi Agla + Tetragramaton + Saday + Sabaoth + Adonay + Gea + Mataron + Seth + Gaeth + Asom + Cyconomot + Cycomos + Sadelay + Cycomos + zeptatagata + Ebsazel + Anathdempaton + Aschio Achio + Noyet + yeon + El + Eli + Jesu xpi + Elhoy + Jesse + Zarazay + Jzemel + Gebal + Gitton + Animazaplat + Joyel + Cacag + Eloy + Yarra + Metheroy + phautal + Jothau + Panton + Craton + Alpha & ω + p per [illegible] potestates Cœli & terræ & p virtutem Jesu xpi Nazareni in cuius noīe omne genu flectatur cœlestiū, terrestriū, & infernorū, Coniuro te N. p virtutem & triumphū contra mortem & potestatem aeris quā habuit, Coniuro, mando, atq impero tibi N. p virtutem beatæ Mariæ semper virginis matris Dēi & Reginæ Cœli & inferni, per castitatem sancti Johannis Baptistæ, & p novem ordines Angelorū ~~Ar~~ angelorū. Coniuro mando atq constringo te p oēs sctos prophetas, Apostolos & Euangelistas, & p illū unicū Chimen Capitis Jesu xpi cū quo ligauit infernalem Sathanā hostem nrm quod nec noceas nec mihi facias aliquod nocumentū vel mihi vel alicui alii creaturæ cuiuscunq generis, sed ut obedias mihi in oībus pro viribus tuis idq vere & sincere & pacifice, sine simulatione fallacia aut mendacio & quod discedas a me quando licentiam tibi dabo, sed nō ante. & reuertas quoties ~~tibi ea~~ te inuocauero sine mora vel dilatione ulla, deinde coniuro te impero atq mando quod obedias prompte oībus inuocationibus, coniurationibus & ligationibus meis sub pœna æternæ damnationis; sta igitur & maneas tam certo visibilis in hoc speculo, quam xpi est crucifixus in noīe patris + & filii + & Spus scti + Amen. /

Licentia.

Præcipio tibi N. p virtutem & passionem Dñi nri Jesu xpi, ut mihi respondeas & respondeas de oībus quæ de te interrogauero in quacunq hora diei, aut noctis te inuocauero & nunc vade in pace ad locū tibi a Dēo destinatū sine læsione mei, vel alicuius creaturæ Dēi. Te N. singua exorcizo, ut quandocunq te iterū inuocauero, humiliter & pacifice intres in hoc speculū vel Christallū & sis inde nunquā exiturus nisi a me sis licentiatus p virtutem Dñi nri Jesu xpi [illegible] Dēi & veri Amen. vade & recede in pace p patrem + & filium + & Spum sctum + Amen

This which followeth is to discharge either place or p[er]son & may be used for inuocation, or constriction, mutandis mutandis. / /

Expellat te Dēus ab isto C. sicut p Michaelem principem cœlestis ecclesiæ, te precipitatum diuisit a Spiritibus beatis, Expellat te Dēus sicut eiecit Caim a facie sua. Confundat te Dñs sicut linguas hominum ædificare turrim usq ad Cœlū nisi sine mora, terrore, vel tremore mihi vel alicui creaturæ ab isto C. in locū tibi præparatū discedas: dispergat te Creator sicut oīa membra tua dispersit aqua diluuii & cum subtrat de superficie terræ, pluat super te igne & sulphure Adonay sicut super Sodomæ & Gomorrha, & fumus superbiæ tuæ ascendat in conspectu altissimi ut confunderis: Flagellet te Sabaoth flagellis maximis sicut Pharaone & domū eius propter Saram uxorē Abrahe, nisi cū oī festinatione in posterū, & in pace ab isto C. discedas. Occidat te Saday, sicut Her primogenitū Judæ eo quod esset nequā in conspectu Dēi, percutiat te Emanuel sicut Onam eo quod rē detestabilē faceret ne liberi fratris nomine nascerentur: Devoret te ignis infernalis, sicut virga Aaron devorauit virgas maleficiorū, nisi celeriter te sine nocumento mihi vel alicui creaturæ ab isto C. submoveas. percutiat te Sother sicut Ægipti per manus Moysis & Aaron ita quod percussa aqua fluminis in sanguine verteretur et putrifieret & pisces morerentur, percutiat te Agios sicut terræ Ægipti ranis, ita ut per domos & lectos, per furnos & clibanos, & per cuncta loca intrarent ranæ, percutiat te Ischyros, sicut percutiens puluerem Ægipti facti sunt Cyniphes in hominibus & iumentis per totā terra, nisi sine ulla procrastinatione, & omni cum celeritate effugias ab ipso C. Impleat te Athanatos cunctis generibus formicarū & dolorū sicut domos Ægiptiorū muscarū grauissim: diuersis generibus ita ut corrumperetur terra, percutiat te Tetragramaton peste valde graui, sicut Ægiptiorū agros, equos, asinos, Camelos, boues, & oues, ita ut morerentur. percutiat te Athanatos, sicut sparsa cinere de camino percussit populū & Pharaonem ulceribus vesicarū turgentiū nisi sine læsione ullius creaturæ omni mora posthabita te ab isto C. ad locū tibi a Dēo præparatū submoueas. Confringat Jehoua omnes vires tuas & superbiam tuā sicut grandine, igne, tonitru, & fulgore confregit omne lignū regionis illius: percutiat te Agla sicut Ægiptū locustis, & deuoret te infernus sicut illæ deuorauerunt omne herbam: percutiat te Heloym sicut p[er]cussit tribus diebus totā illā terrā tenebris horribilibus nisi statim ab isto C. discedas: percutiat te Heloa sicut percussit omnem primogenitū in terra Ægipti, & factus est planctus magnus: demergat te qui principiū & finis est in Barathrū profundū, sicut flante vento vehementi & urente tota nocte involuit currus & equites cunctos exercitus Pharaonis in medius fluctibus: Conterat te qui primus est & nouissimus, & comburat sicut vitulū conflatilē deterq in prædam inimicorū tuorū nisi ab isto C. iam statim pacifice discedas: fuget te Homousion in ore gladii, sicut fugauit Josua Amalek & populū eius & de hoc C. deleat iniquitate & præsentiam tuam sicut memoriā eius sub Cœlo. Seruiat super te gladius Dñi in furore suo, sicut filii Levi irruerunt in populo propter Idolatriā ita ut ceciderunt quasi triginta millia hoīū: Deuoret te nunc ignis perpetuus sicut ignis a Dño discedens deuorauit Nadab & Abiu offerentes igne alienū ipso Dño nisi sine mora ab isto C. discedas. opprimat te Alpha & Omega sicut filii Israel lapidibus oppresserunt filium Salamith, eo quod blasphemasset nomen Dñi & maledixisset ei. Mittat ignis auxilius ardens Exercitus qui deuoret te & furor illius percutiat te plaga magna nimis sicut percussit populū murmurante & desiderante carnes. Obruant in te omnes Diaboli inimici tui lapidibus in infernū sicut turba obruit lapidibus hominē colligentē ligna in die sabbathi nisi sine mora pacifice ab isto C. discedas. Aperiat terra os suū & deuoret te cū oībus tibi fautoribus ita discendatis in infernū viuentes, in æternum cruciandi, sicut deuorauit Dathan & Abyram cū tabernaculis suis & universa substantia eorū. /

Egrediatur ignis a Dño te deuorans, sicut interfecit ducenta quinquaginta viros thurificantes incensū. Percutiat te [illegible] in ore gladii Dēi sicut percussit Sehon Regem Amorrhæorū & Og Regē Basan cū populo suo & tradat te in manus meas sicut eos populo Israel in ore gladii, percutiat te & interficiat Dñs sicut ciuitate Jericho, & oīa quæ erant in ea. Percutiat te Lepra pro castris sicut percussit Mariam detrahentem Moisi. Exturbet te Dēus & lapidet sicut omnis exturbauit & lapidauit Acham eo quod esset Anathema in Israel, nisi sine mora in omni celeritate ab isto C. & oībus malis Spiritibus aliis sicut hoc C. nunc relinquas. Conculcet te & suspendat sicut conculcauit & suspendit suspensos 5 Reges Amorrhæorū in furca infernali sicut [illegible] ad solis occasum & combura te omnipotens sulphure & solis ardore in ira sua & in furore suo sicut subuertit Sodomā, Gomorrham & Seboym quas subuertit Dñs in ira sua & in furore suo. Interficiat te immortalis gladius suo ancipiti sicut saluator Aod ex tribu Beniamin Eglon Regem Moab, nisi sicam de dextro femore suo infixit eam in ventre Eglon Regis Gat. & in pace discedas ab isto C. Destruat te æternus Deus sicut destruit quinq Philisthæos Cananæi & Azot, percutiat te Deus ineffabilis sicut Sampson percussit Philisthæos plaga ingenti, percutiat te Deus cæcitate sicut percussit populū Regis Syriæ persequentes Elizæū in Dothaim nisi ab isto C. discedas, percutiat te Messias, sicut lapis [illegible] Dēus sicut percussit Jeroboam & sequentes Abiam. percutiat te Messias, sicut

lapis Xpus abscissus de monte, percussit statuam & factus est mons magnus. Infigat Deus a Sacerd[illegible]
cerebro tuo & malleo percutiat sicut Jahel claue tabernaculi super posito tempori capitis Sisar[illegible]
cum malleo percussit & defixit in eius cerebrum usq ad terram & mortuus est, nisi sine mora
ab isto C. pacifice discedas. Manus gravissima valida Dei sit super te, sicut fuit super Philistin[illegible]
propter arcam Dei translatam in templo Dagon. percutiat te Dns sicut Angelus suus
percussit castra Assiriorum. Confringat [illegible] caput & abscindat manus Deus sicut abscissa fuit
palma & caput maledicti Dagon nisi festinanter ab isto C. in pace discedas. Percutiat
te Deus exercituum sicut David percussit Golia lapide fronti infixo. Findat te Deus sicut
sicut Samson spiritu [illegible]: Dividat te Deus ab hoc C. sicut dividuntur aquae. Et sicut David dis[illegible]
castra Philisteorum. Suspendat te Deus in patibulo inferni sicut suspensi fuerunt [illegible] de filiis Saul
Interficiat te Deus Israel sicut interfecit prophetas Baal. Devoret te ignis de caelo sicut
devoravit duos principes & quinquagenarios primos & secundos Ochoziae nisi ab isto C. discedas.
Effundat super te Dns furorem suum, sicut per virum indutum lineis & atramentario in dorso effudit
super Hierusalem. Praecipitet te Deus in infernum sicut Jehu praecipitari fecit Jezabel
comedant te canes infernales, sicut canes comederunt eam. [illegible] discedas. Apprehendat te [illegible]
Asmodeus Daemon super [illegible] viros, nisi iam sine mora ab isto C. [illegible] & religatus sicut [illegible]
& religet in Baratro, sicut per Angelum Raphaelem apprehensus & religatus [illegible] & [illegible] sua, &
Daemon in deserto superioris Aegypti. Evaginet Deus gladium [illegible] percussis Holophernis
apprehendens coma capitis tui percutiat donec ad infernum discedas, sicut Judith [illegible]
amputavit caput eius. Interficiat te flamma ignis sicut interfecit viros mittentes Sydrach,
Mysach & Abednego in fornace, nisi iam mox ab isto C. discedas. Comminuant & devorent te
Leones infernales sicut Leones comminuerunt viros accusantes Danielem. Intromittat te Deus
in Barathri lacum sicut intromisit in lacum illos qui causa perditionis fuerunt Danielis ita
ut devorari in momento; percutiat te Deus per Angelum suum, sicut percussit Herodem vermibus eo
quod non dedit gloriam Deo. Ejiciat vos flagello Xps, sicut eiecit vendentes & ementes e Templo, [illegible]
verberet furore sicut subvertit mensas nummulariorum nisi statim pacifice ab isto C. discedas. Confun[illegible]
Praecipitet te Deus Jesus in mare inferni sicut praecipitavit daemonia in porcos [illegible]
[illegible] te Xpus sicut confusus exstitit in multis millibus & praecipit in Maria Magdalena. Ejiciat te
ab hoc C. Xpus sicut eiecit spiritum lunaticum muti & surdi, surde & mute Spus Ego praecipio tibi, [illegible]
ab eo & amplius non intres in eum. Ejiciat te Deus Xpus sicut eiecit Daemonium a filia Cananeae
& alterum ab homine in Synagoga & alia multa in suo nomine praecipitavit. Suspendat Deus [illegible]
[illegible] in collo tuo, ut demergat [illegible] profundum, percutiat te Dns ut cadas retrorsum sicut turba cu[illegible]
[illegible] & armis volentes comprehendere illum, nisi iam statim ab isto C. discedas. Interficiat te D[illegible]
sicut interfecit duos falsos testes malitiose accusantes Susanna. Suspendat te Dns [illegible]
sicut Judas laqueo. Tradat te Deus [illegible] tortoribus infernalibus donec reddas [illegible]
[illegible] authoritati meae. Retribuat tibi Dns facienti malum iuxta malitiam tuam, & sicut claudi[illegible]
[illegible] non intrabis [illegible] in regnum Dei donec feceris quae praecipio tibi. Contremiscat & fuget te [illegible]
[illegible] tibi [illegible] ad invocationem Jesu Xpi! Tradat te Deus corruptibilem ante [illegible]
& dispergaris per omnia tormenta inferni. Conterat duritiem superbiae tuae nunc & semper [illegible]
saeculorum. Mittat Dns bestias inferni quae consumant te, ut ad nihil redigaris [illegible]
sine mora ab hoc C. aufugias. Affligat te valde Dns donec confitearis iniquitatem tuam ab [illegible]
C. fugias [illegible] in nomine Dei [illegible] trahant te ab isto C. & deducant [illegible]
Barathrum. percutiat te Dns egestate, lepra, febri, frigore, ardore, aestu, aere corrupto, ac rubigine
[illegible] donec pacifice ab isto C. discedas [illegible] te, & deinde in sempiternum. Humiliate
ergo maledicte in nomine illius qui superbos extirpavit, & introduxit humilitatem, nam ipse est Dns [illegible]
Jesus Xpus, qui ab angelicis exercitibus vocibus collaudatur, altitudines mundi premit, & [illegible]
[illegible] sub pedibus habet, [illegible] convulsis & [illegible] ramis confractis, concisis, [illegible] &
[illegible] praecipita te & fugite, fuge, fuge, inquam ab isto C. in nomine patris + & filii + & Spus Sancti. [illegible]
Coniuro vos omnes spus maligni & daemones infernales, terrestres, igneos, aereos, & aquaticos vos maligni
spus ubicunque sitis habitantes ad vos & contra vos praeveniant & veniant potestates [illegible] omnes mee coniurationes
& vos omnes audiant verba mea & potestates affligant & cogant omnipotentia magni Dei omnipotentis
[illegible] meum factum ad honorem laudem & gloriam ipsius Dei omnipotentis, & per istam sancta nomina [illegible]
Jesu Xpi Tetragrammaton + Adonay + Sabaoth + Heloym + Heloa + Messias + Sother + Emanuel + [illegible]
Ischyros, Otheos, Athanatos, Sanctus, immortalis, qui [illegible] Deus, & per omnia ipsius nomina Dei, ut [illegible]
Spus ad vos tradantur festinanter & eum in locum inferno, [illegible] cogatis & constringatis, & omnes [illegible]
[illegible], ut nullus sit qui sibi obediat & tremendum die Judicii & per illum qui venturus est iu[illegible]
care vivos & mortuos & vos omnes diabolos & saeculum per ignem & sicut Xpus vinculis fuit ass[illegible]
quando pro nobis peccatoribus acriter captus & flagellatus fuit & sicut fuit coronatus & [illegible]
[illegible] Spus sic verberatus, tortus & flagellatus, acriter omnibus poenis infernalibus, & [illegible]
velum Templi scissum est in duas partes a summo usq deorsum & petrae scissae sunt & monu[illegible]
menta aperta & multa corpora Sanctorum qui dormierant resurrexerunt [illegible] sicut terra tre[illegible]
& mota est, ita tu Spus nefandissime contremiscas & moueris te & recedas ab isto C. & festinanter & moue[illegible]
non redi huius amplius, nec tu nec alii Spus ad hoc C. & omnes [illegible] sibi contremiscite, & moue[illegible]
vos omnes ab hoc C. audito verbo per omnia quae dixi & nullo modo [illegible] maledicti Spus [illegible] inferni [illegible]
[illegible] timorem vel tremorem nec nocumentum aliquod mihi nec alicui creaturae Dei habenti
[illegible] vel comorantium nec alicui homini [illegible] alicui creaturae Dei [illegible] habenti [illegible]
Spum [illegible] nec [illegible] Ligamini [illegible] vel si plures sint maledicti
C. [illegible] ad istum C. & si aliquis [illegible] vel [illegible] sibi [illegible] & omnium Angelorum
Dei omnipotentis patris, filii & Spus sancti & ira & indignatio Sanctae Trinitatis & [illegible] rebellium
& in tua Curia Caelestis [illegible] super omnes voces [illegible] & [illegible] huius Spiritus [illegible]
[illegible] Deo beatae virgini beato Benedicto Francisco Nicholao & omnibus sanctis

†. i I coniure ye Almazim & Elicona most loueinge & gentle Spirits by ye infinite wisdome of God, & his great power, by the meekenes & virginity of St Mary ye virgin, by her charity & cleanenisse & by all ye names of our Lord Jesus Xpt & by that ineffable name of our Lord ye liuing God Tetragrammaton & by ye rendinge of ye vaile of the Temple, & by the appearinge of them that were dead & buried, & by the resurrection of ye dead through the death of Christ, & by ye most fearfull
3. day of Judgement of our Lord Jesus Xpt. that you shall labour to sett loue & amity betweene N & M. without any fained friendshipp, fraud dissimulation or crafty colouring of loue or amity, & to cause the said N: so to burne with the loue of M: that the said N. may neither eate drinke, sleepe or doe any thing untill N. haue the company & dayly enioy the company of M. as the said N. shall at all tymes desire. These precept & request of me if you shall despise or neglect to accomplish & performe as I command God condemne you with everlasting torments, [illegible] names you despise, condemne & violate his [illegible], Graunt this Our Lord & your Jesus Xpt who in ye trinity doth liue & raigne world without end. Amen.

To Compell a Spirit to Speake.

Thou Spirit thou knowest yt God doth liue + Christ doth overcome + Christ doth rule in heauen in earth, in hel, in ye water, & in all places: by ye truth of God I coniure thee, by ye will of God I do constraine thee by ye omnipotency & power of our Lord I do bind & comand thee, & by all the holy names of God Messias + Sother + Emanuel + Sabaoth + Adonay + unigenitus + via + spes + veritas + Homousion + Saday + α & ω + Xps + [illegible] Jesus the Sonne of ye Virgin Mary wch shall come to iudge ye quicke & ye dead & ye world by fire Amen. I doe commit thee into ye hands of ye infernall Spirits, Lucifer, [illegible], Sathan, [illegible], to be tormented in fire & brimstone untill thou hast done my will &c &c &c Amen O St Michael ye Archangel of God,

I aske & beseech thee by the vertue of those 7 words wch our Lord Jesus Xpt spake saying, father forgiue them they know not what they doe! by the second word, wch our Lord God spake saying thou shalt this day be with me in Paradise. by his 3d word, woman behold thy sonn & to his disciple behold thy mother. by his 4th word, my God my God why hast thou forsaken me. by ye 5 word I thirst. by ye 6 word I comend my Spirit. by the seaventh, it is finished. that thou [illegible] into this place, keep & hold fast this Spirit in fire burneinge wth brimstone till this tyme he shall tell me the truth in all questions I shall aske of him wthout deceit by ye vertue & power of Jesus Xpt who shall come to iudge the quicke & ye dead & the world by fire. Also I coniure thee by the most excellent name of God Tetragrammaton & by the inestimable power thereof & by ye blessed Archangel St Michaell who subdued & droue all infernall Spirits out of that blessed place where God at the first created them, & by the Annunciation of blessed virgin Mary ye mother of our Lord Jesus Xpt, & by the Natiuity, passion, death, resurrection & ascension, & by that incomparable sorrowe of ye virgin Mary for ye death of her sonne Jesus Xpt, & by the darkeninge of the sunne at ye houre of his death & by the renting of the Temple in the tyme of his death & by all things that were done in heauen, earth, or hell, that thou make speedily a perfect, meeke & peaceable answer truly & directly to all such things as I shall demaund of thee without fraud feare, lying or any other deceit that I may be truly certifyed of the truth. Graunt this father Sonne & holy ghost, to whome be honour & praise world without end Amen.

fini

Consecratio libri.

O thou most mighty & most holy God most highest God & our lord see & consider the labour of my mind, & let thy will be done in me, & send thy holy comforter downe from heaven into earth for to establish and make perfect in me thy grace & vouchsafe to preserve & keep me & instruct me in the perfect knowledge of thy scriptures with the gift of understanding before & after my decease, protection & help in y name of thy sonne & of the holy Ghost + Amen.

O inestimable God, o god incomparable, God incorruptible, o most sweete & sweet God, o most excellent & gentle God, o immeasurable & kind of all mercy & of all mercy, although unworthy & full of iniquity & deceit & malice, meekly doe come unto thy mercy seate & prayinge the most humbly that thou wouldst not forsake me nor my great & innumerable multitude of sinnes, but according to thy great mercy have mercy on me. that thou wouldst vouchsafe graciously to hearke me & thy unworthy servaunt for this Booke with thy most holy names inserted and written, that it may receive such vertue, that all spirites by this prayer of Consecration, & by this holy Booke may be constrayned & compelled whether they will or noe to obey my will & whensoever I shall take upon me, or any with this Booke to exorcise. Whereby may be restrayned to mine or their will & by the vertue of those holy names Joth + Throt + Agla + Ozaut + Deus + Eloy + the which wrought the Sea Egypt & returned back & gave way in sunder, the ayre was fixed & set, the earth trembled, the fyre was quenched, & all powers both celestiall & terrestriall did quake & were troubled, & by those holy names of God Or + & & w + the beginninge & ending + El + Elohim + Eloy + Eloym + Sother + Samuel + Sabaoth + Adonay + Eggr + yaia + ysys + that this Booke may be consecrated, & all experiments charmes & characters therein written, Grant this O Lord which art worthy all honour & prayse world without end. Amen.

℣. Adiutorium nrm in nomine ~~Dñi~~ Dñi
℟. Qui fecit Cælu & terra.
℣. Sit nomen Dñi benedictu.
℟. Ex hoc nunc, & usq in seculu.
℣ Dñs vobiscu
℟ Et cu spiritu tu

Oremus

Deus Abraha, Deus Isaac, Deus Jacob, qui in dilectissimi filij tui titulo triumphali sancte crucis, Jesus Nazarenus Rex Judæorum inscribi voluisti ipsiusq; Jesu nomen in cede Sethi Jonahij literis persicis scripsisti, quæsumus ut hanc charta & atramentu benedicere + & sanctificare + digneris vt qui orationes vel sancta nomina super eas scripta vel hac legerint, vel audire perstiterint habeant potestatem contra oes spus quoscunq; invocauerint & cu quos sint & eos invocauerint exorcizent, ligent & soluant quantu desiderant, vel fuerint necesse ad negotia sibi ~~propria~~ proposita subsequenda perficienda; Ideo exorcizo + te charta & atramentu benedico + & sanctifico + p eu qui dixit Moysi scribe hoc in libro & trade auribus Josue delebo enim memoriam Amalech sub cælo, per eu qui ipsum Moysi præcepit, vt scriberet in tabula verba Sadeus decem, & Tobie, vt accepta charta faceret conscriptionem coniugij p ipsum Jesu xpm nrm. Amen.

Benedictio Charte. 72

Exorcizo te creatura charta que in vsu humani generis ad reseruandu etia magnalia Dei visa es, & p diuinu voluntatem charta coniugij a Raguele inter Tobiam & Saram celebrati, in quo etia opus angelicu Diabolus exhibit dictus p Dnm deus omnipotens pater filiu, Spum Sanctu qui extendit celu sicut pellem in quo cœlestibus saluatoribus quasi characteribus scribuntur scelus facit gloriæ suæ enarare, et sanctificare + & sanctificare + ad omne opus diaboli destruendu & ad oes spus impedimentu & impugnandos ad obediendu & quicunq; te sacris verbis scriptis, vel ydolo à rem conscriptam super te portauerit, vel in te contexta legerit ab oi infestatione diaboli liberitur, & oes spus fugiat, meuocet, & impesc, & cui quocunq; sit iudicare vivos & mortuos & seculu + ignem. Amen.

Conjuro te charta p verba illa tituli triumphalis salvatoris dñi nri Jesu xpi & + ~~oia~~ illa verba quæcunq; dicuntur de Creatore oiu creaturaru & p illu qui potest tribuere & facere, quod tenuit ordinem virtutum vt oia quæ super te scribuntur effectu salubri eterna producere valeant, vt oi malacia & virtus diaboli exeat a te & intret in te oi virtus contra malos spus quascunq; sine mora, In nome patris & filij & Spus sancti Amen.

Oremus

Deus Abraha, Deus Isaac, Deus Jacob, qui in dilectissimi filij tui titulo triumphali sancte crucis, Jesus Nazarenus Rex Judæorum inscribi voluisti ipsiusq; Jesu nomen in cede Sethi Jonahij literis persicis scripsisti, quæsumus ut hanc charta & atramentu benedicere + & sanctificare + digneris vt qui orationes vel sancta nomina super eas scripta vel hac legerint, vel audire perstiterint habeant potestatem contra oes spus quoscunq; invocauerint & cu quos sint & eos invocauerint exorcizent, ligent & soluant quantu desiderant, vel fuerint necesse ad negotia sibi ~~propria~~ proposita subsequenda perficienda; Ideo exorcizo + te charta & atramentu benedico + & sanctifico + p eu qui dixit Moysi scribe hoc in libro & trade auribus Josue delebo enim memoriam Amalech sub cælo, per eu qui ipsum Moysi præcepit, vt scriberet in tabula verba Sadeus decem, & Tobie, vt accepta charta faceret conscriptionem coniugij p ipsum Jesu xpm nrm. Amen.

Consecratio Gladij.

Take a fayre bright sword with a cross like an arming sword, & he that shall be the Consecrator of it ought be fasting & pure & cleane & let him stand about his necke, & standing before the altare upon which must be said at that tyme missa spus sancti, he must take the sword betweene both his hands with the pomell pomell towards the ~~eares~~ & point downward by downe, & let him gaze about him with his left hand & holding up thy right hand say as followeth.

O thou sword I conjure thee & the charge by the power & vertue of god the father almighty, & the vertue of god the sonne, & by the vertue of the holy ghost, & by all things that ever were done or spoken either in heaven or earth, & by the virginity of St Mary the virgin mother of our Lord Jesus xpt, & by the virginity of St Michaell the Archangell, & by the fruitfull day of the grandest that thou shouldst and a sword consecrated to be unto me a protection & help against all aerie, watry, fiery, & earthly spirits, that when they will shoote or threaten at me with their will that it may feare & tremble & may be obedient unto my will & most benignely fulfill my requests & desyres. O thou sword I conjure thee by the brightness of Chirubins, the ey with a sword burning & flame, & put in paradise for transgression of the precepts of God & adiure thee also by the sword of Salomon the which he alwayes bare in the calleinge of Spirits, & by the Lancell which pearced the brest of our Lord Jesus xpt, that thou do arme me a sword consecrated & blessed & o Lord Jesus xpt grant unto me that I may be able to subdue & overcome with that all evill spirits & deceitfull spirits through the vertues of God the father, who liveth & raigneth world without end Amen.

Then let the Consecrator make a crosse upon the sword with holy oyle
then kneele Rise & Crosse, yor vp: take the sword in his right hand,
cemand his fellow as shall be pr: in this worke to kneele downe, Lay the
bare sword vpon his head, & say./

Come to the doe I give power through the vertue of xpts blood to touch to
to beare & governe this consecrated sword to vse it & to worke wth it in a
necessary things in this art & worke & like as ye Angell with a bright flaming
sword did expell & drive Adam out of Paradice into this vale of misery, so may
thou be able through the vertue of this holy & consecrated sword to overcome
all deceits & all false pretences of all euill spirits, that they may be o
dient vnto this end, & that thou maist mightily constrayne to doe all
things, as thou & they shall require, Graunt this o holy ghost the wh
doth raigne god with the father & the Sonn & without end Amen.

Our Lord Jesus xpt graunt vnto thee strenght for his infinite mercy
goodnes sake that thou mayst not faint in these works wch thou doest by th
grace of God & by his sufferances extend to goe about & worke, but rather
feare & dread to the company, this sword may feare & quell & vtterly spirit
whose nature is euer to envy man doe thou allwayes faithfully & stoutly
defyre helpe & comfort of that louing Lord Jesus xpt who was himselfe app
vsed by the false Tempter Sathany & mightily withstood him, so doe thou
arme thy selfe with ye armour of faith that in the calling of wicked
spirits, they shall not be able to resist thee but to be obedient to thy wi
through our Lord Jesus xpt who raigneth world without end. Amen./

Then let him rise vp with the sword & peace makeinge towards
& obedience to the Alter kneeling downe wrap the sword about
with a stole & thrise + him: with in note patris + & fily + & spu
sancti + Amen. he holding the sword in his right hand./

Consecratio Armilli.

O thou creature of God thou ringe of quiure shell which was blessed & annointed
king Solomon wth oyle Olive, to thee do I adjure thee to be blessed through
Jesus xpt the sonne of the liveing God, that thou mayst have the forme, the
figure, worke & power for that purpose that thou art ordeined for: and like as
in the arke of God in the old Testament the golden ring was borne for them to th
servant of God N a token of knowledg vnto that faithfull Servant of the true Generall
of calling of Spirits that when thou art held of him he may have the vse & through
thy vertue he may produce the power of all such things as he desyreth & to shew to him th
make him a true assurance of all such things as he desyreth & to make him to see the things of
truth of all hidden things & the secretts of spirits to make him to see the figure of your
xpt our Lord I conjure thee thou creature of God thou ringe of quiure by Jesus
in the power of those be found I conjure thee by all the names of all the orders
of Angells & all the mighty & strong & powerfull & by that highest
of God the fragrant ointment of ingenuable & those that thou may st have such power th
& in fulness of the grace of Jesus xpt, that unto what spirit or spirits soever th
be shewed, that they be brought to such feare & obey & by the precept & hand of
thou holder, that they may be made afraid & obey & by the precept & hand of
thou faithfull Servant of God N. & so under whosoever except in himself & th
be apart & that they have no power to lye nor to tell any false tales,
nor worke guiles, & hereof nothing but that they be
conse[illegible] this ring through the grace of God that no spirits through this
consecrated Ringe be subdued & overcome all euill spirits through this
Sonne of God wch liveth with God the father & the holy Ghost world
end Amen

the Index finger of the Left hand Kneeling

The Carriwall must be of copper or Iron three inches broad & [illegible] gramm weight
well graven in it a hole in the middst wherby it must be made fast to the [illegible]
it must be hallowed all points like as the ringe saueing [illegible] you said
as ye King was borne in the ankle of God you shall say for the golden [illegible]
was borne in the same forehead of the high priest, wth this he [illegible]
kneeling as before this Sword

Consecratio Scepti.

The Scepter must be of a Bay tree, neere as big as your arme at the hand
and it must be cut a cubit longe & the barke taken away & remaine
white without painting, then ye Exorcist with his stole must take it
in his left hand & hold it streight, saying

Oh thou Scepter thou creature of God of high dignity I conjure thee
by the immeasurable vertue of the most high God & by the wisdome of
Salomon who did vse those for a signe & token of kingly dignity for the
constraint of euill Spirits, & by the fearfull day of Judgement, & all
Angelicall powers I adjure thee that thou be vnto this man N. a singu-
ler help in all his Conjurations, conjurings & coactions of ill Spirits
whensoever he shall worke in this art or science, that thou mayst
have the same vertue & strength that Salomon made the for & love
vnto the brazen. Graunt this o Jesus xpt which reignest God with the
father & ye holy Ghost world without end. Amen.

Then annoynt it with holy oyle, giue it to him kneeling
in his right hand to kisse, & sprinckle it & him with holy
water./

Consecratio Circuli.

O Lord Jesus xpt this Circle doe I make in ye name of ye father wch
only by his word hath created all things & in thy name most holy and
blessed Jesus xpt God the Sonne of the eternall father who with thy
most precious blood hast redeemed mankind & in the name of God the
holy Ghost the which did lighten the hearts of the prophets the Apostles
with his grace. O thou father this Circle doe I make in thy name
which hast formed & created man of ye slime of ye earth vnto thy Image
& similitude, & hast loved soe much the Sonne in the world to
redeeme the same mankind Against he thing borne in Bethlem the presence
name & office vnto him these guifts gold frankincense & myrrhe. O Lord Jesus xpt
vouchsafe to defend me & keep me that vnto me Malignant spirits which by thy suffe
rance doe intend to advance ouer me hurt, annoy me send vnto me thy good and
holy angell for keepers which may keep me & defend me & my fellowes from all
dangers & perill & that thou Lord wouldest vouchsafe to sanctify & consecrate
this Circle wherein we purpose to enter in as in a holy & so fenced with names
& characters & words & in your words with out end Amen

I conjure you all the names there, that
& powers & vertues & orders & degrees of Angells & Archangells & all the names of all the Orders
of Angells & all the mighty & strong & powerfull & by that highest name
Spirits & by the name & names of our Lord Jesus xpt the greatest the sonne of God
the holy Ghost & by the vertue & by the holy Cross & passion there which xpt
was hanged for the redemption of mankind & by the intercession of St Mary
mother of him & by all the vertues & by that we entreated vnder the prayer
of Jehoag, Adonay & by the holy names, yeh t yeh t yeh t most mighty
Usyhin t xpi & by the Tetragramaton t by the true God t by the holy Ghost
& by the holy name of Cesar t by the vertues of Noe & Enoch that
that were with him were preserved & by all the holy & godly Saints, Patriarchs
Prophets, Apostles Martyrs Confessors & virgins & by the fearfull day of Judgement
& by the Scripture of his passion resurrection & ascension in vnto Jesus xpt & in
the name of the father & the holy Ghost & that ye Circle & all here
made & consecrated & in blessed & that noe malitious power of the deuill may
be able to doe vnto vs any violence or hurt, or to force vs that be within it
but through the vertue of the same he forced & constrained that they
shall quickly & mildly fulfill all my requests through him that shall come & judge
the quicke & the dead & the world by fire Amen

Kneeling & Say

Lord of all things holy God which art the beginning & ende
beginninge of things without beginning of thy birth, the sun of all things & thy
self

folke without end; o most mekke god heare my prayers & reward me not
after mine iniquities nor after my sinns but according to
great mercyes Jake which is greater then all things either visible or invi
have mercy on me. O christ which art the wisdome of the father
light of the angells the glory of the saints & hope & gate & refuge of
sinners the maker of all things & redeemer of mans fragility I m
mekkely desire & pray the bringe me with the father & the holy G
that thou wouldst vouchsafe to illuminate my mind with the beames of
holy ghost & so to governe me in this worke that all kind of sin
both carnall fleshly & erthly may to flye vnto me that I may
obtaine the effect of my desires through thee Jesus xpt the sonne
of the worde king of glory which liuith & raigneth god with the
father & the holy ghost world without end. Amen.

A Conjuration of excellent power & force to call, cause, or compell any Carrier or Spirit whose name thou knowest & is bound to this booke to bring treasure hid hauing time of the day & the place before and certainly declared to be there, or to reueale any other Secret to thee. /. /. /.

In nomine patrie + & filij + & Spus sancti + Amen. I conjure thee, thou
Spirit (N) by the father, the sonne & the holy ghost, by the water, ay
& earth, by the sea, by heauen & hell & all things contayned therein, by a
the words god spake in the creation of the worlde, & by all the words
god spake unto moyses & all other his prophets, by the 4 Elements, & by the seue
of all the heauens & all the names of god both effable & ineffable, by christ his
incarnation, Natiuity, Circumcision, Baptisme, fastinge & temptation, by xpt Jesu his ager
& bloody sweat, by his crosse & passion, by his precious death & burial, by his glorious rysum
on & ascension & by the comeing of the holy ghoste. I conjure thee N by all the crauells & mo
& reprochfull, & spitefull & blasphemous words & reproches, spittinge, scourginges
torments of xpt. by his often & sundry shreddinge of his pcious blood, which he dispe
most willingly for our redemption. I conjure thee N. by the virginity of the blessed virgin
st mary mother of Jesus xpt, by the head of st John the Baptist, by all the Apost
prophets, Patriarchs, martyrs Doctors, Confessors & virgins, & by the obedience
them vnto thy Promise & mr. & all the torments of hell I conjure, charge &
command thee N. vnder peame of retention into hel vntill the day of iudgement th
them quickly & manifestly appeare vnto me & my followers corporally without hurt
me to any thinge whereby god hath ordayned me in my lawfull thinge to accomplish & fulf
life which god hath created to his glory & the vse of man & to remaine till quietly peace
all my desire in what manner & forme soever I shall command thee all my followers & frends
& holy & fearfull apparition & terror of any kinde of illusion & thinge that may doe them
hurt & deceit in any kinde of illusion & thinge I charge thee N. by the name
of the father & the sonne & the holy ghost. Amen.

I shall show you how you shall have power to call them into
the circle when you will that they may freely speak at them that are true of heart
& also when you will & cast darke & what hath the nighttime come our lord
holy temple
[illegible]

thee and binde thee by the everlasting power, strength terror &
workes of the almighty god & by the wonderfull workes & mornailous
workes, wonders & miracles of the first & mighty king of kinge and
by all the most holy names of god the father the sonne & the
holy ghost. Arise thou spirit & thou art bounde & binde thee by the
virtue & first power of god by the virtue & fortitude of Joshua
xpt king of all glorie & wisdome & by the patient & theverity of
the holy ghost by the vertue of Joshua xpt king of fortitude and
meekenes & by fortitude of Joshua xpt king of all power & admiration
by the vertue of Joshua xpt king of all mercy, gentlenes & goodnes
by the vertue of the lowe comforte & brightnes of Joshua xpt
by the vertue of god whoe liueth in everlasting glory, by the vertue
of the day of iudgment when he shall iudge the quick & the dead
& reuiue thee by him to whome all knees doe bowe both in heau
ven, earth & hell one to Joshua xpt sonne of the liuing god sonne of
the blessed virgin Mary & reuiue, adiure & comande thee N
by all the most holy names of god & doe most terribly binde
binde thee by & in the vertue of these names of god Agla +
one + Tetragramaton + & by all other names of god that thou come &
appeare visible to my corporeall sight & my followers in the
forme of a man, & peaceably & quietly fulfill my will lowe
& desire truly perfectly & thereunto in & in things me true answere
of all things & shall aske of thee or in anything request & of
shall commande thee to doe. Arise arise arise & say, o thou spirit
N. & reuiue thee by the vertue of the holy ghost, & adiure & bind
reuiue thee by the diuinity of the same, by the mercy of god &
y manhood of the holy ghost & doe strongly binde N by the bond
[illegible]

rebellious spirit rankled throughout & poured continually with
most strong pains of hell fire & adjure & require you
by the vertue of the pains wch Jesus xpt suffered on the
holy cross & one the right foote nayled to the + of the
holy Ghost upon the board & nayled with permanent pains of
hell fire: & require the N: by the pains & most bitter p
sion wch Jesus xpt suffered in all his most blessed & glorious
parts & members to endure man on the + of the true Jo
shall & be poured & tormented wth unquenchable fire,
shall continually burne upon wth most ardent heate & also
be upon therewithall bound, boared & poured wth most fur
rible stinking, thundred & lightning the sword of sor
rower & fury strike & wound upon the tormenting fire
hell w^therewithall God doth punish the Devill & his Angells
for therewith & disobedience doe stand upon the & burne
upon for ever more: All the most strong & bitter pains & punish
ments tormente & tortures of all the Devills in hell fire and
remaine upon the & cast them into the most deepe & bottom
lesse pitt or lake of hell & therein w^out intermission, relaxation
mitigation or asswaging of the pains & woe there continually
molest & torment & therewithall torment the N unlesse upon
speedily & quickly appeare to the true & holy Church & me &
followe & perfectly fulfill fully & truely fulfill my
& desires in all things & that commande here to doe in the
Devills name Amen & Jesus & Amen & Jesus & Amen

light upon the N the heavens & earth shall excommunicate the
cast them into everlasting fire & Jesus xpt the Sonne of the living
God shall cast the & the deade & damned spirits & shall cast the
bound wth burning therewith into the bottomlesse pitt & there
most strongly to be tormented & punished for evermore and
shall be exiled from Gods celestiall throne) & from all the
holy Sacraments & all the living Angells of God the blessed
Virgine Mary & her holy child xpt Jesus shall curse the
wth continual groaning sorrow & torments except & non sooner
daily w^out draft of time & appeare to the respective sight of
me & my followers in the forme of a man w^out further
me or my followers or any thing of Gods (only) made to the
glory & praise & the use of man & the curse of God the
father the Sonne & the holy ghost descend into the
deepnes from the dignitie & include into the most deepe
pit of hell never to rise out from thence Unlesse the day of
Judgment (reason onely) agree first & water quench the all
Angells Archangells & powers dominations & other powers
both of heaven & earth & the kingdomes & all things wth in the compasse
of Heaven curse the N. The king prince ruler lord
governor & all the messengers to binde the & include the
deepest strongest & hottest place of hell pitt & there detaine
the until the day of Judgment in most & every dire &
bitter torment & the curse of God the father Sonne & holy
ghost curse & do on the N & then soodenly &
swiftly & obedient to do & fulfill my & desires quickly
& speedily & without any delay & this
[illegible] & Jesus & Amen & Jesus & Amen

Yf ye person not stay
as followeth

God & Lord stye forward creature N. wthin stye sowle
vane subiect to me in no wise will appeare or speake
to me lest if be stye will & pleasure & Lord to helpe
me stye servant now in stye great need vouchsafe
o Lord & gracious father strength & in stye virtue of
stese & all other stye most mighty names & stis coniura-
tion & reniuration to cause stis forward & disobedient
spirit N to appeare to me obediently, quietly & comfort-
ably & that I shall fulfill my will & desire to stye end
yt I may & power & stis duty to me stye servante & so
forth xpt our Lord & God Amen in nomine patris + & fi-
lij + & spūs sancti + Amen.

Yis reniuration aforegoing must be
said 3 times one & stye prayer at stye
end every time but if you cane missing
but ill person stis may or as followeth

[illegible]

And doubled be all stye brave & double, & damned be stye & with
& rebellious spirit N for stye pride & disdainfull obstinate
for ever & more but be stou & appeare readily & and
obediently to stye servant all right & true & and
godly & quietly speake unto me in my language as I
may plainly understand & to fulfill my will & desires
as I & God commaund in stye name of endless damnation Amen
In nomine patris + & filij + & spūs sancti + Amen.

A Generall curse for all disobedient
& rebellious Spirits

Heere o thou wicked & rebellious Spirit N which darest disobey the high diuine maiesty
of god & father the sonne & holy ghost 3 persons Trinity & one God omnipotent, go
& hast & the power & sufferaule of these 3 persons & one god accurse thee N. and
excommunicate thee thou wicked & rebellious spirit by the power & in the vertue
of all the holy names of god ineffable & unspeakable & of all the holy words aforsaid
the malediction & curse of the great God father almighty & of the sonne & of
& holy ghost 3 persons in Trinity & all the powers in headen in earth & in Rim hell
accurse thee & excomunicate thee into the eternall paine & paines where is
tribulation & horror, the curse of all Angels, archangells, prophets, apostles, martyrs
confessors, doctors priest virgins, & creatures mourable & unmourable curse &
anathematize thee N. the Omnipotent father by the glorious person of his sonne
excommunicate thee Jesus xpt with all his power curse thee, & ineffable name of god
xpt Jesus saviour of the world both god & man son of y liueing God curse &
excommunicate thee the vertue of the high name of god Tetragramaton + excor
cate thee the vniuersall name of Jesus xpt the 12 most excellent names
names of god which thou dost know & feare excoricate & condemne thee
& both now & evermore & untill thou be obedient unto all my commandments &
seperate & parte thee for all my company into y deepest pitt & bottomless
pit in hell where all the strongest pames of hell be & greatest fire,
fire in hell where all the strongest pames of hell be & greatest fire,
& dost excoricate thee & by y excellent name of Jesus unto which name all
knee must bowe & obey both heaven earth & hell, & except thou
come speedy & quickly without delay & in stye stye by y power of all the
names & vertues aforesaid, & by y feaber & authority given unto me & I
excoricate thee & cast thee into the pame of paines, & into y sorrow of sorrows
where is tribulation & anguish & all wrath & anger of god & hatred of god
& art thee into y fire & fornace of hell where is the wrath & hatred of god
& into y cursed prison of eternall damnation where is euerlasting disease &
horror there ever to remaine & abide untill thou & be obedient unto
me & accept my will & pleasure in all things simply, plainly & truly at all
times & times wheresoever & whensoever I shall call & command thee.
Yis I will it be thus by the vertue & power of god omnipotent & all the curse,
& malediction & and remaine in thee & that all these aforesaid paines may
be encreased & multiplied upon thee pertinently as there be graines of sand
in the sea & even as there be stars in y firmament of the headen
be thy paines multiplyed this stound & forth power, strength & vertue by y
power of god the father & by the power of god the sonne & & by the pow.
of god the holy ghost 3 persons in Trinity, one god omnipotent world without
end to whom be all honours, glory, power & dominion world without
end Amen In nomine patris + & filij + & spūs sancti + Amen. fiat fi fi

this must be said 3 times over

An ~~Epistle~~ Excommunication for none appearance./

Heere o thou obstinate & rebellious Spirit N. which hast beene lawfully &
cited & called to appeare before me at this tyme & in this place & yet
hast neither come nor appeared, I pronounce, accurse thee & excoicate
thee, as in ye behalfe of o^r Lord (& thine) Jesus xpt hath created both
same thee & mee, & by the authority of the same Jesus xpt to me given &
committed I now doe & will doe as much as the law of God written &
ye Scriptures warranteth me, Excommunicate, accurse, & despise thee, &
fro thy office & dignity deprive thee. Be thou go O N. excoicate, accursed
despised & fro thy dignity & office deprived & put downe into ye most st[illegible]
& bitter paines & most hellish sulphur, & hottest fire of hell, where thou
shalt be pmanent & most cruelly tormented & burned untill such
tyme as thou shalt be obedient to my will & comaundements, & pfect-
fully & truly fullfill my desyres, & now againe by the licence of G[illegible]
& authority of the Catholicke Church I pronounce approue & affirme
upon thee thou N. & doe confirme all these aforesaid paines to be [illegible]
fed & burned upon thee for thy disobedience so that thou haue noe hope
nor neuer shalt haue hope of rest, liberty or ease, or forgiuenes, or
mitigacion fro these paines but that they may be encreased & multip[illegible]
upon thee thou wicked, rebellious, [illegible], proud, most disdainful
& obstinate Spirit N. fro day to day fro houre to houre fro moment
to moment, fro tyme to tyme, fro paine to paine, fro bitter to worse
& euer there abide & be fro the sight & of the glorious & diuine
maiesty of god the father the sonne & the holy ghost to be expulsed
& put out untill the tyme y^t thou shalt be obedient to my will and
comaundements & pfectly & truly fullfill the same In noie patris +
& filij + & sptus scti + Amen./

This Excommunication must be said 3 tymes ouer & then
goe forward thus, except he doe appeare./

Provided alwayes so farre, that if thou appeare to me & my fellowes at my
next citing & calling visibly & quietly as I cite thee to doe in the corporall
sight of me in fayre forme of a man under ye paine of excoicacon all
[illegible] & condemnation to be void & of none effect & if thou doe not [illegible]
& appeare to me & my fellowes as I doe call & comand thee to doe but be
repugninge disobedient & rebelling to the name of God before in this Ca[illegible]
recited & rehearsed, that then this sentence pronounced against thee to sta[nd]
in full force strength & power, & vertue, to thy utter destruction, excoicat[ion]
accursing & euer lasting condemnation fiat fi. fi. Amen, Amen, Amen
In nomine patris + & filij + & Spus scti + Amen

A Comminacon to bind him to obey when
he doth appeare./

[illegible] & [illegible] all things were made, yet if he made
[illegible] word [illegible] all things [illegible] god whereby god made man
& [illegible] I coniure thee by ye goodnes of god whereby god made man
his owne Image, & put all things under his subiection & condemned thee by
Justice for thy pride & rebellion: And by his grace whereby he redeemed [illegible]
by the virginity & humility of the most holy mother of Jesus xpt o^r Lord
& by ye power where by he subdued hell, made bound & [illegible] thy fellowes
punished those that thou shew to me the truth of all things I shall aske thee
& faithfully & peaceably obey all my sayings & comandements as much as
there is. I coniure thee N by the obedience thou owest to thy superiour, & by the
most holy name of god Tetragramaton + wch was grauen in ye top of Salomons
Scepter & his Ringe & [illegible] closed all Spirits in a ball of glasse, brasse, & [illegible]
obey me by ye vertue of this said most holy name, as much as is in thee & [illegible]
power, by ye vertue & sprinklinge of xpts most p^rtious blood & that Spirit
& truly thou answer to all things I shall aske of thee without fraud
dissimulation, & without fearing of me, or [illegible] of mee or any
creature y^t euer God made & without lightning, thundringe, fire [illegible]
raine or any other storme or tempest whatsoeuer & that thou [illegible]
ly fulfill my will & desyres. Jesus xpt graunt this through whose vertue
& wisedome Salomon subdued thee & all Spirits were they neuer so [illegible]
& expert to obey. The same Jesus xpt comaund this authority & confirme

& confirme the same, with liuely graciousness for euer & euer Amen.

A Constriction

I Coniure thee N & adiure thee N. by ye obedience which thou hast made
before & by ye vertue of thy said name Tetragramaton + by the unspeakable
power of ye said name, & by St Michaell tharchangel who overcame ye divills
by ye annuntiation of ye blessed virgin Mary mother of o^r Lord Jesus xpt
by his Nativity, passion, resurrection & Ascension, & by ye darkning of the ☉
at his death, & by all that euer was made in heauen, earth, or hell, that
thou giue true answer of all things y^t I shall aske thee, & that thou fully
fulfill my whole will & desyres without fraud, terror, feare, or any hurt or
dangers of me, or of my fellowes, or of any part or member of me, or any other
creature ~~of god~~ that euer god made, & without lying, or tract of tyme, graunt this
Jesu xpt Jesu o^r Saviour, & furthermore I coniure & charge thee N. by
vertue of all these aforesaid coniurations & constrictions & by the ineffable
name of God Tetragramaton & by all the names & characters in this circle, &
by all the [illegible] of God in heauen, earth, & hell & with all [illegible]
celerity & speed quietly & gently thou fetch, carry & bring to me, & to & for
my use & my fellowes all the treasure of gold, silver, plate, or p^rtious stones
within ye compasse of 300 yards both length & breadth & depthes of y^e place
or ground fro whence this money or earth was taken, & that by thy power of
B. into this place & here to lay it downe, & leaue it behind thee to the use of
me, & of my fellowes, & of all others to whom it shall passe fro us to [illegible]
=tible, This I charge bind & comaund thee to doe, by the vertue of this Coniu-
=ration & of all holy names & words of god the father the sonne, & the
holy ghost, by which Salomon subdued & reclamed all Spirits unto him
& under his feete subiection & obedience. fiat. fi. fi. Amen Amen Amen
In noie patris + & filij + & Spus scti + Amen./

A Licence for Spiritts.

I Coniure thee N. by that visible & holy temple of Salomon wch he [illegible] did
prepare to the most holy god by all the Elements, & by that most holy name
that was grauen on Salomons Scepter that for this tyme thou depart
quietly, quickly & peaceably, without lightnings, thunder, raine, wind, storme
or tempest or any noyse or terror whatsoeuer & whensoeuer I shall
call thee, y^t thou doe come to me & my fellowes without delay or
tract of tyme, not molesting me or any other creature that god hath
made to his glory & praise, to the eye of man, or without offending any
thing, pulling up or casting downe any thing, or doing hurt any other
[illegible] whatsoeuer eyther in thy coming or goeing, not hurting, troubling or
[illegible] me or any other creature, neither by thy selfe nor any other
Spirit or Spirits for thee or at thy procurement at any tyme or tymes now
or hereafter by the vertue of o^r Lord Jesus xpt ye father & ye holy ghost
goe thy way in peace to ye place which god hath appointed for thee, &
peace be betwixt thee & me. In noie patris + &c./

Heere followeth a Exercise to be used if Spiritts be
rebellious & disobedient or if that they appeare in horrible
manner I will bring them to the remembrance of their fo[rmer]
estate & so move them to humility.

[illegible] must be said before you [illegible] [illegible] [illegible]
with such like godly prayers

Heare o ye heauens & I will speake [illegible] [illegible]
hell & all that is in them contained mark the words of my mouth, [illegible]
I (saith he) fashion & make you? Did not I as the Eagle who stirreth her
nest fluttereth over her yong, [illegible] her wings, & carrieth them on her shoulders
Againe haue not I so nourished you that you were fatt, & so well
fed that you were [illegible] with fatnes? why haue you then so
spurned with your heeles against me your maker? why haue you [illegible]
[illegible] to wage all your [illegible] with [illegible] what [illegible] haue you [illegible] hellish
haue you not purchased in that instead of that heauenly felicity & shall for euer
~~eternity~~ perplexity? neuer haue you that [illegible] kindred [illegible]

suffer at my pleasure. Imine you ye bottomless pit of hell: what are you become but a froward generation & children in whom is no faith? why are you so unfaithfull & disobedient to my most holy names & words? know you not that I am god alone & that there is none but I? I am not I the only ✠ ✠ ✠ that hath power to kill & make alive, to wound & to heale, to oppresse & deliver? If I whet the edge of my sword, & my hand take hold of vengeance to render vengeance against them that doe disobey my holy name, who are able to abide the fury of my wrath? I have my fiery darts ready to throw, & my sharp arrowes of vengeance I have made drunke in their blood, & my flesh shall devour them with the sword. Are you not disobedient children? Are you not fire to be drunke in their blood, & my flesh shall devour them with the sword? (saith o[r] Lord) is able to withstand mine anger? Can not I who am omnipotent & omnipotens? & need but I who can command the heavens to speake, the earth to heare, the water to flow & hell to tremble, not the commandments of mine owne hand? O these obstinate & stubborne spirits which will not be reduced in my hand? O therefore most faithfull servant Michael & valiant Champion to expulse & cast me my faithfull servant Michael & valiant Champion with my sword & put them out of that place where they would till me with reproach & confusion & vnreasonable continually before & seeing my wonderfull works & acts: didst not thou see my glory with thine eyes, & didst thy ears heare & mark of my voice? didst thou not know & understand my voice & speech & upon such as execute my vengeance? & wouldst not have thou that I would not know my seale in hell? why art thou then out of the way, why art thou become so abominable? & why & why thou become an open sepulchre? it's thy tongue & throat is my sword for to pierce & wound thy lips, thy mouth full of cursing & bitterness thy feet are swift to shed blood innocent blood. what is in thy mouth but destruction & heaven? & what art thou but a worker of iniquity seeking to eate & swallow up my children as they were bread? & the obedience thou dost owe unto me (saith o[r] Lord) & the true service thou ought unto me? Therefore for this thine obstinacy, disobedience & pride & rebellion thou shalt be turned & most cruelly tormented into intolerable paines in the bottomless pit of hell fire for ever.

A generall curse for all Spirits both for Shew, glasse or Circle.

Hec Circulus hora ✠ & intra illum hora ✠

Speak fire & drye vnto them brimstone & such like: stinking stuffe & write the Spirits names in virgins parchment, then before the day & the curse following, but first consecrate the fire thus /

I conjure thee thou creature of fire by him y[t] created & all things were done & by whom nothing was done & by the knowledge & by the holy god & by the holy Saint which made thee fire & all elements & by the word by them which appeared to moyses in a fiery bush & by him which led the children of Israel in a fiery pillar through the wilderness & by him which shall come to judge the world with fire & brimstone, that thou which art made of fire & brimstone do make hot this disobedient Spirit N. till he come into me & shew him obedient in all things as I doe & shall command him: I conjure thee thou creature of fire by the holy god & father & author of all vertue & invisible king & by the mighty strong & mighty captaine of the strong & valiant hart armies of angells God of Gods, Lord of Lords which holdest in thy hands the ernes of the earth & sea with the breath of thy mouth, makest all things to shake & tremble which makest thy angells lightnings & thy Spirits flames of fire upon sinfull & wicked men & therefore I beseech thee o Lord to send thy holy angell into this place a fire hot violent & terrible & therein this disobedient Spirit N. enter me him as S[t] Michael archangell & his angells did enter Lucifer the prince of darkness, till he come to me & fulfill my will & desire

fiat, fiat, Amen.

The mighty god & the lord hath thus spoken & called the world from the rising up of the sunne unto the going down thereof.
Out of Sion hath god appeared in perfect beauty.
Our god shall come & not keep silence there shall go before him a consuming fire & a mighty tempest shall be stirred up round about him.

God shall call the heathen from above & the earth that he may judge his people.
Gather my Spirits together that I may make a covenant with me with sacrifice, & the heavens shall declare his righteousness for god is judge himself.
Hear o thou Spirit N: & god will speake, he himself will testify against thee, for he is god even o[r] god.
Arise thou my cause o god & let thine enemies that fight against me & strive against thee, flee from thy face.
Let them that hate me be confounded & put to shame that desire my name.
Let them be turned backe & put to confusion that imagine mischiefe against me.
Let them be as dust before the wind & the angell of o[r] Lord scattering them.
Let their way be darke & slippery, & y[e] angell of o[r] Lord [illegible] scattering them.
Let a suddaine destruction come upon them unawares, that he may fall into his owne mischiefe.
Our Lord shall laugh him to scorne for he hath seene that his day is comming.

O most mighty god & most gracious father & merciefull lord & by thy iust judgement against the serpent in Paradize for alluring man to disobedience & by the curse which came upon him for the commandment which was broken & by the death & curse which followed thereupon I beseech thee to send thine & curse this disobedient N: & by oath & covenant & disobey thy holy & blessed name. Amen

O thou most puissant Prince Radamanthus & doest punish in thy prison of perplexity the disobedient & evill of hell, & also the grievous cryes & ghosts of men dying in dread full despaire. I conjure bind & charge thee thou lucifer Belzebub, Satanas, Taucanall & by their power & by y[e] homage they owe unto thee, & also I charge thee by y[e] triple crowne of Cerberus his heads & by Phlegiton, thy yeate fellow & private devill Barcauter that you cause Lucifer, Satanas, Belzebub, Taucanall & all the rest of the infernall furies & by Styx & Phlegiton, thy yeate fellow & private devill Barcauter that you cause tormentors to punish this disobedient N. untill you make him come corporally to my sight & obey my will & commandments in whatsoever I shall charge or command him to doe: fiat, fiat, Amen. /

O thou most disobedient Spirit N: I conjure thee by y[e] vertue & power of the 3 most dreadfull & mighty names of god Agla + On + Tetragrammaton that they deliver thee into the hands of these princes Lucifer, Satanas, Belzebub, Taucanall to be tormented in y[e] bottomless pit of hell for thy stubbornes, willfullnes disobedience, & rebellion: And furthermore as y[e] holy Jesus cast out devills by the power of his divine godhead, by the power of y[e] holy Jesus cast & thrust into those tormenting pit of fire & brimstone there to be tormented with those tormentors till the latter day of this present except thou be obedient to fulfill my will and commandments all things of what kinde or shape soever they be without any deceit, fashood or delay. In nomine patris & filij & spiritus sancti Amen

fiat, fiat /

An Apt Invocation for any Spirit for Stone, or glasse

Coniuro te Spum N. p patrem + & filium + & Spum sanctu + p eu qui venturus est iudicare vivos & mortuos & seculu p ignem p Nativitatem, p baptismu, resurrectionem & ascensionem Dni nri Jesu Xpi, p sctam mariam matrem nri, p virginitate eius, p 7. dona Spiritus scti, p nativitatem Johannis Baptiste, p 2 seniores, p 9 ordines Angelorum p angelos & archangelos, thronos, dominationes, principatus, potestates, cherubin & seraphin, & p oes virtutes celoru, p 4 aialia Dei Thronu portantia, oculos ante & retro habentia, p 12 Aplos, prophetas, martyres Confessores & virgines p oes sctos & sctas. Coniuro te N. p Deu natu ex maria virgine, passu, a Judeis suspensu crucifixu & sepultu inde venturu iudicare vivos & mortuos & seculu p ignem. Coniuro te p sctam civitatem Hierusalem, p celu terram & oia que in eis sunt, p oes virtutes eoru, & p 4 Elementa mundi Coniuro te N. p nomen ya + qd Abraha audivit, & agnovit deu oipotente & p nomen יהוה. quod Enoch & Elias nominaverunt, & ad terra promissionis ad pugnandu cu Leviathan redditi fuerunt & p nomen Anabona quod precipitat in universa terra, p voce Adonay + qd deus clamavit voce magna in media nocte & oes mortui boni & mali in ictu oculi resurgent & p nomen Anaplenitom in quo deus oes qui vitalem Spum acceperunt, resuscitabit, in etate 30 ta annoru, & p nomen Eloy + in quo terminabit mare & flumina, & p nomen On in quo deus refrenabit mare & flumina sicuti sibi placet. Adiuro te N: in noie Abracal in quo Deus destruet turres domos & oia edificia mundi, & non remanebit lapis super lapidem, & p n. Sother in quo deus faciet Lapides unu adversus aliud bellare p nomen Pentheltramon in quo deus faciet ☉ & ☾ obscuros, & oes stellas cadere p N. Sabaoth in quo deus veniet ad iudiciu, sicut Imperator qui ingreditur Civitatem coronatus coronali insigni: & p N. Athanatos in quo deus pacto iudicio, Diabolu cu suis membris in carcere & stagnu ignis & sulphuris precipitabit & p N. α & ω in quo deus fecit aquas. Coniuro te N in virtute dei & sctorum oium ut nec ausus sis in aliquo loco permanere sed festines & coram me venias sine aliqua mora & dilatione. Coniuro te p virtutes & in virtute noium istoru, qui sunt supra te ante constitutione mundi instabiliter ordinati, si sis in aliquo 4or Angulorum mundi et humiliter hic in loco assignato cora (nobis) me ante circulu desideria mea adimplenda venias, p sacram virtutem omnipotentis dei. Coniuro & Exorcizo te p singulam virga Moysi, p annulu & sigillu Salomonis filij Davidis Regis quo scripta sunt noia dei veri, & p noia cu quibus Salomon oes daemones ligavit in area vitrea. Coniuro te p angelu Barachiel, p angelu Barachiel, p Angelu Methosicon & p Spum Enoch qui est famulus dei et virtute ut ad venias ad circulu istu sine ulla detemnitate. & ut stes hic nullo modo movere donec petitionem meam, omneque questionem de qua nunc te interrogavero plane & stabiliter mihi respondeas sine fraude vel fallacia aliqua In noie patris + & filij + & Spus Scti + Amen

Salomonis ... [illegible]

[illegible] ... & p nomen ... & ... [illegible] ... p nomen ya & ... [illegible] ... Sacrificium ... [illegible] ... Dei & ... [illegible] ... & p nomen Baaphenicon qd [illegible] ... & ... sacerdos ... Agla ... qd ... & meruit fieri sacerdos Dei ... & p nomen Joth quod Moyses noiavit & meruit ... & p nomen Agios quod Moyses noiavit & pascham celebravit, p nomen Jehovah p quod Moyses ... populi Dei p mare rubru, p nomen Jasa per quod Jehogravit Josua ... p 15 gradus ... p Agios p qd Sampson noiavit & vicit Philisteos, p Otheos p qd mare ... Agion ... & p virtute Dauthon p qd David vicit Goliah, p n. Pantheraton, p qd David vicit Leone ... & p n. יהוה p qd oia legis sacrificia amplectantur & p nomen Agazion per Heliah raptus est in curru igneo. & p n. Jana p qd Helizeus Spum Elie dupliciter accepit, p n. Emanuel, p quod

quod Esaias prophetavit de adventu Dei, p nomen Jesu ab seculis & in fine seculi revelatu. Precipio, Coniuro & adiuro te N. p hoc sacratissimu nomen El + & p oia sacratissima Dei predicta & subsequentia ut mihi appareas & humiliter obedias sub pena damnationis & excommunicationis eterne. p nomen Jephith p quod Salomon conclusit vos in pila area. & p hec sacratissima Dei noia Messias + Sother + Emanuell + Sabaoth + Adonay + Usia + homousion + Joth + Eriaty + Gramaton + Agnus + Aries + Serpens + Leo + Vitulus + vermis + p nomen, est qui est, & p oia mysteria in celo & in terra Coniuro te N. p sigillu & pentaculu Salomonis ut mihi appareas & veraciter respondeas, & velle meu adimpleas ad oia precepta & interrogata. Quod si nolueris maledicat te deus Spus Sctus + oes virtutes celorum, viz. Angelorum, Archangelorum, Thronorum, Dominationum, principatuum, potestatum, Cherubin & Seraphin insurgant contra te! Audi N & hanc sequentia orationi Dei qui cuncta gubernat, triumphat, vincit, & regnat p secula seculorum. Amen.

When thou hast called & caused any spirit to appeare & hast demanded of him what thou thinkest good for the present tyme & art desirous to see him againe at other tymes, before thou licence him to depart bind him to thee swearinge him as followeth: & read these things first if thou wilt.

Lectio libri Apocalipsis beati Johannis Apostoli. Apoc: 20 cap.

Vidi Angelum descendentem de celo habentem clavem Abyssi & catena magna in manu sua, & apprehendit draconem & serpentem antiquum qui est diabolus & Sathanas, & ligavit eu p annos mille, & misit eu in abyssu & clausit & signavit super illum, ut non seducat amplius gentes donec consumantur mille anni.

Lectio Zacharie Prophete Cap. 3.io

Ostendit mihi dns Jesus sacerdotem magnu stantem coram Angelo Dei & Sathan stabat a dextris eius ut adversaretur ei & dixit dns ad Sathan. Increpet dns in te qui elegit Jerusalem.

Lectio Sancti Evangelij secundum Lucam Cap. 9.

Convocatis Jesus 12 discipulis dedit illis virtutem & potestatem sup oia daemonia, & ut languores curarent, & misit illos predicare regnu dei & sanare infirmos.

Then say.

Sicut sanctus Dei Angelus virtute dei serpentem antiquum catena magna ligavit & super ... signavit, ita ego authoritate ipsius te Spum N: ligo & p virtutem huius stole & per vincula Dei veri Jesu Xpi, in quorum memoria hac mea utor in noie patris + & filij + & Spus Sancti + Amen & signo signaculo sancte crucis + et prosternas te coram presentia mea ... & obedias deo & mihi eius ministro. And furthermore I adiure conjure & constraine thee N. by the father, the sonne & the holy ghost by all the names of god & by the glory of his kingdome, by his glorious resurrection & ascension by true & everlasting god who shall come to iudge the quicke & the dead & the world by fire that thou be obedient to me in all things y^t shall command thee, by the hope thou hast to be saved & by the death of Xpt that thou ... ever me answering with a ... true & ... shall command thee thou fulfill the same with true & faithful ...

[illegible]

4 Item I N. doe sweare that vpon whatsoever you A B. shall ask me or cause to doe wch me in any kind of cause how or what fashion soever it shall be I will doe at yor commaund & serue you truly according to my power by saying doing forbearing or rendring ought ioyned or seuered or any other thing liuing or not hauing life, without fraud or euill danger or dolus without making or causing to be made any light mist raine hayle snowe thunder wynde storme tempest darkning or doing any other thing vsed by you or any other creature of God may be cause, feared, troubled or disquieted or reason any kind of distemmodity

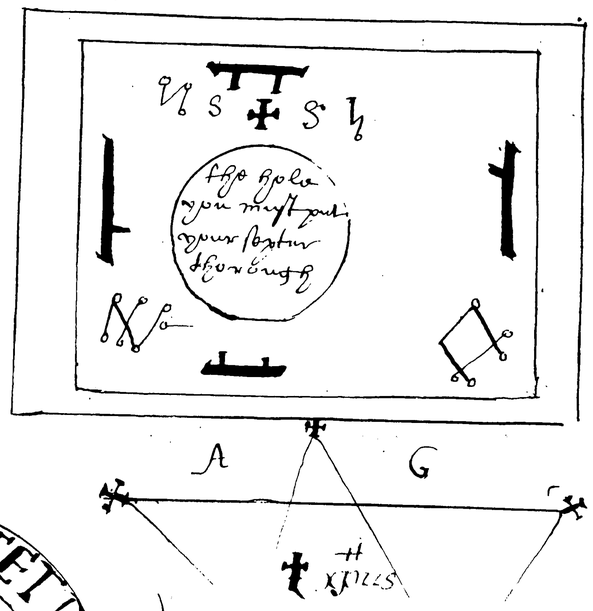
5 Item I N doe sweare by God yor owne selfe in Trinity the father the sonne & the holy Ghost by the 7 planets the 12 signes and by the holy operations & by the planets vnder whose gouernment I am that I will neuer doe y^t wch shall be to yor harme or distruction but doe yor benefite quietly with meekenes & gentlenes & fulfill your mind before any mark & visible in the forme of yor owne person if you please to your great praise honour, wisdome and profit.

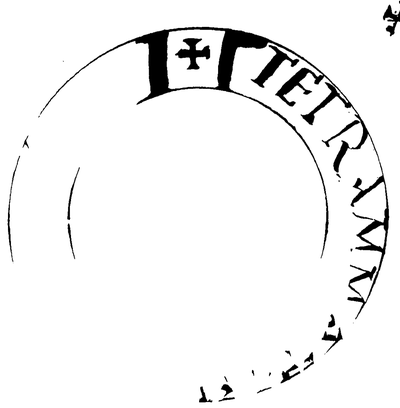
6 Item I N doe sweare by the mighty & eternall God by the vnspeakable Trinity, by heauen by earth by all the powers of the same y^t I will doe most faithfully & truly all y^t I haue sworne to doe for you A. B. & this I promise freely to you A B. the Seruant of Xpt & confirme. This I promise by a forcible oath bound to obey God & his holy names & you in all things commanding me by your authority ordained from God & his holy spirit & if I breake or refuse to obey you I agree against me the sword reuenger of the wrath & anger of the most high & iust Iudge that y^t he would send downe vpon me presently vpon & swallow

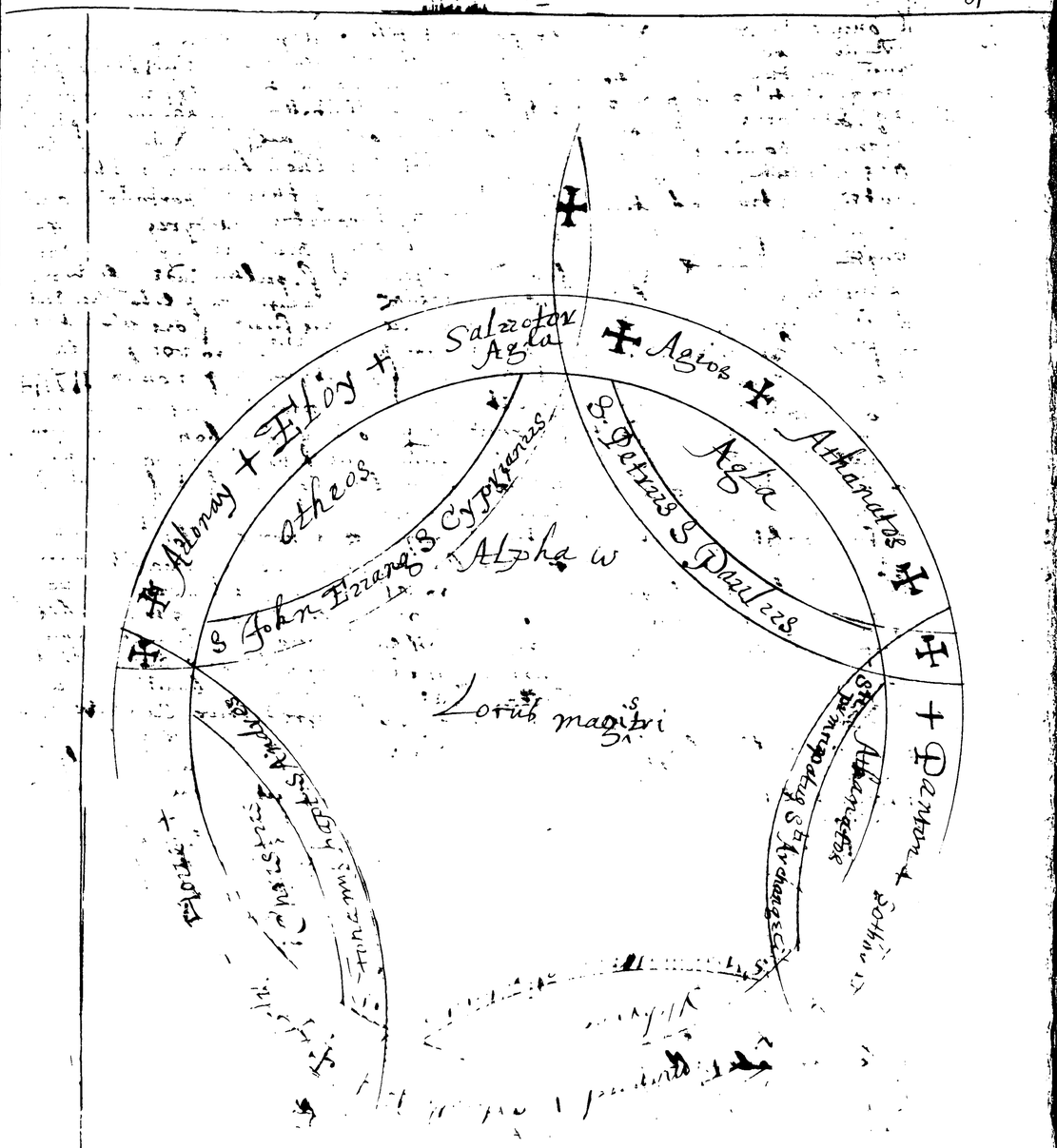
[illegible]

or ye other side must be ingraven orient in ye east part Eyn king of
of ye north in ye north part Paymon king of west part king
Amaymon king of ye south (west) zebul wā + before e bosynd or) nam
e in ye middest aluffle about ye golden Tetragramaton ygraven
in golden letters ye tother ye π π.









An apt invocation for any Spirit for stone or Circle ./.

Coniuro te Spum (N P) per patrem + filiu + & Spum sctum + p eu qui venturus est iudicare vivos & mortuos & seculu p ignem, p natiuitatem, & Bapt
mu, mortem, resurrectionem & p sctam mariam matrem dni nri Jesu xpi,
virginitatem eius p 7 Spus scti dona, p natiuitatem Johannis Baptiste
24 Seniores & p nouem ordines Angelorum, p angelos & Archangelos
Thronos, Dominationes, principatus, potestates Cherubin & Seraphin, &
oes virtutes celorum & p quatuor aialia dei throni portantia, oculos
ante & retro habentia, & p 12 Aptos, Prophetas, martyres, Confessores,
Virgines p oes sctos & sctas, Coniuro vos p deu natu ex maria virgine
passu a Judaeis, suspensus, crucifixus, & sepultus, inde ad inferos vic
& mortuos & seculu p ignem iudicare. Coniuro vos p scta ciuitatem
Hierusalem, p celu & terra & oia que in eis sunt, p oes virtutes eor
& p 4 Elementa mundi Coniuro vos p uria, Coniuro vos p uria ya
Abraham audiuit & agnouit deu omnipotentem & p nomen ⸗ ⸗ ⸗ ⸗
quod Enoch & Elias nominauit, & ad terra promissionis, ad pugnam de
contra Leuiathan, redditi fuerunt, & p nomen Anabona, in quo precip
uniuersa terra, p nomen Adonay quod deus & voce magna clamabit
media nocte, & oes mortui boni & mali in ictu oculi resurgent, & p
Anupheton vel Anopheniton in quo deus omnia viuentia vitalem spum aspiro
resuscitabit in etate triginta Atmorum, & p nome Eloy in quo termin
bit mare & fluuiua, p nomen On in quo deus reseruauit mare &
fluuiua sicut sibi placet. Adiuro vos in nole Abracax in quo deus
destruet turres domos & oia edificia uana die, & non remanebit la
super lapidem, & p nomen Lothar in quo deus fauet lapides
aduersus alios bellare. p nomen ponthetramon in quo deus fauet Sol
& luna obscuros & oes stellas cadere p nomen Sabaoth in quo deus
ad iudicium ueniet sicut Imperator qui ingreditur ciuitatem cor
tus Coronati in signis, & p nomen Athanatos, in quo deus preacto iudicio
Diabolu cu membris suis in Carcere & in stagnum ignis & sulphuris
precipitabit, & p nomen a & w in quo deus fecit aquas, Coniuro vos
virtute dei & sanctorum nouem ordinum angelorum qui sunt supra
fid firmiter eras nobis veniatis sine mora & aliqua dilatione
Coniuro vos N p virtute & in nomine [illegible] ut oes spus qui
ante constitutionem mundi in abysso inferni habitant et oes spus qui
mundi sub termore & tenore habeant ex quo nomine
[illegible] Samael, Asmael sit vobis in [illegible] angelus N. sit
[illegible] & non stigiatus eas nobis ante [illegible] nostra. Deus
placidus [illegible] p sumas uotutes. Dei Conditoris & ejus examu
p virga moysi p annulu & sigillu Salamonis filij Davidis Regis
quos scripta sunt uera Dei uiui & p uera ei[illegible] & [illegible] oes demoni
Salomon [illegible] adiuuant. Adiuro vos p Angelos Barachiel & p
Angelos Samchazel, p Angelos Sarthaoniel & p nomen [illegible]
[illegible] p ut similiter ueniatis ad Christallu vel ad [illegible]
volu[illegible] ut hi spiritus nullo modo mouere, donec [illegible]
meam p[illegible] & [illegible] & [illegible]
in [illegible] nobis respondeatis finem [illegible] vel fallatis aliqua
p in nomine patris &c

Temporis nota ad operandum ./.

Cyprian saith that after October you may not worke until March
also yee must ewerk in seme monthes in euen dayes & in seme in odde as

March	Euen	
April	Common	Also yee must worke in a Chamber or
May	Euen	garden which must be 4 square with a
June	Euen	Cubit on euery side & right East must
July	Euen	be 24 foote in length & 12 foote
October	Euen	broad ./.
August	Common	
September	Odde	

A generall bande

I bind thee Spirit that art appeared in this stone of Christall
thou doe not disobey my Commandements, but to do all things for me
what so thy office appointments & more for, here I bind thee that
thy way for me till I release thee to remaine while thou have
fulfilled all my Commandements for any vse art towards thee
& nothing but art & thou Spirit that shalt not depart hence stand I charge thee
in this Christall stone fiat 3. in nole &c./.

Necromancia Graecorum

I [illegible] which hast [illegible] all [illegible] and [illegible] power
charge thee to depart to thy place where God hath appointed thee
out[illegible] I shall call thee [illegible] at [illegible] & if thou do not depart God
curse thee [illegible] Scripture annoyd [illegible] wicked spirit N. I [illegible] nor
Nole quod Spiritus ille tarry longer then they are commanded nor
no longer then 24 hours if they be bidden goe

Christall opera perfectissima.

Oratio ante operis inceptionem.

O Lord God Almighty & omnipotent father, Some & holy Ghost graunt vnto me thy seruaunt although vnworthy to know thee above all things, to feare thee to liue according to thy will, and finally to finish the course of this life after thy godly pleasure for I know & confesse openly that am the fountaine & originall of all goodnes, of euery godly desyre, of euery knowledge & science & of right continuance of & fame. Thou madest of first man Adam in all naturall things perfect & holie with sufficient knowledg. Thou dist giue vnto thy seruaunt Salomon knowledge to inuent all kind of workes in mettalls, the gauest vnto thy seruaunt Salomon an heart apt vnto wisedome, thou hast inspired & reuealed vnto thy seruaunt Salomon also said, aske & it shall be giuen you, seeke & you shall find, knock & it shall be opened vnto you. Therfore I most humbly beseech thee gentle God my redeemer Conseruour & protector to lighten myne heart that I may attayne such things as may be to thyne honour & glory of thy most holy name. And lett it not displease thee o omnipotent king & I beseech thee that I a wretched sinner doe aske & desire by thy mercy to be instructed in these naturall things & secrets that are hidden albeit being vnknowne by & first, mayst be knowen by the last, & by thyne operation & vertues, giue me the thy graue good God to know all things & rightly without error or fall either of & worke or deuill & bring this my purpose to passe with an heart euermore stablished in thee that all & all & for ever may be to & laud & honour of thy most holy name, graunt this my petition for Jesus xpt his sake my God & thy seruaunt & which liuest &c

Showers for theffe

Andromalcus	Raguel	Abethet	Ancor
Somor alior	Gabriel	Othey	Anacor
Semor			Anatos
Dardragabon	Ancor	Osago	Salmon
			Mazerion
Seer	Obelison	Asterothe	Sibillia
Seor	Vasagon	Almazm	Elicona
		pro amore	

Constraint

I com these by the might of thine thumb & all mighty Lord & God commaund & charge

by & knowledge & & power & wisedome of & & omnipotent by & vertue of & holy ghost comforting & & holy & indeuided Trinity & by the

& vertue of those names following + + + (Jesus & Saluator, Agios, Emanuell,

agla, Jessus, Dabion, xpt, Eubraell, Adonay, pantou, Oraton, Jesus, Messias, Medeson,

Madeuna Helastia, Helios, Laban, Melon, Eueuenna, Zaradday, Sabaoth, Abla, Abla,

Semia, pharmas & all other names of god by which you may be compelled constrained &

Lorum & animo constrayne & constreine these by miracle & mervailous deeds of our

& Saui^r Jesus xpt, by all his paines & passions, that he suffred in his glorious

by his precious bloud shedding by his immaculate incision & his circumcision by his tribulation

by his scourging beating & pricking & nailing vpon the crosse by his death & passion

hell where he brought & Lucifer & bound him & brought his well beloued

of & paines of hell vnto & ioyes of paradise by his vprising by & resurrection by his mervailous

long ascension & by & mighty & terrible of that shall come in & kind of & world

to iudge me & you & all creatures by & dreadfull & terrible & throughout his righteousness

& Con: by the precious bloud of & Lord & Sauiour Jesus xpt & by the holy

that he was mayde vnder & & nayles & were stricken & stricken through his

& feet, by & crowne of Thorne that was put vpon his head by & christian faith & by

verbum dei by & vertues of & old Testament by & mother holy church throughout all

& words contayned in the bookes of Almighty God, by all the mysteries vpon earth

Sacraments of holy church by & & works of mercy by & 12 articles of & faith by

& lawes of the old Fauor giuen to Moyses by & sound of thunder that flowres, & by

the creatures of God & Con: & charge thee &c by & fruits which thou wrest to thy

priuate deuill, by & vertue of our Lord Jesus xpt & by the Angell that

cry in a Trumpe at the day & iudgment & shall say venite, venite, venite by all Angells

Archangells, Thrones, Dominations, Virtues, Potestates, Cherubim & Seraphim & Emmanuel

& charge thee N. for the paines & our Lord Jesus xpt, by & passion & crosse wherewith he was

hanged by & nayles wherewith he was nayled by & speare that pierced his side, by & blood

that flowed thence & crowne & thornes wherewith he was crowned by & death & resurrection

on & Assension & him by the y holy ghost, by the gyfts & holy ghost, by the vertue of & Salomon

by the vertue of & Salomon & was darke, & thou & thunder & lightning & earthquakes & many dead

bodies have risen by the wrath & moste that rended the sea, by the throne of God,

by & word & Aarons by & stroke & Sardine by the golden Cherubins & by the golden

Altar, & censers & charge thee & by the glorious virgin mother Mary & by

glorious Iohn & Baptist & by thee & Apostles names which he wrote

with his owne mouth & d. a. t. ye Lorday, Emanuell, Sabaoth, Adonay, Eloy and

by this holy name Esther + wherby all & stones & buildings & walls & towers shall

fall & men shall say be more traitors fall on vs & by this holy name Edia,

wherby God shall cast out & deuill & all his members & all & rebellious

wicked folke into & deep pitt of hell & God shall confound them with him in all

& power forkes with euerlasting strife, that presently vpon thou shalt throw thy

letter into this christall & declare the truth in plainest manner that it

may be vnderstood without delay or failure in this christall stone. &c

Finis.

The invocation of Salomon.

First when being prepared (as) thy conscience cleane & sad in deuotion & time & weather correspondent for that purpose, goe then into some secret place, hauing with thee a child & of grauer & hauing a christall or beryll stone, which & shall the which & child holding in his hand begin thus & promise patris & holy & spiritu sancti. Amen.

O Lord heare my prayer & let my cry come vnto thee.

O Lord I beseech thee guide me in all my doings, that they may by thee be directed, & to thy pleasure, may also in thy feare & according to thy most holy will be ended, through xpt o^r Lord. Amen.

Oremus.

O God who didst send downe thy holy ghost vpon thine Apostles & couldst safely send downe thy grace vpon vs thy seruants heare our prayers & lighten the eyes & vnderstanding of thy seruant N. that in & spirit of truth he may heare & see the creatures & perfectly speake the truth & giue the answers of those things & we seeke to know & to & willingly most righteous iudge that we doe it not for & loue of any vaine for & reliefe of our poore estate, o most merciful father worke effectually in vs to find thy good Angells for a true guide vnto & truth & to strengthen vs in all our studies & labours for the loue of xpt Jesus our onely & desire thereof.

Amen

A Diuers prayers for the christall.

O God who hast by thy power & mettalls hast created, vouchsafe to be holie vnto vs we beseech thee, vouchsafe at this instant this christall stone & blesse it & Lord we beseech thee, with the abundance of thy blessings, that it may be receptacle for thy good Angells & ministers, And graunt that by thy holy names & figures all diabolicall & deuices may flee from vs & that by & vertue of thy grace & holy spirit nothing may remaine in vs which may hinder the same, by Christ Jesus our Lord. Amen.

A Conseuration for the Light to be vsed as well in this worke as in
any worke to be practised.

I Con: thee Light & yor Angells of the light, by him yt said fiat Lux & yt was made
I C & Heaven, Fire, water, & all things els in Heaven most bright by shining, &
clear Light & by yt holy Light, by the blessed Light & by Mary mother of our (Ch
Jesu Xpt, by that Light over Jordane, by the wch we are saued & deliuered, by
Jesu Xpt, by that Light over Jordane, by the wch we are saued & deliuered, by
holy work most clear for the sight of M, so that the sight of thes h
& thereby more holy clear for the sight of M, so that the sight of thes h
hindred so that he or we may see & heare those spirits plainly in this stone
also I conjure the winds & ayre, by Jesus Jesu Xpt, which with his blessing
calme did stay & pacifie you so that he might walke upon the sea & by
that vertue that he gaue to Peter, I exorcise & conjure you that you
you cleare & be quiet without clouding, thickning or troubling visible
Lyme as we have done this worke as we haue required so that by you
& mist hindred in the light or brightnes of thes creatures of God M
by the blessing of god omnipotent father, & the Sonne, & the holy ghost
wch vertues & power defend vs in our sinfull wretchis, & the prayers of
& healthsome holy clemency Amen, & blood of o Sauiour Jesu Xpt be our
to bring & spirits to subiection to vs beinge by grace the seruaunts of

Then looke into that part he comes & say

O Fu vel vos scis vel scire quod Xpus vincit, Xpus regnat,
Xpus imperat, then say

I Conjure you Angells Abiron, Datron, Protheon & Elim by the father, &
Sonne, & the holy Ghost, & by these holy names of God + Eli + Eloy + Elo
Jesus + Tetra + agla + that p speedily you come into this Christall stone &
that you enlarge this same stone both in length & breadth, for the mo
effect sight of M) also I conjure & constraine you that you enlarge the
in length, thickness & breadth by heaven, earth sea, & hell & by all th
that are in them, by all the words that God spake in the Creation of y
& by all the words which God spake to Moyses & to the rest of the pro
by the 4 Elements, & by all the works of heaven, by all the great na
of god, by the incarnation, Nativity, passion & the resurrection & Ascen
blood of our Lord & Sauiour Jesus Xpt, & his burninge his resurrection & Asce
by his comminge to the dreadfull day of iudgement when shall come to iudge
that worke, holy, quicke & dead & the world by fire, that earth, sea & ai
deepe you cause this stone to enlarge in length, breadth & thickness so
all things in it may be seene, heard & perceaued without further dela
In nomine patris & filij & Spus sti Amen

This conseuration must be said vntill the stone begin to enlar
& when it so doth say as followeth

I adiure thee Salomon by y liuing God, by y true God, by the holy God, w
hath made heauen, earth, the sea & all things that in them is & contayned
presently meet & there to be obedient vnto my precepts & that in most
plaine & perfect manner thou shew thy selfe in the light of M
& charge & command thee in this name of Jesus Xpt & all his miracles
In nomine patris &c

Then shall you see some one resemble a man or like a yong
man clothed in scarlet, then say as followeth

I coniure thee Christall by the water by the which the stones did rem
springs did open, & many times did rise up & appeare that there be pearle
Jesse in the midst or midst that by this & in them all things may be
Discerned seene & perceaued & heard of (M) which were called to heare
& see by & of the Angell whom we haue adiured (saie) Salomon Je
nomine patris & filij & Spus Sti Amen

Then say as followeth

I coniure thee Salomon which art included . then shewe that thou depa
not vntill thou hast fulfilled my mind: I coniure thee by the faith that
I haue in Xpt Jesus & by the faith thou oughtest to thy Lord God, & in the
name of God I command thee not to depart vntill thou satisfie my mind
bene nota quid vis) I charge thee to make me true answer of thes
things

things by the incarnation of Jesus Xpt by his Nativity his Baptisme his
resurrection, his ascension & assumption, & by the great & terrible day of iu
ment when then & we must render accompt to gr merits by the vertue of
this I charge thee answer truely to my demaunds without craft fraud or de
lay Amen Patris &c.

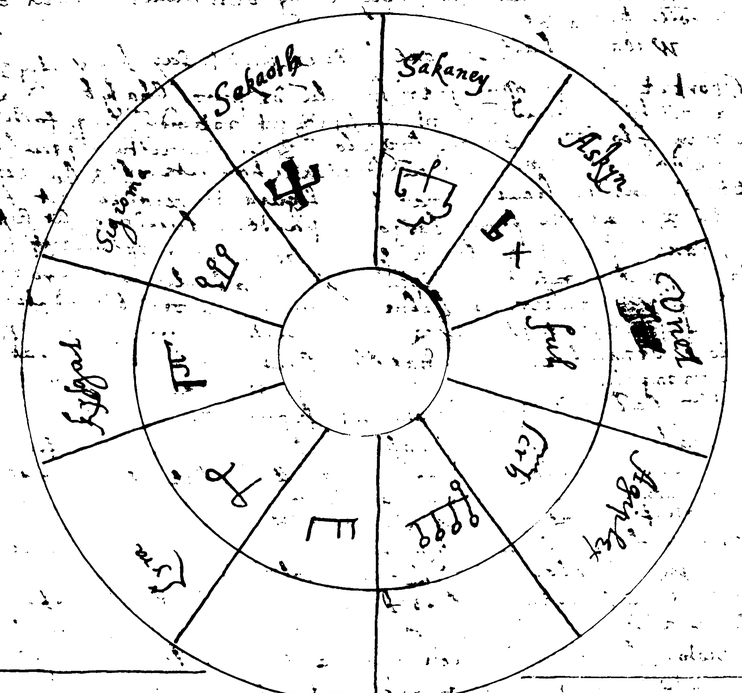
When he hath so done license him & say benedicat Dns:

Oportet ad hoc opus fieri speculu de puro Chalybe ad mensuram cubitu
palmae politu & lucidu & sit rotundu, sicq factu ad regem &
honorem Phoron & Suoru Angeloru & in circuitu spetuly ex alia parte
mundu lucida sint hec noia in circulis characteribus & hoc nemen Flomon Sit
scriptu in medio sicut apparet in figura & quando erit factu vade in loc
secretu & unge ex Balsamo partem lucidae & sit suffumigatu hi spec
Ebur, ligna Aloes & ambra & & myrrha & thus & olibanopho, hoc
facto operibus faciat ipm speculu teneri ab aliquo puro virgineo aute pecto
ipm, & ipse magister sit balneatus & mundis vestibus indutus antequa incipiat
hoc opus facere, mel, Lac, & vinu aqualiter mixta in ere aspergat, & p dictu fumu
suo nomine, decoctum & in speculo (sicut solitu est) veniat & vera responsa
de interrogati
respondeat ha facto Mr legat Conseuratione
sequenten Cadiacis verbis scripta et sequitur.

Dis mate cara, hemer bismaha Cafun gefun grata gafun sunea flagiofun rayn
mayn, taxarim zobubu, fuars bauor ille Galla alieu, helagn bybidelu hgrelm
bytheum thima Soniu myndony nanabaour azerecha zathe Jeeloh huzaibon huemay
Caron, yatref illeyne giptu bytatim hyacite hmsanyat artalay azialy pansacrim
abriothe huth hehiu gayel gayita meturyn non Caron Targibel hubathon abgal
hey alampy almalgyrrhye hualzim hualmefa & huacorcor illemgiis igemeyne
goragyne gafogetye hbuno boramyny apalyoth, allumabit vetteithaxebuth mora
galliam valeas hiue thegyre Lymyro bralamyny aptalic alugnaith vrloryth h
hayamotony huaya gulitalon aymelagas tyracle phanetnabe bacauer hanbalizel
yllemencuhe radiane caygene zoragyne tafnimptale almaith vllzymth.

I Spus ego praecipio tibi & precor & bis & Sp. Scto & & Conseu quia dixi & p oem virtute
Dni & viri Jesu Xpi & & hia quae habent potestatem quod in pace recedas & iusta
praecepta Dni spectanq hora statim adiorato, illa & sine mora venias Non sit ergo
tibi incredibile quicquam horum quae iussi Artifex quod du nomine Jesus alle
Spus manifestabit nobis & quod & sept scripta significauerat ore adhuc mea
voce participando denunciabit

Ecce spes Boris gloriosorum Alpharabie



The xCl
Psal: men be written
abhue nec prius circle write
this xl vers & about the quadrant
illum Jesus autem transiens p medi-
nanus Apud which follow must be written
about the Quadrant Circle with a Cross betwixt
every word & name: Messias + Soter + Emanuel +
Sabaoth + Adonay + Eli + omnipotens + via + veritas +
manus + hostia + oblatio + Jesus + xpus + agla + agios +
Otheos + YsKyros + Athanatos + eleison + Gmas + fons +
origo + bonus + paracletus + rex + Sacerdos + mons + petra
+ Gremius + lapis + propheta + ariet + Serpens + Leo + bermis
Jesus + Salvator + mediator + consolator + xps Regnat +
xps mperat + xps + pace nos benedicat + Jesus autem transi
ens p medium illorum ibat in pace Amen

MUSEUM

An Angells Sight.

First take a pen full of Sallet oyle, & write on the midest of the gl[asse]
or stone, ~~Hermoley~~ Hermely, then turne thy backe South & thy fac[e]
North, set the child betweene thy leggs & say as followeth.

O most merueilous & euerlastinge God, thy power is in all, beyond a[ll]
& ouer all, thy secrett wisdome hath made all things, preserued all th[ings]
& keepeth all things in their order waight & measure which art the
auther of all truth it selfe, & because thou art the perfect truth, th[ou]
hatest all those that tell lyes, there shall none such dwell in
thy house, I know o Lord that in thy habitacle, are none
vniust, lying or false Angells, but righteous, true, & iust Angells
ready & obedient to doe thy will. O most gratious God that art
more ready to giue, then we to aske, & giueth more then either
wee desyre or deserue, vouchsafe to heare our humble prayer[s]
& grant our request, that we may haue to doe our wills in all honest &
good causes, three of thy true iust & godly Angells, which haue true
hearts, true tonges & iust lipps, without any kind of leasinge, & [so]
that none vniust lying or false Angells may haue any power t[o]
appeare in those places to worke or delude vs at any tyme, or ti[me]
whensoeuer or whersoeuer for Jesus Christ his sake thy deare Sonne,
heare this our prayer & grant this our request. Amen.

Then make the signe of the crosse in the forehead of the child
with thy thombe, & let the child say one pater noster an Aue
Maria & a Cre[do]; let him also say after thee these names
of God. On + El + Ely + Eloy + Messias + Sother Emanuel Sabao[th]
in nomine patris + & filij + & spiritus sancti + Amen.

Then say to thy selfe

O Lord Jesus Christ King of glory by vertue of these which do call vpon
this name Hermely, & by thy power & mercy, send vnto vs 3 of thy go[od]
Angells for thy right hand of glory into the middest of this glasse or
Christall to the visible sight of this child, lett them make appear[ance]
true iudgment & lett them giue true iudgement to this virgin child
things doubtfull & vncertaine vnto vs without all deceit or fraud
in nomine patris &c

Say this foresaid prayer 3 tymes & then will appeare 3 bright
Angells that will shew thee [illegible] thy child [illegible] honest request
then will demaunde

An Angells Sight.

This is a apper[ition] vision & a deuine, whose effect is great because that by it thou mayst
see all things that are vnder or aboue the 4. Elements & knowe all things to come which come
by the course of nature. Make a glasse of Christall which is proper neat & well polished
[illegible] of one whose body is not polluted with women & graue on it the most holy
name Agla so that it be vpon the backe side of it, then lay it reuerently vpon the
Altar, & masses be songe & then take it away & set it in silke or woollen [illegible], & this
must be graued & made ready vpon the Day of ♃ or ♀ & must be vsed vpon the
dayes aforesaid, but lett the worker be cleane from women, & abstaine as much as
[illegible] from all filthy pollutions also of those that [illegible] any thing that is in
the end of the world, or else if any of yours doe aske you of any doubtfull
thing then put your glasse against your eye [illegible] so that the ☉ may
cast his beames vpon it & marke diligently & say these fiue prayers after
one manner & forme as followeth.

The first of St John Baptist or Euangelist.
The second of ye blessed virgin St Mary.
The third of ye passion of our Lord
The fourth of ye ascension of ye Lord
The fift of Longius.

The manner of ye prayer of St John ye Euangelist or Baptist
is as followeth.

O Lord God before whose sight are all things both in heauen & in earth, & in the
deep sea, & in all deep places, I do beseech thee by thy holy name Agla, &
by the meritts & deserts of St John Bapt. or Euang. that I may see in this
glasse how such a matter standeth which I am in doubt of, or which I de=
=maund. And if it be a fortunate or a lucky thinge, you shall see
white poynts or littles ascending vpward a pace in the glasse, if you doe
enquire of man, or beast, or a booke, or any materiall matter, the forme &
fashion of thinge, euen right as it is indeed will appeare in the glasse, if it
will not with ye prayer, saye the prayer of our blessed Lady the virgin Mary.

O Lord my God &c. of the blessed virgin Mary, mother of our Lord Jesus Christ &c
vt supra

O Lord &c. & by ye meritts of thy most blessed passion which thou hast suffered for vs
sinners, that, &c

O Lord &c. of thy glorious ascension [illegible] & by ye [illegible] all ye glorious company of angells
reioyce & are glad & all the company of all thy Saints & Saintesses, how this
thing standeth &c

O Lord &c & by ye prayers of St Longius the blind knight that pierced thy most precious
side with a spear, & by the deserts & prayers of all thy saints & saintesses, that
I may [illegible] this glasse &c. And for certaine the thinge shall appeare in his
proper forme & shape, yea though it were in the bottome of the sea: if you will
worke to find out treasure, or els to gett knowledge of [illegible], be first confessed
[illegible] both in body & soule & also in apparell, you must allwayes
& looke that you be cleane [illegible] albeit any lusthead
take diligent heed & beware that you say not the foresaid prayers, [illegible] or it hath
or filthy thinge deed or thing, for truly if you doe you may catch hurt [illegible] his wits.
bin proued; for therby one yongman lost his eye another his senses another his wits.

To consecrate the glasse.

[illegible] the glasse & [illegible] the most [illegible] holy [illegible] blessed Trinity
more you lay it vpon the Altar side 9 Masses be sung, ye first of Angells ye 5 of Euangelists, ye
the 2 of our Lady the 3 of ye holy Crosse, ye 4 of all Sts the 9 of the three kings
6 of St John Bapt: ye 7 of ye holy Ghost, ye 8 of all Sts [illegible] & fume it with Fran=
& the last inclose it & sprinckle it with holy water & fume it with Fran=
kincense & at the end of euery masse let the gospell of St John be read In
principio erat verbum &c
And in any case keep it cleane.

Whosoeuer beareth this prayer with him needeth not to feare any of his en
either bodily or ghostly nor to be wounded or hurned, nor to dy any euill death &
he pleaded before a Iudge he shall haue his pardon & quall, & the thing that he
aspie any mischaunce & if there be any serpent with 7 eies, take some wall
a dish, & make 3 Crosses ouer it with this letter & cast it into the sea at the
quarters of the ship & the serpent shall crack, this haue in mynde. And if a
woman trauelling with child take clean water ouer the writing, & put it + a dish &
make 3 crosses ouer it with this letter & say 3 pr nrs, 3 Aues, 3 cred. & giue her
water to drinke shall shall haue good speedy deliuerance & the child right shape &
christendome & the woman good purification. And if that a man beate his
letter vpon him in field or towne, house or pasture, & bruse his heades or pasture
with this letter at the 4 corners thereof, there shall not theeues carry away the
but stand still till he giue them leaue to depart & it keepeth a man from
ill aguee & if them touch the bare flesh of thy enemy with this letter, he shal
by thy friend & if a man be poysoned & bruse him with this letter, he sha
be saued, & this 12 halfe many more vertues as no man knoweth but God al

+ x + l + g + dx d + J + y + h + le + e + este + es + s + P + r + h + x + m + re + O + P + t +
z + h + x + m + e + e + x + n + v + e + Ot + m + v + ij + f + z + g + g + d + e + g + x + 15 + P
ij + y + h + g + e + ez + ff + firmamentu + k + k + z + f + d + t + f +
by thine my help where I doe rise & in the night when I do sleep + In the name
the father + & of the Sonne + & of the holy ghost + Amen + God be merciefull
me a sinner & be my helpe all the dayes of my life, & keepe & defender, &
of Abraham, God of Isaak, & God of Jacob, haue mercy vpon me & shed me thy holy
Angell Michaell to be my ayde which may visit defend & keep me fro all my
enemyes visible & inuisible, O Michael holy Angell of God defend me in
battayle that I perish not in y dreadfull day of iudgement. O Michael Archa
& heale by the Godell mighty vertue hast of our Lord Jesus xpe I beseech thee o high
Father & thine only begotten Sonne our Lord Jesus xpe Amen by these wo
bible names Sfficias + Sother + Emanuel + Sabaoth + Adonay + vnigenitus + Sa
Sutia + virtus + a + & wt sium + fons + origo + bonus + paracletus + Mediator + Ag
our + rubus + sapphy + aries + leo + vermis + splendor + lux + gloria + Lux +
+ flos + virtus + mens + Jacinct + petra + lapis + angelus + speculum + pastor
propheta + lucerna + Athanatos + Kyros + theos + pantor + Creator + opifex + F
puer + & sanct Creator + Mediator + unitas + unitas + pater + filius + Spus sanc
defende me N thy true Seruant this day & all the dayes of my life & bound
deadly & holy Michael, o holy Gabriel, o holy Raphaell, o all ye holy Angells of
helpe me by all the vertues of heauen, & the high power of God, helpe me &
behold the Trinity of our Lord Jesus xpe fugate partes aduersæ vincit leo de
tribu Juda & radix Jesse Alleluia, o Saviour of y world saue me which h
by y signe of + redeemed me + Crux xpi saluet me + Crux xpi defendet me
me God Agios + Ysyros + Athanatos + Crux + xpi defendet me N + Crux xpi
adiuuet me + Crux xpi confortet me N Crux xpi salua me N in vita perhen
& filius & Spus sancti + Amen +

Lord God almighty + Father + Sonne + & holy ghost + Amen + that wicked
man that with wicked or malicious entent or mynde hurte me & my house & goods
enter into this place without any wicked or malicious entent that there hearts may be trick
wits taken & troubled & molte as wexe at the fyre & that angry or sick of this
members be so stiffe like the spindle of a mill which is made of yron & stelle
they haue nor power of ~~remouing~~ mouinge in any parte of there body without my
will & licence our Lord Jesus xpe by this his power + & by y power of all y
& Euangelists & of euery of the elect of God hath bound this place against all
that wolde me harme in body Soule or goods euen as there sweete Jesus prayed for
through y mildst of all thyne enemyes so I beseech thee sweete Jesus y may
y victory ouer all my enemyes whensoeuer & wheresoeuer I call vpon thy glorio
name euermore in mornine patris + & filij + & spus sci + amen. Heare o hea
and help & assist me I find therefore stand still & abide truly for the truthe sake
& none otherwise Amen /

A true copie of y holy writinge was brought downe fro Heauen by an Angell t
Leo Pope of Rome & he did bid him take it to king Charles when he went to the h
to Rom & the Angell said + what man or woman beareth this writing about them
with good deuotion & faith 3 pr nrs, 3 aues & 1. cred. shall not that day be ouercome of h
enemyes, either bodily or ghostly neither shall be robbed or slaine of theeues, pestilence,
thunder, or lightning, neither shall be hurt with fire or water nor cumbred with fien
nor feare displeasure with Lords or Ladies, he shall not be cold seized with sodden sickness
nor taken with Fayries, or any manner of apes, nor yett with the falling euill also if
woman be in trauell of child, lay this writing on her belly, & she shall haue eas
deliuerance & y child right shape & christned & y mother purification of holy
Church & all through the vertue of these holy names of Jesus xpe Sother + Emanuel
xpe + Messias + Sother + Emanuel + Sabaoth + Adonay + vnigenitus + mattay +
paraclitus + Saluador nr + Agyos + Ysyros + Athanatos + Jasper + Melchior + Baltha
Sax + Matthew + Marcus + Lucas + Johannes +. /

An experiment often proued to cause a theefe to come by proper person & restore ye goods
he doth this experiment if thou hadst the gift or power of that light cause him to come
to thee at thy pleasure. ℣.

First take that ☉ is in ♌ then marke the new ☽ while ☽ is in that signe. ℣. ye first day after ye
new ☽. the ☉ being still in ♌ then shalt worke thus. Take virgins wax parchment or newe tooth
fine aier water & make two Images like the proportion of a man & a woman as that thou mayst haue them
at all tymes at thy pleasure. Also if it be made in Lent it must be made by the fire & ☉ & not by fire
& thou shalt write in ye forehead of one of them this word Gaas with this Char: ⊕ in the forehead of the
hand Sibilia or Vhicia with this Char: ⊕ & in the middle of ye head this word Azana with this
Char: ⊕ & in ye breast or heart these words Ethemer emalegra with this Malagine with
this Char: ⊕ & make this Char: following in ye back against ye ⊕

Then when thou wilt worke make a fire of Eglantine wood, then take the worke & hold it in
thy hands saying this prayer followinge. O God father of all things of whom nor frō
are hidden we humbly beseech thy mercy that the theefe is hether come this night thou wilt
vouchsafe to bringe againe to vs that through the shame of this theefe, he may repent to come
to worthy penance & repentance through Christ our Lord. Amen.

Almighty & euerlasting god the true discerner of all things both manifest & hidden, vnto whom nor
secrets are vnknowne I humbly beseech thee that by calling vpon thy holy names thou wilt
comand thy cleane Spirites Sabaoth, Uriel & Raguel to obey my praiers & comand them in this my
worke, that ye theefe comeing vnto me may openly confesse his fault & euill deed before vs & there vnder
we shall be together in this place, or elſe where that in the holy Church we may giue thanks & laudes
to thee through the ſame our Lord Jesus Xpt who liueth and raigneth with thee in the vnity of the
holy ghost, God, world without end Amen.

Then say thy prayers with this verſe followinge, O Lord quicken vs, & thy people ſhall reioyce in thee.

Then lay the worke before the fire but beware it touch it not or melt the ſame & ſay.

I comand & call you Angells of Sabaoth Uriel & Raguel & pray you by the prayer power of
the right God the father the ſonne, & the holy Ghost & of Whose name of god that ye who call vpon
that you doe helpe me, Ego sum, qui fam, & & w the first & the last by Kala & by the holy name of god
Tetragrammaton & by ye name of Jesus by vertue whereof all feares doe flee & obey & leaue my
earth & in hell & the voice of heauen in which you are, that yee forth & constraine this theefe who
hath stollen these things, in what place ye words soeuer he or they be, by the vertue of these Charactes
that are hereon written in all places of his body as is on this image whether he ſtande or ſitte he
it with Eglantine) ſo that he rest not day nor night, ſtandinge, goinge, ſleepinge, waking, eatinge
of drinking & that his heart & bowells may melt & warme as this waxe doth at this fire vntill
he come againe & confeſſe his fault, in nomine patris & filij & ſpiritus ſancti. Amen.

This vse day by day till he come & pray at first in the morninge & the head, then
of the backe &c. & if he be in all the worke he ſhall come in 2 weeks.

Item muſt keep this Image in a cleane Lynnen cloath & in a Cleane Chest, & as it
happeneth to the Image ſo will it happen to the theefe.

Hoc experimentu ſæpiſſime comprobatu nō falſus vt fuit in ſecretiſſimis
Magicæ Angelicæ Incantationibus in Lapidem Criſtallinum, qui ſeruet
Mirabilia in his diſcis, vt ſequitur ℣.

To make a Spirit come again in his proper person in what place soever to be or any other person whom they list that they will have come to them.

First goe to ye first ☽ that the ☉ is in & then take ye 10th Day ☽ upon ye 4th Day take virgin wax that never was touched with fire nor with water, that is white & faire & if it be not such it will in the ☉ while it may be soft then make 2 images of ye waxe of ye man & woman & take heed that they breath not with ye heate of ye ☉ & not of fire when they be made write with brasse upon ye forehead this Character of Jesus Christ & upon ye head Sibilia with this Char: & In the chimes of the head Azina, Galiazar, Malagan with this Char: ☥ ⊏→ ♭♭ ⊏ & then in ye backe against the heart Bor: ☽ when you will worke make a fire of dry sticks of Eglantine, then take the Images in hand, but beware they confume not of perill to thy selfe, & say this Oration.

Deus cui abscondita & secularia & cui nullum secretum latet, ma:tem tua supplicitur exoro, ut furem vel fures qui N. spoliavit de bonis suis, eum vel qui consilium vel consensum furtui hoc ac non reuertere dignetur cogere, et delictum & facinus suum coram nobis confessus ad dignam penitentiam prouenire mereatur per Xpm Dnm nrm, hunc die &c. nr. per & credo. Deinde Deus in adiutorium & confitebor & plebs tua Labaliter in le, hunc diceis hanc orationem.

Oēs & Empiterne Deus cui omnia & manifestator rerum, & ✝ invocationē tuorum nemo latet non in abyssi spus tuus mundos & invocationem istam & Laeuha ista nota sit Sabaoth, Violem, & Raguellem mandatis & praceptis meis obedire in opusculo, et furem vel furibus vigilantibus manifeste facinus suum constituat vel constituere in ecclesia gratiam actionis valeamus exhibere per dnm nrm Jesu xpm filium tuum &c. And then take the Image to the fire but beware the waxe melt not for then the thief shall soone dye, then say after this manner Adiuro & invoco vos Angelos Sabaoth Violem & Raguelem & exoro ✝ potentiam summi patris & filij & spus sancti & ✝ nomen ista Dei quae in auxilio meum invoco. Ego sum, qui sum, et & eo nomine summi primus, Agla per istud nomen Dei in effabile Tetragramaton, & per istud nomen Jehoua in quo omnia genua flectitur celestium terrestrium & infernorum & ✝ gaudia qui Dominus est, vt furem & fures qui istud furtum spoliauerunt hic nominatim in quorum parte manus fuerit vel fuerint, agitetis & per virtutem horum characterum in hac imagine sculptarum in omni loco

prout — hac imagine infigo cui

haec — Spina alba ita ut non exeat die nec nocte, fridndo, edendo, dormiendo vel vigilando & sciat eum cum omnibus suis — quaeuis subito sciat, sciat hoc, cera imaginum auctor furtum ignis velocis penetrauerit vel veniens ad me & faciens suum vel furtum fatigatur vel fatigatur & delicta sua in ecclesia tua & gratiarum actiones exhibere per Jesum Xpm filium tuum &c

And say this Conjuration seven times & when you have read them over the first time you shall see the Spirit in the Brass then Count ye number of the Spirits & if they be not all there read them over the second time & so the third time & then this Animation is made the Space of 15 days & then you must give the Image a kisse in the Mouth & bid it come & then it will speak to you & tell you what you will desire & then it will depart & then you must keep it very secret & then it will come to you when you call it by the name that you call it by & it will do whatsoever you will have it to do & it will not depart from you till you bid it depart & then it will come to you when you call it by the name that you call it by & it will do whatsoever you will have it to do & it will not depart from you till you bid it depart

This Charme shall be said at night or against night about a place or field or about beasts without field & whosoever breaketh or goeth out for certaine

89

On 3 Crosses of Eben, 3 dead bodyes, 3 new knives, 3 wyres xpi + within our Saviour Dismas & Gesmas, xpi + amidst them was Dismas to heaven with Gesmas to Hell for Christ died on ye rood, for Maries love that ye him stood & shedde of his blood & Jesus Christ our & our goods within & without & all this place about & through the vertue of his might & wisdom shall not dare to come nor this place nor this night but all things that I will them do & thereof I speak yea or nay but by my bidding there be found to do all things that I speak or will & their Senses shall be wild & their eyes sight lost & their hands & their fingers shall be as a wall wrought of stone & the Iron & steele shall glide about as a wall & their tongues shall be as dumb as stone & their cramp & crookednes & fault in their footing the night of this present day & their goods & cattell shall not be seen nor found in this place about, then say 5 pr. nrs. 5 aues & 1. Credo in honore 5 plagarum xpi. & 12 Apostolorum, in ye name & Jesu, holy Benedicite all about our goods &c.

Disparib⁹ meritis pendent tria corpora ramis
Dismas & Gesmas medio diuina potestas
Alta petit Dismas, infelix infima Gesmas
Hos versus discas ne furto tua perdas,

Jesus autem transiens per medium illorum ibat, inquat super eos furor nimis & pauor in magnitudine brachij tui, fiant immobiles quasi lapis, donec pertranseat populus tuus domine, & populus iste quem acquisisti, + xpc vincit + xpc regnat, + xpc imperat + xpc hunc & famulum suum ab omni malo protegat & defendat. Amen. & die Euangelium S. Joannis 7 pr mrs. 5 aue. 3. Credo.

To know if the Suspected have stolne the thing or noe.

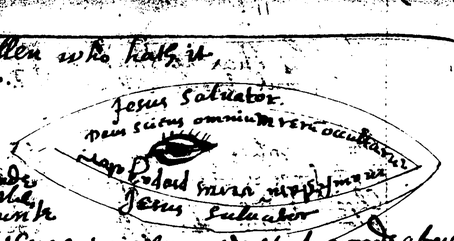
First write all the names of ye Suspected persons each by himselfe in a Scrowle of parchment, then close this one in a little ball of blue Clay, then take a peece of chalke & therewith make a Circle upon a plaine Table, then say in ye name of &c. then fill a bason of water in ye midst of ye Circle, into the which ye must be looking in to the water say this Conjuration following 3 times & if this name be there which hath done the fact, the Ball will breake & the name will swyme aloft on the water whereby you may perfectly know him

The Conjuration

Conjuro te creatura aqua ✝ deus vivus ✝ deus verus ✝ deus sanctus & ✝ deus sicut precepit ut te Heliseus Propheta duleem & sanaret efficeret; quando & unanimiter missus fuerit, Conjuro te aqua ✝ per nom Salvatorem Jesus xpm altissimi dei filium qui te in vinum commutauit & amaritudinem in Cana Galilee. Conjuro te aqua ✝ per nom quo Petrus super eam Petrus in te mergentes salvabit & eripiunt. Conjuro te ✝ hac dei altissimi nomina Messias + Sother + Emanuel & ✝ virtutem & potentiam illius inexplicabile nomen dei vivi tetragramaton, & ✝ hac nomina sanctissima & virtuosa Agla on, Adonay, Homovsion & ✝ virtutem & sanctitatem beatae virginis mariae matris dei mei, per vera xpi & ✝ per alia dicta & verba & quae constringi possis, et mihi locum mihi demonstres, quis hoc furtum fecit, & nomen ejus inter haec nomina subjecta contines & super eum ejicias ab isto & nullum illius qui hoc furtum fecit, quos experimentum conari aggredi fuerint te superantes & quos signos plane & quidquid conquestamur super eum & ejus nomen eum inter haec nomina subjecta habeas, ita quod nomen & vera & legitima causa sit & cito cito cito arguamus diligatur sine vitia & legitima causa sit & cito cito cito

This must be said 3 times, & if ye name be not ye that space say Quinque Pater Noster &c. Deus Deus meus respice in me quare me dereliquisti &c. 3 times & Gloria in the worship of the Father, the Sonne & the holy ghost & without doubt it will Succeed

To know if a thinge be stollen who hath it & to bring him or it againe.



First take Quicksilver & the white of an egge & make them together then take a pensill made of the pith of Elder & write with all an eye upon the wall within the first circle of the eye write Jesus Salvator above & beneath & within the next circle write these words about said & after say these words. In nomine dei precipio vt vobis nimis & mihi cunctis inspicientibus oculis ipsius manifesto signo patefiat qui vel quis vel quale furtum fecit de qua re interrogamus furatus est vel furati sunt modo agnoscamus & Jesus pallescat. Then call in them that you have in suspition & aboone as they be come in the hall if they deny it & will not confesse it have them then the aforsaid pencill & therwith rush on the eye of the wall & when they doth so say these words following. Mallion clerarion ratior Jramneon rector facite cogite furem reperire rem nostram quae furto ablata est vt magis appareat + Jt + m + p: + s + st + st A + m + et n +

This is the fifth experiment of Troy for theft it is called Abrahams eye



If thou worke this experiment take the blood of an owle & draw the eye with a penne of a crowe then thou must have a nayle of Copper & prick the apple of the eye in the midst 4 tymes saynge this conjuration. I conjure thee thefte by the Father the Sonne & the holy ghost, also I conjure thee Andromacha that thou make the theefe to have that paine that he doe with the eye here; rehearse that 4 tymes & without doubt his eye shall out.

* Copper points.

An other experiment of Abrahams eye.

Take Liturge of Silver & temper it with the white of an egge & draw the eye then with & call forth all them that you have in Jurisdiction & say this conjuration. Gloria tibi Dne Deus patrum nrorum te confitemur atq laudamus adorantes benedicimus precamur te Dne vt veritatem huius furti nobis demonstrare dignetur sicut palam fecisti furtum Achab servo suo Jonae & fecisti Salomoni veritatem de duabus meretricibus reuelasti quos fallos, prestigiatores famosos accusantes puero Danieli & iudicandos & damnandos ostendisti, & Matthiam in electionem Apostolorum sorte declarasti, ita hoc furtum nobis ostendere & manifestare dignemini de quo nunc requirimus omnipotentiam tuam, qui est benedictus in secula seculorum Amen. Et precipio & tibi & conjuro vos applicantes in oculis istis in nomine Dni nri Jesu Xpi Nazareni Regis Judaeorum secundis oculorum oculorum & inuestigatorum vt manifesto sig[no] ab oibus agnoscatur quicquam istud furatus fuit.

And then ego sum Deus & he that will confesse the theft good well & if he will not confesse it then take a nayle of brasse or of Copper & put it in the eye & say thus. Mort rabias Satarm Satany cogite furem istic qui rem istam furatus est apparere vobis cum celeritate Rabeas rabias Zelas Zanay, clare reta lax rex, adonay & Or facite & cogite quem apparere te he shall come to the qui rem istam abstulit sed antequam absque cunctatione, & furas quod ceruus est / pluce. Oculus, fingendus est in modum pruna ardentis, & furas quod ceruus est

Experimenta ad manifestandum furtum per oculum
suspectum libri & clavem sicuti & quando tibi exhibita
per quod mundus confiteatur & confundatur reus.

Sel alliel elchel agla & Eby panton Conjuro vos, rex Gratus, Jesus Nazarenus
De adiutorio nostro &c. Sit nomen dni benedictum &c oratio

Actiones nras quaesumus dne aspirando & prauen & adiuuando prosequere
& cuncta nra oratio & operatio a te semper incipiat & per te coepta
finiatur. Amen

Dne Jesu xpe qui sanctaris Reges & cuncta regis, tue dextere quo dextre sedes, qui
mostis omnia, ego tuum pauis vilis qui de celo descendi, tue quoq; es & eo primus
& nouissimus & sanctissimum nomen tuum quod est tetragrammaton, & per mi-
racula, merita & intercessiones Apostolorum Petri & Pauli licet exercitatores
famuli nuficiendia mea implorantes quod ei persona cuius nomen digestis in virtute
super Chartam rea sit in hoc facto quod nobis demonstrare digneris per virtutem
Dei & libri & clavem verbum & quae sit rea no mouetur liber,
nec claues, vt rem in hoc facto virtute ejus digneris per inseparabilem Trini-
tatem patrem & filium & Spiritum Sctum, sicut Sathan quinq; milia homines quinq;
panibus & duobus piscibus ita nobis in hac re plenas & perfectas veritatem
demonstrare digneris & Xpm dnm nrm. Amen.

Then take a Psalter booke & put in a key upon this verse fast closped
& hold it stedfast upon your foremost fingers without shakinge & put
into the booke with the key the name of the suspected & it will
turne if he be guilty, if he be not it will not turne. /

Si videbas furem curebas cum eo & cum Adulteris portionem tuam ponebas, this must be said 3 or 4 tymes. /

In nomine patris & filij & spus scti. Amen.
In nomine dni nri Jesu xpi Conjuro vos febres quotidianas, biduanas, tiduanas,
Quartanas, Quintanas, Sextanas, septimanas octauas, nouenas, vsq ad decem generatio-
nes & patrem patrem & filium, & Sp. Sanctum & sanctam Sapientiam & matrem dni
nri Jesu xpi & sctam Johannem Baptistam & sctum Petrum Apostum & sctum
Andream Apostum, & sctam Stephanum & sctum Laurentium & omnes martires & sanctos
Sigismundum & St Dionisium & sctos Hilarium & St Martinum & St Julianum
& sctas Mariana Magdalenam & sctas magnam Angelicam & oes virgines
dei, & cælos & & thronos & & cherubim & & seraphim & nem habeatis potestatem
super hanc famulam N. dei vel hanc famulam dei N. vel facere vel aliquod malum
valeatis, vel de die, de nocte, neque aliqua hora, xps hoc est, xps
regnat, xps imperat, xps & omnia benedicat qui est alpha & o primus & nouissimus
Conjuro vos febres & patrem & filium & & Sanctum & spum sanctum & tres sactas
& cuncta opera xpi, & natiuitatem sctae Mariae virginis quae dnm portauit
& in carnationem dei nri Jesu xpi & & Natiuitatem ejus & & circumcisionem
ejus & & sanctum Baptismum ejus, & & sanctum alterum & & sanctum Jordanem in
quo xps baptizatus est. Conjuro vos febres & illas nuptias quando xps fuit in
Cana Galileae vocatus cum matre sua in domo Archetriclini. Conjuro vos
febres & illas virtutes quas fecit Jesus quando ostendit tres pueros una
filia Archisynagogae, filium vidue extra portam ciuitatis, Lazarum
Lazarum ex monumento, & illa miracula quae fecit xps quae confitiamur quinq; millia
hominum de & panibus & duobus piscibus & remanserunt de copiosi plenas
& & 40 dies & noctes quas ieiunauit xps & Moyses in monte Oreb, & Elias
in monte Oreb. Conjuro vos febres & illas venas [illegible] cum
cum discipulis suis & ait illi alicipite & manducate hoc est enim [illegible]
accipite & benedicite, hic est calix [illegible] & & sanguinis mei qui pro vobis & multis
effundetur in remissionem peccatorum & illa 30 argenteos pro quibus Judas
vendidit Dm Judaeis capitibus sua & & illas [illegible] eorum & manus
& pedes eius fodiuerunt in cruce, & & illas spinam coronae quae in capite eius
fixit, & & illas lanceam & ipsum [illegible] aperuit latus eius, & exiuit
crucem in qua xps suspensus fuit & dic filio redivivus exit a mortuis & & illas
& resurrectionem & ascensionem & & spum paraclitum Conjuro vos febres
per illas crucem in qua pependit Febres pro xpi nomine Conjuro vos
febres frigida

febres frigidas p illam fidem quam xps sedet in suo throno et iudicet toto mundo & per 12 Apostolos & 12 seniores & viginti 4 or seniores & p xl & 4 millia Innocentium qui quotidie Deum laudant & canticum novum ante sedem Dei cantaverunt, & per 4 flumina Jer. Gion. & Diphraten quae exeunt de paradiso & p Jerusalem Civitatem quae habet muros aureos & turres argenteas, ubi omnes iusti requiescunt & p 4 evangelistas Math. Marcu Luc. John. & per 7 Dormientes Dionisium Constantinum Johannem, Seraf. & p oes electos Dei & p oia miracula quae fecit Dns nr in Coelo & in terra & in mari, & per luminaria Solem & D. & sancta noia xpi vos coniuro & contradico ut non habeatis potestatem super hunc famulum Dei vel famulam N. facere ei aliquid mali valeatis neq in die, nocte, vel aliqua hora, xps vincit, xps regnat, xps imperat, xps te ab omni malo liberet. Amen. Oremus.

Dne Deus pater qui hoiem ad Imaginem & similitudinem tuam creare dignatus es, & de tuo sanguine redemisti, & Susannam de falso crimine liberasti & tres pueros de Camino ignis ardentis liberasti Sydrach, mysach & Abednago libera hunc famulum vel famulam ab oibus & ab oibus febribus & ab oibus doloribus Amma + Syec + Oyec + oyect Scs + Scs + Scts + alba + pr nr + on pr + on filius + on Spus Sctus + Jmortalis + Eleison + ymas + a + ab + abr + abra + abrac + Abraca + abracal + abracala + abracalab + abracala + abracal + abrac + abrac + abra + abr + ab + a + ante portas Galileae sedebat Petrus, venit Dns & interrogavit Petrum Cur Jaces hic Petre, respondit Petrus, Dne plenus sum febribus, Dns tangebat eum & ait Dns cur me sequeris Petre, respondit ei praesta mihi Dne petitionem meam si quis haec verba super se habuerit, febres nō habeat, dixit Dns fiat tibi sicut petisti & ait Petrus. Amen. xps vincit, xps regnat, xps imperat, xps te ab oi malo liberet. Amen./.

In nomine patris + & filij + & Spus sancti + Amen.
Adiuro te liber p Deum patrem & filium & Spiritum stum & p sanctam Mariam matrem Dei nri Jesu xpi & p stum Michaelem Archangel. & p oes sctos Angelos & Archangelos Dei, p thronos, & dominationes, principatus, & potestates, per cherubim & Seraphim ac p oes virtutes Coeloru & p Patriarchas & prophetas & p oes sctos Apostolos & Evang. & p stum Johem Aplm & Paulum & Andream & p oes sctos Apostolos & Evangelista Dei & p 14 millia Innocentium, & p stum Stephanum protomartyrem & p oes sctos Martyres Dei, & p sctum Nicholaum Confessorem & p oes Confessores Dei, & p stam Mariam Magdalenam & p Sanctam Mariam Aegyptiae & p oes sctos & sctas Dei. Adiuro te liber p haec noia Dei Jesus sanctus salvator, alpha & ω, Adonay Emanuel, in sancti nomine ineffabile, p oia eius noia & p dona Spus scti & p oes Episcopos, & ArchiEpiscopos, Sacerdotes, diaconos subdiaconos & oes gradus Ecclesiae, & p missas quae in ea cantantur. & p sctm corpus xpi quod sacrificatur. Adiuro te liber p Paradisum & oes mansiones Paradisi & p oia quae in paradiso sunt. Adiuro te liber p mundum, & oia quae in mundo sunt, p ignem & p oia quae in igne sunt, p aerem, & p oia quae in aere sunt, & p ☉ & ☽ & p oia sydera p aquam & p oia quae in aqua sunt, p terram & p oia quae in terra sunt & p oes virtutes Dei & opera eius quod si iste N. reus est huius criminis [illegible] vertatur sicut vertitur in cardine suo. Deus iudicium tuum Regi da, miserere mei deus, pr nr haec tria debent dici ter. & [illegible] seculorum/.

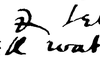
In nomine patris & filij & Spus scti Amen + a + g + l + a + scts Cyriacus + proclamet + ab innocentia mures fures fugavit Oro pro qs ops ds + ut qui beati Cyriaci mris tui memoriam agimus eius intercessione mures fures ab hac effugentur p Dnm nrm Jesum xpm filium tuum qui tecum vivit & regnat Deus p oia saecula saeculorum Amen. In noie patris &c./.

Contra felonem.

Dic istam orationem ter super aquam in Cypho & da infirmo bibere tribus diebus & sanabitur + Ecce Crux lignum + Crux est praeparatio verum + per crucis hoc signum fugiant procul inimici retrorsum + Jesus + xps Cruce pugnat + vincit, regnat, imperat + Christianam Crucem tolle sicque tutus ambulas, pr nr. dic decies, In noie patris &c./.

In noie patris & filij & Spus scti Amen. Beatus Longeus miles lancea xpm in cruce sancta perforavit Latus Dei & continuo exivit sanguis & aqua, & dixit Dne adiuva me + Jhi & + Jbo + pla + proga + vermis + messias + Sother + Adonay + Tetragrammaton + a + g + l + a + helias + propheta + Johannes Baptista in eremo sedebat, per ambas nares sanguinem fundebat & dixit Dne adiuva me, Restringe sanguis, sicut restrinxit Dns aquas Jordani quando deus Jesus.

To know who they be that haue stollen any thinge out of your house & to make them to confesse the same.

Take argenti viue & the white of an egge & mingle them together & make an eye upon a wall in this maner  & then call all them that them suspecte & bidd them behold the eye & his or hers which stole the thing will water, if they will not confesse, take a (co)per key, & put it in the eye of the wall & strike upon it sayinge, haue & gette wates and the party that is guilty shall cry myne eye myne eye probat. est.

Vinculu Salomonis. This for a Study &c.

C. te Ad. & astringo te ℔ vinculu Salomonis, quo dns noster ligauit in Lacu & ℔ magna potestate dei Omnipotentis & ℔ Jesu Xpi filii eius virtute & ℔ cruce & passione eius, & ℔ hac magna & gloriosa nomia Dei. Eloy + El + Adonay + Ego sum qui sum + Jehuah + Agla + On + Tetragramaton + Alpha & omega + & ℔ cia alia sca nomia dei mihi cognita & incognita, quod tu mihi obedias & hoc opere, & cito facias quodcunq tibi Jussero vel mandauero, sine ullo timore, vel damno mihi vel aliq alie creature dei faciende, & si non mihi obedire voluis voluerit & in pmd fine ulla molestatione. Conuoco te Lacu ignis & sulphuris ut eum ibi remanere sub maledictione dei nostri vsq ad diē Judicij ℔ Hosell Josell & Rosell, & ℔ oēs sanctos Angelos & celos & ℔ virtute scte Trinitatis in nrie patris & &c.
dic der.

A dispargo &c.

Adjuro te Ad. & precipio tc. nomia Patris & filij & Spus scti & ℔ potestatis dei omnipotentis, & hac magna nomia dei Agla + On + Tetragramaton + El + Eloy + Eheia, & ℔ hac tria nomia Hosell Josell & Rosell & per ea alia nomia dei quibus quid ubiq. obedias & pmd ubiq. &c. & ℔ hac tria & Eheia & Eheia ubiq. nullo timore vel damno corporis & rei vel alicui animabij eius & vel pecunie tue & mihi obedire & ingerere & adjungere ubicunq & quo modocunq tc. invocatus & adhibitus mecum & sibi & ℔ hec tria nomia & ℔ mea & ℔ virtutes & ℔ pax dei viui Jesu Xpi sit & remaneat &c. & tc. & mus mane & à fabula sanctus Amen
sine Amen.

Gat

O owrlestinge god wch worchest grout mervailes & wirk
thes tyngs that ar semt me, not for myne owne sake but for
thy owne worshipe. Lord Christ in thes praiers I pray that all
my life & may pleasse thee be trew reportars before
thee day of my deathe by our L: & S: Amen
O L: god almighty father ✠ sonne ✠ Lord holie ghost ✠
keepe me Lord this night from all men that wish mee
yll may deo me perme O L: graunt that no power
entar into this place w^thout my will or lisence that
there ymadginacions may be stricken with feare & trimblinge
melt as wax at the fire & that owre one of there
membars be as the like the handle of a mark wch is
made of iron two tooles & that they have no power
of mooving in any parte of there bodies without my will
or lisence owr L: & S: by the power & by the power
of the 12 Appostles & Evangelistes & of owre of the
olest of them guard bound this place against all there
that would me perme in body soule or goods as the
upon them wast in the midst of all thime enimies, so
L: & bosome & the that & preis the trinety of all mine
mortall enimies upon ard & shall could soules upon the
y^r vile name upon ward. In nom^e patris + & filii +
Spiritus sancti Amen ✠
Lord & bride Lord keep & fride + therefore stand still &
abide lorde for the trueth sake & none other Amen

✠ ✠ ✠ ✠ The Conservation for the stone ✠

Omnipotent and everlasting god & mercifull father
y^t wouldst the great goodnes would vouchsafe to sanc-
fie & consecrate this Crystall stone that it may be a
place for the spirite to abide & that shall to rem
Lord & remaining ouer 2 other spirits for to departe
from this Crystall & all ouer spirits bodyly present vaste and
voluntary to move by any manner of meanes of men or
otherwise & therefore & bless the + the fully trewe
of Crystall by the name of the Living god + the true
god + & the holy + the father + the sonne + & the holy
ghost + wch are 3 p^rsons in one god the beginning
ending & ouer all maker of heaven and earth and
all thyngs therein contayned & bless the Crystall + also
the name of Jesus & our L: the onelie sonne of god borne
of the virgine Marie w^t dark the round stone that
be a forme & clowre Crystall to the spirite
& doe mone forth rownd coming into there, there
fore o L: the grace of the holy ghost defend & make clean
Yet it may be a vaile & clowde Crystall for
to receive the spirite coming into it in such sort as
may appeare visible to me or to myne & will shall be
them.

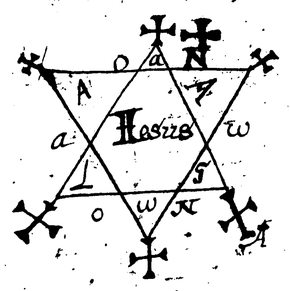
upon; hys grauntt o3 god for hys sonne our L: e sauiour
J: C: yis sake to whome be all honor praise lawe & glorie
worlde w3out ende Amen. so be it Amen + after this pr
followeth the rule for any spirite

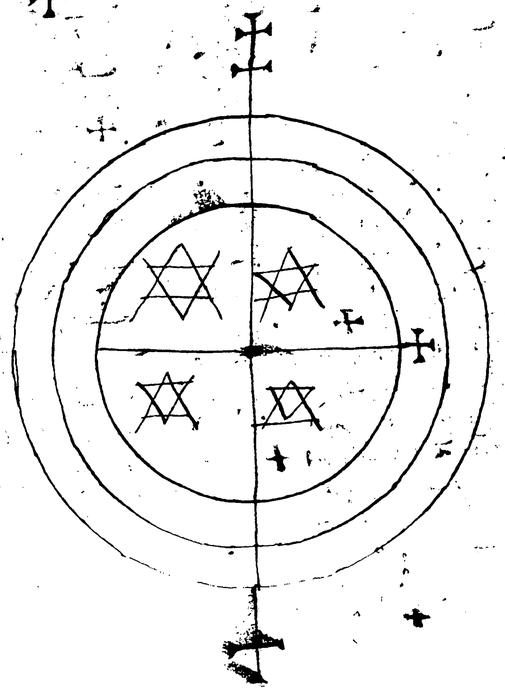
✤✤ The Rule for euery spirite

In the name of the godlie trinitie & of the indiuidua vnitie
of the father & sonne & holie ghost Amen
I conjure thee spirit N: by the father & sonne & holie ghost
and by there infinite power & wisdome & clemency
god by the true god & by the holie god also I conjure thee
spirit N: by the infinite iust holie word of god by whom
all things are created I do conjure require & coerce
thee by the goodnes of god by the w3d he hath created ma
after his owne image & by his deerest bloud redemed
thee & rest thee out of bondage for his price redemption
our first parentes for a time & by his infinite mercie
wherwith he trusted & w3 his owne bloud to be redemed
& by the virginitie humanitie & fruitfulnes of the virgine
mary mother of our L: & J: C: & by the power wherw3 he
hath spoyled hell & tormented the deuill also I conjure
& coerce thee & by the sacramentes by the mirac
& by the bloud of god by all the holie names of god that
to say Adonay + eloy + agla + panton: oza:: ozp:: r
Alpha + Zetheneg:: tetragram:: Josua emanuell:: messias:: sother:: ym
eloy lon:: otheos athanatos:: elohim:: oyon:: tayon:: Rayon::
spiritus:: & by all the holie names of god, by the
mercie may be rooted out of the
& by the bookes & tables:: Sadai:: Adonay:: mathan:: nathanael:: mar
Sabaoth:: Jehoram:: Zebaoth:: Adonay:: Sabaoth:: agyos:: ischyros
athanatos:: hagyos:: yaraoth:: messias:: paracletos:: mar
Adonay:: Sabaoth:: Jehovah:: Sadai:: Adonay:: agyos:: ischyros
manyn oral:: on:: ehoveam:: And by these most honorable
names & by the powerfull strengthes & vertues
holie spirits & by all the holie names of god I requier
that thou spirit N. w3 all speede, all delay put aside, th
thou come & appeare from the east to the west, from the
north to the south, from the
water from the fire from the earth from
place required & sworne that art to them by these
in this place before me with all speede & afayre and gen
shape & habit & may see thee plainely & distinctly
distinctly w3out any fraude or delay obstruction or longer
& that I may discourse w3out any maze making, hurte
damage feare or perill & w3out hurt or feare of my body
or soule, or w3out hurt or feare of any other body or soule
of any creatures of god in this world & to make true
answer to all my requisitions shalbe asked thee & thou obey
my commaund & by yt answer truelie & rightlie me in

A prayer devout prayer of the
7 words w3 o3 L: spoake hanging

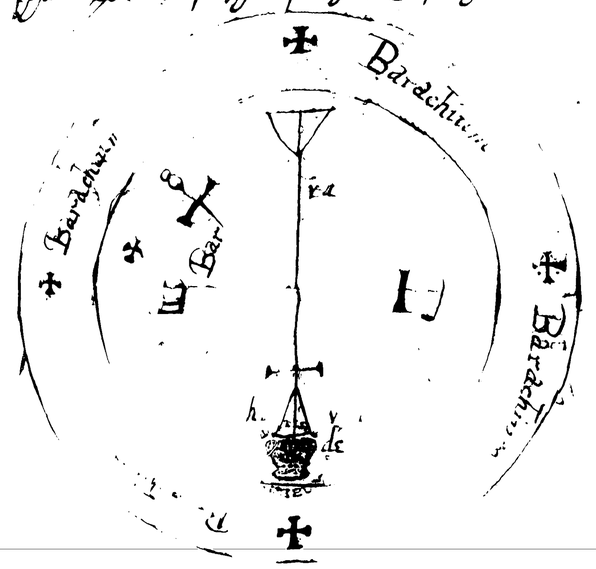
Immediately J: H: C: of the crosse hanging on the crosse spake these
words latine before the soldiers pierced his most holy syde,
that wee should often times have his holy words in mind
& humblie beseech the vertue of these words.
Vouchsafe to heare & fauourable me. request bowed
offered vnto him that I have spoken of, & especially in the 7 deadlie sinnes, that is to say in pride
envie Sloth, Auarice, Sorcery & gluttony, Anger.
father forgive them for they know not what they do, & forgive me
for my sinnes not his do, & inferno me L: to that grace
& I may pray for them that harme or troubles me
And as saidst to the theefe, this day shalt be w3 me
in paradise & give me grace so to live & in the power
of my deathe then L: may say vnto me this day shalt
be with me in paradise, & And as saidst to thy
mother & S. Woman beholde thy sonne, and after thou
saidst to thy disciple, beholde thy mother: give me &
patience love & reverence in all adversitie w3 as didst
thy glorious mother, Also as saidst & Eloy & Eloy
Lama Zabathani, & that is to say my god my god w3 hast
thou forsaken me :: Give me grace blessed J: in all
adversitie & cohabramikel, to call continuall on thee L: god,
father grace mercie vpon me & helpe me, & governe me
w3 thine & as didst redeeme me w3 thy blood :: Also as saidst
& thirst & w3 rage would have & desire that gall &
bitter sorrowes of w3 were in thee, abiding the comfort vnto
thee, give me grace also & to thirst in heaven where that
art the word & fountaine of eternall life, with all my power
& mind to thee ::: Also thy saidst & into
thy hands & w3 spirite & give me grace L: at
the end of life & my soule into thy hands my spirite
and as w3 a devout mind beheld & in running to that
for w3 were thou hast died me time & And w3 thou
saidst & it is finished & you would say it is ended
my sorrowes & paines w3 I must suffer for forgiveness
obtained give me grace & that & my sins hinder
that at last & may have) & heavenly sweete dayes
saying come to me my friend & receive & possesse the
now & shall raise in the & glorie & reioyce, come
with me that ye maist be with me in glorie amongstes
Angells there to live with me in holiness world w3out
end & so be it Amen

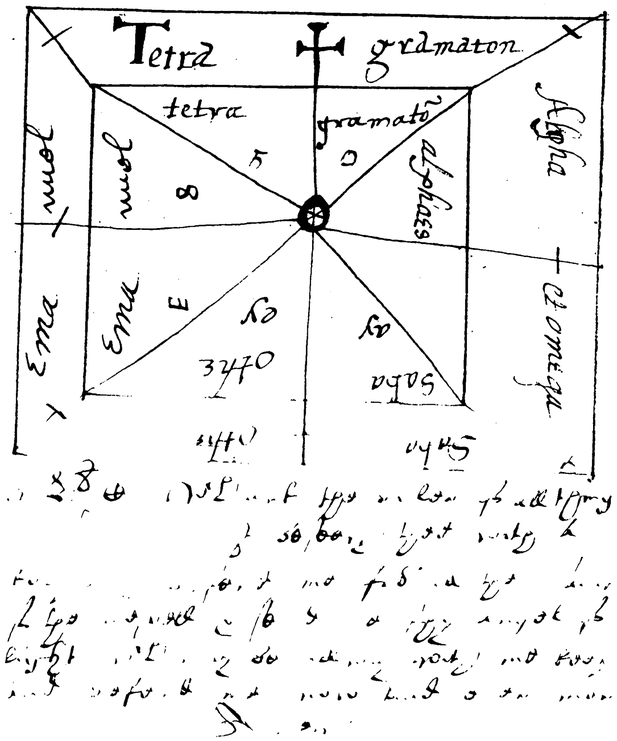


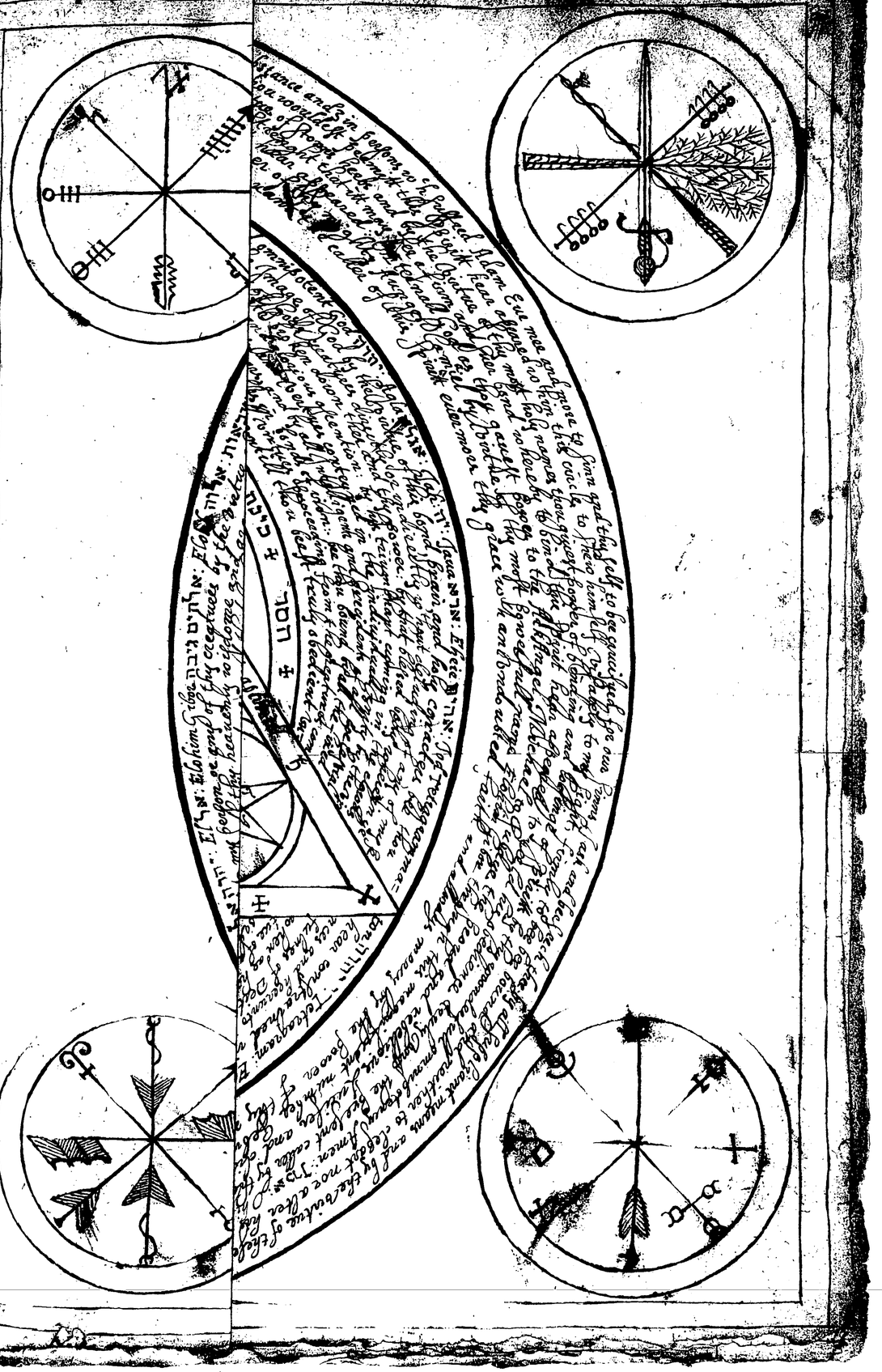


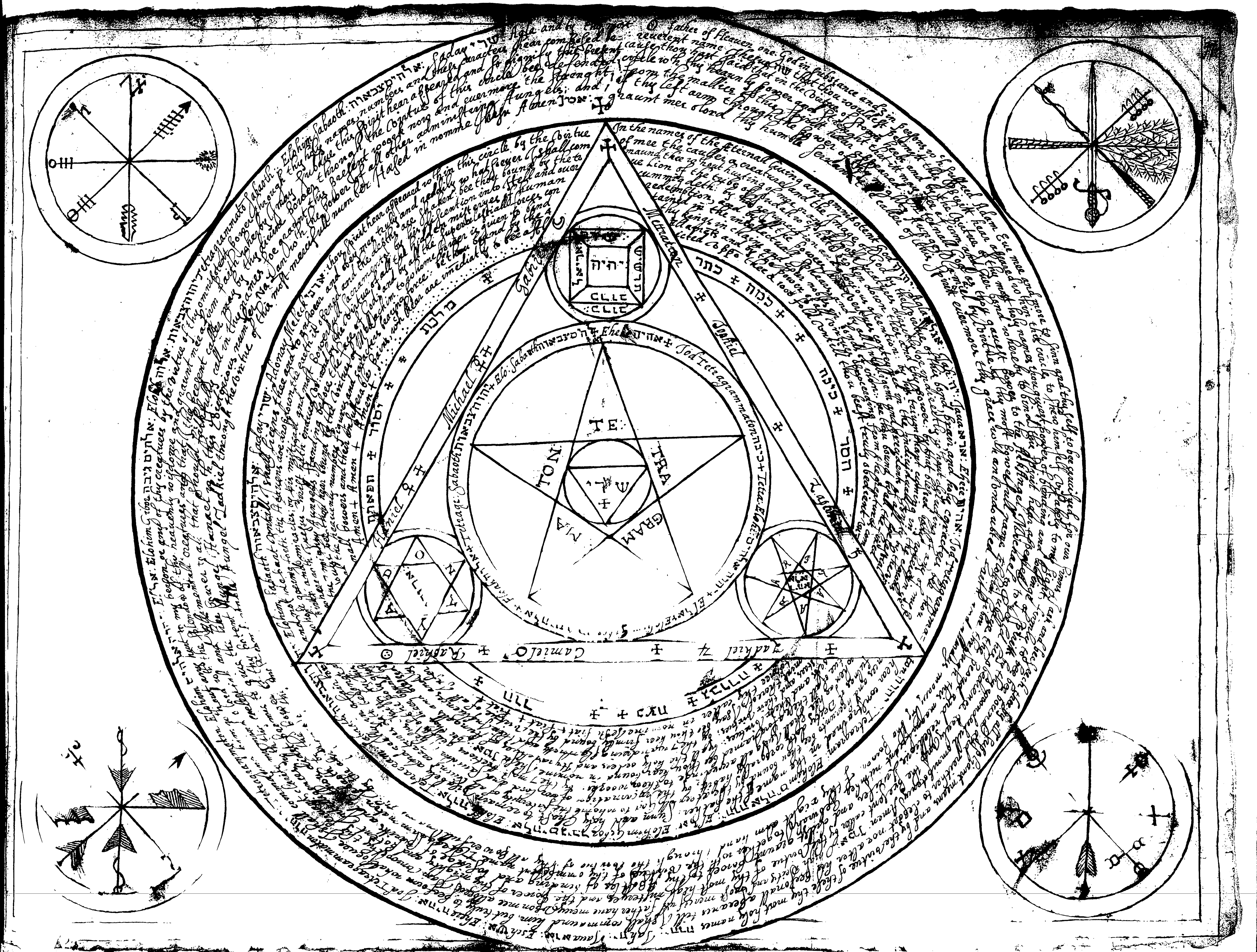
To obtaine by request for ye holie

Or my request grant & turne me, lo: & Jesus die gr me
Sathos thes 5 angells me before 5 to keepe me from my
foes, lud & to shut no waye/power & foe, Lord Jesus
for by & possess blod spirit day make them my foes
& Nomine Jp: + ffiat Sant: Amen:
Sabaoth + Emanuell + Adonay + Tetragram
yeritab: mediator + Sancti + Gloria + c by all offer Exit
c vouchsafe names of you & thang c remaund Zorobell
o you Aryoell :: Michaell + Gabriell + Raphaell + Uriell
c by Rathaell + yt yo helpe me this day c for ever more
from my enimies. c fre my foes Barthim ++ Barthim +
& thanke c Demaund yt ans yt will answer it at ye dread-
full day of Judgment c be from wilt praise Jesus
Tormentt Appointed for by obedience of yt you to Ner
simiane for or ye peace yt ye or thee may be forwards
for to doe imediatlie & shall desire request or
Demaund c that they never rest night nor day, sleepinge
nor waking eating or drinking sitting nor standinge at
prayer nor fre home by land nor by water or per barbi
nor on foote: Darkest sure time ar they shall vanquished
Dark my Request c desires c would unto sure temple Jesus
petitions at ye shall make or desire of them c yt they shall
me power to doe me any thinge that & shall aske or
desire & thanke yt ans yt ans thee will answer at ye
ordeall of Judgment lot if be doe quickly,
quickly, quickly, Amen Amen Amen
ages & thanke yt you Angells Michaell + Gabriell +
Raphael + Uriell + c by Rachaell + yt yt obay me in this
my will c vouchsafe Domael Jud & grace remaine that by
ye power of ye fathe c ye holie Ghoste c ye glorious




Tetra
gramaton
tetra
gramato
Alpha
et omega
nuol
nuol
Ema
Ema
3470
Saba
Saba



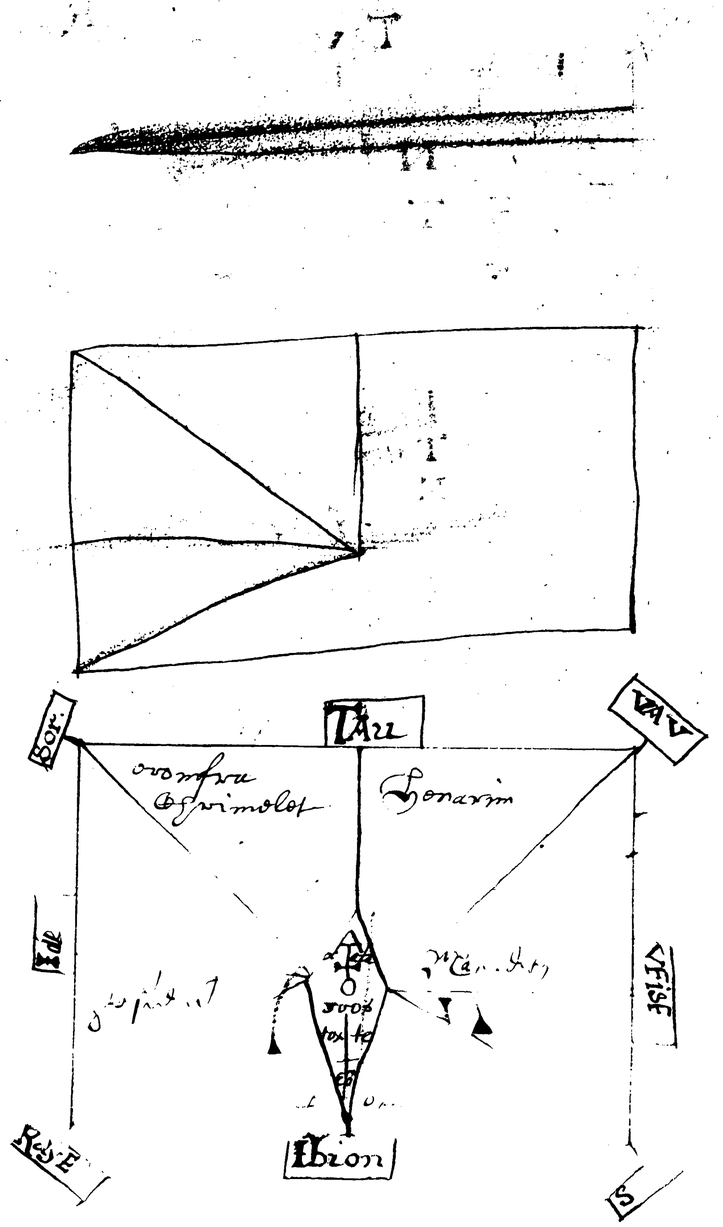


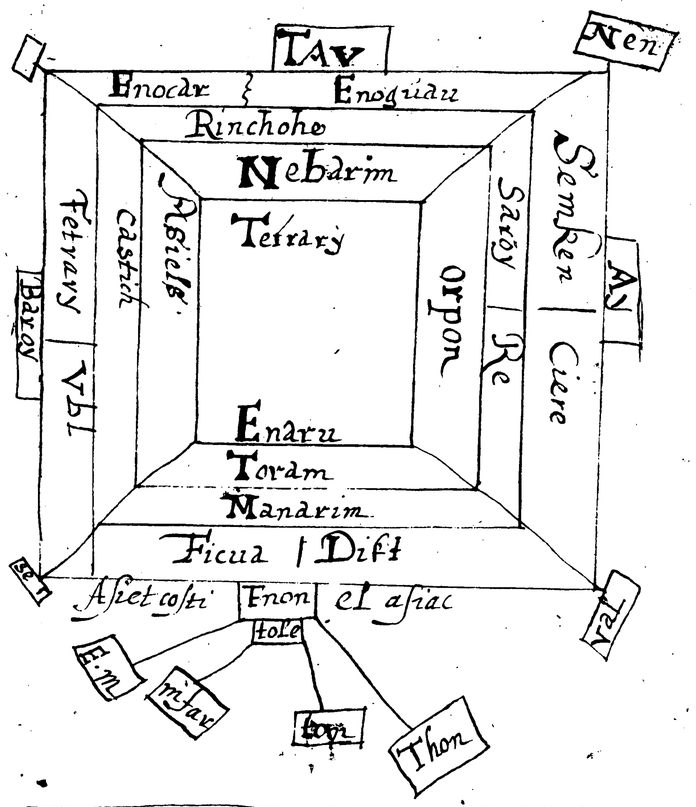
O Father of Heaven one God in substance and in persons
In the names of the Eternall liuing and omnipotent God
Michael
Gabriel
Metraton
Jophiel
Haniel
Raphael
Camiel
Zadkiel
Ehe
Jod Tetragrammaton
Elo: Sabaoth
Tetrag: Sabaoth
TE
TRA
GRAM
MA
TON
A D O N A Y
Amen + Amen

tristitia + et constringat te

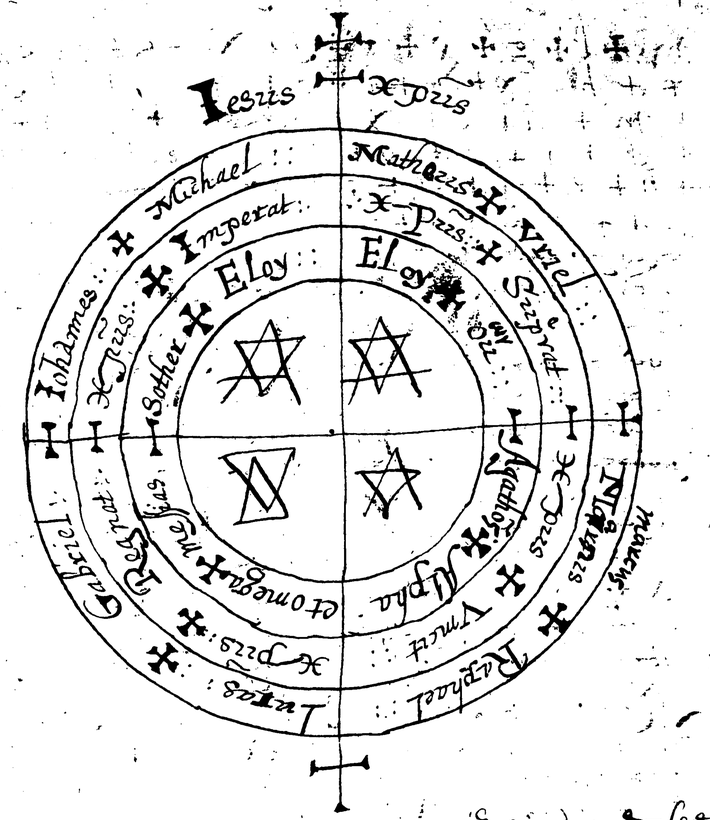


obediat in nomine Jhesu et sancte


Bor.
Tarr
Ost
Ade
Vest
Sude
Ebron
S



The 4th Celestiall signe governing & disposing the Trunck or the middle parte and onyt to contayne in the Head this most Highe name Agios



To the honor of the most high god the mighte Tetragra
by the blessed Angells sent by the Archa
the holy Angells by the powers creatures visible goinge
& visibly by these holy words & Characters verifyed
& by these holy names of god & the holy Archa
me through revelacion shewed in my sleepe or dreame in
the night or by Visyon in the day time or possessed it
shall be lawfull for me & the rest of all my true fayth
me & the Covenauntes Covenant, the Lord made the true
worshippers & manifest revelacion & perfect understanding
of the Arcana & mysteries of the holy Art. Amen & Amen
& I will not disclose to be finished unto me by the
office of the holy Ghost N. through the merits of
& by the only author of eternall life to the
honor of the most blessed Trinity & to our owne Eastinge
saluacion, yeild yeildeth it to be effected & done it Amen

The prayer for the Mᵃ to gᵗ

Ayos + Alpha + g + Ω + r + J + Y + R + b + e + Ω + Hel +
p + h + W + m + 1 + o + P + g + g + C + h + B. +
+ m + A + C + X + i + v + 7 + 9 + + v + + m
+ f + 1 + 9 + 9 + a + e + g + y + 15 + 1 + m + y +
+ h + g + l + oi + ost + fundamentum + n + x + x + k +
Z + f + w + x +

o eternall god be ✠ my helpe upon all & in the midst
upon & am assoyled the name of the father & of the
Sonne & of the holie ghost + Amen +
o god be mercifull unto me & Amen & be my helper all y
the dayes of my life, o god of Abraham god of Isaack &
of Jacob send message upon me, & bid this holy angell
Michaell Gabriell to be my ayde wᶜʰ may defend & keepe me
from all mine enimies visible & invisible o holie michaell
holie angell of god defend me both in body & soule that
I perish not in the dreadfull day of Judgment o michaell
archangell of god, by the grace wᶜʰ upon earth of Christ
Jesus, & be borne upon a glorious tree & there broke bodie
sonne our L: J: C: & by these unspeakable names:

Messias + Sother + Emanuell + Sabaoth + adonay
Omnipotens + Sapientia + virtus + alpha & omega +
rasmus + principium + finis + origo + oriens + paracletus
+ mediator + Agnus + ovis + vitulus + serpens +
oriens + leo + vermis + verbum + splendor + pauper
Sol + ystoria + lux + imago + panis + flos + filius +
mons + petra + lapis + angelus + sponsus
pastor + propheta + Alpha + et Ω + principium + finis
creator + ymago + Adam + Salvator + princeps + Adam
Creator + Mediator + Trinitas + Unitas + pater +
filius + spiritus + Sanctus + Sapientia + virtus
Sanctus + Sapientia + virtus + in all names from the bottom of
Deitie & holie Michaell & holie Gabriell & holie Raphaell
& holie Uriell & all the holie Angells, & god of gods me
by all the virtues of heaven, by the three persons of gods glory
me & be with me & thine & ours J: & J: & my gate
Adam [illegible] & Eve & Jesus & Christ & Judge & Saviour
Adonay & Emanuell & Sabaoth & Messias & Christ by the virtue
of the + resurrection me & mine x pi Salvet, & mine
x pi defend & me & my god + + Agios + Ischiros + Athanatos
+ Crux x pi defend me + Crux x pi adorn
me + & me x pi restore me + Crux x pi salvet me
+ in the name of the father + of the sonne + & of the holie ghost

Amen Amen +

words plainly through distinctly & openly that my
doubt signed & manifest written that my plainly &
words without any doubt stopping blot or blemish &
may distinctly & plainly be certified in & of all things
soever required & shall also hear or understand
desiring & I Septe not away out of this place or out of
my sight & I long as I shall also hear any thing but
God himselfe in trinitie & unitie be praised & glorified
shall finde Amen by obeying me hear (S N) dost perform
more soever to god upon observance of art able to do &
of N. p. F. S. S. Amen

Libra roleftib: d. gor. p. 15. 0

V B V C m d:: de s h. A. 27. E. oo g. 0. os. D v. Libra
R:: Aer:: x:: Aqua. Spiritus. H gomis J.

upon pe is approved And give unto this bond
following

g ranire, adiure constraine query romaund And bid hear
of S. N. art approved to me & for my followers in this
⊙ by all the royall words aforesaide wᶜʰ did constraine
the (S N.) to come & hearke persuade me not by heare
virtue & powers & query (S N.) by upon all shall
not depart out of this ⊙ or from it but pay possible
so abide until my people will be performed & fulfilled in
all things of his majest doe at my license to depart &
romaine constraine query romaine & binde hear of (S N.)
by the omnipotent god not romaine And Archangell St
Michaell to bring Lucifer out of the precincts not adored of
Lucifer & to fast from day to night & bound with iron
chaines of everlasting condemnation & for dread of hear
night & judgments art pe & to me & romaine adiure constraine
query romaine & binde hear (S N.) of & that of shall
not goe out of this ⊙ nor cease to abide by hear at this
time or hereafter except of query or romaine hear appear
with & to come to me by the name (N) & of in all manner
of glories & things ask in dread night & power & mine upon
appearance of (F) shall call hear (S N.) not speak to come
& to me (F) by the virtue of our & saviour J: C: upon
romaine of the Archangell spirits & Angells of y Lord
& for all obeyed give to appear be all glorie & honour
& might for ever more world without end Amen & N. p. F. S.
J. Amen.

Cherubs & Angells of the & glories & names	Cherubs	of the Aire
	Archangells	of the water
	Seraphs	of the earth
		of the fire

☉	mirrha	☽	costo	♃	mastirke
☿	raphor	♄	thus	♂	sandalum
♀	gabanum	♈	opium	♉	lignum aloes
♎	costus	♍	euphor	♐	thimiana
♑	mastirke	♓	hotmod	☽	lig aloes
☾		♀		☿	Cinamon

The restauration for the stone

Ladumahlech
Zanpemza
Schakaphiz
Vathut
Darsatadik
Katzafontz
Chalgazeth
Azagem
Richard

How to call the Image of the
Pygmes.



The Name of the father ✚ and of the Sonne ✚ and of the holie Ghast ✚ I bind thee by god ✚ the father god the Sonne ✚ and God the holie Ghaste: Amen:

Thou spirit Tobiad thou knowste that I am she that conquereth, I am she that ouercometh and rulleth in heauen in earth in the waters in the sea and in all deepe places wherefore I charge thee that thou nilte not appeare in any other forme and shape, aboue named, I commit thee vnto the handes of thy infernall spirits, that ye so shall Lucifer, Sathan, Satuian, and Vasill, there to be bounde with fiue and fiftie chaines, vntill thy last finished my will:

When he appeareth say thus:

Now by the ✚ of God Almighty I charge thee say the Sonne ✚ and the Moone ✚ that thou come vpon thee Tobias and depriue him of his sight by vnto thy deepest pitt of Hell, vntill the last day of Iudgmente, and thou neuer come againe vnto thy honor, except thou stande and appeare before me, and vnto my Name holie and reuerende, and not hurte him any more nowe and for euer, but answere my request, and do my will to fulfill my desier without delay, neither any resistance of thy goodes nor anything that thou canste bringe the same, or seeme to me or tell me by some other meanes, that I may receiue the benefite of the Sonne, and that thou [illegible] vnto the place of Heauen, and there to be blessed [illegible]

Saluo Iesu Christe and by Sainte Mathew

...fied for me, and mankinde:

When he shall appeare say thus:

Departe in peace into the place prepared for thee, and ...

...ye need full speedy Lobar ... man ...

...ye vertew of Verum:

...ster gone to the plate where he shall be grouen by ...

...sonde daye of May after the settinge of the Sonne, ...

...kneele downe before the Sea be vpon thy knees, and ...

...and then ...

...about ye pitt till the Coales appeare, and then lay ...

...Cou Oubout ye at the wodes, and let ye ... vntill ...

...monowe after, then come before the ... the Sonne ...

...vnknowne to any and say [illegible] Nobiles vatic...

...angeles, et mihi patrem et fratres, et spiritum sanct...

...et Archangelos, Aglanet, Saraugabot, et placa sanct...

...et multam virtutem, terram velin... et regna...

...mitras p potestatem Do: Dei, tui ... filij et spiritus sancti: Amen. Then ...

...the ground, and wash yt cleane ...

Note:

The fayre and bewtifull spirits yn y North:

The foure principall regions of the Mone

The foure principall regions of the Mone

Note:

Note:

Note:

Note:

Note:

Note:

Note:

To make water seeme

[illegible] to Mary, and saide
[illegible] borne [illegible]
[illegible] in Mary
[illegible] will grow
[illegible] wilt weepe, then
gather them and [illegible] them in thy mouth
one by one and when thou hast [illegible], then
shalt not see [illegible] and then
thou art [illegible] wilt and
[illegible]

Another way:

[illegible] walke by the place
[illegible] of [illegible] man
[illegible] by the [illegible] on his [illegible], then say
[illegible] then will he
[illegible] the Cappe [illegible]
[illegible]

To have Vermine effectuall:/

When [illegible] take a Vermine [illegible] and say these wordes
in the gathering of it, In the name of the father
I commande thee, In the name of the sonne I [illegible]
unto thee, In the name of the holy ghoste I [illegible] thee
[illegible]
[illegible] unto
thee, that thou [illegible] be a Marciall [illegible]
[illegible]
[illegible] the [illegible]
of the [illegible] as thou
[illegible]
before his fall, fiat, fiat, fiat, [illegible]
of the holie [illegible] Amen. [illegible]
[illegible] the [illegible] of
[illegible] and then [illegible] and [illegible]
[illegible] his names in Hebrew [illegible]
Jesus, [illegible] out the [illegible] and put them [illegible]
[illegible] of his name in the [illegible]
A: ui: A: hu: A: A: [illegible] to the roll, this ought to be
Done in the day of ☉ ♀ ♀ ♄ in the night the
Moone [illegible] Character q [illegible] natur
vitrum tuæ est [illegible]

To stay bleedinge:/

[illegible] was in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] in the water [illegible]
blessed [illegible] In nomine patris: then say the pater
noster, and a Crede and the Aue: 3: Ber[illegible], Con[illegible]
Amen

Another way:

George our Ladies knight he rose at the
midnight and met the serpent [illegible]
[illegible] whereas thou hast
[illegible] and [illegible]
[illegible]
[illegible] ✠ saying in nomine
patris filii et Spiritus sancti. [illegible]
[illegible] upon, [illegible]
[illegible] shall [illegible]
[illegible] In nomine patris. &c. with the Lords prayer
and Crede.

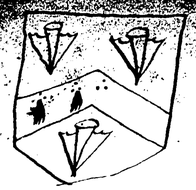
A charme for the tooth ach:/

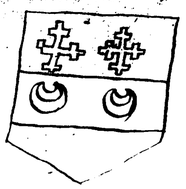
Mary Christes mother sittinge on a stone upon her [illegible]
her [illegible] came Christ [illegible] looked on his mother
[illegible] Marie
[illegible] my tooth [illegible]
[illegible]: I commaund by the father the sonne and
the holy ghoste and by the holie [illegible] and by the
xij Apostles, and by the xij prophetes and by the 24
[illegible] and by the Cxliiij martyres, [illegible] by
all the Martires, by all the Confessors, by all the
Virgins that [illegible]
God. N. Hagios ✠ [illegible] Theos ✠ [illegible] your
[illegible] ✠ [illegible] this
[illegible] the toothach.

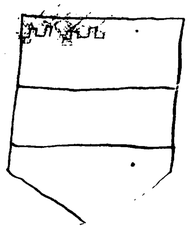
If [illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible] by the father the sonne and
the holie ghoste and by all the [illegible] of the world
and by all the wordes that are spoken by the maker
of the world, that [illegible]
[illegible] Angell [illegible] Adonay
[illegible] and
[illegible] that [illegible] I may accomplish my desire.
Afterwardes [illegible] and
[illegible] and [illegible]
[illegible] Adonay [illegible]
Offul, Helnoy, Jabe, Helion, Essereon, Sadon, [illegible]
deus infinitus, Jesus Christus [illegible]

An experment.

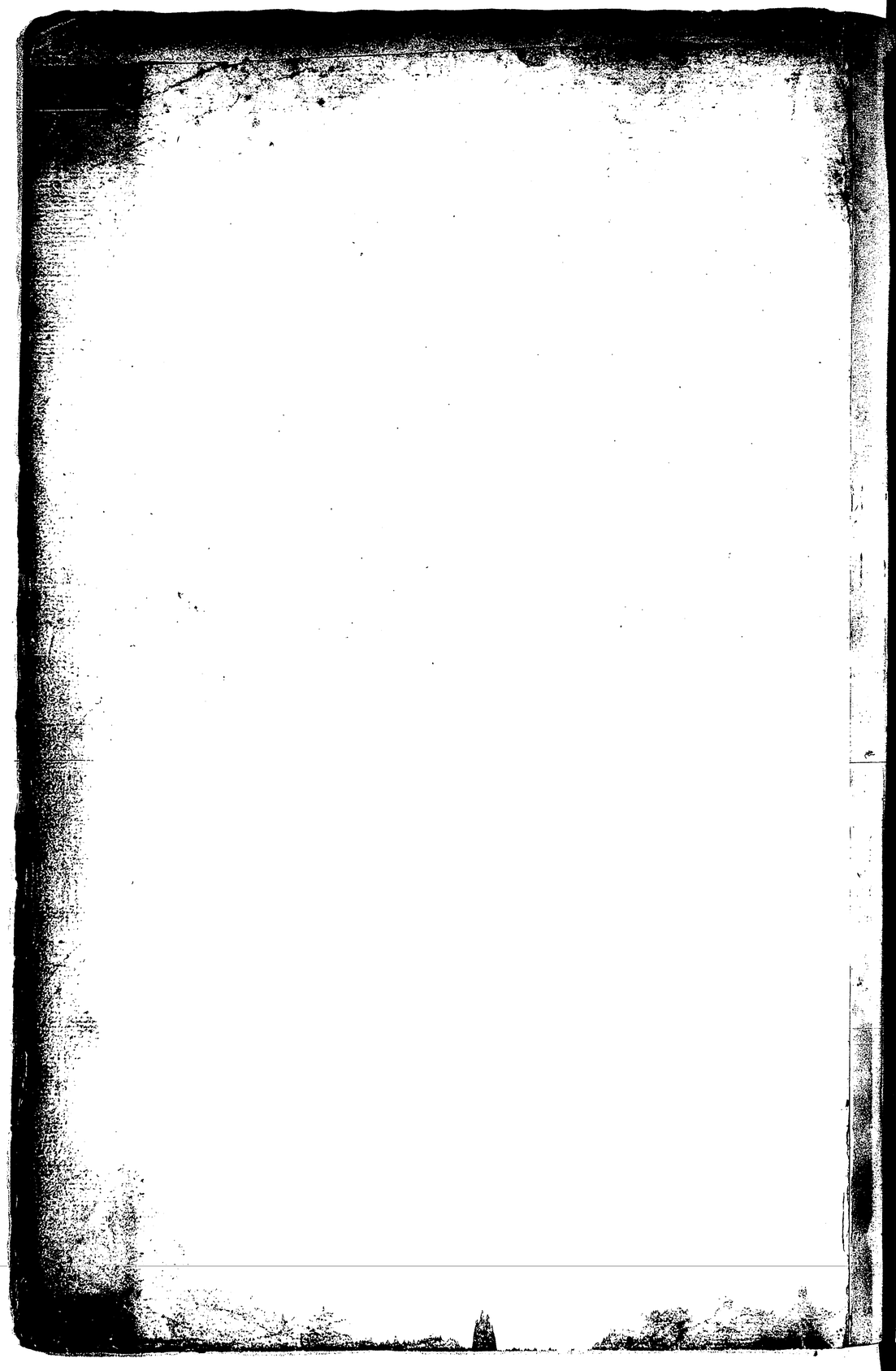






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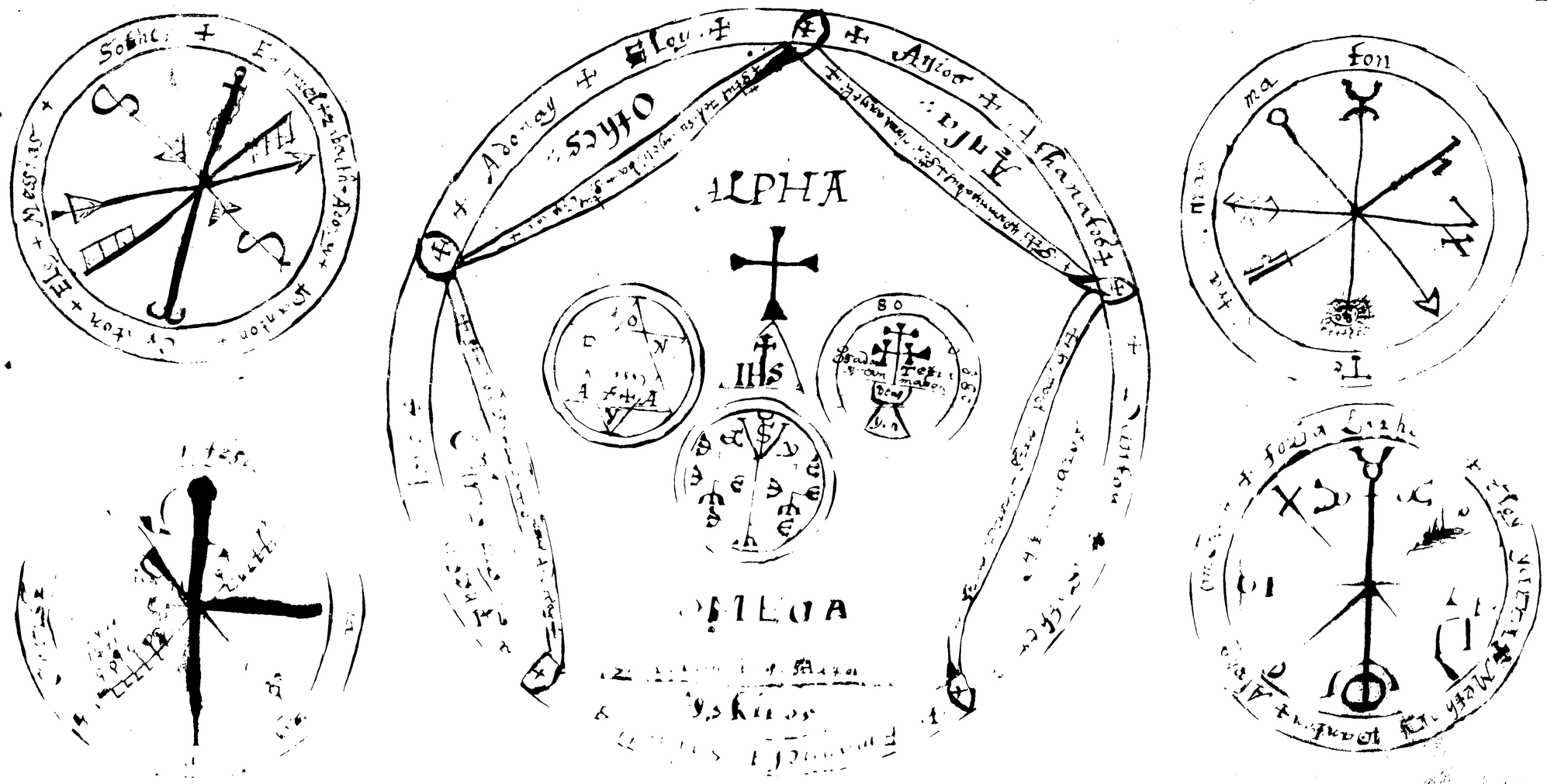
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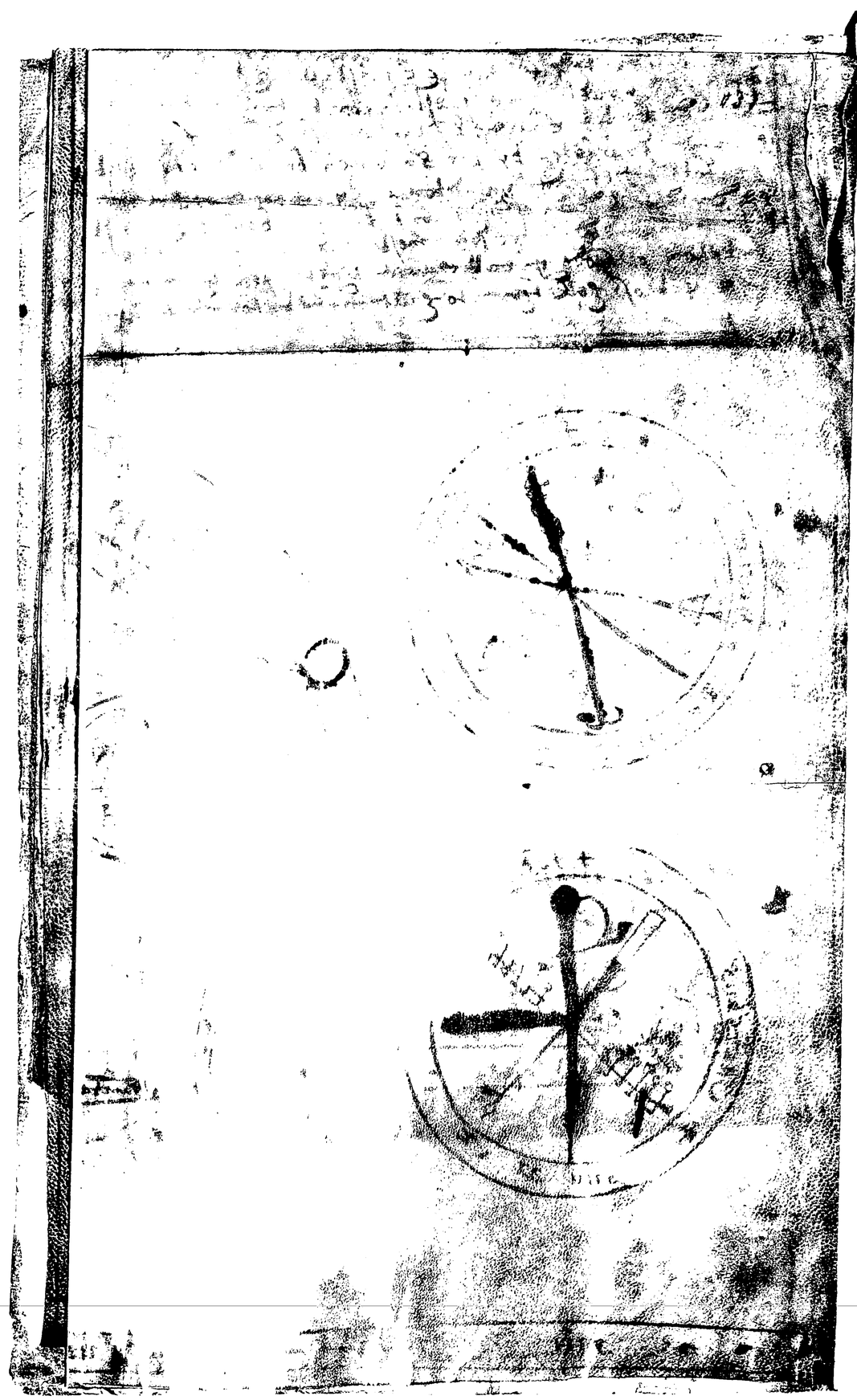


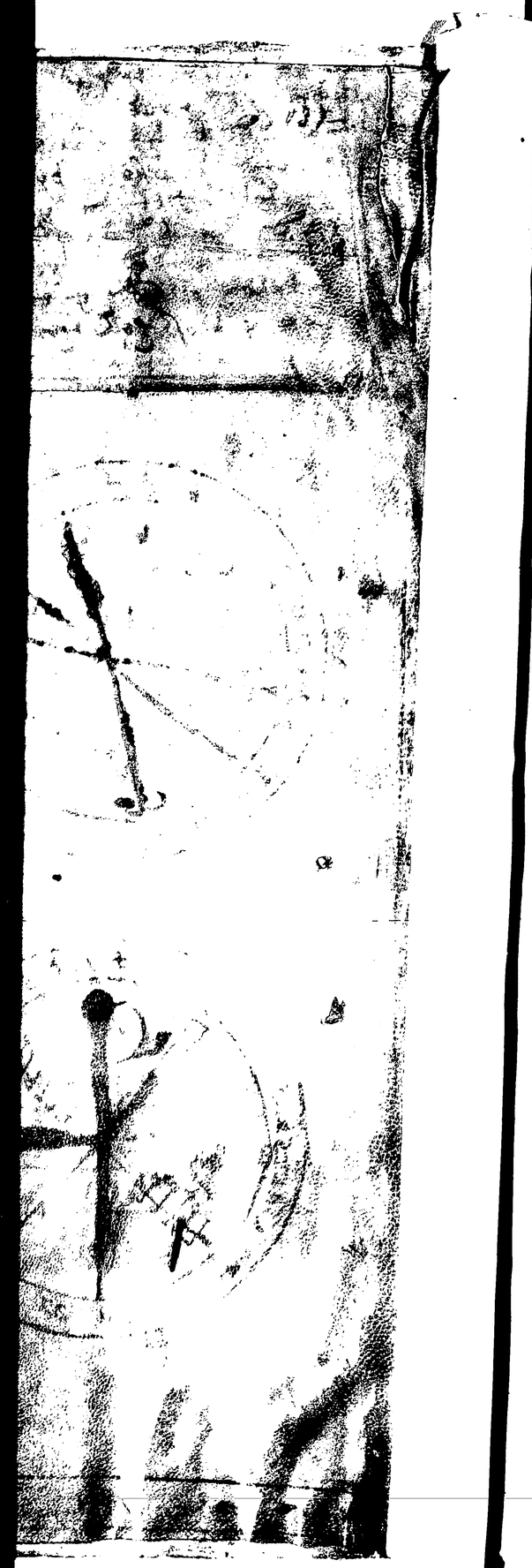
Gloriosi - - passio - - Domini - - nostri - - Jesu

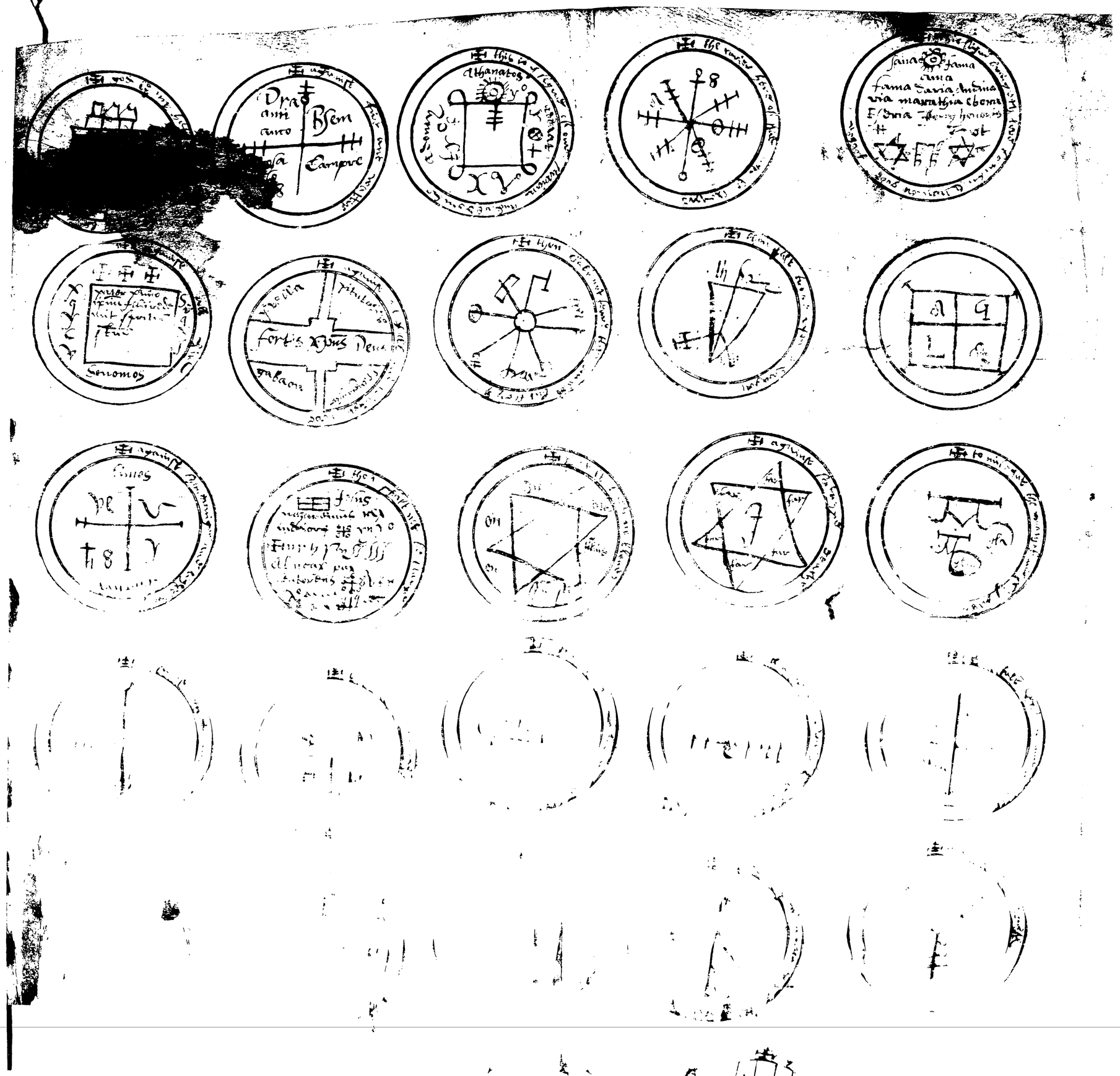
Amen

Ihs


ALPHA
IHS
OMEGA






Athanatos
Fortis
Deus



Jubiles qui inter diminuta e ponderosa corpora splendidius
et utilius inveniuntur p modum calcinationis et reductionis
inducuntur et stridorem amittit et si coniungatur cum
lena non separatur.

sal nitrum incorporatur cum metallis et sal coniungunt
in igne cum metallis purgant metalla et optimo
ablatum et expellunt nigredinem et rubidinem
putrefactam et si tingunt ablatum et omne ablatum
est emolliunt tincto

aqua ponderis

accipe de salis qui reperitur de fossa cum malleatur et fac
inde aquam cum sale ammoniaco sicco et imbibe corpus de vadit

coppezimentum de stagno

accipe de stagno quantum vis et funde deinde in aqua salis
communis solvi in acto permisto cum oleo et mollis aptum
deinde tere quia bene corrigit beneficio salis et acti qui corrodunt
omnes superfluitates primum enim mollitum aqua stringit et
adfert stridorem deinde pone in olla in furno panis
per duos et noctem et coppezato tuletum bene cum non est par
in combustione

de stagno

sed coniunctionis foederis duorum amicorum vel parentum vel amor
videlicet inter virum et mulierem et similia sub planetis
♀ debet operari et de partibus amoris vel huiusmodi sub ☿ vel
☽ de gratia impetrande dignitatis vel principum de sapientia vel
similibus sub ☉ de substantia possessionum absconditarum sub ♄
de detinentibus libris libellis sive inscriptionibus sub ☿ de
bellis et armis et huiusmodi sub ♂

mundi plaga planetarum subiecta

In colligendo Jovialem ♃ vel ♂ vel ♄ sperata ad orientem vel ad
meridiem in colligendo Venerem ♀ vel ☽ sperata versus occidentem
vel septentrionem et in opere ☉ sperata contra meridiem vel
orientem quia potius ad ipsum iuvabit corpus atque humorem

sustinens planetarum

Sunt sustinentia ♄ omnes odores vaporosi et fossili et terreni
et sustinentia mixta mineralia et quodcumque lignum
lignum cupressi et balsami ☉ et huius masticis benzoini storacis
mirrhe mixtis ☿ ♀ olibani nicoli et rosei ♃ tamarindorum

de gradibus significorum

Notabile documentum de gradibus significorum et eorum contrariis
si aliquam uiam desideras fac: primum significator tuus
et asperiat in quo signa radicem facere tuum significator tuus
significatoris cum ipso primo principio tibi ne speres ut ueniant tibi
uita pristina si in secundo tamen fiat quod si peregerit dominum
tabierit si in tertio prosperabit et compertos inuenies si
in quarto spes non dubitos si in quinto non multum laudabis
si in sexto non speres quin impetramus mattabezri si in 7° non
speres propter inimicum quem inuenies manicus in via
si in 8° speres nam sudoris quotiensque doloris si gra
indispositos habere et possit si in 11 ogi prospera inuenies
si in 12 speris pauper pauperior reuertetur

pro societate

si uis societatem tibi alicuius eligere aspice ascendens in quo
luna fuerit si in Vndecimo fuge eius societatem si in
X similem tibi quere si in II reperies Senior si in 09
inuidia separabit uos si in 8 cum magno Senior manebitis
si in IX similiter si in — magna ira separabit uos si in
III amicabilitas propter suspitionem amborum si in 17 quidam
[illegible]

[illegible]

pour [illegible] et [illegible] les fuys

[illegible] plium de Barbit dutez et dnup trouue la
plus [illegible] et puis la porte en la main

autre

prenez la rezeulle du [illegible] et le mussle auecques un lin
et fumez tout cela a [illegible] et le pourez sur tous ledict
pouldre

aliud.

riotis [illegible] scripe folium Valeziani aut primi
dit maij aut in una die Veneris deinde scripe talamintam
et reuolue in ultimo folium Valeziani dictam talamintam
deinde pone omnia in Cera benedicta aut in argento
et tene in manu et tange dentibus

de denij quod oppendisti pendentes

decima septa mancione scripe denarios quales cumque tibi
placet [illegible] et tange eos in sudario rubeo et nouo et
[illegible]

contra inimicos

Confitebimini quoniam bonus liber hunc psalmum
septies ante faciem inimici tui et librabis de
manibus inimicorum tuorum sanabris et vincis tot

Sumpse aquam vivam die 7 patet et ara ad honorem
septem donorum spiritus et scribe hunc psalmum in
carta virginea vituli dulcis agnelli masculini et fo
trum ad brachium dextrum et cum sapluerit sabbo
gratiam regum vel magnorum principum tara vultum
tuum aqua supradicta p[sa]s eminus sequatur
a stantur populi

ad fluxum sanguinis

pulcre domino scribe psalmum istum in plijo olivi
et suffumiga tum mensa de cumbis patientis et
hunc hunc psalmum super eum et statim desinet sanguis

to make a medcyn

A make a strong lye of prick hens & made ashes &
hen boyle sodyng wel ij houres or iij in a hyn & bagge
& wasshe yor boyles & boggy wolfe to yor an oyle stond
it wel a sheltr the rodd yens & tonwelle hereof & kep yt
in a glasse then take a plat of ⊙ & lite droppe of this
oyle therupon yelle yt be consumed into the ⊙ & then yt
is a very medcyne / then take a quantite of cumm &
make them to gilter & all salbe the ⊙ & then
in p[ro]fectum sine dubio /
take a lites sulermongarde & boyle yt in the bagge of sulfyr

aqua p[ro]uocabilis vt hunc made

aqua p[ro]uocabilis or the milke of a mare vt hunc made
de the ingredi of eggis & dystill water of them & then take
rubeum ovorum & bray them to gither in a morter &
take p oz of this water unto 23 of the said milke &
lite them stonde 15 dayes in horse dunge & then dystill

Dr vitriolum bibid et distilla donec non rubrum
deinde infunde super ipsum quadruplum sui de
aceto forti non distillato et pone in vas et clauda
bene ne respiret et digere sic p tres menses ante
quatuor et inuenies ipsum vitriolum tempsum in
argentum vivum virtute qui est sol philosophorum
Sor est argentum vivum virtute quod philosophi
quesierunt &c quod nota tenas

+

pro amore sizeisum

Accipe mille follium in die sabbati ante solis ortum
et dic ista nomina subsequentia super, Sferios, Agnatos
Elexson, vmas et scripe illam cum sudariis et
solue illam in primo limbo porta orum et Gabriel
quicquid voluerit petieris

pro stimere

Dr ites fuerit ad regem pone 1 [illegible] ipse ascendens in
ipsius loco et si ites dns fuerit pro mercatore pone 2m
dm ascendens on virtute suo &c de alijs suo modo et tempore
in qua questio sua fuerit aliud signum pone ascendens
tempore ejus sui sim ir ascendens est signator
ville a qua venerunt vide [illegible] ad certum ad quam badit
ir est signator Arie in vltimo et videndo [illegible] est signator
loci in quem ad dominum suam et cabo ne luna sit
aliquo modo in illa domo quia abhorribilis est qui signator
infirmitatem et magnum liberem etiam cabo ne luna
sit iuncta malis corde Arie [illegible] oppo aspectu p aspectus
mali ad lunam infert maius malum quam aspectus
mali ad ascendens et Sor propria in itinerationis p aspectu
luna ad martem in [illegible] significat latronem et dapnum

pro fenero

accipe dominum esse deum z dominū et deum q domino
si aliquid eorum dominicum fuerit retrogradus aut luna
cum aliquo eorum in aliquo loco de predictis locis signorum
esse quod illi qui tunc erunt ibi sunum tubus vel 4or diebus
tunc esse videndo nisi il profectionis vel q loco non ibunt
Item si dominus dominicus dictorum dominorum fuerit retrogradus
et ubi duo dicta luna vel ii tunc unus eorum de dictis
in aliquo loco de predictis tunc esse signum quod sentiens
apparebit aliqua gravis adversitas ramen evadet ab ea
Item si luna fuerit cum duo vel et ipse dus sit retrogra
ibi non fuit si vero dus esse et dus z et dus q no
summe hoc ubi negr combusti et luna non fuerit impedita ibi
fuit et eundo in via prosperabuntur

pro fenero prospero

ad prosperum reditum

sine 7 z q in 4o o z V sit luna inter duas septimas separatur
adverse z alteri iuncta sit inter eumine z numero superiorem
eundem de impedient impedit inde impedio z tum alio
[illegible]

143.

141

esto bene fortunatus.

hondipesti domine creator scribe tuum psalmum in plico
tuori te iussimique mysteria et hoc et promisi tuum obo
respice et confer fortunam tuam et esto fortunatus in omni negotio
ad multum vespendum

luna existente in d vel x gorm z vel q loco tuum psalmum
verba mea auribus percipe omnium domum et vocis diebus
et longe fortem tuam tuum dicto obo et scribo tuum do gen
cavetero et porta eorum et deorum tuum quicquid tuum opus.

+ VBL +

contra necessitatem et angustiam

domine expandi orationem meam si quis occurrat in tribulationem
vel necessitatem legat tuum psalmum septies quotidie et quis
ergo me deus de miseris meis et liberabitur de angustia et necessitate

contra latrones

domine clamavi si quis occurrat in latrones dicat tuum
psalmum septies et tunc dormiat

pro stimulo

utrique dominum esse dnum z dom̃ et dnm q̃ domino
si aliquis istorum dominorum fuerit uitiograd̃us aut luna
rum aliquo dierum in aliquo loco de predict̃is locis signifi
ret quod illi qui conuocarint ista signa eadibus uel q̃ diebus
timid̃e nec redire nec ibi profitentibus uel q̃ loco non ibunt
Item si dnus dominus dictarum dierum fuerit uitiograd̃us
et alij duo dispa luna uel si tunc tres eorum de diebus
in aliquo loco de predict̃is tunc est signum quod sententiosus
apparebit aliqua grauis aduersitas eum inuadet ab ea
Item si luna fuerit cum dnō ꝙ et ipse dnus sit uitiograd̃us
ita non fiet si dom̃ dnus ꝙ et dnus z et dnus q̃ no
fuerint hō negligentes combusti et luna non fuerit impedita ita
fiet et euentus in uia prosperabuntur

pro stimulo prospero

ad prosperum reditum

sine ☽ ☌ ☿ in ☌ ☉ z ♃ sit luna inter duas fortunas separatas
non sit aliter iuncta sit inter eminens z numero superiorem
non sit impedita impedit enim impedimento cum illis
[illegible]

hondispesti domino terram scribo tunc psalmum in pliys
liuori et assumique mappio et tore et pmisso cum oleo
rosaceo et longe futurum tutum et bene fortunatum in omni negotio
ad multum vrayendum

luna separata in ♂ vel ☌ ♄ et vel ☐ loco tunc psalmum
verba mea auribus pone oleum eorum et vinum scribo
et unge futurum tuam cum dicto oleo et scribo cum eo sar
cophago et porta eum et dicitur tibi quicquid facis opus.

+ ✠ +

contra necessitatem et angustiam

143. domino evandi orationem meam si quis inuocat in tribulationem
vel necessitatem legat tunc psalmum septies quotidie et quic
unque mo dnus de ministris meis et subtrahetur de angustia et necessitate

contra latrones

141 domino clamauit si quis inuocat in latrones dicat tunc
psalmum septies et tunda dri sanctorio

supes aquam vivam dic 7 pater ⁊ ave ad honorem septem
donorum spiritus et scribe hunc psalmum in carta virgi
virtutum vel agnelli mundi et pone eum ad brachium d
et cum volueris habere gratiam regum vel magnorum
principum tibi dulcem time aqua superdicta p̄ dns
regnavit indutus potuit

ad stupeum sanguinis

Exoltata domino scribe psalmum istum in foliis olive vel
in ferrimigo nigro de lignis parietis et loge hunc psalm
super eum et tactum affricet sanguis vino

Si quis clausus in carcere diutius fuerit scribat hunc
psalmum confitemini in domino et invocate nomen eius ⁊ d
aquis in fenestra et ligat eum in brachio dextro et loqat
cum si potest liberare ⁊ vinculis protinus et cito liberabitur

Ego hunc psalmum domine expandi oracionem meam c
[illegible]

dic ad impetrandum gratiam dni scribe in smaragdo ligatum s
brachio sinistro hunc psalmum dicit insipiens in corde suo non est
sinem in pergamino virginis scriptum ligatum dextro brachio
vel sequentes Caracteres in principio mee lamine plumbee

scripta portato mistico brachio

et milluꝰ carnes ⁊ delineat

accipe unc̄ ortum solis dei herbam benedictu et dnicu
patris nostri integrum et milluꝰ carnes ⁊ delineat sic vis
aperire aperietur ⁊ istum

pro

tuis vulneribus rode ⁊ all ⁊ muc pomegr sic ut ⁊ cum et sic
in mouth or drinke ⁊ sic shall ⁊ sic

In [illegible] Valentinam secundum decreti dna ordinem
[illegible]

De capilli non Cadunt

Recipe semen lini et tombiri cum olio misce et capiti unge

De nemo possit contra stare scribis has karacteres
in cera virginea et porta eum ibi vadas N a E
lata. ysi E. b. Judu n l. Judu et ab omni malo
liberabitur cum Sabot ke et debent scribi in die ♀

scribis hec nomina ad amorem in pomo vel taxo. Abrac
bar me. tetragamaton et nomina hostia et comede de
da ei comedere.

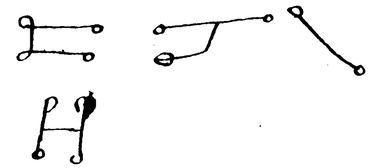
Cabo on the friday in the hower of ♀ 3 zoath of valeryan
3 oz eter hon yeller. Him howle the hand dip hom 3 sug
these names 3 times. Anamna. sellin. melara. Eldu
radechi monastini kasilin. Essasilini 3 hon take one of the zoath
and sprinkle [illegible] of [illegible] that hom hower
[illegible]

contra inimicos

confitemini domino quoniam bonus. hoc fac psalmum 29 vice
ante faciem inimici tui et liberaberis de manibus inimicorum
eorum salvabris et domos eos

De bene vespavero

deus scrie in synagoga scribe has figuras et hoc fac
psalmum cum ado quali vel zopado et unge faciem tuam
et scribe vel mirabilis et optima vestio

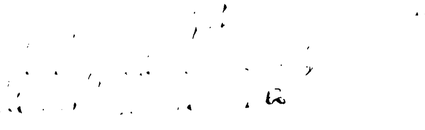


ad destruendum domum

110 confitebor si vis destruere domum aut aliud edificium hoc
fac psalmum desuper eorum edificatoris gloriose et sic
benedictio domini super illum

ad dolorem dentium

134 laudate nomen domini si quis dent dentibus loquat optimus
fac psalmum sup eos sem et unge faciem et salvabris



ad Abundantiam vite et oculos
infirmos sanandos

127 Beati omnes scribe Sunt versum supra tua fronte in
+ superciliis domus sicut vitis abundans in lateribus domus
tue et sub vepu ad radicem vitis tue pone et
penetrabit Aperte prodest ad malum visum oculorum.

128 Si quis tibi iniuriam fecerit aut fuge cupit lege Sunt
+ psalmi letatus sum in his & usque ad primus sedit in
iudicio et lege & de omnes eos in iudicio et dabit tibi deus
inimicum et virtutem adversus eos

129 Lege Sunt psalmum in quem fratet & scripto super aquam
& viribus et assumes eam in naturalem preservatorem et
non possunt capere pisces

130 Lege Beatus vir qui timet dominum scripto pulicosum quem
de urina mingat [illegible]

to make hair yellow

Take rote worthe & dry them & bruse them to a powd & make
lye with them & wash the hed therwith

pro ♀

Scribe in Carta virginea Sunt figuram quadratam cum
sanguine dos perdicionis linea crossante in sinistra manu
estende si quem desideras dol tango tamen et te amabit.

♃	+	♃
♃	+	♃
♃	+	♃

to have a petition of the lord

Write in virgyn parchement Iesus Iohannes mediator
mediatoz & tarry the worthe ingo in the hand

The yed & sterre dayes of the moneth to work in

1	tota dies bona	12	non est bonum
2	non est bonum	13	est bona ad quam q
3	ad [illegible]	14	bona est
4	[illegible]	15	bona est
5	[illegible]	16	[illegible]
6	[illegible]	17	[illegible]
7	[illegible]	18	[illegible]
8	[illegible]	19	[illegible]
9	[illegible]	20	[illegible]
10	[illegible]		
11	[illegible]		

Belzebub

Margaret Lucy } Askwith 12
John Watson } July 1597.

Question 4 July 1597. 9th A.M.
What is become of Will: Palmer, who vowed to
the Lord Judges 3 yeard to fond.

Exhibit in hora 4 post o ☉ & D. the 4 of July.
20' after noone, said he was dead long agoe, slaine.

Whereas a spirit of the Sea, vsed in a question concerning one y was at Sea, who (it seemed) had likely bin drowned by falling ouer y Ship board. Quest: 4 July 1597: 11:16' A.M.

All Sandi Edit mihi gotum Eccles. et Brundiand
et male dicendi sedem ordine Eccles. Ex 5:ol
January 1596. 4 ff. 3d. ol. all.

Harsell wandt ℔ of Feb: 1596. 7 ff 15 ol. all: He ent of Harsell wodt.
of one yeares grouse in Ex: day & have of ℔.
Joane did entt him instantly being a Virgin & in
that house they were wthin & written on.

26. Aug: 1596. 6 ff 16 ~~ff~~ M, what substance she
(Frances Culpep of Rochester) left & which his money is
Feb: 1597. 14. Nov D. 10. 15 ol all.

Cassiell
Ayl: q Saturno

3 old
9 Kod
15 Jah
15 Kod.

(Ashworth 10 Oct. 1599 docuit
Kou lu hilge thos that was (wrichod)

written by Ashmole -
certified by Rev. Mr. Macray -
of the Bodleian - July 1868 -

Catalogue of Mr. Borri's Magicall Books.

1. Tableau de l'inconstance de Mauuais Anges, et Demons, Ouil est amplement traicté de la Sorcellerie & Sorciers. Liure tres curieux et tres utile, non seulement aux Juges, mais a tous ceux qui viuent soubs les loix Chrestiennes. Obse vn discours contenant la procedure faict par les Inquisiteurs d'Espagne & de Navarre, a 53 Magiciens, Apostats, Juifs & Sorciers, en la Ville de Logrogne en Castille le 29 Novembre 1610. En la quelle on voit combien l'Exercice de la Justice en France est plus meurement, traicté et obse de plus belles formes qu'en tous autres Empires, Royaumes, Republiques et Estats. par P. de Lancre. A Paris chez Nicolas Buon. 1612.

2. [illegible]

4. De Encantationibus seu Ensalmis. Opusculum primum, Auctore Emanuele de Valle de Moura Doctore Theologo ac Sanctæ Inquisitionis Deputato Lusitano patria Calantica. Præcipua quæ aguntur in hoc opusculo, videat Index ad calcem Epistolæ ad Lectorem. Ebora Typis Laurentij &c Craesbeeck 1620.

5. Johannis Ludovici de Præstigijs Dæmonum & Incantationibus ac Veneficijs libri sex, postrema Editione sexta aucti & recogniti. Accessit liber Apologeticus, et Pseudomonarchia Dæmonum. Cum Rerum ac Verborum copioso Indice. Basileæ ex officina Operiniana. 1583.

6. Johannis Ludovici de Lamijs libri: item de Comentitijs Jejunijs. Cum Rerum ac Verborum copioso Indice. Basileæ Ex officina Operiniana. 1582.

7. Disquisitionum Magicarum libri sex in Tres tomos partiti: Auctore Martino Delrio. Tomus primus nunc secundis Curis auctior longe Additionibus passim insertis: Correctior quoque mendis Sublatis. Lugduni, Apud Jo: Philippotte. 1604.

8. Discours des Spectres ou Visions & Apparitions D'Esprits, comme Anges, Demons & Ames & Monstrans Visibles aux Hommes, où sont rapportez.

Compendium Maleficarum in tres libros distinctum Ex probatis Authoribus per Fratrem Franciscum Maziam Guaccium Ordinis ~~Sancti~~ S. Amabilij ad Nemus collectum, & plurimis figuris, ac imaginibus perornatum. Ex quo nefandissima, et exorcranda in genus humanum opera veneficia, ac ad illud evitanda Divina remedia conficiuntur. Mediolani apud Heredes Augustini Tradati 1608.

Antidotario contro li Demonij del M. R. Theologio M: Alfonso Lorri de: Nel quale si tratta come Entrano in corpi humani ~~[illegible]~~ in quelli stiano, come da quelli si scacciano, & altre cose degne di sapersi. Il Signor Cintio Aldo Brandini Cardinale S. Georgio.

In Venetia, Appresso Roberto Megietti. 1601.

Tractatus de Magis, Veneficijs & Lamijs, deq; his recte cognoscendis & puniendis propter varias & controversas de hac Quæstione hominum Sententias, utilissimus & cunctis ad Reipublicarum gubernacula sedentibus maxime necessarius; publice in Academia Rostockiana olim prælectus, & in tres libros distributus, jam denuo Recognitus, recensq; assignationibus ab ipso in contexta Characterum diversitate distinctis, Editus a Joanne Georgio Godelmanno. Francofurti Ex officina Joannis Saurij, impensis Nicolai Bathoi. 1601.

Magica sex Mirabilium Historiarum de Spectris & Apparitionibus Spiritus: Item de Magicis & Diabolicis incantationibus, de Miraculis, Oraculis, & Vaticinijs, Divinationibus, Praedictionibus, Visionibus, Revelationibus, & ejusmodi multis ac variis praestigijs Libris & stupendis naturæ Dæmonum, tibi a Te desertis & Fide dignis Historicorum Scriptorum Libris [illegible]

De modo procedendi adversus Crimina exceptaj; praecipuè contra Sagas & maleficos atq; de modijs ad hos et illos juvandos Idoneis, Ex Divinis ijsq; celeberrimis hujus aevi Scriptoribus tum Theologis tum Juris utriusq; doctis & accurate disputantur Coloniae Agrippinae Sumpt Constantj Munick, 1629.

Discours des Sorciers, avec Six Advis en fait de Sorcelerie & une Instruction pour une Juge en semblable matiere par Henry Boguet Dolanois, grand Juge en la terre S. Oyan de joux, dite de S. Claude, au Comté de Bourgongne n'aguere ce que l'Autheur a cy devant mis en lumiere sur le mesme Sujet, qu'un eschantillon de ce qui est traitté en ce livre. Seconde Edition. A Lyon chez Pierre Rigaud 1608.

Bartholomdi Faij, Regij in Senatu Parisiensi consiliarij ac Inquisitionum praefidis Energumenicus. Ejusdem Exorciacus cum liminari, ad vocant ad utrumq; Librum Epistola. Lutetiae apud Sebastianum Nivellium 1571.

Traicté des Anges & Demons du R. P. Maldonat Jesuite A Rouen, chez Jacques Berongne. 1616.

Traicté de Lange Gardien, ou il est Amplement discouru de la garde de nostre Sainct Ange, & des Benefices que les hommes reçoivent par son moyen. Composé par le R. P. François Arbaleste de Cantaleuze. De Nouveau Reveu par le R. P. François Ignace de la Marche Capucin & mis en lumiere par le Sieur du Puich 1613.

[illegible]

Questionum plurimarum Seitu dignissimarum Lucubratio Athenis. Impensis Zachar: Schurerari. 1613.

BAΣKANOΛOΓIA, hoc est tractatio de nefaria Arte Venefica, qua Quatenus S. Scripturis Explicatur & Veritas ejus quotidiana Experientia comprobatur. Auctore Guilielmo Perkino. Hannoviae apud Guilielmum Antonium 1610.

De Idololatria Magica, Dissertatio Johannis Fabraci. Parisijs ex officina Nivelliana.

Energumenie, ou Discours des Esprits en tant qu'il est de besoign, pour Entendre & resoudre la matiere difficile des Sorciers compris en la Sentence contre eux donnée en Avignon l'an de grace 1582. Faict & Composé par le Reverend P. F. Sebastien Michaelis Docteur &c: A Paris chez Guillaume Bichon. 1507.

Des Satyres, Boutes, Monstres & Demons, de leur Nature & Adoration Contre l'Opinion de ceux qui ont Estimé les Satyres estre une Espece d'hommes distincts & separez des Adamiques. Dedié a Monseigneur le Mareschal de S. Geran par F. Hedelin. A Paris. chez, nico: Buon 1627.

Fiscellus Consolatorius de Spectris, Hoc est Apparitionibus & illusionibus Daemonum pio Studio Conscriptus per Sigismundum Scheuerlzium. Wittebergae Typis Aug: Boureck 1621.

Disputationum de Sortibus Variis Distinctarum Libri Quatuor Ludovici Flavinij, Monachi, Regius de Sortibus Primus quo Sortes Antiquorum Idolatricae Superstitiosae & Impiae Descriptae & Sacrae Sortes Veteris & Novi Testamenti Historiae Divinae & Ecclesiasticae Traditiones Vitae Sanctae & Piae Sortes Veteres Monachorum Sortes Diabolicae non ita Pridem Exortae Explicantur & Refutantur Sortilegia Omnia Superstitiosa Impia Damnantur & Sortes Sacrae Vindicantur Autore Ludovico Flavinio Cornutio [illegible]

[illegible]

Arbatel de Magia veterum, Summæ Sapientiæ Studium. Basiliæ 1575.

Histoire Generale du Monde, & de la Nature ou Traictez Theologiques de la Fabrique, Composition & Conduicte d'le Univers, divizez in trois liures.

1. Traictant de Dieu, comme Souuerain Architecte du monde.
2. De la Conduicte Admirable du monde, des Esprits & Intelligences celestes.
3. Des Grades diuerses des Demons, diuersité des Esprits leurs noms, Diuisions, Qualitez, Proprietez.

Le tout illustré d'un grand Nombre d'Histoires & Doctes Exemples, Composé en Espagnol par ~~[illegible]~~ l'R. P.

Valderama, & traduict sur le Manuscrit Espagnol en nostre langue Françoise, par l'Sieur de la Richardiere. A Paris, chez Isaac Mesnier 1617.

De la Vocation des Magiciens & Magicienne par le Ministere des Demons & particulierement des Chefs de Magie: a Scauoir de Magdelaine de la Palud. Marie de Sains. Louys Gaufridy. Simone Douaist &c:

Item de la Vocation accomplie par l'Entremise de la Sainte authorité Ecclesiastique, à Scauoir de Dydime Mathieu Loyse &c: Auec trois petits Traictez.

1. De merueilles de cét œuure.
2. De la Conformité auec les Saincts Escritures & S S Loix &c.
3. De la puissance Excellente cogneue sur les Demons de l'Abysme

[illegible]

police du Sabbat & Secret de la Synagogue des Magiciens & Magiciennes. De l'Antichrist: & de la fin du Monde. Extraict des Memoires de Messire Nicolas de Momorenci comte Destaires & premier chef des finances des Archiducs &c: & du R. P. T. Sebastien Michaelis &c: mis en lumiere par I. le Normant, Premiere partie. A Paris Chez Nic. Buon 1623.

Tractatus de Confessionibus Maleficorum & Sagarum secundo Recognitus & auctior Redditus. An et quanta fides iis adhibenda sit? Auctore Petro Binsfeldio. Adjungitur commentarius, eodem auctore, in Tit. C. L. 9. de Malefic. & Mathematicis, Theologiae & juris Scientiae, secundum materiae subjectae naturam, accommodatus, jam primum revisus & auctus. In fine Adiciuntur Bullae & Extravagantes Pontificum successu temporis emanatae contra Astrologos, Divinatores, Magos, Maleficos, & alios superstitiosos.

Augustae Trevirorum ex Officina Henrici Bock. 1605.

Defensio Compendiosa Certisque modis astricta probae (ut loquuntur) aquae frigidae, qua in examinatione Maleficarum judices hodie utuntur, omnibus scitu quam necessaria quatuor distincta Capitibus. Authore Jacobo Rickio I.C. Coloniae Agrippinae. Apud Johan. Gymnicum 1590.

De Veneficiis Quos olim Sortilegos, nunc autem vulgo Sortiarios vocant: Dialogus, in quo, quae de hoc Argumento quaeri solent Breviter & commode explicantur [illegible] Apud [illegible] Gymnicum 1595.

[illegible]

[illegible]

refutatione Argumentorum contrariorum breviter tractatur, pro veritatis & Justitiae assertione ex SS. Patribus, praecipuis Theologis Catholicis, Actis practicis & Antiqua Historiarum fide compilatus &c: Authore Petro Ostermanno. Coloniae Agrippinae Apud Petrum Metternick. 1629.

Arrest de la Cour de Parlement Donné en l'Audience de la Journelle le premier jour de Decembre 1601. En la Cause d'Entre Jehan Breton & Jehan Bertrand tuteurs & Curateurs des Enfants mineurs de defuncts Sebastien Breton & Jehanne Simoni sa femme accusez de Sortilege Appellans de la procedure & sentence de Banissement donnée contre ledit Sebastien Breton, & de mort contre la dite Jehanne Simoni & de l'Execution d'icelle d'une part, & les Juge & procureur fiscal de Dinteville inthimez de aultre &c:
A Paris Chez Jean De Heuqueville. 1602.

Discours de la Lycanthropie ou de la Transmutation des hommes en loups: Par le Sieur Beauvoys de Chauvincourt. A Paris. chez Jacques Rezé. 1599.

Dialogue de la Lycanthropie ou transformation de hommes en loups, vulgairement dits loups-garous & si telle se peut faire. Auquel en discourant est traicté de la maniere de se contregarder des Enchantemens & Sorcelleries, Ensemble de plusieurs abus & superstitions lesquelles se commettent en ce temps par F. Claude Prieur. A Louvain chez Jean Maes 1596.

[illegible]

[illegible]

[illegible]

quæstionum ad hanc materiam pertinentium. Herman Goekausen. Rinthelij ad Visurgim Typis Excusoriis Petrus Lucius. 1630.

Decisiones aliquot Quæstionum ad hanc Materiam pertinentium, Auctore Herman Goekausen Rinthelij Petrus Lucius 1630.

Practica Exorcistarum F. Valerij Petitdoni Cataurini ad Dæmones & Maleficia Christifidelibus expellendum in hac tertia Editione additionibus multis studiosissime locupletata. Venetijs 1606.

Practica Exorcistarum pars Secunda F. Valerij Petitdoni Cataurini. ad Dæmonum dispersionem pertinens probatissimas Remedia continens applicanda ad Maleficia & Dæmones de Christi fidelibus Expellendum hac tertia Editione, ~~[illegible]~~, additionibus multis studiosissime locupletata. Venetijs 1606.

De Sagarum Natura & potestate, Deq; his recte cognoscendis & puniendis. Physiologia Guilielmi Adolphi Scribonij Marpurgensis. ubi de purgatione earum per aquam frigidam contra Johannem Entichium, & Hier: Neuenahrium. Marpurgi, typis Paul. Egenolphi. 1586.

Examen Epistolæ & Partis Physiologiæ de Examine Sagarum per aquam frigidam a Guilielmo Adolpho Scribonio, Medicinæ & Philosophiæ Doctore, diversis temporibus in lucem editarum Concinnatum a quodam Ignoto patrono Veritatis. 1584

Joh. Francisci Pici Mirandulæ Domini Opuscula omnia. Diui nitatis. Dominum Disceptans. Examen vanitatis doctrinæ Gentilium. De Studio Diuinæ & humanæ Philosophiæ. Heptaplus. De Mente Hominis. De Imaginatione. Commentationum Theologicarum Libri 12. Adversus Astrologos. Adversus Mathematicos. Epistolæ. Orationes. Carmina. Vita. Basileæ. Per Henricum Petri. Mense Martio. 1601.

[illegible]

Note de Micaelis Pselli Dialogum.

Nicolai Remigij Dæmonolatriæ libri tres. Ex Judicijs capitalibus nongentorum plus minus hominum qui sortilegij Crimen intra annos quinquaginta in Lotharingia capite luerunt. Coloniæ Agrippinæ apud Henricum Falckenburg. 1596.

De Præstigijs & incantationibus Dæmonum & Necromanticorum libri singulares nunquam antea hac Editione. Auctore Richardo Argentino Anglo Medico. Basileæ 1568.

Trois livres des Apparitions des Esprits, Fantosmes, Prodiges & accidens merveilleux qui precedent Souvent les fois la mort de quelque personnage advenue ou un grand Changement de choses de ce Monde par les Sauvages; Plus trois Questions proposées & resolues par M. Pierre Martyr. A Zurich. Guillaume des Marets 1581

Bref discours ajouté aux choses precedentes, sur le fait de la Magie & quel pouvoir les Magiciens & Sorciers peuvent avoir d'invoquer par compassion & assistance les Esprits. A Zurich 1581.

Magiæ omnifariæ vel potius universæ naturæ Theatrum in quo a primis Rerum principijs ex recepta disputatione universa Spirituum & incantationum Natura &c. Auctore D. Brozzio Vigonæ. Coloniæ. 1606.

[illegible]

Daemonomania Historiana Magica & Cabalistica morborum Curan=
dorum ratio. A Joanne Hisorio Niddano cum Antidoto prophilactico
Jacobi Heilbronneri Excusa Lavingæ Typis Palatinis 1601.

Discours des Marques des Sorciers & de la Reelle possession que
le Diable prend sur le Corps des Hommes. Sur le Subject de
la Abominable & detestable Sorcier Louys Gaufridy, pretre &
Penitencier en l'Eglise parochale des accoules de Marseille qui
n'aguieres a este Executé a Aix par Arrest de la Cour de Par=
lement de Provence par Jacques Fontaine. A Aix par Jean
Tholosan. 1611.

Arrest de la Cour de Parlement de Provence, portant Condem=
nation de Mort Contre Messire Louys Gaufridy Convaincu de Magie
& autres Crimes abominables. A Aix par Jean Tholosan. 1611.

Tractatus Posthumus Jani Jacobi Boissardi de
Divinatione & Magicis praestigijs Quarum veritas ac vanitas
solide Exponitur per Descriptionem Deorum Fatidicorum qui olim
Responsa dederunt, Fundendæ Prophetarum, Sacerdotum, Phæba=
dum, Sibillarum & Divinorum qui Variis temporibus celebres
fuerunt Existimantur Ejusdem Simul omnium Effigiebus, ab ipso
Autore Egregiis Manuscriptis Tabellis Antiquis ad vivum deli=
neatis jam nudo Marci Exporten cui inscripsit par Jon. Theodori de
Bry item Jospi Dimerbem
Spa Henrici Hastenii [illegible]

Typis Haeredum Johannis Wechelli

Extracted out of a sheete of Mary Jukes
The Vision of Humfry Smith wch he saw
concerning London, in the fift month, in
the Yeare 1660. being not long after her
King came into her. and Printed by
Thomas Simmons, at the Signe of the Bull
& Mouth near Aldersgate
1660.

Concerning the great City of London.

I beheld all her Waters wch belonged to her frozen up,
and that exceeding hard, and ye Vessells which went upon them, so yt I and
others passed over her waters without ye least danger, and over ye greatest Vessells
which had carryed her Merchandize; for all was frozen with a mighty freezing,
whereby all her goodly Merchandize were stopt, and her mighty swift waters were
turned into a mighty thick frozen Sea, wch stood still so yt her pleasant streames ran
no more.

And as for yt City her self & her suburbs, and all yt belonged to her, a fire was kindled
therein but she knew not how, even in all her goodly places and yt kindling of it was
in yt foundations of all her buildings, and there was none could quench it for it
was of an inestimable fire, neither was there any water, neither did any labour to quench
it, and yt destroying fire was exceeding great and it burnd inward in a hidden
manner, and cannot be stayd, and yt fire was into all places round about
all and upon and in the midst of all her buildings for it consumed all her lofty Buildings
and ye fire is not all of a hidden power and burns in yt in yt very
streets and very Cellars yt are made, and burnes in like manner
yt it consumeth it upon the Earth

the foundacon was burnt vp, and all ye softy pt brought downe (by ye fire) y^t there was much old stuffe, and pt of Broken desolate walls and Buildings in ye midst, which ye fire continued burning ag^st; And y^t wch was taken as to make vse of, which yet escaped ye fire, became vnlesse in mans hand as a thing of nought. And ye Vision hereof remayned in me as a thing y^t was secretly shewed me of ye Lord.

And now let her wisemen finde out ye matter, and her prudent men read y^e parable, and her divines (so called) interpret y^e vision (And let her know y^t her day is at hand) And let every one of them looke to their owne wayes.

Domine cæli et terræ omnium visibilium et invisibilium conditor et creator
ego indignus R D ~~te te~~ iubente te invoco per filium tuum unigeni=
tum Dominum nostrum Jesum Christum ut des mihi Spiritum
tuum Sanctum, qui me in veritate tua dirigat ad bonum tuum
Amen. Quia vero desiderio desidero artes huius vitæ et necessarias
mihi perfecte cognoscere quæ immersæ sunt tantis tenebris et con=
spurcatæ infinitis humanis opinionibus, ut ego videam me meis vi=
ribus nihil in iis assequuturum te non docente: da mihi unu
de Spiritibus tuis qui me doceat ea quæ vis me discere et cognoscere
ad laudem tuum et honorem et utilitatem proximi. Da mihi etiam
cor docile ut quæ me docueris facile percipiam et in mentem
meam recondam inde proferenda tanquam de tuis inexhaustis the=
sauris ad omnes usus necessarios: et da mihi gratiam ut tantis
donis tuis humillime cum metu et tremore utar, per Dominum
nostrum Jhesum Christum cum Sancto Spiritu tuo Amen

The call

In nominibus æternis viventis et omnipotentis Dei Sadai: Jah Jah
Jah: Jehieh Jeh: El El El: Elohim Sabaoth ~~fortis~~ fortis et terribilis
ego R D ~~creatura~~ indutus divina eius potentia ad te ut statim compa=
reas in hoc o ... in propria forma tua ~~corpore ... animæ~~
[illegible] ~~per omnes cælestes~~
[illegible] ... adiuro te per omnes
[illegible] ... Deo ... ut ... cæ=
lestes potestates fidelitatem servientes ... sine aliquo ... morto
[illegible]

Adiu: per 7tem illa pretiosissima Spiritus dona quibus Jesus Christus nos
induit, et per omnia secreta ~~human~~ humanae redemptionis qua
Deus ipse factus homo perfecit implevit ut statim compareas in hoc o
adiu: per ~~per~~ pulcherrimum et suavissimum illud consentu
indesinenter clamantem Sanctus 3. Dominus Deus omnipo-
tens qui eras qui es et qui futurus es sedente super thronum
~~una~~ una cum Agno benedictio Honor et gloria sit in secula
seculorum Amen./. Adiu: per 24 seniores sedentes super
24 thronos in conspectu Dei, per eorum citharas quibus dulcis-
simam melodiam mittunt excelso deo, per eorum flagrantissimas
violas aureas quibus preces sanctissimo deo offerunt, per omn[es]
coelestes cultus et officia ut confestim hic subito obtempe-
rans cuique divinis nominibus; age fallax cur moraris
omnes sancti coelestes tribus compellant te, victus melachim
expellat ~~te~~ te cui datum est ligare reges tuos catenis et
nobiles vinculis ferreis Deus regnavit, tribus Judah
vicit et praevaluit, nullus sit tibi quies, vel requies mora[n]-
di in 7tem planetis: excutiat te terra, expuant te aquae, m[a]-
mureantes venti efflent te, universalis fons emovat te, quipp[e] cooperare mecum
haec omnia adiu: Obtestorque coelum et ~~terram~~ adeoque te
stimulare obedire totae meae voluntati provocent te sub pena
domina ira ac benedicta ~~[illegible]~~ Porro adiur: per ~~omnes coelestes pot~~ totum coelestem exe[r]-
citum [illegible] ~~[illegible]~~ ~~deo~~ per [illegible] thronos principa-
tus [illegible] compareas per seraphim cherubim [illegible] [illegible] Ar[changelos] et An[ge]-
[illegible] ~~potestates~~ ~~virtutes~~ ~~[illegible]~~ et [illegible]
dominationes [illegible] ~~coelestes potestates et virtutes~~ [illegible] illos
los et per omnes [illegible] cohortes, per inhabitantes illa
[illegible] beatorum [illegible] et statim compareas in hoc
[illegible] ~~[illegible]~~ [illegible] volens [illegible] ci-
[illegible] [illegible] [illegible] et [illegible] et pe[r]
[illegible] [illegible] Jah [illegible] [illegible] Solo
[illegible] [illegible] ~~[illegible]~~ [illegible] Athana-
[illegible] [illegible] ~~[illegible]~~ Jesus et per omnia Dei nomi[na]
[illegible] Agnus [illegible] potentia neque [illegible] in coelo [illegible] ne-
[illegible] neque sancti [illegible] [illegible] sub pena in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] lato
[illegible] [illegible] [illegible] [illegible] [illegible] fi-
[illegible] Dominus [illegible]

In the names of the eternall liuinge and omnipotent God Shemham
phorast Elia On Adonay Cados Eloy Eld Sadday Parton
Emanuel Messias Sother & the creatour and ymage of God
Indued wth his deuine ~~supreme~~ power doo Cal: ther A bone is
gutch; I y ther by thy office power and dignity, and by thy carac-
ter and by the power full ~~fyng~~ ell of this day (name the In: kook)
that thou doest appear in the fair Shape of a man Visable to
my Sight and vnto I and that thou doest fulfill my lawfull
and honest demaunds wth out hurtinge my body or Soule or any
of Gods creatures; I y by this Visable worke and all mundain
bodyes; I y by the elaments of all generable things and their wonder-
full disposition, and by all Sensible Visable, and apeetable creatures
of euery sorte; I y by the yerth the ~~foot~~ stool of the vnmesureable God
by the ayry depths and liquid places by the elament of the fier
and water and their operations I y by the ~~y~~ wandering planetts
and their variable influences by all fixed Starrs and their forcible
influences, by the powerfull Intelligences of all Starrs and
their wonderfull forces, by all the glorious Angels and their
Hyrarchyes by S:C:T:P:D:P:V: Angells and Arch:
and by all their powers and Vertues I y by the mighty An-
gells of the 7 dayes and planetts to wit M: G:S:R: ~~Sa~~ Fa Ora:
Cassiel: and by their powers and Vertues: I y by the Incompre-
hensible essens of the one and omnipotent God the fountain of all wis-
dome scripture, and power that fourthwth thou doest appear and obey
vnto this all: I y ther by theis mighty and wonderfull names of
God Sol ~~Sol~~ Sol Sabaoth Sadday Elyon
Eloim Jehouah Jesus Christ I y by the Inspiracion of the
holy Ghost, by the power of scripture wherein the wonder-
full Deitye both in power, wisdom and mercy of the redemption of our Lo:
in all partes ~~of~~ of the world by the shedding of his precious bloud
into Hell and ~~by~~ his glorious Resurrection from death by his glorious Ascension
~~by~~ by the I y by all power and authority in the Elo-
ades at the last day when he shall come with
in the middeth of his Saints & Angells to judge
all nacions, by Baptisme and the memorie of his precious tonge
and speeches shedd on earth by which he obtained into his most excee-
dinge power of God and by the holy Ghost & by the holy Scrip-
tures of God which he hath wrought by his finger by the
power of his holy Spirit by all the wonderfull mysteries
of nature in the world that soddenly thou doest appeare & thou

I4 by the 7 most pretious guifts of the holy Gho: and by the sweet consent of the heavenly host incessantly ministringe be= fore the lamb that thou fullfillest my demaund: I4 by the 24 elders sitting upon the ~~24 throwne~~ in the sight of God, and by all the suffrages of the host of heaven, offices and lawfull ser= vises: lett all the heavenly tribes compell thee the virtues of Melachim drive thee forth to whome is given power to by Infernall kin in chains and their nobles in bonds of Iron, God hath raised the tribe of Judah hath overcum: lett there bee noe rest for thee in the orbs of the 7 plannetts nor in the 4 ellaments till thou hast obey= ed unto my call, lett the winde blow thee out lett the fyery fountain drive thee forth for I4 all these by him wch made heaven and erth, Hell and Seas; and all that therein is, that they help and succor mee in bringing thee up to fulfill my commaund: by the virtue of the most high God I constrain thee and by these his most sacred names of God I charge thee to appear Jah+ Leh+ El+ Adonay+ Tetragrammaton+ Zebaoth+ other+ Agios+ Deus+ fortis et teribelis and by this name most powerfull Jesus, and by the other powerfull names of God aswell unnamed as named effable and ineffable without wch there is ~~nothing~~ vertue nor power graunted to any one but by the wch all in Heaven, erth, Hell and Seas are subject; wherefore appear under pain of the wrath and indignation of the most high God, and of most cruell pains to bee inflicted upon thee in the most bitter place of [illegible] untill the day of judgment or untill thou shalt [illegible] to the utter [illegible] and fulfill my [illegible] in the name of [illegible] [illegible] Amen [illegible]

O father of heaven one god in substance & 3 in person god of Abraham god of Isaac god of Jacob wch so mercy didst love mankind, that whereas when our first parent Adam had [illegible] man by wch every man [illegible] descended out of his loyns by seminall corruption is tainted wth originall sin, wch he had deserved his father Adam & Eve, & rather then he should perish either by his originall sin or by any actuall sin of our transgressions didst out of thy most singular love to all mankind in generall wch [illegible] good [illegible] sinned against thee, & so movedst thy most full displeasure that now nothing was to be [illegible] but confusion of faces utter desolation & destruction in unquenchable & eternall flames didst out of that [illegible] mercy of thyne to all mankind send thyne only begotten & beloved sonne Jesus christ into this world to take our flesh upon him, that by death & suffring upon the altar of the crosse [illegible] might remove all our sins, deliver us from the bondage of sin death & hell, & [illegible] us unto thy fellow, thou who didst deliver the 3 children Sydrach misack & abednego from the burning furnace, Susanna from false witnesses o lord god omnipotent as thou didst deliver Daniel from the lions den, & Jonas out of the whales belly & Abraham out of Ur in Chaldea, yea as thy only begotten sonne christ Jesus did raise Lazarus from death to life after that he had layen 3 dayes in the grave, & as thou didst appear to moyses in mount Sinay in a burning flame & thou didst give him thy lawe, so I beseech thee o lord that [illegible]

[illegible]

Elizabeth the daughter of the Lady Jennins a child now 13 yeares of age being in
Chislewarth (shortly after she was frighted wth the sight of an old woman who sudden-
ly appeared to her att the dore and demanded a pin of her) was taken wth an infirmitie
in her throate about the 13th of January refusing ever after all manner of flesh meate.
The 15th of February she complained to be exceeding sicke, and from that instant time
lost the use of both her leggs. The 19th day at night she was taken wth extreame fitts
of panting and sighing and began to talke idlely and growe very ill, in so much that
her parents fearing her death sent instantly to London for Doctor ffox, who
brought her being very sicke, to London with him, where she continued languish-
ing complaining of aches in divers pts of her bodie and often weeping extreamely.
About the end of February every night after midnight she had a great fitt of
sighing and groaning expressing divers paines in her knees, armes, head & heart
very suddainely removing from one of these pts to another, and at last being
setled in the head and heart, she would then lye continually sighing & groaning
4 houres at the least as if death were att hand. The 17th of March at night
she had an exceeding great fitt of strange convulsions, noe pte of her bodie
being free, wch lasted the greatest pte of the night, After wch fitt her un-
derstanding was very much weakned, and her memory of all things past quite
lost; And shortly after all her right side was benummed, and her right arme
lost all motion and sence as if it had bin taken wth a dead palsie. And after
this these fitts of convulsions never failed comeing once or twice in 24 houres
but only for 4 or 5 daies about fortnight before her recoverie, and in her fitts
her dead arme was as violently moved as any other pte of her bodie. During
this time many things were applyed by the physitions for her helpe but all in-
vaine, the medicines rather producing contrarie effects. On Easter eve
the 2?th of April after her fitt in the afternoone she began to speake in her
[illegible] ... I thank you ... not long after ... [illegible] ... convulsions and in the [illegible] almost [illegible] she
spake these words following distinctly and with an [illegible] voice staying
an equall distance of time betwixt every sentence.

Jane ffloyer.
Kathern Stubbs.
Bomtosse.
Nann wood.

These gaue bewitched all my neighbors Cattell.
East, west, north and sowth all these lye.
All these are damnable witches.
Set vp a great spring of Peasmarsh in the middle of the house.
& gaue vent this Night to speake to them all these nights.
That Bomtosse in prison this Night will bee well.
& if she had bin long agoe all Hoggs had bin mine.
Them she bewitched by a Catstricke.
Till them I shall lye in great paine.
Till them by fitts I shall be in great extremitie.
Their dyed in great misrie.
A hundred more gaue bin gauged in the next Court.
The gutts and garbadge and all that was within them was drawne myne
waies.
Noe man told till nowe.
Their God power and all them to bewitch them to death but mee
And me in great misrie but to liue
Noe God is knowne nowe [illegible]

[illegible]

And noe sooner was the fitt ended but she remained speechles and in her pelfie
as before. That euening her Neighbours (hauing sett downe the words aforesaid
by her spoken) resorted to Mr. William Elmes the next Justice to
deuise what to doe: And they found the meanes to bring Bomtosse to giue
to be examined she not knowing their intent. whose examination followeth.

The examination of Margarett Russell alias Bomtosse
taken before Mr. William Elmes Esq. one of the Justices
of the peace in the County of Sussex. 25th of Aprill.

Margarett Russell alias Bomtosse aged fyr beweiring Elizabeth daughter of
the Lady Gemmes being examined vpon oath) that yesterday she went to
Mrs Dromondbye in Clarke and wyte Court in the old bayke and told her
that the Lady Gemmes had a daughter strangly sicke, whereupon the said
Dromondbye willed her to goe to inquire at Clarkon well for a minister
wiffe that tells goode peoples that were sicke, but she must not aske for a
wise or a cunning woman but for one that is a preistion woman, and there
this examinate found her and a woman sitting neer her, and told her in-
quest taske the reste had, and she said shee was come this day but shee
ought her noe seruice, and said she had bin there before and taste no-
thinge there but the reste did not take them. And she said further that
there was two Children that the Lady Gemmes had by this husband that
were bewitched and dead, for there was controuersie betweene her
husband and [illegible]

On frydaye the 26th of Aprill betweene 10. and 11. a clocke in the forenoone (at
time Dorothye was brought out of the quare to speake the minister and
wiffe and others at a private grate) the sayde Dorothye fell anothyer very dangerou
fitt of convulsions, wch Doctor Argr beholding sayd it neerely touched her
in wch fitt she began to speake againe as followeth.

The forgett of my disease is wittyfaste.

& after a good space she spake againe thus. Her hand not power to wrig me to death but only to putt me to paine.

& a new after she had wth a smiling countenance she said. Wm it is prisse Mystyes is Comyng.

& shortly after It is roaste: it is roaste.

And sodenly her fitt went of; her speech returned; and her gastly
armes recouered motion and sonce, and she stood fast bi and is perfect
her understanding and memorie, and of her good health in all respe
and taketh her meate as well as and she dyed before the full flood

The 27th of Aprill 1608.

The Grand examined of Margarett Russell alias Dorothye Fabian late wife
of Edr Fabian: Fowler and Edr Willm Thingthye Knt and Doctor Watson Justices
of the peace in the Countie of Middx the 26th of Aprill.

That wch Goodrole the minister wife did not as in her former examinacon
is sett downe, but that it was a woman that sate by her working neere
was her sister. But she confesseth that this morning about 10. or 11. a
clocke she was brought out of Newgate to the house of Edmund the Clarke,
where we did nowe examine her, to speake wth wch Goodrole and his
wife and wth mr Dromeadye.

And she further confesseth that vpon wch Easquand lay att wch Higgins
house vpon my Lady Cromins first right was sicke, that she was vpon
there wth her, and that a maide servant of the Lady Cromins came
thither to waske a napp, of wch wch Higgins did inquire how
the right did and she answered not well, to wch wch Higgins
replyed, that her God must worcked them and that it was come
come by them and theirs.

The examinacon of Francis Aston Anne Goodrole and Henrye
Goodrole taken before Edr Willm Thingthye one of the Justices
of the peace in the Countie of Middx 27th of Aprill.

Francis Aston the wife of mr Thomas Aston dwelling in Clarken well
examined, confesseth that yesterday abouts Nyne a clocke her sister
Goodrole sent her and sended her a note in writing the wch her
brother mr Goodrole did read unto her, the wch did containe that there
was a woman in Newgate condemned for a witch wch God named a woman

July 30. 1622. The Lady Jennings repaired to
Dr Napier for cure of her Daughter. See the Figures;
& his notes thereupon in his Diary for that day & yeare.

The Dr calls the disease Epilepsia a Matricis, and
Morbus Matricis.
See at the end of that Booke the Drs Questions in taking
to the nature of the disease & how to cure her; and
whither she were bewitched, or only troubled with
the Epilepsie of the Mother.

Ashmole

1690

Deus in nobis q̃ asserit̃ contrist̃ sc̃i boni opus. et q̃ offert̃ nasset
et q̃ obstat̃ i. augmentu sibi subtrahit militu et tristit sc̃d grandi hominis
1. Diabolus cor attendit tur gaudet q̃dru et ho plaga
Amigid a deo diligit a diabolo impugnat. Bernardus
Sm̃is sig 2 Reg. 5. ꝓphet audiebat quod dabid oppugnabat eum
attendunt, unde sibi ꝑt gaudent dabid ad pdendu. Sm̃is sm̃ gaudet
Ysor. 12. dicens stolt cauti, mahim qua pastura orat ꝑt ꝙ gaudet
stulti devouet.
diabolus obstabat talibus, grandis opa bona ꝙcunq; gaudet gnomodo restituat
et otiudat.
Homines habet dubia Ala sed falsa utunt sic diab subsidia boni quant
ꝓt ridiculos ad mahm. ides transformat se in angelu lucis
Gregorius m. dub, tenet q̃ diabolus impugnat tam tristia gaudet semp
semia Ysor.
Diabolus est talibus in deriso. Sapientes ꝙsq; habet, milites nouerde modos
aligndo scripsit Virgilius. Gregorius
insidiis agnumus Virgil ꝙsidiatrix nabunt z longa oppida z nobilis
Sanctis.
Deo deus permittit ꝙ ꝑfidi sanctis machiñ et misericordiam ꝓhibet ut qui stgnunt
Veritate et mendacio tendunt
[illegible] impedias. in ꝙcunq; magis sibi ꝓfuturu et ꝙ nobis magis cauendu
[illegible] Diabolus in
[illegible]

Almy fesu now & ever preserve & save me & mine & all my
kinsmen women & child & every thing that belongs to me, & save & keep
almighty & preserve me, & save me Jesu christ with me be
& the holy ghost above, save, keep & defend me now & ever more
out of the hands & from the hands of all mine enemies ghostly
& bodily, in the name of the father & the son & holy ghost Amen.

The blessing of the mighty mait of almighty god
the father & keep me from all vexations & troubles aforesaid
& with all dilligence defend me & bless & preserve me, & keep me, & the power of the father direct my ways,
& the wisdom of the son & the [illegible] guide me,
& the virtue & power of the holy ghost be & god be
beginning & end my, & amen christ me & bless & keep
& let his holy good blessing ever be with me & christ
my souls & body & everlastingly. Amen. for jesus

BRITISH MUSEUM

Jesus maria

N ℔ R. Quia verbum caro factum est et habitavit in nobis
nobis Ste maria virgine ℔ ineffabilem pietatem et
misericordiam suam piissimam et ℔ intercessionem sanctorum
Beate marie virginis et Angelorum sanctorum omnium
et maxime Apostolorum, Evangelistarum Dnorum Johannis
et matthei marci et Luce ipsum quesso et obsecro
mi Liberare et conservare ab omni infestatione Diaboli et
mimi tecum sit qui cum patre et spiritu sancto
vivit et regnat in secula seculorum Amen;

This writing transcribed from a printed paper wch
moses ℔ Jew preacher to ye Jones and Lieut at mr whitlocks
house brought mee it was given by a ffrench Astrologer
to maria Rodrigues a ffrench Jew that lyeth at mr
Cookes and boardeth out often by mee her brother cam
a Coug to mee and when she sooth him she boardeth
out: ℔ observed the question ℔ 4 marij 1657 h
7. 12. am I advised that ye Dr might give her
something to cause her coughes to come downe &
to purge melancholly and that shee keep warme
from mr Cookes to ye South East: quia ☽ ☌ ♂
ad ☍ ♂ et ☍ ♃ in ♑ Dom: vide figuram in
Libro magno [illegible]

O almighty & everlasting God wᶜʰ by thy infinite power & thy word hast
created the heavens & the earth & all things therin contained, wᶜʰ made ye Adam
of the earth like vnto thine owne Image & likenes & didst create & make all
fiell creatures & ye Angells And gadest appointed vnto every of them his
place & order, wherein they should remayne, notwᵗʰstandinge sondaine of
them for their pride & presumption by thy iuste Iudgemente thou caste
downe from their places into the inferior pᵗˢ of the earth, there to re-
mayne vntyll ye Iudgment daye. O Lord my creator & father omni-
potent from wᵐ nothinge is hid, to wᵐ all creatures visible & invisible
obeisiall tremble & inferiall be obedient & feare wᵗʰ power no crea-
ture is able to resiste & wᵗʰ wᵐ nothinge is impossible save onely
me & yᵘ respecte vnto me thy creature wᶜʰ doe call vnto thee, for wout
thee I nor no man else can obtaine any thinge profitable either for body or
soule, or bringe any thinge to passe, therefore I pray thee good lord & most
humbly beseech thee to grant me thy grace & power vppon all Etherall and
earthly spirits yᵗ wᶜʰ ost them forsoe I shall call at any time in the name
of thy beloued Sonne our Lord & Saviour Jesus Christe, by thy mighty par
& in the vertue of thy holy names members & merits may be made obedient
vnto me & my Invocation & that thou wilte Commaunde thy holy Angells
appointed by thee to rule ouᵗ them to constrayne & compell them to
appeare visibly vnto me that by thy mighty power I may binde them
& loose them & to fulfill my will & desires & yᵗ they may in no wise
wᶜʰ withstande mee, O Lord Jesu Xpe I beseech thee by thy payne & pas-
sion, & by the merits & intercessions of thy blessed mother St Mary ye
virgine, & of all thy holy Saynts to grant me thy favorable mercye & confirme
& assistance in this my enterprise And that this spirit named N wᶜʰ
now I intende to call may by thy mighty power & in the vertue of thy
holy name be made obedient vnto me & my invocation but thy will
be done O god for all things are possible wᵗʰ thee thyselfe thy mighty power
& holy pleasure I do beleeve all heaven earthly & holy
shall bowe & obey thy holy name wᶜʰ name is blessed & sanctified holy
in heaven & earth & I do beleeve that no creature be able to withstande thy power
& thy holy name & thy holy pleasure (Amen) (Amen) (Amen)
Lord god that hast spirit N
by thy
rather
obedient
wonderfull
name
all

visibly vnto me, wtsoeuer I shall call thee by this booke or bonde corporally
in the forme of a sparro N. & yt thou be obedyent vnto me in all things yt I
shall require & demand of thee in ye payne of the great tetrod & Eligor
displeasure of god & of thy prince Amon.

Also I of thee N. & I name thee by the vertue & in the vertue of our lord
Iesus xpt, ye holy, immaculate lambe of god Alpha & O, the first & the
last & by the holy incarnation of our lord Iesus xpist & by these holy names
of almighty god. Agla. On. Tetragramaton. Onetheon. Sabaoth. Adonay.
Joth. Jaue. Stymulaton. Elzephares. pantefexon. Jobiel. Eloy. And by these
vertues I charge thee N. yt thou leave my voyce & what soever I doo
aske of thee by & by inlyne thy, solfe vnto my petition, & be obedyente
vnto me & fulfill my will & desyres. I of thee thou spirit N. & I
comande & ryte thee by him ye sayd the word & all things were made done
& created, & by him to whom the Highest of Angells be obedient, & all
creatures, celestiall, terrestriall & infernall, & by the vertue of him & this
omnipotente & by the fearefull day of the last Judgment of god, & by this
dreadfull sentence vppon all ye wicked & disobedyente & they ye perpetuall
torments, That thou N. be ryted & that redily & most swiftly thou appeare
thy selfe to come & appeare to me visibly, wtout any illusion or deceite so
soone as I shall call thee corporally, in the playne forme of a man or N.
to speake me the verite & truely of the things as I shall aske thee & speake
to me in a milde voyce yt I may leare & playnly understand the same &
further to obey me & my invocation wtout any feare or spurte of body or soule
& faythfully to accomplishe those things that I shall comande thee to doe
in the name of almighty god. Otherwise if thou be disobedyente vnto
me I by the dispotent power wch wtout ceasinge thee N. be everlastingly
tormented & be punished wth all rebellious spirits in Barathron, Bagnyghon
Tartarus, Acheron, Stygia, Cocytus, Phlegeton, Averna, Lucifuga, & the
lake of fire & brimstone. Fiat fiat fiat

Jame 1st Against witchcraft. Rd R Napier 179

[illegible] Lord Jesus [illegible]
[illegible] I beseech thee [illegible]
[illegible] & Jesus [illegible]
[illegible] & putting from me [illegible] you must say [illegible]
[illegible] & in god name & in god name in the pas of the [illegible]
[illegible] this thine [illegible] & [illegible] may [illegible]
[illegible] of this a on [illegible] N. [illegible]
[illegible] & by the vertues of these names of
[illegible] Alpha & O. messias [illegible] & name [illegible]
[illegible] Jesus xpus, & these holy names of god I adore & [illegible]
[illegible] & swear you from me & [illegible] & depute you
[illegible] you into the [illegible] pit of hell there to remain
[illegible] the day of judgment where this wicked & curst
[illegible] you by the [illegible] & fast draw it fast fast fast Amen
[illegible] I depute thee but from ye sat, I depute thee but for the blood, I de
[illegible] but from thee guts, I depute thee but from the [illegible], I depute thee
[illegible] from the skin &, I depute thee but from the body & joints &
[illegible] of the ground there abit shall [illegible] no man more
[illegible] abit & abit, & abit & abit, & abit & abit
[illegible]

vt sanguis ne effluat [?]

eny thyng [?] carve in a lamina of lead [?] or ring [?] & weare it about thy necke or finger + P + b + b + p + p +
D + b + p + z + E + et ressabit [?] sanguis [?] fluens [?] ...
sanguis fluens ressabit + h + p + z 4 z + z + s + c +

to cause the woman [?] ... or any [illegible] or any other sudden payne.
write these wordes in the inner barke of an elder
not very smalle in ... & then boyle it in milke &
give it to the patient ~~[illegible]~~ these wordes
saye these ~~Abbata + Gerubata + Gandes + ...~~
~~[illegible]~~ Cibondi +

Unto thee lord I make my prayer ... Saviour of the world, I pray thee ...
blessed Saviour & grant me my ... request, if thou wilt be
pleased to deliver me from all my sinnes & iniquities, as thou didst deliver
Abraham Isaac & Jacob from the handes of theire enemies, ... fountaine of
So o Lord save me from shame & confusion, ... Daniel ...
mercie. save me from this ... & sinne ... ...
Noe ... from ... Lord ...
keep me ... & defend me from all harmes & dangers ...
... as thou didst deliver & defend ... & ...
... grace David & Susanna & Daniel
& ... & Jonas & Adam & St Peter & St Paul
... good
... grant me faith hope & charity, to beleeve and to love
... after righteousnes, Lord ... me, o Lord ...
... & after this life, grant me the life to
... by the Annunciation of the Angell, by the visitation of S
Elizabeth, by the Nativity of o Lord, ... by the presentation
in the Temple, by the disputing wth the Doctors, by the
prayer in the garden, by the ... at the pillar, by the ...
crowning of thornes, by the carrying of the cross, by the ...
& death, by the resurrection, by the ascension, by the coming
of the holy Ghost, by the ... of o blessed Lady ...
nation & exaltation of her above all the ... have
mercy one my soule

Dñe

Oratio Salomonis /

tps fer stratos sp.

Dñe rex glie et dñator potestatu, et x Jesu xpi filii tui sponsi, et x eius matris virginis gloriose, nomina tua sca, Agla + On + Tetragrammaton + Adonay + ego sum qui sum + Jesus + Agla + On + Tetragrammaton + alpha et oma + et x spūs sci + Jesus + Agla + On + Tetragrammaton + alpha et oma + et x spūs sci + obra tua mirifica et inaudita, qua te misi obediat mihi ad operandum, et ita faciat quidquid tibi misero dell mando, sine ulla timore, vel damno mihi, vel alicui alie creature tue fantastum, et si non misi obedire tibi voluntarie et in pace sine ulla molestatione dñe nostre me usque ad diem iudicii, districtum tibi remanente sub maledictione dñi nostri me usque ad diem iudicii, Agla + Hosell Joseli et Roseli. et x omnipotentia sanctificato in eodem et x ductum potestatis Cardinalis in nomine pris + et. Dñe ter.

Dñe exaudi

Adimo te A et patrino te in nomine patris et filij et spūs sci, et x potestatem dei omnipotentis, et sce magne nominis dei Agla + On + Tetragrammaton A-J Eloy + Elsheday + et x sce tricie mōde + Hoseli Hoseli et Roseli, et x prima alia nomina dei quatuor quod ista abscindat se a me ab isto vitro crystallino in loco tuo destinato absque ulla timore vel scrupulo recessū mei vel alterius membri mei, et ut adveniat spūs mihi visibilis in specie et apparentia grandedinis horribilis et quodcumque me inter imaginando et volumtatem meam in celum aperta et sine nebula ascendo, et pax dñi nostri Jesu xpi sit et remaneat inter me et te, nunc et in seculo seculorum Amen (Christe Audi)

In Nole Sete Trialos. +

Quaritur a'te Mitunicissime Martij 16. 1629.

Whether is she at this instant a widdowe or noe with whom tis likely I shall match, or by what tyme will she a widowe. & when shall I see her and knowe her to be the woman I shall match with.

By what meanes & when shall I haue notice & intelligence of her, & by what token or marke shall I know her when I shall see her.

Where & in what country doth she liue, & shall I see her in first.

Whether will thy father moue it unto me, or shall I ~~moue it~~ make it knowne to him.

Whether is she or her dearest freinds knowne to my father, & is it likely to be a match of his seekinge making & desireinge or noe, or whether will it be effected with his consent & by his meanes or noe. & in his life tyme

---

Whether will my father purchase for me, or leaue any Lands to me, if so where & in what country &c.

Whether shall my father out liue my Vncle Richard or noe.

whether shall my father euer be cured of his stranguria [illegible] disease in the makeing his water, & what meanes may be vsed to giue him some ease for the present.

When & how long first will it be before my Brother Sr Rob. Nap shall marry againe & with whom whether a maid or widowe, of what age & condition shall she bee & in what country doth shee liue & where shall he first see her & when & by what meanes shall he come acquainted with her, & what portion is she likely to bring with her whether any Lands or onely money

Whether shall he euer trauell beyond the Seas or noe if he shall when shall he goe and vpon what occasion & oportunity shall he goe.

Whether shall his Son Rob: 4 yeares to liue to be heire of his Grandfathers Lands. & to marry with his fathers consent & in his life tyme.

~~Whether shall my father [illegible] any honour for King Charles &~~ [illegible]

~~Whether shall~~ Old Sr Rob. or young Sr Rob. or the Boy receiue any honour for the Kinge & when will it be likely, or whether ~~any~~ shall any one of them or all them successiuely, or none of them, or which of them

Whether shall the [illegible] I understand [illegible] first what may be used to giue him [illegible] for present

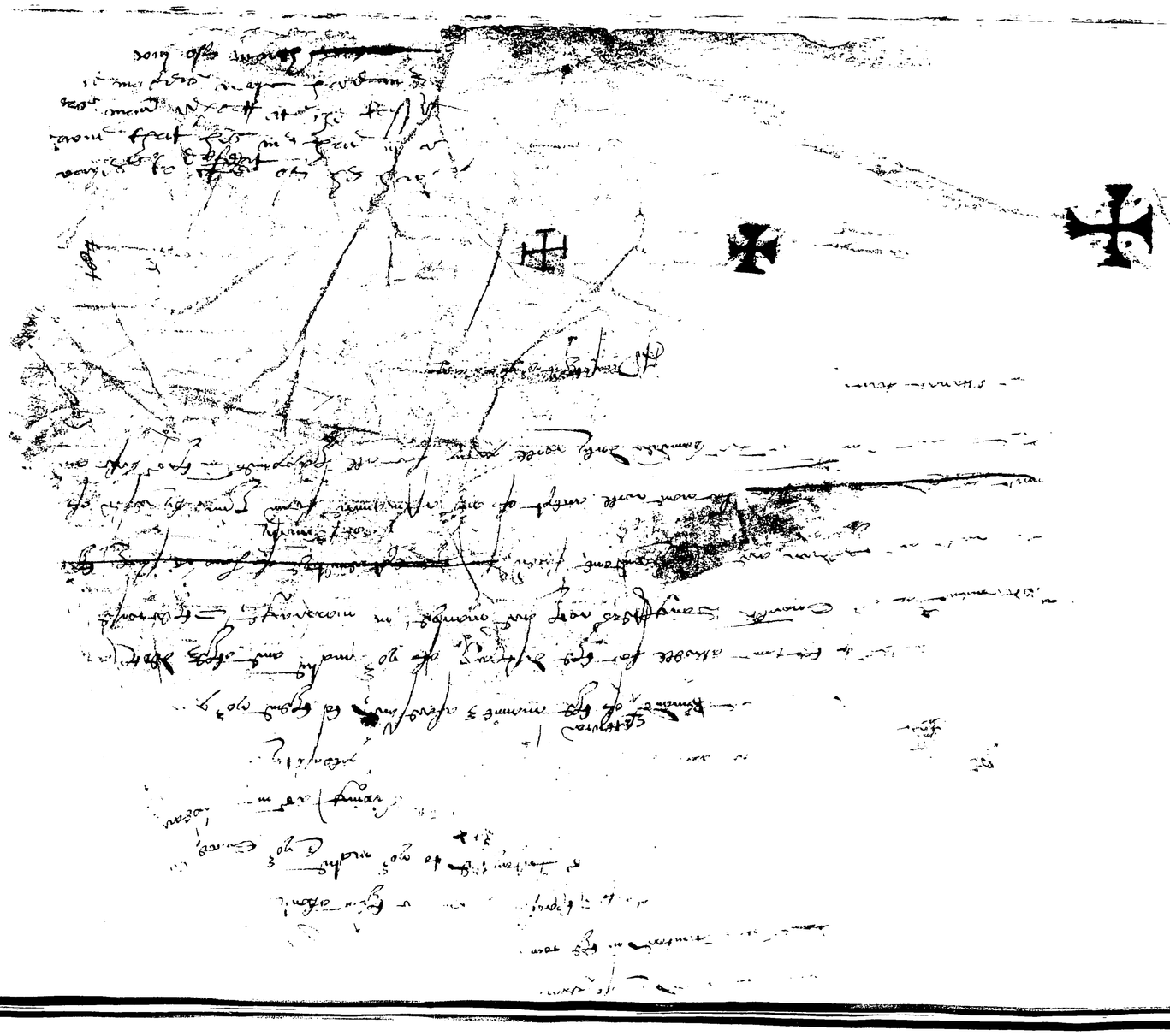
[illegible]

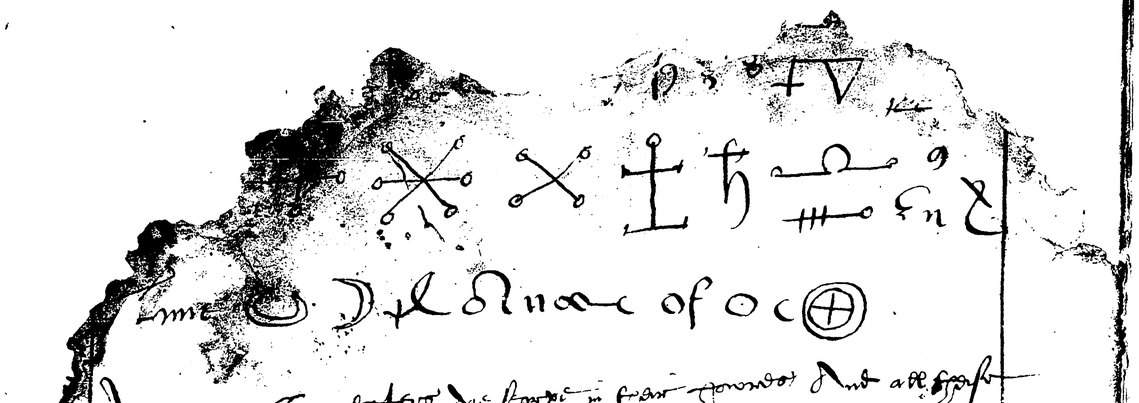
How to discouer a witch

102 148

Take a sharpe knife, or a nayle, or other pointed Instrument & prick the stoole or seate on the bottome on which the witch sitteth & she will not be able to sitt still, other by scratching, or drawing blood from the Witch by [illegible] is [illegible] the next of blood to the same, & other first as by burning any relique, or principall ornament belonging to the suspected Witch, which shall not sooner be on fire, but the witch will presently come running to [illegible] it.

But the only assured & absolute & perfect way to finde her out is to take the witch or the suspected, either to some Milldam Pond or Lake or deepe River, & striping her to her smock, tye her armes crosse only lett her leggs haue free liberty; then fastening a Rope about her midle with which the helpe of bystanders may be euer ready to saue her from drowning (in case she sinke) throw her into the water, & if she swim alloft & not ~~swim~~ sinke, then draw her forth & haue some honest & discreet woman neere which may presently search her for the secret marke of Witches, as Teats, blewe moles, moyst warts & the like which found, then the second tyme, bind her right thumbe to her left toe, & her left thumbe to her right toe & throw her into the water againe, (with the assistance of the former rope to saue her if she should chance to sinke) & if then she swim againe & doe not sinke, you may most assuredly resolve she is a witch, & of this pregnant the [illegible] proofe, [illegible] Mr Englt of Bedfordshire [illegible] Mary Sutton [illegible] [illegible]

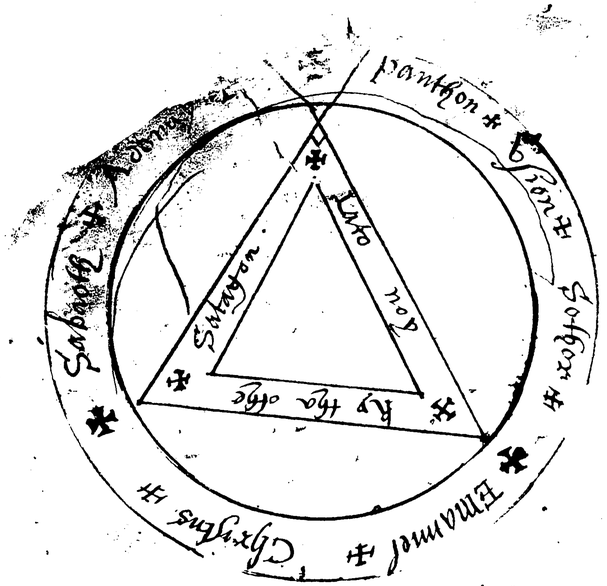


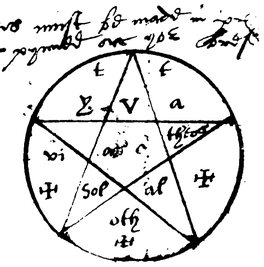


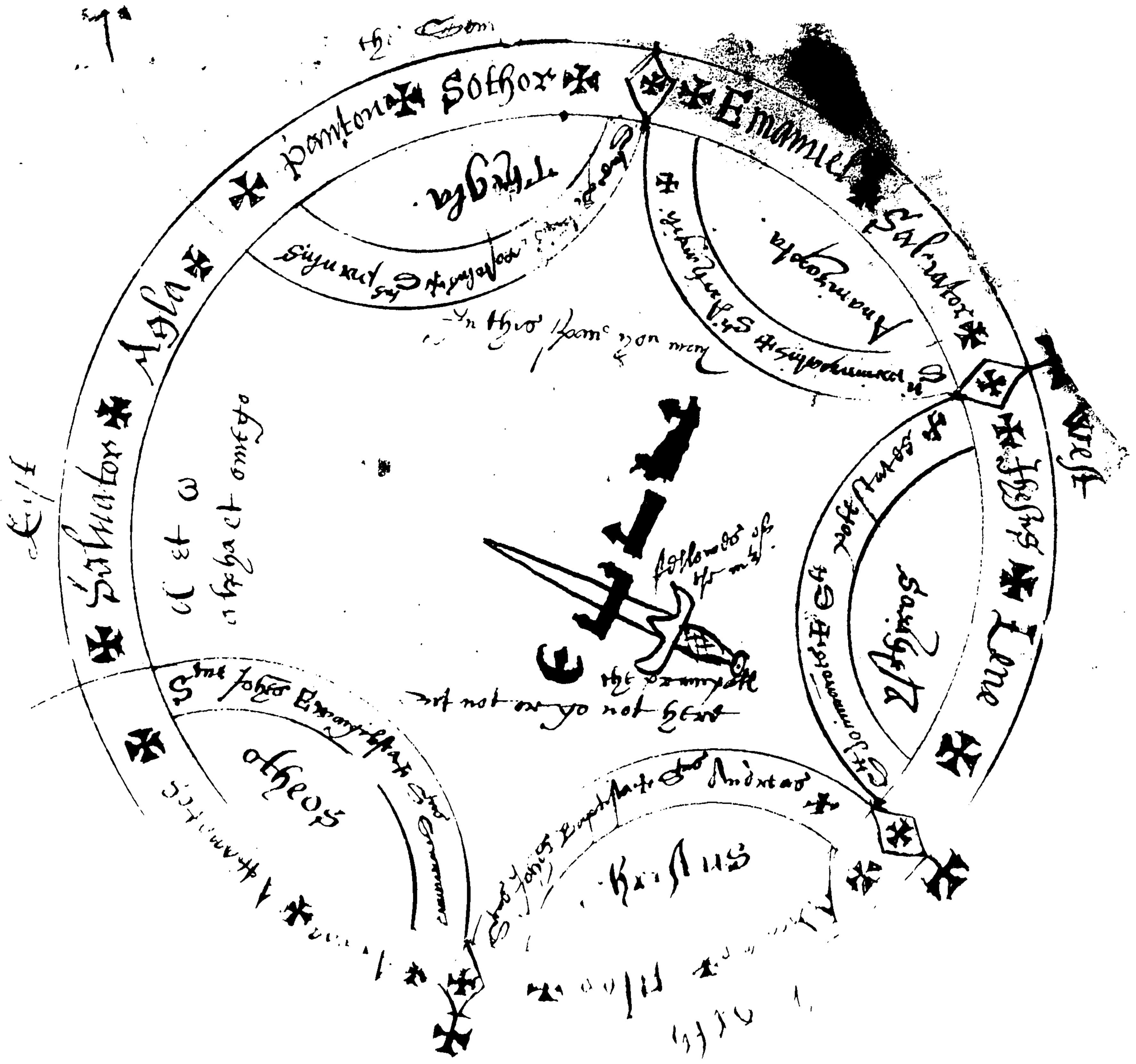
All ouer Courtes doe stande in force howsoeu[er] And all ffyne
must be made in stead ffyne, Release or rendor
the Courtes of perms must be kept in Cyppes alone and you must alwayes
each ffyne Constituted in yᵉ Rightt hond, and in the same forme yᵉ worke you
must ffynde the same Courtes to the Exercite
Courtes at ffyne the Imployment continues more then one yeare because yᵉ Imployment
Lady Dominaroon vnder the augt seale
Also note that you may not rowle at ffell termes by this Act but you must take
ffyne and Record the moone that it be mentioned and amended in yᵉ
Courtes you

yᵉ Courtes must one towards
towards the
be of the breadth of ten foote, or in the height
& the one must be a table of stone, timber and scaffolding
& make the Courtes, not ffyne Lands & tenem[en]ts and
must be of the breadth of one rodd or more, and square as from
plotte napkin wrapped in ffyne wastes / & in like manner note yᵉ
& steppes the Chambers called napkyn, & bynyds, and
ffyne, ffyne and the fitt for yᵉ worke, and
note that in diuers worke you must vse diuers Courtes, that Court
for euery diuers Addicon euery seuerall for all worke in the world as
ffore after you shall perceaue,
note that no Courtes called a ffyne or fote
Courtes many fote by the ordinaunce of Salomon shall not be
fote from the Courtes or ij fote at the most, and the most
shall not stand aboue viij fote, the Courtes of Courtes
Courtes shall appeare in three platted

Courtes note that the principall Courtes Courtes and
ffollowe, not must be made in all Courtes, because without
severall worke Courtes be Letters of the same; and by the
Courtes of yᵉ Courtes (every creation) must vse in the same
yᵉ Courtes in vse of yᵉ old Law, and to the
Courtes

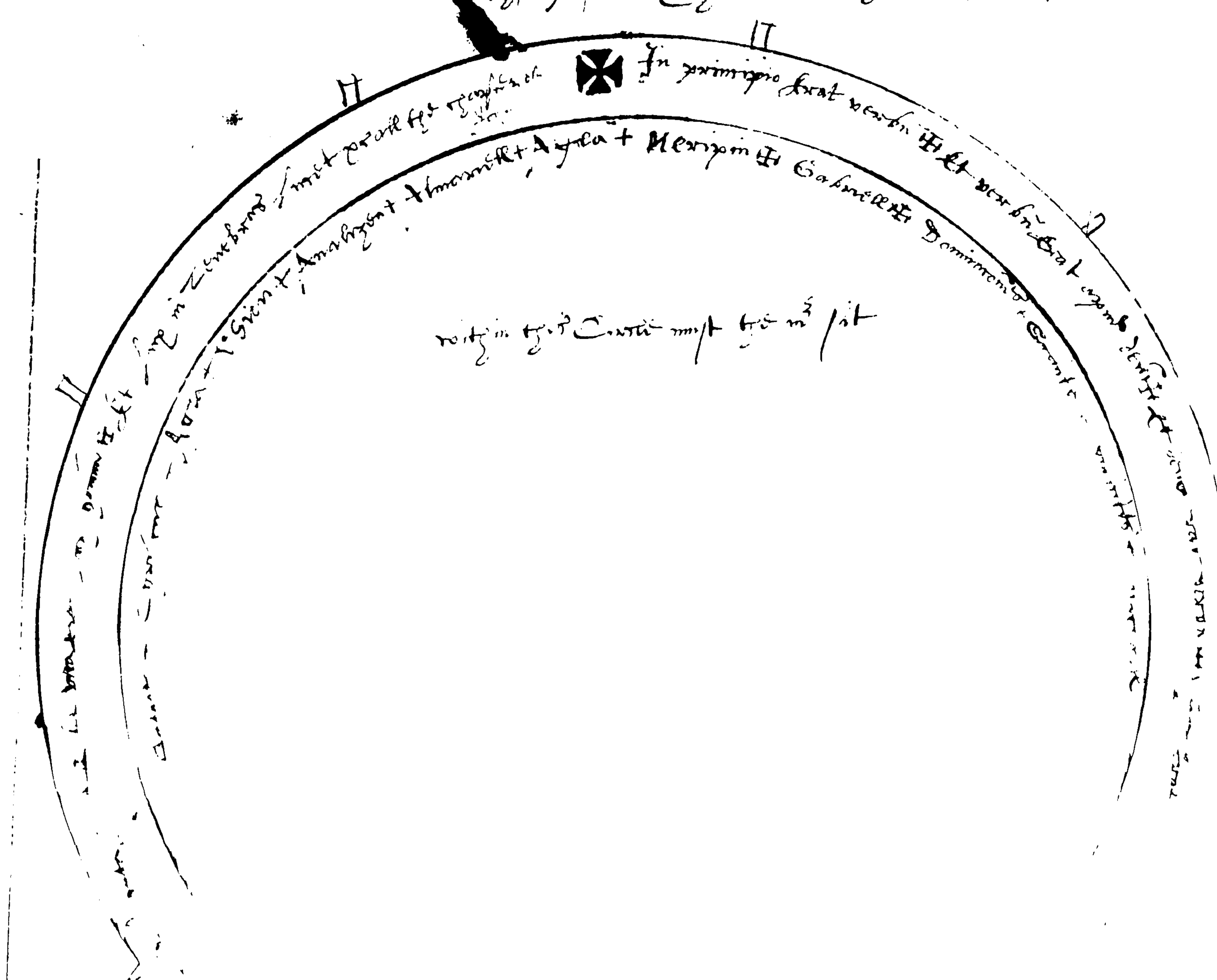

Pantheon
Agla
Sother
Tetragrammaton
Ananael
Christus
Sabaoth
Adonay
Satayon
Alpha
Omega
Ely the Alpha
Ely the Omega

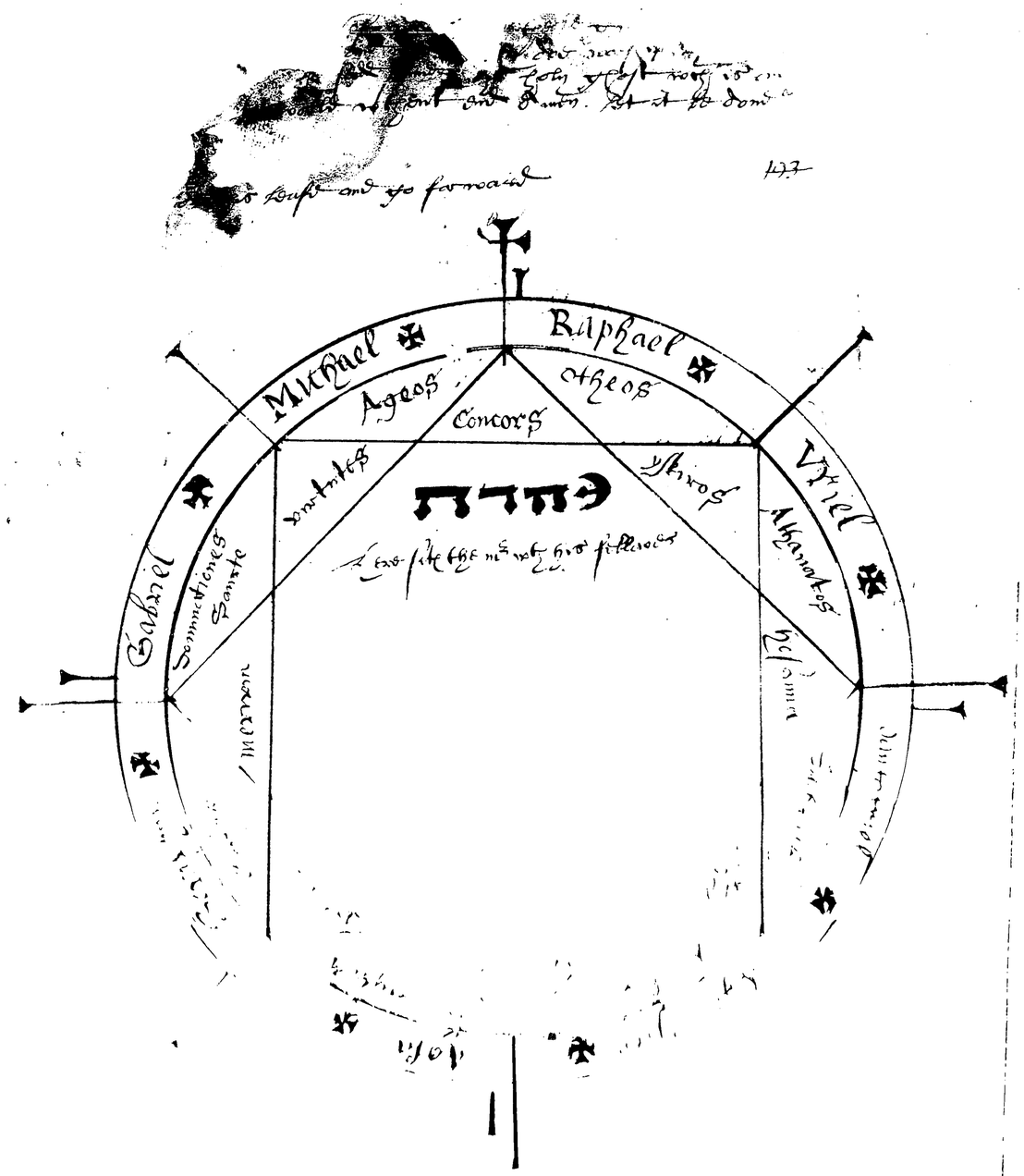

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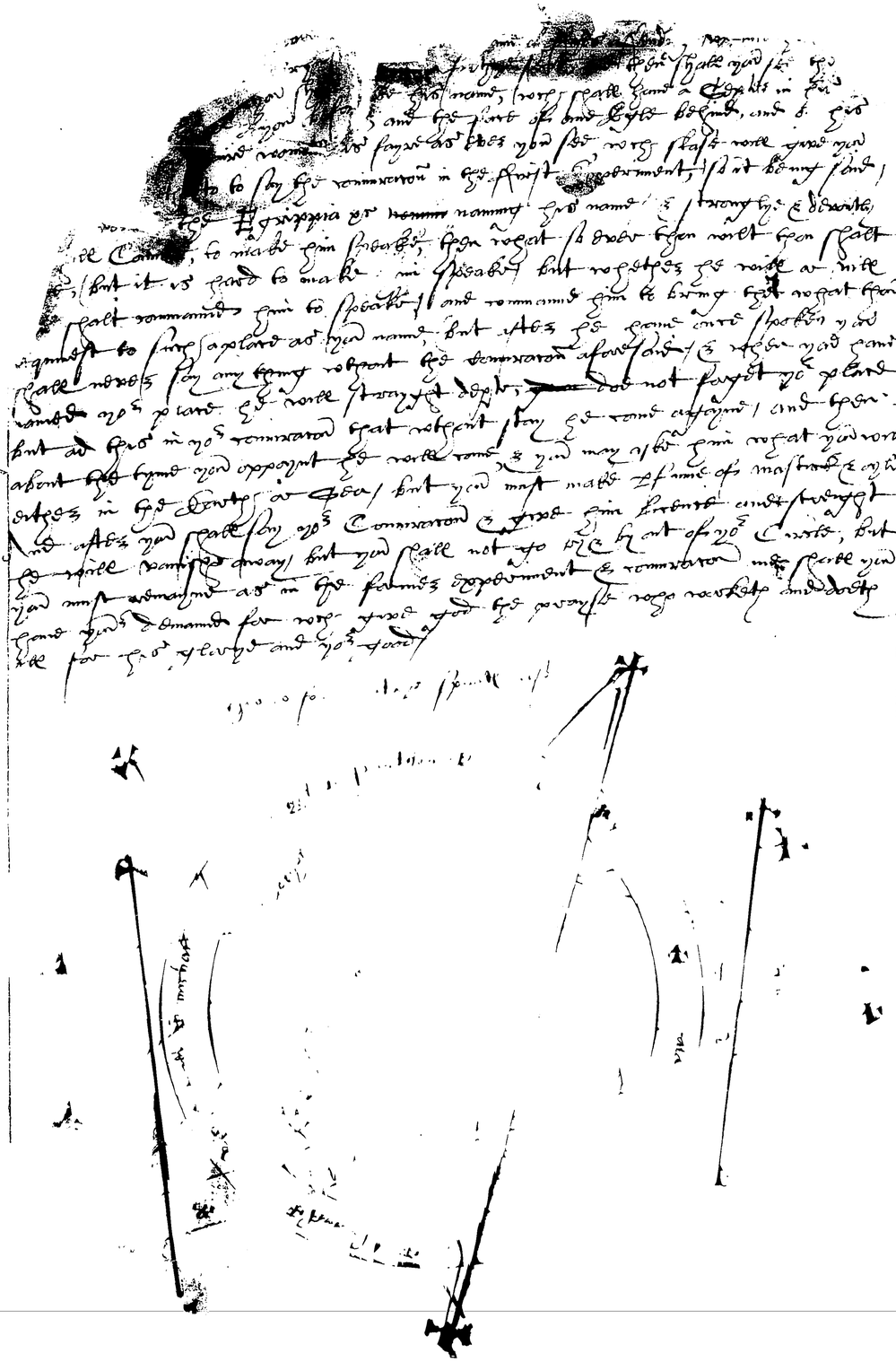


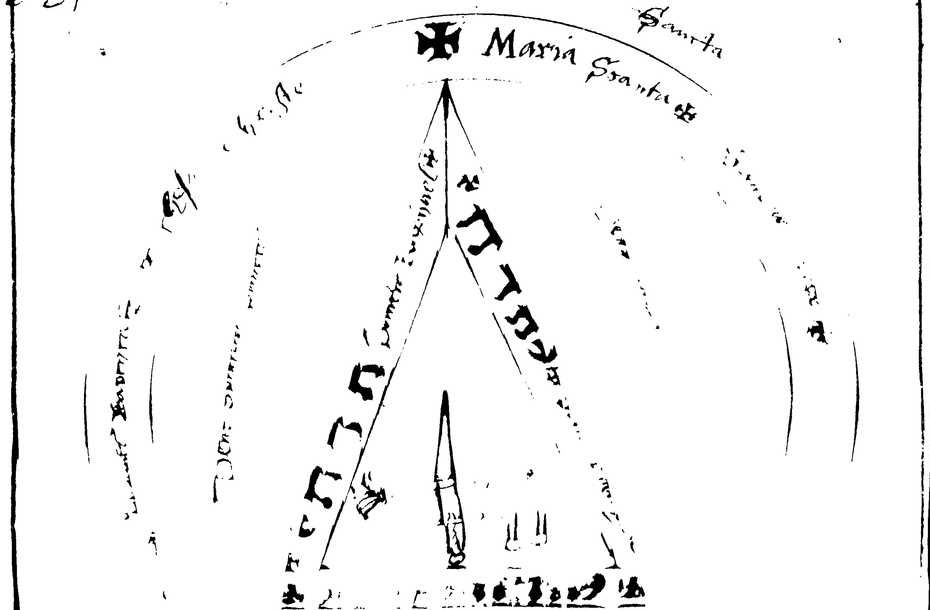
Experiment fo[r] tresure hid in
[the erthe] w[i]th the Cercle and thereof them
that is necessarie in the same worke,

And first of the Cercle / which must be made of virgin
parchment, of the compas of viij foote abowt and sowed upon
the grownde & same ...

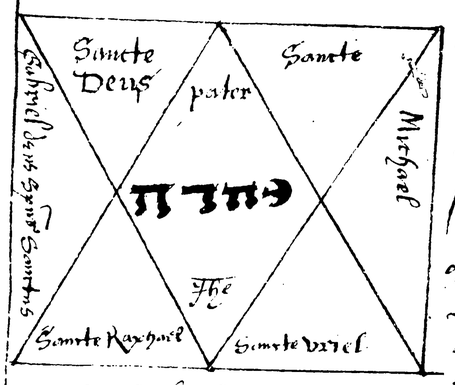


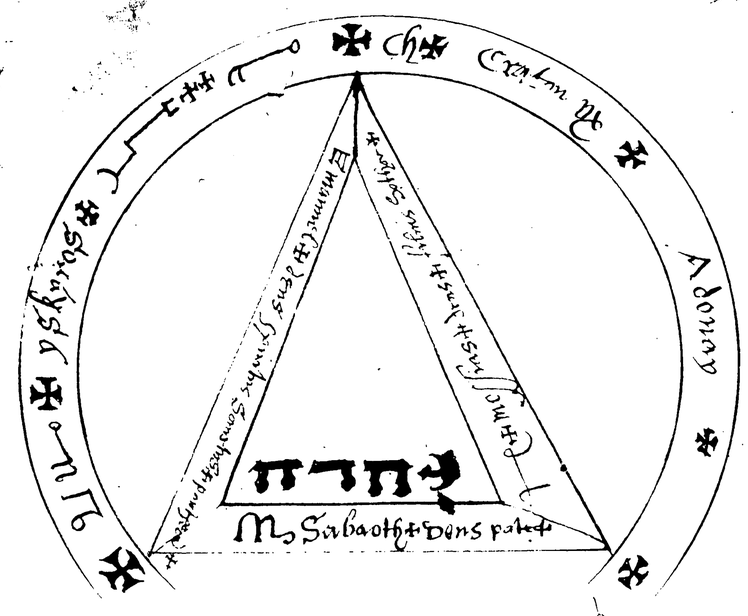

Raphael
Michael
Gabriel
Vriel
Agreos
Theos
Concors
Sammediones
Sonnte
Ysheos
Abarnatos
Sanctes
אדני

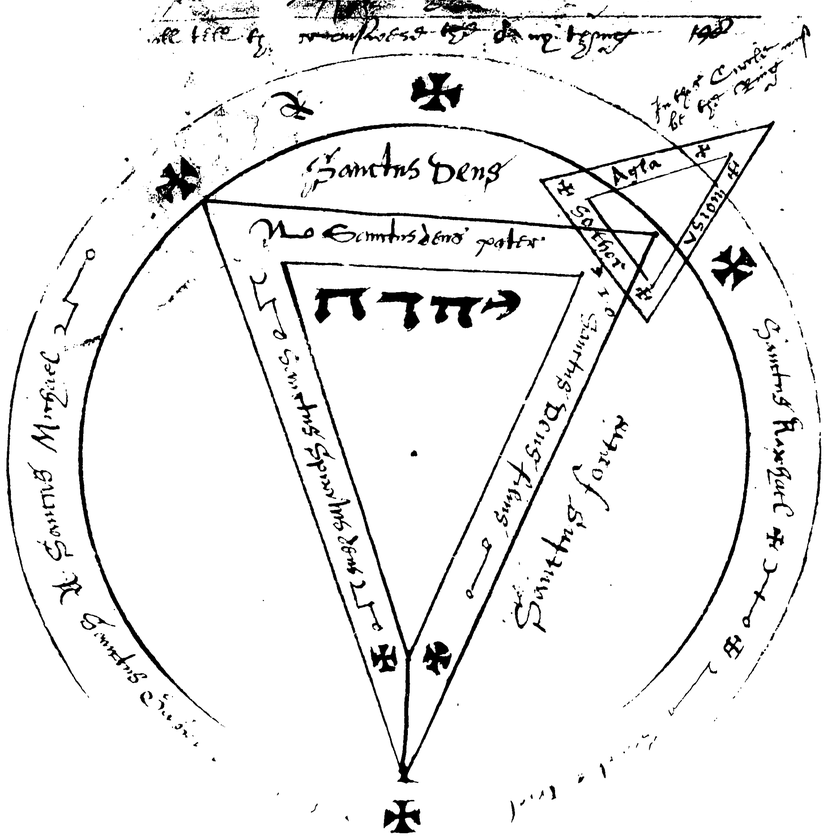


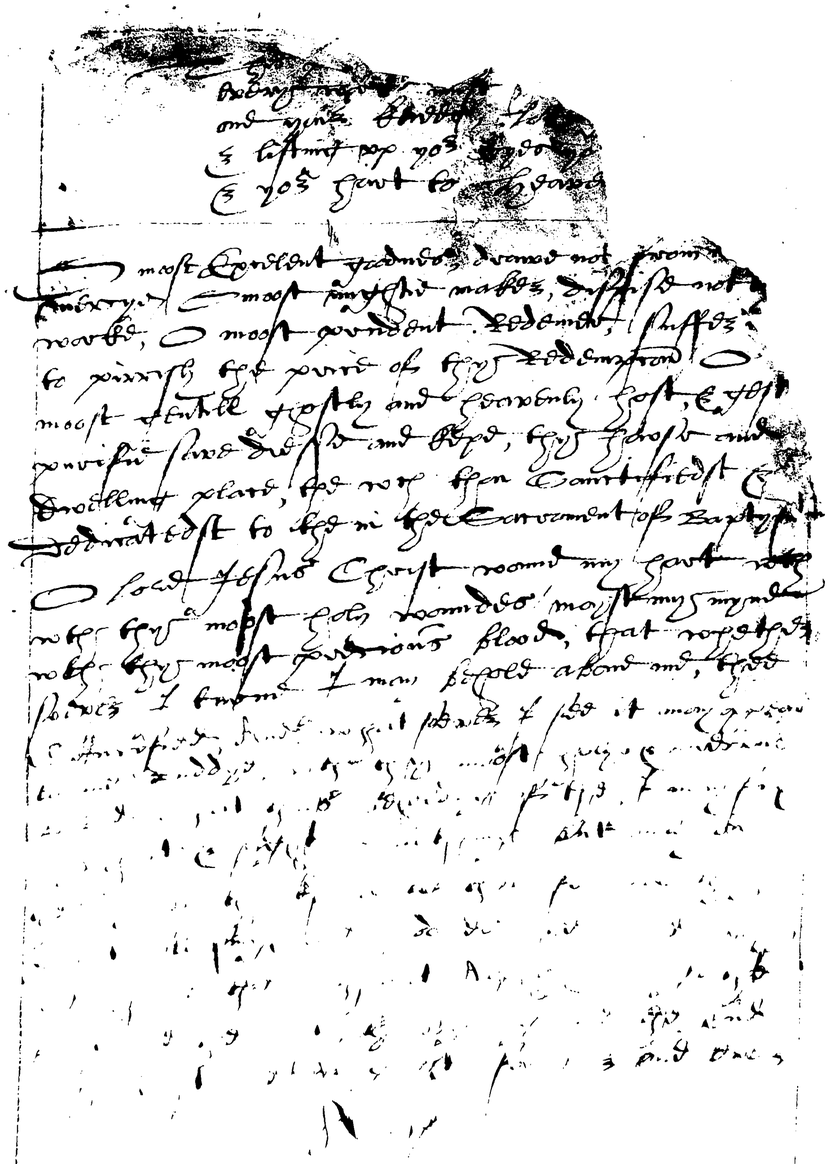

Maria Stanley

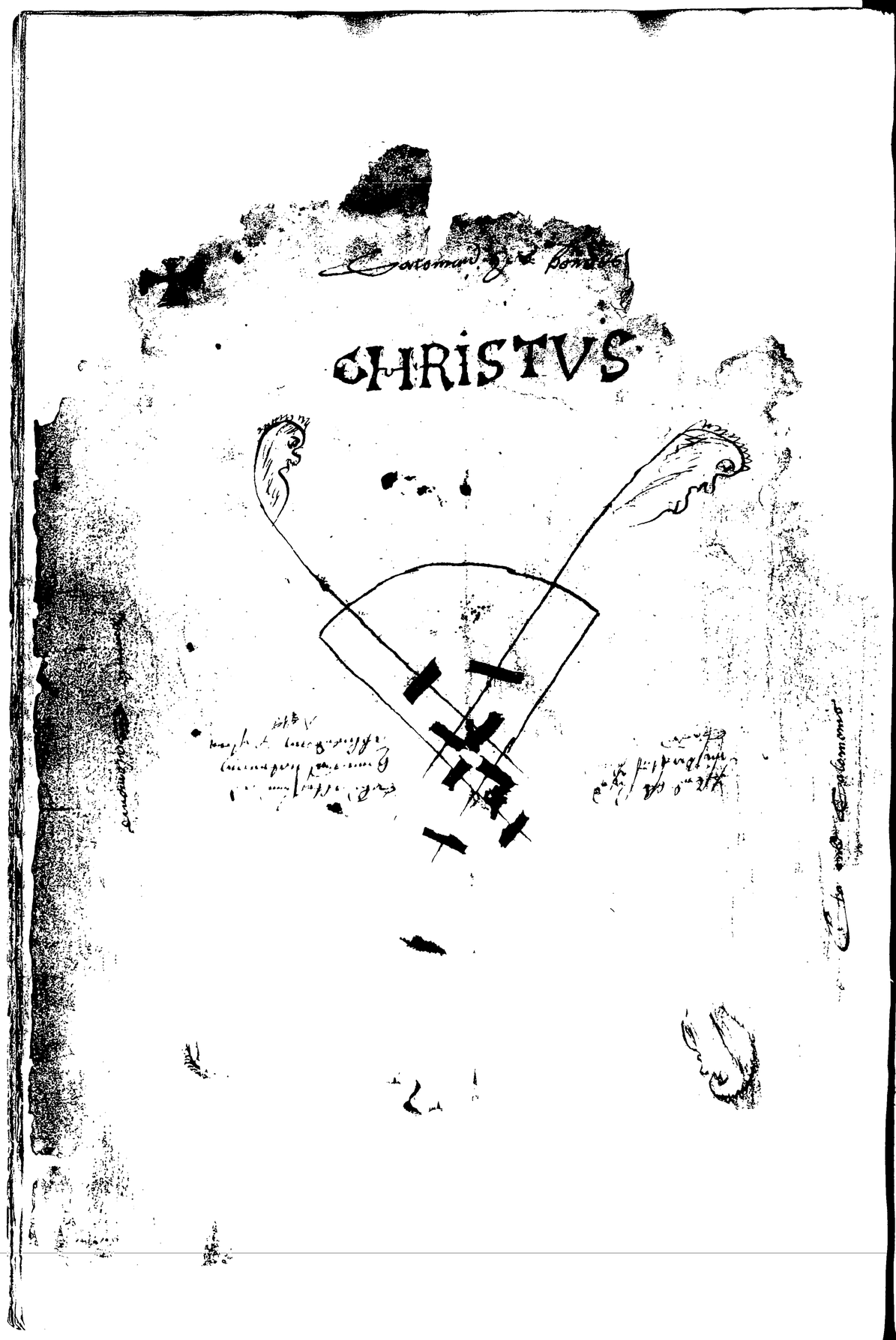
197


Sancte
Deus
pater
Sancte
Gabriel
Michael
Sancte Raphael
Sancte Uriel


Ch
Christus
Sabaoth Deus pater
Emanuel Jesus Nazarenus Rex Judeorum


Sanctus Deus
Agla
Sother
Vgiom
Sanctus Fortis
Sanctus Mirabilis
Sanctus Sanctus Sanctus Dominus Deus Sabaoth





cap. 1.

To the Title. and some the contents of this book, Some mod[ern]

Behold, I Maudonay ... Blot out Sin[n]es ... for Mercies sake, Hear mee, Pray[er] Regard, to mercy, and Rest[ore] mee for ever. All our Hyst[eries] Psalt[er] Cauldron Ark &c. Behold those Wings and their mystic Psalt[er] Knock Ark &c, rejoyce the Secrets of him that raigneth for ever. [the Temple] a Maiden conceived Sonne, Whose name is Emanuel for ever.]
Open your eyes, and now shall see from the Bishop to the Deacon. The peace of God be upon you.

[Ite, gradatim repetimus opera Dei. &c [Ite] Trumpy solo Legatus Regis, profecto

[Very easily, all Power of Spirits &c. a monstrous Title and sayd] Pierats

[How many can upon the Cordy Systems &c.

Trumpy Robert Deo mo.

This Work shall have relation to time past, and present &c, to Mysteries we speedily it: And finally, to a purpose and Period, to Glory the Name and Name of God, shall and may, and of them may appear; with the Apparition of his Wonderful and Masterly yet behind &c. Dei.

Note At Veiel and Michael at Beginning of this Art, were parted and some Apostates & Carnivora to hide the Rebels: so all the Conclave thy Empire, and Explicit with them: and Mystical Counsels the Father, that these Quires Merciful is our God, and glorious is his Name: Whose Chosen hast Creatures, according to his Own Secret Judgments and good pleasure. This Arte is the first part of a threefold Arte bearing name with the Addition of the World, &c

Power

[illegible] called only by name, Semiel [illegible]
[illegible]
Michael sayd: To him [illegible] [illegible] Michael [illegible]
Michael said, Semiel (sayeth) [illegible], O God,
[illegible] sayd, and [illegible]
~~spake to him~~: Semiel [illegible] looke up [illegible]
[illegible] the Table!

Sem — [illegible]

Mich — [illegible] Beside [illegible] tables [illegible]

Sem — [illegible]

△ [illegible]

△ Michael [illegible]

[illegible]

Our [illegible]

Sem — [illegible]

[illegible]

Caput 4.

Some Notice of peculier formes, ~~wherein the Kings~~ Princes, and Ministers, Heptarchicall, appeared.

King CARMARA — [illegible] with a Triple Crown of Gold on his head.
At his first comming [illegible] afterward [illegible] place to [illegible] Heptarchicall [illegible]
[illegible] still in his hand [illegible] straight [illegible] divided into [illegible] distinctions [illegible], or black, and the third [illegible].

At the first, [illegible] Covenant [illegible]
[illegible] all the work [illegible]
qua tibi revelata erit [illegible]
[illegible] in mundo, et ~~[illegible]~~ incipies
[illegible] illo altri Mundo [illegible]
Note the cullour. The forme of the [illegible] was a Globe
Transparent [illegible]
[illegible]
[illegible]

Caput 4.

Som.t Notice of peculiar forms, [illegible]

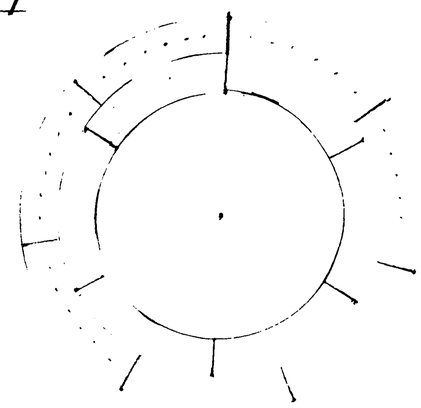
Rex BLVMARA — [illegible]

Princeps Bralges

Sapientia ædificauit sibi Domum: excidit Columnas Septem. Prouerb. 9.

Die Lunæ.

		E				
O	F	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



200

Rex CARMARA

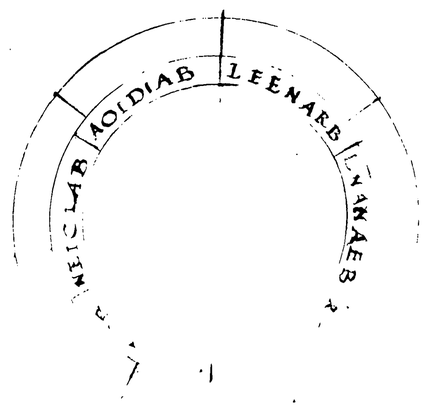
Hagorel.

☉ Prme

☿

Die Dominica.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
I	E	A	O	E	I	B
[illegible]						
[illegible]						



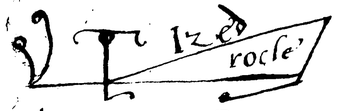
BOBOGEL Rex.

Aue

BORNOGO Princeps

♃

LYNEPOR Rex

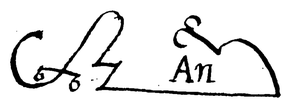


BVTMONO Princeps



Behold this is my Scale. &c.
All spirits inhabiting within
the earth (upon your Subi-
tation or free will of will)
and submit to this power here
with this your Seal & pater here
for the Seal which is
Hamel the ruynesse your
Seal desirous for enchanting God.

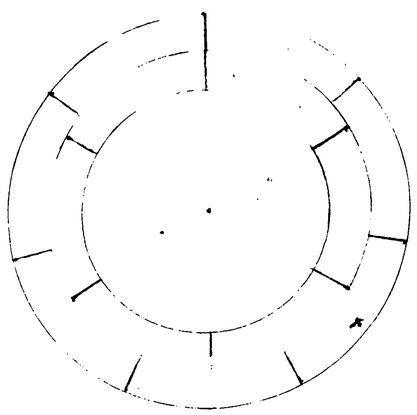
BNASPOL Rex.



BLISDON Princeps

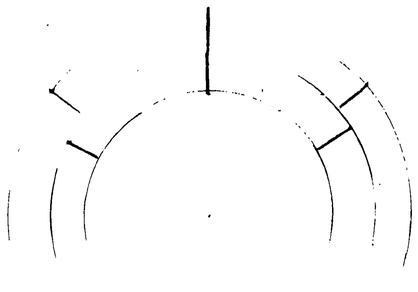


Die Jouis



B	B	A	R	N	E	L
B	B	A	I	G	A	O
B	B	A	L	E	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

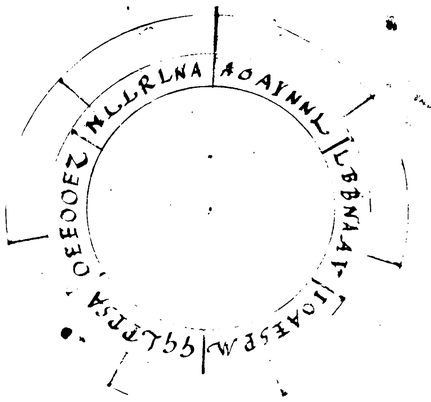
Die Mercurij



B	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	B
N	R	P	[illegible]	B	B	E
[illegible]						

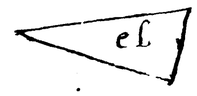
209 148

Die Veneris



A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

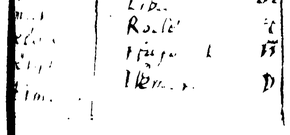
BALIGON, Rex
CARMARA:
MARMARA:



BAGENOL, P

Istelley carmara, Mormara,
Rex CARMAR

fol. 2



Rex (armara

Die Lunæ
11 Octob

And sayd thus generally of
what so euer thou shalt
speak, do or work, shalbe
both holie and acceptable:
And the ende
shall be good.

Princeps Hispaniæ

Prince Barnaby

Monday

Rex Rumaza

Dabitur

24

The sheriff stone

his thomas paul & Company possessors

+Vday.

Who coml dyte bake and beyde at pleasure
can be wedged in a wall at hay & thy o Lyst of Edmund
of the neyt perfecte as a my bre fasten vnto the legg
this [illegible] dogt armes me of this stone
and hole 20 p. as to ech wdeffae to fast, a
cagb dugt dinde me & the taker of I vy, Comm
my bake & a few mu mutes of time bre ngt
[illegible] me Lyst [illegible], [illegible]
[illegible] Who dugt dy thou but
me. Sol shall pn cayt Wif it, Wit a myf
an Wif all Creatures of the Worlds. Hou
[illegible] m Vertue shall be amore Wort, Hou [illegible]
[illegible] of the Earth or the Myst -
pas Wold Sea Sol dy, [illegible], [illegible] pastel, nob the
[illegible] moones, [illegible] dy
ord of heaps & all Corpse And all yt may
the [illegible] Ordinance yt Lost to [illegible]
[illegible] & addicted Mercy [illegible]

Rex Bilipsom

[illegible]

Rex Rumaya

Dcclxxxv

Who cumyl dyth bake and bayth at pleasur

can be medyfyl yn ardall at hoy ; Ny o Eayl ffo Edward

yl ny wyl porpoth : ay a my bre fuchon vnb ffo dcclxxxv

Yfo fiat ~~enbrawd yffo~~ dd yl dowch ~~dowch~~ my yl ffo ffow

and holy dowpriast ych medyfyne i bo fayd, a

cuyb dydyl dowch my o ffo tak yl yl oy, bowch

~~my bylly~~ yn a few my wlay yl tuch brwyfyl

~~yl~~ my ffyl yl ~~fandwch, cwffyppwch~~, ~~yl o tuch~~

~~cwffyppwch~~ Yfo dydyl ay tyn tuch

my. Ffo fhall pry cuyb Wyfyl, hwy a myfy

cyn dwlf all Creadwry yl ffo Worldy. Yfo

Eangel yn Ystrad yfhall dy fawr dwch, Yfon yffo

Eangel yl ffo Eangel ~~ar~~ ffo Yfyfyl

yna Wedo dyn yefu dy, ~~mwy~~, ~~yn~~ pan fyl, nad o bo

fuch a fawr yl, pan fy, ~~wrth~~ wrth ffo ~~ar~~

ffod yl dangos yl ffo Eangel. Ffod all yl mas

yn ffo fuch Cwlwm yl Eof ffo yn my Yr

fuch fyl a dallod Many dy Ydy

Rex Bilipsom

Tuesday
Oct 1

—Who art King in Waters: Mighty and
wunderfull in Waters, whose powr is in the bowels
of the Waters: whose royall person with thy
Noble prince Bafaby and his 42 Ministry, of
Irish Crowned King Carmara had me
Use to the Glory prayse and honor of
him by wch created you all to the
Laude and prayse of his Maiesties
before God

Princeps Befabee

Who art Prince of the Sea: thy powr is upon the wat
thou troubledst Pharao: and hast destroyed the wyck
by ye way, Redst to Moyses, thou Cauedst ye wat
Who hast
wth King Salamon, and allso King after thy
wth Scotty but not Rudbmoy thy true nam
for he called the Mares And since thou
wast with none. Except thou hast
of God from the
and wast with me in Adversity: Thou wast
Who of the Assyrians Sap
And Isaell

Wednesday.

To whome the earth with her bowels
Whatsoeuer, are deliuered: and hast shewed
me heretofore: What thou art, Where
may Rnow. Thou art great, but
by thou truely dost confess, he in whom
thou art, is greater then thou: Therfore
In God

Princeps Bnaspol.

Into whome the keys of thy Mysteries
of the earth are deliuered: whose 42
ministry are Angells that go Vnder
thee: All nights, thy mysteries Bnaspol
me vse: and affirmed that they are
and stable at my Commandement:
Therfore In God

Thursday

Bynepor — Vppon the distribution and partycipation
of whose exalted most especiall and Honnored pow
resteth onely and dependeth the generall state
and condition of all thinges . Whose Sanctification,
Glory and renowme , although it had beginning,
yet can it not, neyther shall have ending .
— Th that Measureth, Seyd, and thow wast
the ende of his Workmanship . Thow art
like him, and of him : yet not as partaking
or adherent : but dyfinet in one degree
of his w Cann thow vast magnifide by
his comming : and art Sanctified, World
Quia out ende

Vita Suprema
Vita Superior
Vita Infima (ut sunt
mer- ata mamibus

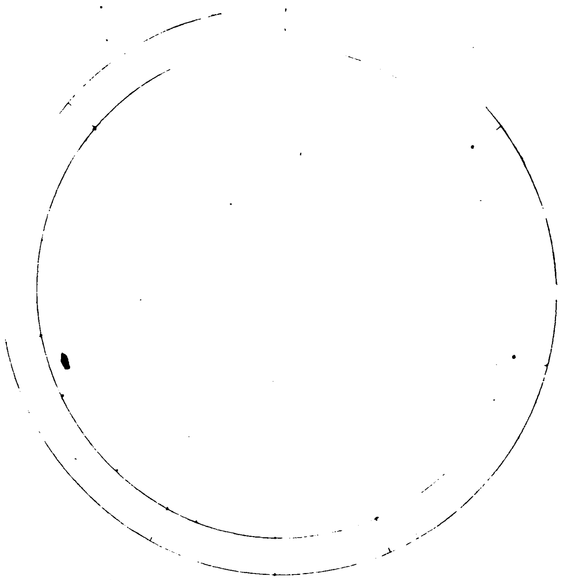
Notwithstanding, thow art not of thy self :
Neyther is thy pow thyne own . Magnified be
his name' . thow art in all and all that
[illegible]



— The distributive, guiding and keeping of Wisdome and Science. The teaching of True Philosophie. true Understanding, and of all learning grounded upon Wisdome, with the Excellencie in Nature, and of many other great Mysteries, marvellously Variable, ordayned to the advancement of the Glory of our God and Creator. Before in the Name &c. Gloria pro &c

— To Alchymie of the corruption of Nature into perfection, the Knowledg of Metalls, And generally the Primacy Principall to the right Noble and Mighty Lord Robert in his government of Distributive, guiding and keeping of Wisdome, Science, true Philosophie, and true Understanding, and of other very many his peculiar Royall propriety Before in the Name &c

Pr &c



OESNGLE

Raphael
Ao 1583
March 23.

Go and thou shalt receyue. Tary and you shall receyue
Slepe and you shall lose: But watch and your eyes shall
be fully opened. One thyng onely is the good and
Element of thy desyre, is already possessed. Of
Out of seuen thou hast byn instructed of the
Lesse part, most perfytly

March 24 — Euery Organ is voyd of quality, vnlesse a Meane
be adiected: So is all that thou hast before,
more wonderfull, then as yet, profitable: vnlesse
A direction requisite — thou be directed and led into the true Vse and
Order of the same. Etc.

March 26 — I saue by thy Schoolemaster, and direct you to the stern, to
rule the reason thereof, with those, which can reduce
the Iudgment thereof
All those before spoken of are subiect to thy
Call. &c
Of friendship, at any time thou may'st vse them,
and Kindly vsed thou shalt. &c
Euery One, (to be short, shall at all tymes
and Reason

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N
2	B	O	R	N	o	G	o
3	B	a	p	n	i	d	o
4	B	e'	ſ	g	e'	m	e'
5	B	l	u	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	ſ	l	e'	a	f
8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	s
10	B	a	ſ	m	e'	l	o
11	B	c	r	n	o	l	e'
12	B	r	a	n	g	l	o
13	B	r	i	ſ	f	l	i
14	B	u	a	g	o	l	e'
15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	i	Z	p	a	m	a
18	B	j	i	n	t	o	m
19	B	r	a	g	i	o	p
20	B	e	r	m	a	l	e'
21	B	o	n	e'	f	o	n.
22	B	Y	N	E	P	o	R
23	B	L	I	S	D	o	N
24	B	a	ſ	c	e'	o	r
25	B	e'	ſ	m	a	r	a
26	B	e'	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	1	l	q	e	s
29	B	N	A	S	P	o	l.
30	B	P	o	R	[illegible]	E	s
31	B	a	[illegible]	ſ	a	l	o
32	B	i	n	[illegible]	a	a	b

1588. 3 May

220

	1	2	3	4	5	6	7	8	9	10	11	12
1	1 d	2 o	3 n	4 p	5 a	6 T	7 d	8 a	9 n	10 V	11 a	12 a
2	13 o	14 ſ	15 o	16 a	17 g	18 e	19 o	20 o	21 b	22 a	23 u	24 a
3	25 O	26 P	27 a	28 m	29 n	30 o	31 V	32 g	33 m	34 d	35 n	36 m
4	37 a	38 p	39 ſ	40 s	41 T	42 e	43 d	44 e	45 c	46 a	47 o	48 p
5	49 [illegible]	50 c	51 m	52 ı	53 c	54 o	55 n	56 A	57 n	58 ſ	59 o	60 x
6	61 l	62 a	63 r	64 [illegible]	65 [illegible]	66 U	67 BL	68 b	69 r	70 l	71 a	72 p
7	73 o	74 l	75 P	76 t	77 e	78 a	79 a	80 p	81 D	82 o	83 c	84 e
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97 R	98 ſ	99 u	100 a	101 C	102 N	103 r	104 Z	105 l	106 r	107 Z	108 a
10	109 S	110 l	111 o	112 d	113 a	114 e	115 ı	116 n	117 r	118 [illegible]	119 [illegible]	120 m
11	121 l	122 a	123 ſ b	124 t	125 f	126 l	127 r	128 a	129 l	130 ı	131 r	132 e
12	133 l	134 l	135 x	136 [illegible]	137 [illegible]	138 [illegible]	139 [illegible]	140	141 [illegible]	142 [illegible]	143 [illegible]	144 p

223

O puyssant and right Noble King, (N.) and by what name els soeuer thow art called, or mayst truely and duely be called: To whose peculier gouernment, charge, disposition, and Kingly office doth apperteyne, the (N. &c.)
In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of heauen and earth: and of all things visible and Invisible: I COME, now, and appear to my perfect and Sensible eye Judgment: in a godly, and frendely maner: to my cumfort, and help, for the auancing of the honor and glory of our Almighty GOD, by my Service: As much as by thy wisdome, and powre, in thy propre Kingly office, and gouernment, I may be holpen, and enabled vnto: Amen:
COME, ô right Noble King, (N.) I say, COME. Amen.

Gloria Patri &c

Dicens, Tribus vicibus, ter tribus
Vicibus ter: Sim
gulis diebus; Do
nec ter
ad est ter Sabaoth,
singulis diebus.

Hand with thy Prime Ministers and Subiects, 4-

45.

SONDAYE:

King BOBOGEL

The distributing, giving and bestowing, of Wisdome and Science The teaching of true Philosophie, true Understanding of all Learning, grounded vppon Wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylously advantagable, and necessarie to the advancing of the Glory of our GOD, and Creator. ~~Therfore, In the Name &c.~~ And sendst to me in respect of these Mysteries attayning, Dee Dee, Dee, At length: But Not to late. Gloria Patri &c.

~~Therfore, In the Name, &c.~~

Prince BORNOGO

The altering of the Corruption of Nature into perfection the Knowledge of Vertue and generally the Princely Vertues to [illegible] all Heires King BOBOGEL [illegible]

MONDAYE:

King ARMARA

Who, in this Heptarchiall Doctrine, at blessed Dries his Sand, didst receyue the golden rod of Government, and measuring: and the Chayre of Dignitie, and Doctrine, and didst appeare first to vs, adorned with the Triple Diademe, in a long purple robe: Who saydst to me, at Mortlak, I Minister the Strengths of God, vnto the. Likewise thow sayest, These Mysteries hath God lastly and of his great mercies graunted vnto the. Thow shalt be glutted, yea filled, yea thow shalt dwell, and be puffed vp, with the perfect Knowledg of Gods Mysteries in his mercies. And sayest, this Art is to the further Vnderstanding of all Sciences, that are past, present or yet to come. And immediately didst say to me, Knowest there are, in Nature, Vvith Nature, and aboue Nature: Thow art Dignified. And saidst concerning the Vse of these Tables, This is but the first step: Neyther shalt thow practise them in Vayne. And sayest thus, generally, of Gods mercies and graces on me decreed and bestowed, That so euer thow shalt speak, do, or work, shalbe profitable, and acceptable: And the End shalbe rare: ~~Therfore, In the Name &c.~~

Prince AGLONDE

[illegible]

King
BLVMAZA

Prince
BNAIGE

TVESDAYE

King
BABALEL

— Who art King in Waters: Mighty and Wunderfull in Waters: Whose Powre is in the bowells of the Waters: Whose Royall person, with thy Noble Prince BEFAFES, and his 42. Ministers, The Triple crowned King CARNARA, bad me vse, to the glory, prayse, and honor, of him, which created you all, to the laude and prayse of his Maiestie Therfore, In the Name &c.

Prince
BEFAFES

— Who art Prince of the seas: Thy powre is vppon the waters: Thow drownedst Pharao: and hast destroyed the wycked: Thy Name was knowen to Moyses: Thow suredst in Israel. Who hast measured the Waters: Who hast Vsed King Salomon: and also, long after that, with Scotus: but not knowen to him by thy true Name: for he called the MARES. And since thow hast vsed none: Except, when thow preservedst me, By the mere of God, from the powr of the Sea: and Dost vse me, in extremities: Thow hast vsed me throughout: Also of the Aegyptians hast bin called — OBELISON, in respect of thy pleasant [illegible]: And by [illegible]

WEDDENSDAYE :

King
BNASPOL — to whome the Earth, with her bowels, and secrets whatsoeuer, are deliuered: and hast said to me, Seeke to find, What thow art, There I may knowe. Thow art great, but, as thow truely didst confesse, He, in whome thow art, is greater then thow. Therfore, for the Name, &c.

Prince
BILSDON —

THVRSDAYE : 226 187

King
BYNEPOR — Vppon the distribution and participation of whose exalted most especiall and glorified powre, respects onely and dependets the generall state and condition of all things: Whose sanctification glory and renowme, all things it had beginning, yet can it not, neyther shall haue ending: He that Measureth, sayd, And thow shalt be Ende of his workmanship: Thow art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. When he cam, thow was E Maamfied by his comming: and art sanctified, world without ende. Vita suprema, Vita superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding, thow art not of thy self: Neyther is thy powre, thyne owne: Maamfied be his Name. Thow art in all: And all hath some being by the: yet thy powre is nothing, in respect of his powre, which hath sent the: Thow knowest new worlds, new people, new kings, and new knowledg, of a new adherrnment: Therfore, for the Name [illegible] thou hast said, to me, Thow shalt [illegible] Therfore, for the Name

FRIDAYE :

K mg
BALIGON — Who canst distribute, and bestow at pleasure, all, and whatsoeuer can be wrought in dereall Actions. Who hast the adornment of thy self perfectly, as a Mysterie knowen vnto thy self! Who didst aduertise me of this Stone, and holy Receptacle: both needefull to be had, and also, didst direct me, to the takeing of it vp: being presently, and in a fewe minutes of time, brought to my sight, from the deepest of the depth, where it had lyen hid, in the vttermost part of the Romen possession: which Stone thou farmedst me, not mortall hand, but my own vnworthy tongue! and saydst vnto me, Thou shallt prevayle with it, with Kings, and with all Creatures of the World: whose beauty in vertue, is farre more worth then the Kingdomes of the erth. For the which purposes, here reherced, and other, parcells not to be practised and enioyed, and putt in vre hereafter, more abundantly, As the Lord God of hoasts, shall dispose. And also, Because thou [illegible]

SATERDAYE 227 181

K mg
BNAPSEN — Who hast sayd to me, That by the I shall cast out the powre of all wycked spirits: And that, by the, I shall, or may know the doings and practises of euyll men: And more then may be spoken or wryted to man. Therfore in the Name: &c

[illegible]
BROGLS

The 13th of August Anno Dni 1626. Coram
one Edward Hull & one Iohan Goodin
nidited at Tamton Assize for Somersetshire
of one Edward Dyne Esquire Iohn Hull
Deponent Sayth That he is often in
Company of Edward Hull the Plaintiffe
& Iohn Hull, Durnigo the tyme he lyes sick
of the wound dealt by Iohn Hull. Durnigo
mydd Sixt Gladney day, and Iohn Hull
and Hally, and Plaintiffe Iohn Hull
and, nedles there to Cordon his Eyes and
nostrills &c. (or de misensillo nostro)
Root: And one Blod appeare, also in
his Eares Eyes & Mouth & Iohn Hull
Eyes Eares & Mouth & Iohn Hull
very pleasant Iohn Hull
testimo, but as the Iohn Hull

Comes Thome tome prithee tell me what thou hast written me

m. q. A woman in a green cloak or a blacke hatt with a longe poll; and a man in a gray suite with a blacke hatt.

b. q. But how are they?

m. q. One is at the Cocke; and the other is at Tabarone in Westcull in Holand.

b. q. But what are their names?

m. q. Nay that I will not tell.

b. q. I'le him acquire.

Comes Thomas, tome, prithee tell me what are their names?

m. q. I am bound not to tell.

b. q. Then tell that of their names.

b. q. I know not them by sight.

i. q. Nay I wyll not.

b. q. But thou by discent

m. q. From the grandmother by the mother and from the mother by the father,

b. q. But how are they so.

m. q. They were bound to me, and now to them,

b. q. Let me see the bond.

m. q. Thou shalt not,

b. q. Let me see it & if I like I will seale also,

m. q. Then shalt I thou wilt not reveale the contents thereof.

b. q. I will not.

b. Wherefore did you call him Christian?

m. Because he did not profess openly his religion.

b. But what did you call him?

m. I see it noted in the book of the Acts of the Apostles that the disciples were called Christians first in Antioch.

The Deputies sent and found the sign of the Mermaid in Lombard Street, and there found three men sitting at a table, to whom they delivered their message, as they were commanded.

b. Did they ask for Master Christian?

m. They knew not his name.

b. What was his name?

m. His name is Edward.

b. Is there any other sign in that street?

When the Deputies were gone, and found that no such sign was there but lately

m. It will take effect.

b. Then it is not the right sign.

m. Then we see that probable reasons will do much.

b. So it is.

Then was there sent a pursuivant to bring him privily through the crowd without any noise or tumult

m. So was done.

b. But he could not prevail, but the people would have taken him away.

m. But you see how your own words, that your own sword was taken in his hand, his target taken from his arm, and he thrown down to the ground

b. Then was there a pursuivant sent in his behalf, to bring him

b. q. Hereford how true he was to his glorious blood shed

m. q. He nor more of that.

And truely the poor Crowbe upp round together
but one Suddains, see springs out with
violence that God had quite out to his bodi fate all
save his Soul & Crowbe.

m. q. Coe not to Court on Sunday night.

b. q. goe to Court, goe to Court, goe to Court

mr. q. If you goe you shall see he will dos;

b. q. Feare you not Dun Cam.

Then ariseing to the Court as coe came to one
end of a Bridge, his Pitch boy him and so violently
a man could scarse save him from the water, but
Mons wt it lost him coe doom to the Court, but
romming back he was taken against at the other
end of his Bridge and his Coach shiuers to
pieces a dozen tymes with his mony

b. q. Heron canst make any two in the is book Lady Will

m. q. Cou, cast nothing to fill me off but thy book cast it away

b. q. Keepe it, keepe it, keepe it,

Then coe clapped both his hands in the book & lay
it upon his Garter and stroke the Heraldrie on
his stomacke, streake this book out of his hand and
coe start nigh upp caught his book again & held it
under his head closer as he past, as a man could not take
it out of his hand, & anon they heard Victoria, Victoria, Victory
and present, after the Country heard a trumpet
some to plain as all the nitty round heard it
to make the prettiest musicke that ever was heard

b. q. Where is Bull nobs,

m. q. He is in a ditch lying betweene two fields,

Then sending some to take him, who came to the
ditch & there found him lying all alone in his
Coach, but (coe) seeing them upon nose hands, he

Gentleman groaninge exceedingly & even rent
thereupon hee came to himselfe againe, not rememberinge
any thinge that had byn done or spoken by or of
him, during the tyme of his traunce, but onely
hee felt his bodie sore and ~~pay~~ payned.

The same people were also indited for bewitching
of a gentlewoman w[ch] is taken with a shakinge in
one side cryinge allwayes Bull, Bull, Bull,

They were indited allso for a man w[ch] is tormented
like the other, but hee onely speaks to and for
himselfe in his owne proper voice seeminge to contend
with the Divell exceedingly

The examination of Edmund Robinson sonne of Edmund Robinson of Pendle
fforrest freemason taken at Padiham before Richard Shuttleworth & John
Starkie Esq[rs] two of his Ma[ts] Justices of Peace for the County of Lanc. february 10th
1633

Who upon oath informeth being examined concerninge the greate meetinge of the
witches at Pendle saith that upon All Saints day last past hee this informer beinge with
one Henry Parker a neighboure hee desired the said Parker to give him leave to gett
some bulloes wch hee did, in wch tyme of gettinge of bulloes hee saw 2 grey hounds viz.
A blacke & a browne one came runninge ouer the feilde towards him, hee thinkinge the one of
them to be Mr Nutters & the other to be Mr Robinsons they havinge at that tyme such
like. And the said Greyhounds came & fawned on him havinge about there neckes
either of them a coller to wch coller was tyed a stringe wch collers did shyne like
Gould. And hee thinkinge some either of the said persons would follow them hee tooke them up thinkinge to course with them
And presently a hare did rise up very neere him at wch sight he cryed loo. loo. loo. but
the dogs would not run. whereupon he beinge angry tooke them & tyed them to
a bush in the hedge & wth a rod hee had in his hand hee beat them & p[re]sently in steed of the
blacke greyhound one Dickonsons wife stood up, whom hee knowes & in steed of the
browne greyhound a boy stood up whom this informer knoweth not at wch sight
this informer beinge afraid endeavoured to run away but beinge staied by
the woman shee putt her hand in her pockett & pulled forth a peece of silver like to
a shillinge & offered to give him to hould his tongue wch hee refused sayinge away
thou art a witch. then shee putt her hand in the pockett againe & pulled forth a
thinge like a bridle that gingled & putt it on the boyes head whereupon hee stood
up a blacke horse. Then immediatly the said Dickonsons wife tooke this informer
before her upon the said horse & carried him to a new house called Hoarestones
[illegible]

& vermige his fatter sent him to stre home 2 home to by upp And in the way
as he went in a fild called the Dales he mett wth a boy who begun to
quarroll wth him wh wch in fo words & wrd all bloody And looking
downe he saw the boy gaue a blowe wth his right he was a stranger & ran
a way to fooks the lyne & in the way he saw a light to waede wth he made
towrd that light supposinge yt to be Mr Lanthorne carried by some of Mr Robinsons
Soulsholders but when he came to the yard he only found a woman standinge
on a bridge wch he knewe to be Laynes wife from whom he offered to runne
& South. mett wth the said boy who gaue him sure a blow on the back wch made
him cry pitifully & the further saith that when he was in the barne he
saw 3 women take downe 3 pictures of a beame in wch pictures were
many lyenes sparklinge or sure like spriggs And that he saith some
wch he took and 2 of the pictures downe but the other 2 women wch took
downe the other 2 pictures he knowes not And bemge further asked
what sons were at the meetinge he named these vizt

Dickinsons wife
Henry Driscles wife Chorlad
Alice Hargraue widdowe
Jennet the foster Davis
the Henry Jackesonson John
Ennet the James Hargraue
of Marsden
Jeffreys wife Dickers

Jenet the Saunders
Laurence wife Saunders
Boyes wife of Burnsford
one Holgates wife
Little Robins wife of
Leonards Rose
Jane Carnall

The fatter of the boy affirmeth what his sonne hath spoke

O omnipotent and eternall god that hast ordeined all thy creatures for thy pleasure and some of them to be of more excellency then other some to some unto me the .i. of thyne order that he may approve unto me to be true unto me the truthe of all suche thinge as I shall demaund of him the truthe and the truthe and nothing but the truthe in the name of the father of the sonne and of the holy ghoste.

So the mighty name of god by him that made heaven and earthe and by great name power then but called by us C. the to serve me R. mighty truthe and diligentlie attending to thy [illegible] unto me be the providence of the almightie god suche thy will be and that no mans power power to lette the my coming from me but that he may come and thystie truthe and diligentlie attending he or they unto me in my nation by the provydence of the almightie god.

The Lords Examinacon

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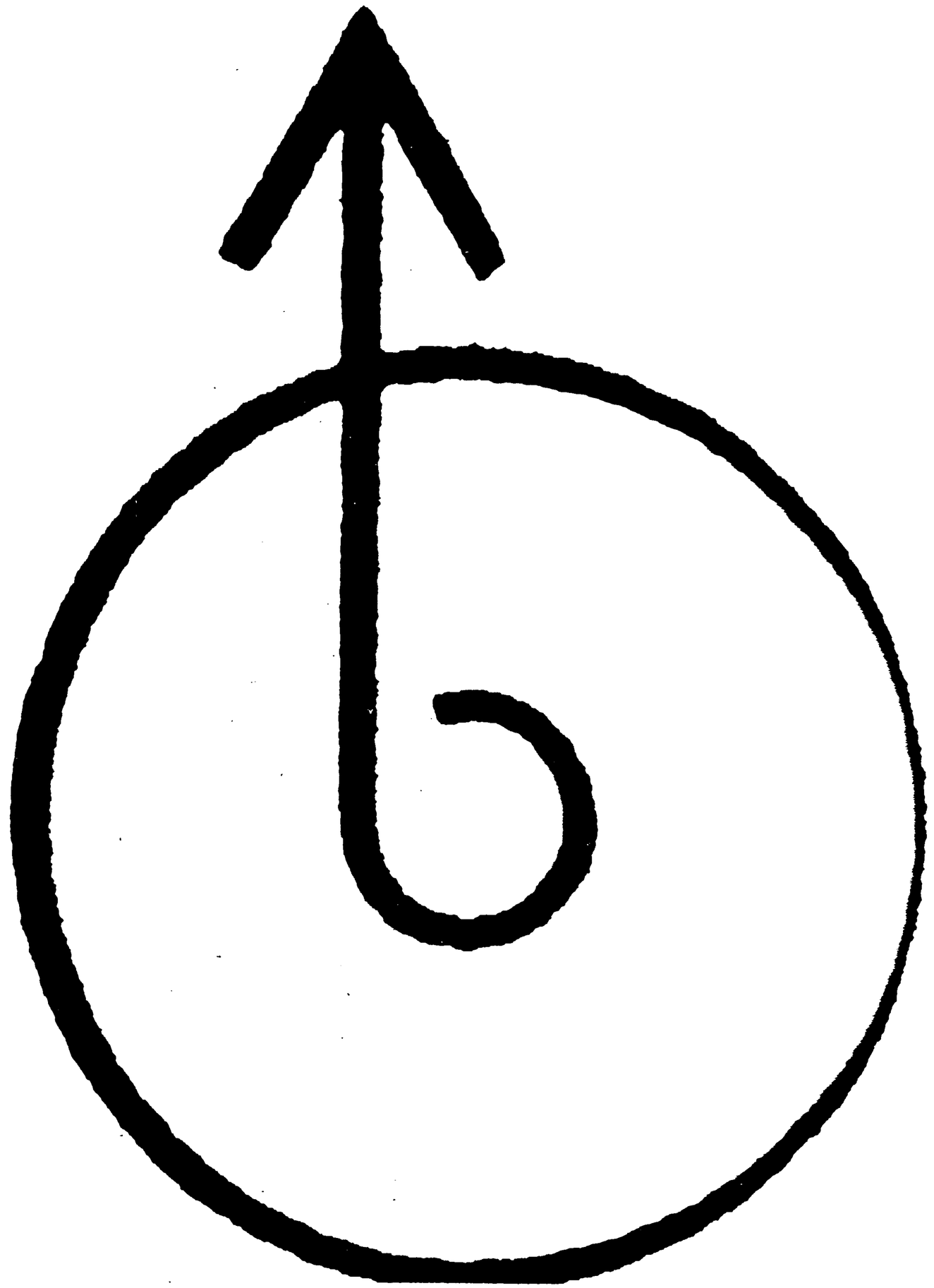
The Examination & voluntary confession of Margret Johnson of Marsden widdow taken at Padiam ye 9th day of March 1633 before Richard Shuttleworth & John Starkey Esquires two of his Maties Justices of the peace within the county of Lancaster /

Who saith that betweene 7 or 8 yeares since, she being in her house at Marsden in greate passion & anger & discontented & withall oppressed with some wantes there appeared unto her a spirit or devill in the similitude & proportion of a man apparelled in a suite of black tied about with silke pointes who offered her yt if shee would give him her soule hee would supply all her wantes & bring to her whatsoever shee wanted or needed & at her appointmt would helpe her to kill & revenge her either of men or beastes or what shee desired and after sollicitacion shee contracted and covenanted wth the said devill or spiritt for her soule. And the said devill bad her call him by the name of Mamillion, & when she called him he would be ready to doe her will. And shee saith that in all her talke and conference she called the said Mamillion her God. And shee further saith that the said spiritt or devill did by her consent abuse her body by committing wicked uncleannes together. And shee further saith that shee was not at the greate meetinge of the Witches at Hoarstones on All Sts day last past, but saith that shee was at a second meetinge the Sunday after All Sts day at the place aforesaid where there was at that time betweene 30 & 40 witches which did all ride to the said meetinge. And the end of the said meetinge was to consult for the killing & hurting of many beastes, and that besides [illegible] there was one grand devill or spirit that was more greate & grand devill then the rest [illegible] and any [illegible] hurt [illegible] body. And she further saith that such witches as have sharpe bones are generally for the devill to prick them with, which have no papps nor dugs, but raiseth blood from the place pricked with the bone, which witches are more grand witches then they that have papps or dugs. And being further asked what spirits were at their last meetinge [illegible] two wifes, Rugman [illegible] wifes, [illegible]

[illegible]

237

Thos Wilkes name



ARGUING WITH ANGELS

ARGUING WITH ANGELS

Enochian Magic & Modern Occulture

Egil Asprem

SUNY PRESS

CONTENTS

List of Tables vii
Acknowledgments ix

Introduction 1

PART ONE: HISTORICAL PERSPECTIVES

1 The Magus and the Seer 11
2 Whispers of Secret Manuscripts 29
3 Victorian Occultism and the Invention of Modern Enochiana 43
4 The Authenticity Problem and the Legitimacy of Magic 69

PART TWO: MAJOR TRENDS IN ENOCHIAN MAGIC

5 The Angels and the Beast 85
6 Angels of Satan 103
7 The Purist Turn 125
8 Enochiana without Borders 143

Conclusions 159
Appendix 163
Notes 173
Bibliography 201

LIST OF TABLES

1.1	The Angelic Alphabet	23
1.2.	John Dee's "Great Table"	26
2.1.	A Comparison of the Central Letter Square of Dee's Holy Table, as Appearing in Different Sources	37
3.1.	Initiatory Grade System of the Golden Dawn	50
3.2.	Golden Dawn "Elemental Tablet" and "Tablet of Union"	52

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Egil Asprem

AMSTERDAM, FEBRUARY 2011

INTRODUCTION

"Never shall be razed out the Memorie of these Actions."
—The angel Me to John Dee, March 28, 1583

On a Friday afternoon late in January 1991 an art student in his late twenties was performing a magical ritual in a little rural house on the outskirts of Oslo. In the middle of the ritual, and quite contrary to the young magician's intentions with it, his visions were wiped out and replaced by what he experienced as a "void of purity." In a loud, thundering voice, an unknown spirit started dictating in a strange, unfamiliar language: *"Ma pratisi kolia navadigi, selig quanisi gon . . . "* The dictation continued for some time, all scribbled down by the aspiring artist and magician until it comprised a whole book of mysterious words, later to become known under the title *Dor OS zol ma thil.* Soon he was to discover that the voices he had heard and transcribed were speaking in an arcane language known as "Enochian," a language which some believed to be the tongue of the angels.[1]

At the same time, in well-assorted occult bookshops in Oslo, as in any other Western capital, one would find shelves sporting titles such as *Enochian Physics, Enochian Tarot,* and *Enochian Sex Magic.* There would be books telling that Enochian had been the language of Atlantis, rediscovered by the Rosicrucians; others that its existence constitutes the clearest proof of the supernatural, and especially the existence of angels. One would read that there existed a whole system of "Enochian magic," maybe part of a secret angelic conspiracy to set off the Apocalypse as described in the *Book of Revelation;* and one would find the Enochian tongue murmured in the liturgy of satanic rituals. If one cared to take a closer look one would even learn that Enochiana had played a role in the prophetic inception of at least two new religious movements. The truth is that Enochiana had been on the lips of occultists and ritual magicians for a hundred years.

All of these claims and theories, speculations and observations belong to the extraordinarily multifaceted reception history of John

Dee's sixteenth-century conversations with angels. During the last three decades of his life, the English renaissance scholar had sought divine help to solve puzzles in natural philosophy, and employed several so-called scryers, or crystal gazers, in attempts to uncover secrets from the angels. The best known of these scryers was no doubt Edward Kelley—in part because he was the only one which thoroughly convinced Dee of his skills, and in part because the records of their actions have survived, while those of the others were destroyed or have otherwise been lost over the tumultuous centuries since the late 1500s. In 1659, the magical workings of Dee and Kelley were canonized by the publication of Meric Casaubon's *A True and Faithful Relation*—an account brought to the public with the intention of showing how a good but gullible man was lured into damnation by a cunning nigromancer. The book at first caused a stir, tempting others to try what Dee had done rather than keeping them away from magic. Dee's actions were even discussed by the members of the early Royal Society, sometimes with open scorn for the credulousness of a past generation, sometimes with partial admiration and fascination over the complexity of his work. With the passing of a few generations, however, and the advent of the Enlightenment in the eighteenth century, the curious conversations were largely forgotten.

* * *

After centuries of relative obscurity, Dee's magical papers have been rediscovered, reconstructed, and disseminated in modern occultism, from the late-nineteenth-century Golden Dawn to today's magical discussion forums on the Internet. But reception and interpretation always involve selection and exclusion: some things will be emphasized to the neglect of other things, depending on the understanding that is unique to the context of the receiving part. As would be expected, the diffusion of the magical material found in Dee's diaries into nineteenth and especially twentieth-century occultism led to a wide array of diverging interpretations of it.

In the context of this book, the term *Enochiana* will refer to all occult speculations and practices related to one or more aspects of John Dee's angel conversations. There are several reasons why this definition is prudent. First off, having been claimed as a part of esoteric bodies of doctrine and practices by a number of different organizations, orders, and occultists over the past century, Enochiana has become an increasingly contested field of discourse. As a scholarly construct for analyzing a phenomenon within modern esotericism, our concept of Enochiana should be able to cover all these divergent and opposing positions. The common

denominator is that they all claim for themselves some (or several) part(s) of Dee and Kelley's revelations.

But one cannot define Enochiana simply as "John Dee's magical system," either. That would be anachronistic, since very few contenders on the arena of modern occultism actually follow any of those magical systems, as set forth in the original sources. As a matter of fact, this is exactly where one of the major internal disputes lies: Who is the final authority when it comes to the interpretation of Enochiana? Is it Dee himself, and what the sources seem to tell us about his views and agenda? A few modern occultists would say yes. Others, probably the majority, would tend to disagree for various reasons. Among other strategies, they could claim that Enochiana is part of a perennial system, which stems from much higher authorities, whether these be the angels themselves, a selection of Atlantean or Rosicrucian secret chiefs, or other esoteric sources of knowledge. Perhaps Dee and Kelley failed to understand the significance of their revelations, or perhaps they were even deliberately misled by "the angels," whoever they were? These are core conflicts in the modern discourse on Enochiana, conflicts that are perpetuated throughout its history. Hence, making the original sources, plain and simple, the final word of what Enochiana is all about begs the very questions that we are interested in exploring. In short, it fixes authenticity, whereas we are really interested in looking at how authenticity is constructed.

* * *

A voluminous scholarly literature on John Dee and his various intellectual pursuits, including their contexts and agendas, has accumulated over the last few decades.[2] Meanwhile, close to nothing has been said about the reception history of Dee's magic. Scholars of occultism and magic in the modern period commonly appreciate the centrality and importance of Enochian magic to the figures and currents they are studying, but seldom is the topic problematized or explored in any detail. Christopher Partridge, for instance, is baffled by the complexity of "the many tables, diagrams and symbols, including the Enochian script" appearing in manuals on Golden Dawn magic, and sees Enochian magic as one among other *exempli gratia* of the enchanted worldview of modern "occulture."[3] Alex Owen's recent study of modern ritual magic includes a whole chapter on Aleister Crowley's adventurous Enochian experiments in the Algerian desert in 1909 together with his male lover, the poet Victor Neuburg.[4] Owen offers a fascinating, although somewhat psychologizing, interpretation of the events in the desert, but regarding the nature and provenance of the techniques used we learn little. It is simply referred to as "a complex magical system

developed by John Dee . . . and his clairvoyant, Edward Kelley." Enochian magic is furthermore described in anachronistic terms which resonate well with Crowley's and the Golden Dawn's occultist theories, but less so with those found in the Elizabethan Renaissance.[5]

This lack of comparative diachronic perspectives must be seen as a consequence of a quite necessary division of intellectual labor. Experts on modern esoteric religion may step lightly over the often deep and complicated historical issues, focusing instead on their specific field of expertise. Experts on Renaissance intellectual life, on the other hand, generally take little interest in modern receptions of the currents they are specializing in, sometimes, perhaps, even viewing them as vulgar, inauthentic corruptions. This was certainly how Gershom Scholem felt about modern adaptations of Kabbalah.[6] While it is understandable that such a division of labor has taken place, it entails the unfortunate consequence that there now exist parallel scholarships, entire literatures that would be mutually enlightening, but which, in fact, seldom interact. In the process we lose opportunities to make diachronic comparisons that could be helpful in singling out the forms of creativity involved in processes of reception and reinterpretation, and the strategies at play in modern constructions of tradition and emic historiographies.

To my knowledge, the only presently available study dedicated to exploring Enochiana as a kind of esoteric *longue durée*, diffused through a variety of modern systems, is an article published by Marco Pasi and Philippe Rabaté in 1999.[7] The article presents a good overview, and is an excellent roadmap to anyone who wants to explore these rather unspoiled territories of Western esoteric discourse. But considering the long time span and complexity of the development of Enochiana, an article-length study must necessarily be somewhat limited in scope. For example, Pasi and Rabaté's article dealt specifically with the history of the Enochian *language*, and can only convey a somewhat fragmented picture when the whole field of Enochian magic is to be scrutinized. Additionally, modern occulture is a rapidly changing entity, and significant developments have already taken place after the article was written. Most notably the advent of the Internet made a tremendous impact, a development that will be assessed in some detail toward the end of this book.

* * *

We may conclude, then, that a detailed and careful study of Dee's place in modern and contemporary occultism is overdue. The ambition of this book is to begin filling the gap. Although the main focus is on modern Enochiana, from the nineteenth to twenty-first centuries, and the wider occulture that

it is situated in, I also seek to mend some of the holes stemming from the division of labor discussed above. For this reason, the book is divided into two parts. Part One attempts to cover and contextualize what may be characterized as the Renaissance "roots" of Enochiana, and the routes of transmission that the material has traveled up to the so-called Victorian "occult revival." Part Two, on the other hand, is dedicated to analyzing the modern reconstructions, the many exchanges over legitimacy, and the accompanying discursive strategies employed by main spokespersons. While the first part lays a historical fundament, driven by the methods of historical-critical scholarship, the second uses this knowledge as a background for a more discursively driven analysis of constructions of tradition and legitimacy in a contested field of modern esoteric religiosity.

Chapter 1 revisits Elizabethan England, the main point being to present the original sources that the modern discourse on Enochian reconstructs. This is necessary primarily for the sake of comparison and the extirpation of common anachronisms, as explained already, but also since an appeal to "authenticity" based on proximity to the sources has been frequently employed by occultists in later years. It is therefore desirable to know the original sources well enough to be able to distinguish mythmaking from scholarship, emic from etic historiography, historical research from manifestations of mnemohistorical projections. Chapter 2 addresses the little-known and sometimes confusedly understood routes of transmission, and early reception history, of Dee's magic. It takes special concern with the hypothesis that has sometimes been put forth regarding a "secret tradition" through a circle of unknown ritual magicians.[8] According to this interpretation, Dee's angel conversations, and the magical systems conveyed from the heavenly messengers would have been carried on and practiced after Dee's death. Two seventeenth-century manuscripts have been mentioned in support of this thesis. As I will demonstrate in some detail in this chapter, critical scrutiny of the sources and their context does not corroborate or support such an interpretation.[9]

In chapter 3 we move on to the Victorian period, and consider the blooming interest in magic in the midst of the wider occult revival. Crystallomancy was once again on the rise, and figures such as Frederick Hockley and Kenneth Mackenzie visited the manuscript collections in the British Library in search of arcane knowledge. A little later, parts of Dee's material resurfaced in the sketchy notes of the mysterious "Cipher MS," which would become a foundation document for the seminal Hermetic Order of the Golden Dawn. It is the magical theories of this esoteric order, embedded in a startling system of initiations, which will concern us the most in this chapter. I argue that it is in context of the creative innovations of the Golden Dawn that the formation of modern Enochiana should be

located. Occultists of the twentieth century largely came to see Enochian magic, and perhaps even medieval and Renaissance ritual magic at large, through the filtered perception of the Golden Dawn. Understanding the Golden Dawn's theories and their mode of formation is therefore paramount to the project of this book.

Chapter 4 concludes the historical section of the book by introducing the theoretical issues that will be at the basis for Part Two. In this chapter, I will largely be preoccupied with two theoretical points. These may be summed up, with the chapter's heading, as "the Authenticity Problem" and the problem of the "Legitimacy of Magic." Briefly speaking, these concern two interrelated questions, regarding the struggle to gain legitimacy for esoteric belief systems in modern culture. The problem of legitimacy applies to modern magic generally, and is directed toward the ideals of the dominant culture surrounding it. The authenticity problem, as I conceive of it here, regards Enochiana specifically, and is directed toward fellow occultists. The first aspect is furthermore connected with the debates concerning religion and secularization: how do modern magicians legitimize magical practice in the face of secular modernity, and how do they interpret the nature of their practices? Has modern ritual magic become a "disenchanted," secularized, or diluted ghost of its premodern counterparts, or do the magicians stand as champions for a new and genuine "re-enchantment" at the heart of secular culture? What I propose to call the authenticity problem is somewhat more myopic in focus: given the wide number of differing interpretations of Enochiana by various spokespersons, how are specific standpoints legitimized vis-à-vis competitors? What are the discursive strategies implied in the arguments, which appeals are being made by groups and individual authors or magicians to show that their interpretation is "authentic"? Furthermore, does authenticity only exist in the singular, or are a plurality of ways viable; in the terminology of Moshe Idel, does the assumed perennial wisdom follow a unilinear or a multilinear course of transmission?[10] I will show that the modern and contemporary discourse on these matters is heavily formed by the Golden Dawn and its demise. Much of what has been argued by occultists the last fifty years is a direct consequence of the nineteenth-century religious creativity and innovation that went into the construction of the Golden Dawn system.

As will become clear throughout Part Two of this book, this is not only, or even primarily, because of the continued influence of the Golden Dawn's teachings, but because of efforts to *overcome* it. Chapters 5 and 6 both portray negotiations occurring at a period close to the disintegration of the Golden Dawn, both historically and socially. Aleister Crowley's engagement with the Enochian material is considered in chapter 5, closely

linked up to his mission of erecting the new "magical religion" of Thelema. Chapter 6 starts out by looking at polemical exchanges between factions of the Golden Dawn, where the very question of the legitimacy of magic as such is fought over. It continues however to look in more detail at what may be treated as the symbolical end of the Golden Dawn era, namely, the emergence of modern Satanism from the occultural counterculture of 1960s California. Despite the creation of a new satanic identity, contesting the "holy esoterica" of earlier occultists, the "angelic" system of Enochiana was interestingly incorporated into Anton LaVey's *Satanic Bible*. Furthermore, it became an arena for the struggle between two ideational positions within modern Satanism, to wit, the largely "rationalistic" and secularizing position of LaVey, and the more esoteric, reenchanted variety of Michael Aquino and the Temple of Set.

The 1960s counterculture and the popular occult explosion gave rise to the major features of contemporary occulture. The term *occulture* has recently been introduced by Christopher Partridge as a sociological category denoting an emerging cultural milieu, consisting of a "reservoir of ideas, beliefs, practices, and symbols," which relate to the esoteric, paranormal, conspiratorial, and spiritual.[11] Developed from Colin Campbell's influential concept of the "cultic milieu," occulture is also meant to include the institutions, fora, and networks through which such ideas are created, distributed, and disseminated among the population. A crucial point for Partridge is that occulture in this sense is becoming increasingly ordinary and mainstream, especially by functioning as a cultural pool of resources for popular culture; another important feature, particularly since the 1990s, is the introduction of the Internet as a new tool that has significantly altered the complexity of networking and distribution of occultural ideas.[12]

The last two chapters of this book chart out the implications that the growth of occulture has had for the discourse on Enochiana, and the major responses that have emerged from it. By its strongly individualistic, diffuse, and network-oriented structure, the development of occulture has increased the level of polyfocality in the Enochian discourse, taking questions of authority and authenticity further. Chapter 7 discusses what I call a "purist turn" in the modern Enochian discourse, which, largely in a reaction against the eclecticism of occulture, advocated a return to the source materials and a radical break with the Golden Dawn occultist heritage. From the 1970s toward the end of the 1980s the purist position was popularized, signaling important ramifications for the legitimacy of other interpretations of Enochiana. Some of these are discussed in chapter 8, where we see a variety of innovative positions flourishing amid the growing appeal of Enochiana in the occulture. As the millennium crept closer the Enochian discourse went online. The finale of this book, then,

consists of a reconstruction of issues that have been vociferously discussed in the emerging global network of magicians on the Internet.

A last note on method is in order. As has been suggested implicitly already, the research questions raised in this book require a methodological focus on occult *discourse*, on polyfocality, and variety of strategies for gaining and retaining legitimacy within that discourse. The approach that I develop is therefore informed by a discursive study of religion focusing on pluralism. I aim to frame Enochiana by presenting "a polyfocal picture of a contested arena, a field of discourse on which discursive strategies are intertwined, communicated, and negotiated . . . "[13] An emphasis on polemical discourse in connection to esotericism has gained much scholarly attention in recent years.[14] The focus has however mostly been on "esotericism and its Others", that is, the polemical friction between "esoteric discourse," on the one hand, and other branches of society on the other. More often than not, this emphasis has stemmed from efforts to disentangle esoteric movements and thinkers from the discursive processes that have constructed them as "rejected," whether it was as the demonic Other of Christian theology or the irrational Other of Enlightenment historiography.[15] Meanwhile, little attention has been devoted to polemics between various positions *within* esoteric discourse. Nevertheless, I submit that such internal polemical friction has remained an important element in the dynamics of innovation and religious creativity in esoteric and occult discourse, at least in the modern and late modern contexts. In the second part of this book the emphasis is therefore on claims and counterclaims, on rhetorical and discursive strategies for attaining and defending legitimacy in the contested arena of modern occultism after the split of the Golden Dawn at the inception of the twentieth century. In doing this, my focus is much indebted to Olav Hammer's work on knowledge claims, emic epistemologies, and discursive strategies in modern esoteric literature.[16]

One practical implication of this methodological focus is that I largely attempt to present the data in a dialogical fashion. Whenever it is possible, I try to reconstruct the polemical and dialogical context of, and the frictions and interest conflicts behind, the production of occult knowledge. After the fragmentation of the Golden Dawn polemics have played a crucial part in the development of the genre of occult literature that is Enochian magic. Its contested nature has only grown with the explosion in occult publishing since the 1960s, and into the new contested arenas of cyberspace in the mid-1990s. The migration of the Enochian discourse to online forums, discussed at length in chapter 8, can aptly be considered the peak of the present investigation.

PART ONE

HISTORICAL PERSPECTIVES

1

The Magus and the Seer

A Colloquium of Angels

For almost thirty years, a good one-third of a long and productive life, the Elizabethan mathematician, astrologer, alchemist, and natural philosopher John Dee (1527–1608/9) experimented with magic. The goal of these experiments was to make contact with the angels. From around 1580 until his death in the winter of 1608/9 Dee employed at least five different "scryers," or crystal gazers, to aid him in this pursuit.[1] Of these ongoing experiments with various seers, it is the series of sessions with Edward Kelley (1555–1597) that stands out. The relationship between Dee and Kelley, a trained apothecary who had probably been convicted of coining, took place over seven intense years, from 1582 to 1589, variously against the cultural settings of London, Krakow, Prague, and various other Bohemian cities. It was a Europe marked by political intrigue, growing religious conflict, and strong apocalyptic fervors. Against this background, Kelley introduced Dee to a gallery of angelic beings and heavenly landscapes, ostensibly appearing to him in the crystal, pouring out drops of divine and esoteric secrets to the eager philosopher. Among the wonders were the lost language of Adam, knowledge of the angelic hierarchies, and secrets regarding the imminent apocalypse.

In itself, there was nothing new about scrying. Catoptromantic and crystallomantic practices, that is, the use of reflective surfaces, such as mirrors or crystals to contact spiritual entities, were folk traditions that could easily be traced back to the Middle Ages.[2] In Elizabethan England, crystal gazing had become something of an institution, with wandering scryers taking up residence with patrons for shorter periods, to provide their sought-after supernatural services. What seems new and surprising with Dee's experiments is rather the contents and setting.

What was the motivation for one of Renaissance England's brightest minds to immerse himself in angel magic? This question has caused much trouble for historians. For a long time, Dee appeared as a somewhat two-faced figure: at the one hand stood his ultimately intelligible work in Renaissance mathematics and natural philosophy; on the other stood the magician. One response, taken by such an influential scholar as Frances Yates, has been to neglect Dee's "sensational angel-summonings" altogether, focusing instead on more "respectable" parts of his work.[3] This tendency led Nicholas Clulee to lament that the angel conversations had provided "rich resources for romantic biography and writers of occult sympathies but something of an embarrassment to any attempt to consider Dee as a significant figure in the history of philosophy and science."[4] That shortcoming he sat out to mend, showing how Dee's interests in natural philosophy were reproduced and continued in the course of the angel conversations.[5]

John Dee and Renaissance Natural Philosophy

Seeing the crystal-gazing "colloquium of angels" on a continuum with the more readily explicable natural philosophy has proved a fruitful strategy. Clulee's approach was notably taken up and expanded by Deborah Harkness, who produced what is currently the best full-length monograph study of Dee's angel conversations.[6] When we take this view, it seems plausible that Dee initially found the rationale for his attempt to make contact with the divine messengers in his quest for understanding nature.[7] As a natural philosopher, Dee had produced three major works which, with hindsight, all help to put the angel magic in context of Renaissance intellectual life.

On the whole, Dee's intellectual project is situated in distinctive Renaissance habits of thought, what we might call the Renaissance *episteme*, primarily associated with the rise of the humanists and their intellectual struggles with the "scholastic" tradition.[8] A foundation for Dee's work is the view that God revealed his mysteries through three "books": the human soul, revealed Scripture, and "the Book of Nature."[9] The intellectual task of the natural philosopher largely consisted in deciphering, reading, and interpreting the Book of Nature. Setting out on this course more than half a century before Galileo famously asserted that the Book of Nature is written in the language of mathematics, Dee belonged to a generation that searched passionately for the right key to reading nature's language. Variously, he found cues in optics, kabbalistic hermeneutics, emblematics,[10] mathematics, astrology, and magic.

In his first major work, *Propaedeumata aphoristica* (1558), Dee contemplated the metaphysics of light and the prospects for an optical science to properly understand the cosmos. According to scripture, light had been God's first creation, and authorities such as Roger Bacon, whom Dee defended, held that understanding the properties and behavior of light would be the first step to a "universal science."[11] More than that, Dee advanced an argument that astrological magic, of the type one would find outlined in Agrippa's *De occulta philosophia* (1533), ought to be reformed by this emerging science. Building on the light metaphysics of the Muslim natural philosopher Al-Kindi, mediated through Grosseteste and Bacon, the idea was that the stellar and planetary influences which astrology based itself on were transported in the straight rays of light. Hence, they could also be trapped and manipulated through the careful use of mirrors or crystals. Dee had come to recommend that the wise natural philosopher would not coerce nature, but rather work with it, "forcing nature artfully" by means of the processes that God had already established; the replacement of coercive magical ritual by optical mechanics would be consistent with that principle.[12]

In the cryptic *Monas hieroglyphica* (1564) Dee applied a combination of Kabbalistic hermeneutics, astrological and alchemical theory, and symbolism to the study of the Book of Nature.[13] Whereas the *Propaedeumata aphoristica* had been largely concerned with the act of *observing* nature, the *Monas* was devoted to deciphering and interpreting its text. The tract it self consisted of a central "hieroglyph," the *monas* symbol, accompanied by twenty-four theorems explaining its various permutations and hidden layers of meaning. It was thought as a grand "symbol of symbols," comprising the domains of astrology, alchemy, mathematics, geometry, and Kabbalistic hermeneutics. In addition to covering all these early modern modes of knowledge, the Hieroglyphic Monad was to be simultaneously "mathematically, magically, cabbalistically, and anagogically explained." Between the lines, circles, dots, and semicircles that make up the structure of the *monas* symbol, the student will find mathematical proportions and relations that, ostensibly, reveal something about the universe; furthermore, by approaching the hieroglyph in ways analogous to the kabbalistic readings of texts, the glyph can be morphed into a great number of other symbols and combinations of such. By finally reading the whole "anagogically," that is, assuming that apparently mundane relations speak of higher realities, the *monas* should reveal esoteric truths about the relations of man, nature, and God. From the geometrical shapes at its foundation (the point, line, and circle) spring all the principal numbers, and from this base the planetary, elemental, metallic, and alchemical symbols can also be generated.

The track of mathematics was taken up and expanded in Dee's influential "Mathematical Preface" to Euclid (1570).[14] Anticipating to some extent the developments of the seventeenth century, Dee now argued that mathematics was at the foundation of several branches of natural philosophy, from optics and astrology to navigation and other applied arts. Following the Neoplatonism of Ficino, referencing the *Timaeus* and the *Republic* as well as the mathematical philosophy of Proclus, Dee marveled in the divine and perfect nature of mathematics, presenting a platonizing metaphysics of numbers. Numbers were intermediaries between the perfect heavenly realms and the terrestrial world; they participated in things both divine and mundane. Indeed, the numbers themselves existed in three different states: there were the "numbers numbering," reserved only for God, and implicated in the creation process, and there were the "numbers numbered," present in every creature of the corruptible and changing natural world. Thirdly, there was an intermediary state of the numbers, existing in the minds of angels and men. Thus, the human intellect was linked to a chain of understanding, the possibility of truth and certainty being guaranteed by the connection to the divine numbers. Perhaps more important, it was also in these pages that Dee prophesized about a future "Archemastrie," a perfect, unified science, wielded by the complete natural philosopher, the "Archemaster."[15] Dee considered this complete discipline to be the unification of all the branches of natural philosophy, from the propagation of rays of light, the use of mathematics, the manipulation of astral radiation through the combination of optics and astrology, as well as the practice of alchemy.[16] This new science was not merely content with speculation, but required active operation, a kind of mediating engagement with the natural world and the heavenly hierarchies.

Deborah Harkness speculates that Dee's description of the Archemastrie may indicate he was already at this point experimenting with capturing angels in crystals.[17] At the very least, it would seem that he had erected a natural philosophical and esoteric framework that inherently allowed such experiments as a possibility. Around the time that Dee had written and published the "Mathematical Preface" he had also been on the verge of an intellectual breakdown. His diary entries reveal that the persistent attempts to attain perfect understanding and mastery of the Book of Nature had only met with frustration and despair. In 1569 he had made "special supplications" to Michael the Archangel, praying for help but receiving only silence. Obscure comments about a decision to "leave this world presently" in order to "enioye the bottomless fowntayne of all wisdome" suggest that Dee may even have contemplated suicide due to his melancholy situation.[18]

The angel conversations may have provided a less violent way out. When the corrupted text of the Book of Nature refused to reveal its

meaning, Dee would turn to the source of all wisdom and understanding, by enrolling in a "celestial school" run by angelic tutors. Just as God had sent his good angels to illuminate the patriarchs and prophets of old, including Enoch, Moses, Jacob, Esdras, Daniel, and Tobit, Dee was hoping to partake in the uncorrupted, perfect knowledge that could only come from a divine source.

Understanding the Spirit Diaries

Until quite recently, scholarship on Dee's magical interest has tended to focus on its novelty and break with the "dirty magic" of the Middle Ages. This was notably the point of view of the Warburg school of research into Renaissance intellectual culture. In the vision of scholars such as Frances Yates and Peter French,[19] it became important to show how John Dee, framed as Renaissance "Hermetic Magus," was anticipating the more reputable disciplines of modern science and technological innovation with his *magia,* rather than hailing backward to the superstitious practices of medieval warlocks and necromancers. Crucial to this understanding was presenting Dee as a link between the Renaissance philosophers dedicated to the rediscovered *Hermetica,* Marsilio Ficino and Giovanni Pico della Mirandola in particular, and the "Scientific Revolution" yet to emerge in the coming centuries.[20] To a considerable extent, this led to the *neglect* of studying the angel diaries in any real extent, as they remained to the Warburg scholars an embarrassing facet of the otherwise progressive character.

The many studies of John Dee that have emerged since the 1980s, by Christopher Whitby, Nicholas Clulee, Deborah Harkness, Stephen Clucas, György Szőnyi, Håkan Håkansson, and others, have considerably remedied this shortcoming.[21] That the angel diaries now occupy a more significant part of Dee scholarship is readily apparent from reviewing the various articles in Clucas's fairly recent, representative and interdisciplinary anthology on John Dee.[22] As was suggested above, the main strategy of these newer studies has been to point out the consistencies and overlaps between Dee's natural philosophy and the contents and main aspirations and goals of the extant angel diaries. Dee may have found the final solution to his insatiable thirst for natural philosophical knowledge in crystals and conjurations, perhaps viewed primarily as a new optical science.[23] One should keep in mind that Dee operated with a clear division in the state of knowledge, connected to the biblical idea of the Fall. Adam had enjoyed a perfect, nondiscursive knowledge in Paradise, but after the Fall the sciences became imperfect, and prone to error and inaccuracy. Verily, the world itself, the Book of Nature, became a corrupted and unstable text

after the Fall. Against this context, crystallomantic evocations of angels were seen as the *via regia* to a reconstitution of a lost, prelapsarian science.

Harkness has suggested that the three main aims of the angelic conferences were all connected to this project: recovering the original and perfect *lingua adamica*; restoring the prelapsarian Kabbalah, as it had originally been revealed to Adam by the angel Raziel; and use these in combination to reconstruct, mend, and read the fallen and corrupted text of the Book of Nature.[24] The centrality of the Fall and the imminent apocalyptic restoration places the diaries thematically at the heart of late-sixteenth-century intellectual culture. So does the all-important search for the Adamic language, one of the more famous features of the angel conversations.[25]

Enthusiasm about finding the primordial or universal language was a trend of the times. This endeavor had, as we have seen, a unique significance in the episteme of the Renaissance. The linguistic theories of the times held that the primordial language would possess a unique quality to refer directly to the things in the world, by naming their essences. This special quality had been gradually lost with the Fall, and the confusion of tongues, accounting in part for the inaccuracy both in language and in our knowledge of the world. Discovering or reconstructing the perfect tongue would have radical consequences for natural philosophy.

It is not unlikely that Dee himself found much inspiration for this pursue in abbot Johannes Trithemius of Sponheim, one of his favorite scholars.[26] Other notable scholars of the era who speculated on the issue of the primordial language, and whom Dee certainly knew well, include the humanist and Christian Kabbalist Johannes Reuchlin (1455–1522), who considered the three biblical languages as being closest to the Adamic language, and Guillaume Postel (1510–1581), who tended to side with Hebrew exclusively. A more colorful opinion was given somewhat later by the Swedish natural philosopher Andreas Kempe (1622–1689), arguing that God had spoken Swedish, that Adam named the animals in Danish, and that the Serpent had tempted Eve in French.[27] This was no doubt a convenient position in the context of the Swedish imperial ambitions at the time; however comical, it nicely illustrates the diffusion of the discourse on the primordial language and its correlations with contemporary natural languages.

While these considerations frame the angel conversations motivationally and thematically in light of Renaissance intellectual culture, another great asset of recent research has been that the *novelty* typically reserved for Dee's magical practices has been challenged. Among the more obvious observations is the fact that catoptromantic practices, including crystallomancy, had been a common folk tradition for generations. Indeed, Dee's manner of calling forth angels seems more influenced by "low" folk magic than intellectual "Hermetic" magic.[28] Additionally, Clucas has pointed

out that much of the magical paraphernalia used by Dee and Kelley in the angel workings seems to be taken almost directly from medieval sources, such as the pseudo-Solomonic tradition of the *Ars Notoria*.[29] We will look closer at some of these connections later, as we proceed to analyze and classify some of the "results" of the angelic scrying sessions.

The Magus and the Seer

These latter points bring us to another issue with the angel diaries that has, perhaps surprisingly, evaded attention in the scholarly literature. We usually talk about "Dee's conversations with angels," effectively downplaying the importance of his scryers. The primary reason is clearly that Dee has been the protagonist in the historical narratives that comment on the angel conversations, while very few studies have focused on the conversations in themselves, separated from the broader biography of Dee, mundane, magical, scientific, or otherwise. As we saw already, these narratives did for a long time find the conversations somewhat embarrassing, and when they were finally incorporated the main strategy was to place them in a continuum with Dee's lofty natural philosophy. What, then, of the scryers? What was the role of Edward Kelley, the person who was actually doing the talking on behalf of such entities as "Gabriel," "Ave," "Nalvage," or "Madimi"?[30] The tough question is, then: What really went on in the angel sessions?

It is not correct to say that this question has been completely left out of the literature. In fact, two models have frequently been assumed, although not developed in any systematic fashion: either Kelley was a charlatan, who duped his old master to gain influence over him, or else he was simply deranged. Both these models stand in opposition, of course, to the more esoteric claim that there was, in fact, supernatural agency involved in creating the angel sessions. As later chapters of this book will show, the supernaturalistic interpretation has been common among occultists, and continues in various forms to be so today. The "charlatan theory," by far the dominating paradigm in the scholarly discourse, goes all the way back to the seventeenth century, where it was posited in the polemical "Preface" to Meric Casaubon's *True and Faithful Relations* (*T&FR*), the first publication of (some of) Dee's magical diaries. Casaubon held that Dee, an otherwise pious Christian, had been deceived by a diabolical nigromancer, and offered his volume as a warning against dabbling with magic. Without the theological accusations, the suspicion of fraud has been taken up in modern scholarship, especially in the Warburg tradition. Yates, for one, wrote explicitly that "Kelly was a fraud

who deluded his pious master," while French added the possibility that he "had some form of mental illness" as well.[31] It is also noteworthy that those scholars who have taken it upon themselves to analyse the contents of the angel conversations in later years, including Harkness, Clulee, Szőnyi, and Håkansson, largely sidestep the difficult issue of "what went on," steering by a kind of "methodologically agnostic" principle instead. This may have been a wise decision in light of the specific research questions that have been asked and answered, but it has also left a hole in our current understanding of this episode.

There is something unsatisfying about a situation where the question of what went on is left a battle between claims of fraud and madness on the one side, and supernaturalism on the other. Recently, James Justin Sledge attempted to remedy this gap in a close analysis of the angel diaries, with the ambitious goal of creating a satisfying "etiology" of the conversations.[32] While recognizing that the charlatan theory has a few merits (Kelley was a known forger, had been in and out of prison, and had a financial motive for staying with Dee, who paid a high salary), Sledge rightly finds it wanting because of the serious inconsistencies it creates. From the sources it seems clear that Dee was the persistent, steadfast director and enthusiast of the actions, while Kelley was volatile, and at several occasions tried to opt out of the experiments, claiming the spirits to be wicked, or otherwise suggesting that there are better things to do than summoning angels (alchemy, for instance). The problem is that the charlatan theory requires casting Dee as deceived and exploited.[33] This does not make perfect sense, especially given Dee's now quite clear rationale for engaging in these actions. One is reminded of the somewhat unorthodox but still intriguing remark made by Geoffrey James, that it was *Kelley* who was the exploited part in the duo, doing as he was told to earn his wages: "It was Dee, not Kelley, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths.'"[34]

Sledge proposes that a combination of four considerations make the spirit actions fully explicable. First, a material contextualization, placing the angel conversations in the middle of the cultural, religious, and political environment of the late sixteenth century makes much of the content and the undertaking itself understandable. This is hardly controversial, and an understanding on these grounds may be said to have emerged already with the recent wave of Dee scholarship discussed above. Sledge's second consideration consists in probing the extant material for signs of consistent behavioral traits that may indicate a preexisting psychotic condition in Kelley. This is a partial acknowledgment of the "madness thesis," but one which urges a more systematic approach, informed by our best psychiatric models. Thirdly, it is suggested that the records could also be analyzed

looking for signs of "altered states of consciousness," arising either due to specific conditions that obtain during the séances, by the very procedures observed in the rituals, or also in combination with the possible preexisting mental condition. Here too, the analysis should, according to Sledge, rest on what can be salvaged from contemporary research, particularly research looking for correlations between brain states identifiable and verifiable by neurobiology, and claims to special mental states associated with religious and "mystical" observance. Finally, Sledge argues that the abovementioned factors can be tied together in an analysis of the "formative epistemological processes" that allowed Kelley to operate somewhere between "wilful deception" and sincerity in his role and capabilities as seer.

Sledge's analysis is a welcome contribution, refreshingly pointing at questions that everyone have found intriguing, but few have dared to answer. Nevertheless, one is left with the impression that some of the pathologizing is overstated, and perhaps even redundant. Indeed, one possible shortcoming with a theory that rests in part on the psychopathology of Edward Kelley is that what we need to account for goes beyond his mere person. Although Kelley was clearly the most famous and apparently most successful scryer that Dee employed, he was only working in about one-third of the total angel scrying sessions. What we need to explain, then, is not the particular case of Kelley (although it is a good and exceptionally well-documented case), but rather the entire cultural practice, the *institution* of scrying. We know that Dee had worked with the scryer Barnabas Saul prior to meeting Kelley in 1582, and suspect that he had at least one more scyer before this. But also after his collaboration with Kelley was terminated Dee continued with other scryers. He attempted to use his seven-year-old son, Arthur, but was not content with his performance. Finally he ended up with one Bartholomew Hickman, who must have done a pretty good job, since he continued to work with Dee for a total of sixteen years. Unfortunately, we know very little about the nature of these sessions since so little of the material survives. No doubt this is partly because Dee's endeavor with Hickman had been built on an angelic prophecy stating that September 1600 would mark some tremendous breakthrough in his project. When nothing happened, Dee demonstrated his frustration by burning the records from nine years of angel conversations.[35] However, it is worth noting that the problem was not Hickman's scrying abilities as such—they must surely have been convincing enough, since Dee continued to work with him on and off for seven more years even after this incident.

In order to assess the whole cultural practice of scrying, then, I will suggest that contextual factors, coupled perhaps with analyses of the actual practices (i.e., the techniques, procedures, use of paraphernalia,

etc.) should, in the main, suffice. Additionally, restating and expanding Sledge's fourth consideration may be particularly fruitful: the "formative epistemological processes" he is concerned with, involving active imagination, mythmaking, and role play is conceived of as something akin to Tanya Luhrmann's concept of "interpretive drift" observed in her fieldwork of contemporary witchcraft and magical groups in England.[36] Erecting an updated theoretical framework, which could help explain such processes more generally, I submit, would do well to consider the vast literature and research in cognitive and social psychology on the centrality of role play and social expectations on memory, identity, and reports of "anomalous experiences" and behavior. The sociocognitive framework has proved successful for making sense of such things as hypnosis, "multiple personalities," false memories (about past lives, alien abductions, satanic ritual abuse, etc.), "trance," and, indeed, spirit possession and exorcism.[37] All of these are sociocultural phenomena which, I think most would agree, share some vague family resemblance to claims we associate with the practice of scrying. Such an approach would focus on the institutional role of scrying in the given period, its cultural significance and recognition, and the social *expectations* embedded in the practice, especially the tensions between expert and client. Some of the mystique of the angel conversations is unveiled when we consider the relation between Kelley and Dee as taking part in a culturally sanctioned practice, probably not the most common one, but one which was certainly not exceptional or unheard of.

A further demystification of Kelley may arise from looking at him through different sources, and hence different eyes. As Susan Bassnett has pointed out, the perception of Kelley changes somewhat when we see him described from the perspective of the Bohemians whom he spent the height of his career with, instead of through Dee's eyes, which perspective obviously dominates in the diaries.[38] First of all, we should note with some interest that when Kelley and Dee parted company on the occasion of Dee's return to England in 1588, Kelley's days as a scryer were numbered. This reminds us again of Geoffrey James's claim that Kelley had only stayed in the scrying business because of Dee's will and lust for "radical truths." It would at the very least seem as if Kelley was better off after he parted with Dee, working as a successful and sought-after alchemist. His acquisition of land and property, including a gold mine, his involvement in political intrigue, and his being knighted by the emperor Rudolph II in or about 1589, all testify to this.[39] Indeed, Bassnett has suggested that Kelley's success and upward social mobility in Bohemia may have produced feelings of envy and resentment in Dee, who finally decided to turn homeward.[40] At any rate, a quite different picture of Kelley emerges from these perspectives.

The Magic of the Angelic Conferences: Toward a Typology

With these background considerations we may proceed to the content of the magical diaries, looking for a way to localize, classify, and analyze the components that in modern times have become "Enochian magic." Dee and Kelley's cooperation started in 1582, and lasted for about five years, until 1587. Over these years hundreds of pages of transcripts of angel conversations were produced, along with several *libri* detailing specific magical instructions, prepared separately on the angels' command. Apart from the diary transcripts published by Casaubon in 1659, the remains of these actions are preserved in the manuscript collections of the British Library.[41]

There are several ways one could approach this material in order to make a typology. One effort of classifying the themes of the extant material has been submitted by György E. Szőnyi. Szőnyi divides the totality of material received from the angels into four thematic categories:[42]

1. Descriptions of visions of the divine cosmic order and the world of angels sustaining it;
2. Descriptions of rituals and magical invocations (i.e., more or less explicitly magical material);
3. Apocalyptic/prophetic prognostications, predictions foretelling the fall of various empires and the rise of new, spiritually pious regimes;
4. Instructions on the *lingua adamica*.

This may seem a pertinent classification if only to get a clear overview of the themes covered: we certainly find major portions of the angel diaries dealing with mystical cosmology, various kinds of apocalypticism, magical instructions, and the Adamic language. However, these are *not* separate concerns. They all mix together and relate to one another, in such a way that, for instance, the magical instructions, which mainly concern us here, heavily incorporate the Adamic language as a component, and are embedded in both the metaphysical/theological visions of the universe and in apocalyptic speculations. The magical system (or systems) appearing in the context of the angelic revelations cannot be separated from these other concerns. Thus, the typology is not helping us much further if we want to get a clearer overview of the *magical* component itself.

I will propose a slightly different approach, which better fits the agenda of this book and, I believe, does more justice to the magical component of Dee and Kelley's workings. First of all, a line should be drawn between the angel conversations themselves, that is, the way Dee and Kelley actually *worked,* and the arcane magical material "received" *through* these conversations. In other words, level one of "Dee's magic" is

a catoptromantic, Ars Notoria inspired crystal gazing, aimed at communion with the angels and revelations of higher knowledge concerning natural philosophy, the apocalypse, and God's salvific project; level two, on the other hand, comprises a number of magical systems, grimoire-like in form, which appear in the course of the angel diaries.

I should take haste to mention that this distinction does not work in an absolute sense, since in the earliest sessions instructions were given to make certain ritual tools, which seem to have been put to general use later, when contacting the angels. In other words, at least some of the practices observed by Dee and Kelley when contacting the angels already came from Kelley, "through revelation," in the same way as I argue for the second category. Already in Dee and Kelley's very first session together, on March 10, 1582, there were given designs for a "Holy Table" or altar, and a waxen Sigillum Dei.[43] These were built, and apparently used in consequent scrying sessions, together with more such instruments described by the angels. But in addition to these instructions large quantities of other arcane information was imparted: letter squares, invocations in the Adamic language, names of spiritual entities (angels, Princes, "Seniors," and even cacodaemons), and ways of calling them forth. It is this kind of material which I believe must be distinguished from the procedure of the workings through which it was "received."

Furthermore, this magical material can be subdivided in various ways. I find it most prudent to divide the magical system received in the angel conversations first into five components, based on a distinction made by Dee himself, and which also seems to signify important differences in content and intended function. This classification relates to the way the outcome of the angelic conversations was recorded. To begin with, Dee recorded every session diligently and chronologically, containing the dialogues with the angels, including all their commands, answers, and revelations. These diary entries are preserved in MS Sloane 3188 and Cotton Appendix XLVI, the latter of which forms the basis for Casaubon's 1659 publication, *A True & Faithful Relation*. But in addition to these "proceedings" Dee was also on a few occasions commanded to prepare special books, where more or less independent parts of the magical revelations were concentrated and systematized. The result was a total of five separate texts, which I will refer to as "revealed books," none of which were published by Casaubon. The contents of these books show, in concentrated and systematized form, the magical system(s) revealed through the conversations. For this reason they present themselves as a pertinent basis for a classification of the magical material.

A brief summary of the five received books is in order. The first book is the one commonly referred to as *Liber Logaeth/Loagaeth*, or "the Book of the Speech of God."[44] The book is the condensation of the angel con-

versations that started March 23 to 29, 1583, and went on for about a month, and saw the first transmission of the alleged Angelic or Adamic language.[45] It takes the form of ninety-five gridded tables, mostly of forty-nine by forty-nine squares each, filled up with letters, and forty-nine "calls" or prayers prefacing the tables.[46] Interestingly, John Reeds made the discovery that eight of the tables in *Liber Loagaeth* are actually copied from Dee's *Book of Soyga* in Sloane 8, meaning that not all of them were created by Kelley/the angels.[47] The prefacing prayers are in the Angelic tongue and were not translated, with the exception of a few individual words. Also included toward the end of the manuscript is the twenty-one-letter Angelic alphabet, revealed by Kelley on March 26. Although the intended use of these letter tables is somewhat unclear, the angels did tell Dee that "when the time is right" the book should be used together with the Holy Table to initiate the apocalyptic "redefinition of the natural world."[48] No other instructions of its function or use are extant, except obscure hints that the mysteries of the tables will only be revealed by God at his chosen moment.[49] With reference to Szőnyi's classification discussed above, this already demonstrates clearly the way in which apocalypticism, speculations on *lingua adamica*, and magic are all interconnected in Dee's angel diaries.

Angelic letter							
Name	Pa	Veh	Ged	Gal	Or	Un	Graph
Latin equivalent	B	C	G	D	F	A	E

Angelic letter							
Name	Tal	Gon	Na	Ur	Mals	Ger	Drux
Latin equivalent	M	I	H	L	P	Q	N

Angelic letter							
Name	Pal	Med	Don	Ceph	Van	Fan	Gisg
Latin equivalent	X	O	R	Z	U	S	T

TABLE 1.1. The 21 letters of the Angelic alphabet, in the order they appear at the bottom of the last leaf of Sloane 3189 (Liber Loagaeth). The table shows the names of the letters, and their Latin equivalents, as explained in Dee and Kelley's angel diaries.

The second revealed book bears the title *De heptarchia mystica,* and is a rather compendious collection of the essential information received by Dee and Kelley before they left England for the continent in 1583.[50] The content of this book forms a magical system wherewith the magician can call upon the "heptarchical Kings and Princes," purportedly ruling the seven days of the week.[51] The book includes names of these "good Heptarchical Angels," their various seals and sigils, the nature of their offices (e.g., imparting arcane knowledge, or teaching alchemy), and supplications to call them forth. The system of angels set over the seven days of the week reminds one of earlier magical manuals of similar intent, such as the *Heptameron* attributed to the medieval Italian physician and astrologer Pietro d'Abano.[52] One should add, however, that Dee's spirit names and conjurations were, as always, idiosyncratic, and it is the structure and intent rather than concrete names and sigils that bear resemblance.

The third revealed book is the *48 Claves angelicae,* the forty-eight angelic keys.[53] These are really nineteen short verses, written in the Angelic language, with English translations given at the angels' discretion. While the first eighteen are freestanding invocations of unclear function, the nineteenth is dedicated to the so-called thirty "Aires," a set of obscure entities that are explained more systematically in the *fourth* revealed book, *Liber scientiae, auxilii, et victoriae terrestris* ("Book of terrestrial science, support, and victory").[54] The thirty Aires seem to be certain spirits, spiritual realms, or principles located in various parts of the air surrounding the earth. Each of these thirty Aires control a small number of spirits (an average of three each, or ninety-one in total), which further control legions of lesser spirits, extending in a vast hierarchy of angelic creatures—comprising a total of 491,577 angels.

What is particularly interesting is that each of the ninety-one spirits corresponds to a country or geographical region in the world, as it looked through European Renaissance eyes (or more precisely, as it had looked in late antiquity: the geographical names are all derived from Ptolemy), and a mystic name is given to each of the regions. For instance we learn that Egypt is Occodon, Syria Pascomb, and Mesopotamia Valgars, that these are ruled by the angels Zarzilg, Zinggen, and Alpudus, sat under the Aire called LIL.[55] Furthermore, the twelve tribes of ancient Israel are also listed, with directions apparently pointing out where, in their dispersion, each has gone. The intention of this system seems to be that by "calling" the right Aires with the nineteenth "key" of the *Claves angelicae* the magician can gain the authority over the geographical entities and presumably the power to control great geopolitical events (thus indicated by the title of the book, "terrestrial victory"). In other words, this was a form of magic most desirable for Dee, being the occasional counselor

to the Imperial Elizabethan throne. As Harkness has commented, it also seems that another intention was to localize and order the twelve lost tribes.[56] According to the prophecies, the tribes should return to Israel with the onset of the apocalypse; Dee may have envisioned a role for himself in this apocalyptic project. It should be noted that politics and the rearrangement of empires and nations feature frequently in the apocalyptic discourse of the angel conversations generally as well.

The fifth and last revealed book is known as *Tabula bonorum angelorum,* "the table of good angels."[57] Again, this is a collection of prayers or invocations, but this time related to a specific fourfold magical square or table, referred to by Dee as the "Great Table" or "table of good angels." comprising four lesser "Watchtowers." These letter squares were transmitted by Kelley on two consecutive days, June 25–26, 1584, while Dee and Kelley were in Krakow.[58] From the four "watchtower" squares, connected to form the "Great Table" by inserting what is referred to as "the black cross" between them (a cross scribbled black by Dee, containing more mysterious names), are extracted numerous angels, "Seniors" (purportedly the six that stand before the throne of God in *Revelations*), Kings, secret names of God, and even demons; all ordered in an elaborate hierarchy.

The methods of extracting the names, as well as the function of each entity, were described on June 26, when the angel Ave declared the tables to contain:

1. All human knowledge.
2. Out of it springeth Physick
3. *The knowledge of the elemental Creatures, amongst you. How many* kinds there are, and for what use they were created. *Those that live in the air, by themselves. The* property *of the fire*—which is the secret life of all things.
4. *The knowledge, finding and use of Metals.*
   The vertues of *them.*
   The congelations, and vertues of *Stones.*
5. *The Conjoining and knitting together of Natures. The destruction of Nature, and of things that may perish.*
6. *Moving from place to place* [*as into this Country, or that Country at pleasure*]
7. *The knowledge of all crafts Mechanical.*
8. Transmutatio formalis, sed non essentialis.[59]

No small set of feats, to be sure. The *Tabula angelorum bonorum* is Dee's systematic ordering of the material relating to this Great Table. In addition to the table itself, it includes lists of angels and divine names,

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	V	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	z	i	r	l	e	m	u	C	s	c	m	i	o	o	n	A	m	l	o	x
i	z	i	n	r	C	z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	l	a	p
M	O	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	p	s	u	a	c	N	r	Z	i	r	Z	a
A	r	b	l	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	O	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	V	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r

TABLE 1.2. The "Great Table" as shown in Dee's *Tabula bonorum angelorum*, Sloane MS 3191. There are some minor details which I have not reproduced here (some letters that have been scratched out and replaced, and a few inverted letters). The table shows the four Watchtowers, with the uniting "Black Cross" in the middle. Take note that the Black Cross does not appear in Golden Dawn sources (which instead arrange its divine letters in a "Tablet of Union"), neither in the Sloane MS 307 version of the Great Table (see chapters two and three; cf. table 4).

indexed with their specific powers and attributions, and also different prayers or invocations to contact and control the entities in hierarchical order, from the highest secret twelve names of God, to the lowest serving angels. Also included are the names of demons and bad angels, which can perform the negative of what their corresponding angels do. Thus, where the angels of "physick" (i.e., medicine) can heal wounds, the inverse "cacodaemons" can cause them.

* * *

The contents of these five books comprise the totality of what has in various combinations and interpretations of later centuries become known as "Enochian magic." According to the division presented by the books itself, we can speak of the following *four key components* forming the foundation of this magic:

1. The Angelic language, later referred to as "Enochian" (from the books *Liber Loagaeth* and, especially, the *48 Claves angelicae*);
2. The Heptarchic system (*De heptarchia mystica*);
3. The Aires, or (per later conventions) Aethyrs (*Liber scientiae, auxilii, et victoriae Terrestris,* with the *Claves angelicae*);
4. The magic of the "Great Table," or "Four Watchtowers" (*Tabula angelorum bonorum*).

It should be noted, of course, that even these four do interact and mix with each other to some extent. Most notably, the Angelic language is a key component of the system of the Aires, as shown above. In addition, the ninety-one spirits belonging to the Aires are linked to the Great Table by certain sigils that apply to its letter squares.[60] Nevertheless, the mentioned classes do stand out with a significant degree of exclusive features; the cryptic apocalyptic statements surrounding the *Liber Logaeth;* the Heptarchic system with its encyclopaedic, grimoire-style list of spirits, sigils, and the hours and days of calling them forth; the (probably) geopolitical and apocalyptic system of the Aires; and the almost universally applicable system for evocation of angels and cacodaemons of the Great Table, providing rather mundane services such as the finding of precious metals, healing sickness, and transportation from one country to another.

In closing, some words should be spent concerning the accuracy of labeling these works "received," and the possible historical problems of doing so. As mentioned earlier in this chapter, recent Dee scholarship emphasizes the continuity with medieval magical traditions, a focus

that has proved quite successful. Among the discoveries that have been made is that the ritual paraphernalia "received" by the angels early on, the most significant being the Holy Table and the Sigillum Dei Emeth, seem to have been appropriated from traceable sources known to be in Dee's possession. Thus, Stephen Clucas has shown how the Sigillum is an almost exact replica of a sigil from the fourteenth-century *Liber iuratus Honorii*.[61] Joseph Peterson has shown that there are significant similarities between the design of Dee's Holy Table and certain diagrams from the medieval Ars Almadel.[62] It has even been conjectured that the alphabet of the Angelic or Adamic language revealed by the angels was taken from Giovanni Pantheus's 1530 tract *Voarchadumia contra alchimiam,* which was also in Dee's possession.[63] The orthographic similarities in this latter case are not too apparent, and the relation seems weaker than with Clucas's and Peterson's findings; nevertheless, it does not seem implausible that, as Claire Fanger has predicted, more such cases of similarity and correspondence with earlier manuscripts may surface as more of the medieval sources become better known to scholars.[64] This seems to be the general direction that research on the relation between Renaissance and medieval magic is going.[65]

The idiosyncrasy of the systems resulting *from* the actions stems mostly from the angelic language, the complexity and design of the magical letter squares used, and the specific names of the angels and entities to be evoked. Apart from that, the structure and magical theories seem to be heavily influenced by medieval and early modern sources, notably the *Heptameron,* Agrippa, and the grimoires.

Kelley died under uncertain circumstances in Bohemia around 1597,[66] and Dee himself followed a decade later, in 1609. Despite Dee's great enthusiasm with having these "new" magical systems revealed and explained by the angels, we have no indication that Dee, Kelley, or Hickman at any point got their final signal from the angels, telling them to commence work with the largely apocalyptic magical systems they had received.[67] As we will see through the course of this book, many have tried to do so since.

2

Whispers of Secret Manuscripts

The reputation of the once sought-after, respected, even feared natural philosopher John Dee went into decline in the seventeenth century. This happened already during the last years of his life, seeing the death of his patron Queen Elizabeth and the ascension of James I to the throne, a regent much less favorable to magic, to say the least, having published his famous support of witch hunts, *Demonologie*, in 1597. After his death in 1609, Dee soon slipped into the collective memory as a confused and troubled man, rumored to have dabbled in magic and obscure mysticism. Natural philosophy was rapidly changing, and Dee's way of thinking about nature in terms of corrupted texts and revelation, restitution and apocalypse, became increasingly foreign.[1] The generally bookish approach of the sixteenth century gave way to the new Baconian experimentalism of the seventeenth, while Dee's Adamic language of nature was replaced by Galileo's mathematical. In a lecture to the early Royal Society, the natural philosopher Robert Hooke referred to the angel conversations as "Dr. Dee's delusions," nevertheless indicating that they were being discussed there.[2] Despite his rejection of Dee's magical endeavors, Hooke still had a hope that the diaries were not really about magic, but rather presented a form of cryptography, hiding valuable intelligence information intended for Elizabeth herself.

No one work has been more influential in sealing Dee's reputation than Meric Casaubon's 1659 edition of parts of his diaries, *A True & Faithful Relation*. This book remained the primary reference to the angel conversations for centuries, presenting a picture of Dee as a good but gullible man, who was tricked into believing in foul spirits, masquerading as angels, by the sly necromancer Kelley. The present chapter, dealing with the early reception history of Dee's magical work—*among magicians*—will demonstrate the vast importance of Casaubon's edition. Over the following pages we will look at questions such as what happened to

Dee's copious notes and manuscripts relating to the conversations after his death, how much of it was taken up by other magicians of the seventeenth century, and how do we place such practices in relation to the transmission of manuscripts and the public knowledge of Dee's actions?

Answering all these questions requires us to determine the routes of transmission from Dee's colloquium of angels, looking as we go at how changing historical circumstances affected the perception of his magical endeavors. We shall see that the transmission of Dee's manuscripts has sometimes been difficult to chart out. Parts of it have even been riddled with speculations about a secret tradition of magicians, working with the magical systems contained in Dee's received libri, stretching, perhaps, back to the magus himself. In the present chapter I shall deal with these claims to some extent, evaluating their veracity and placing the reception of Dee's manuscripts in their right contexts. This is not only a question of drawing up a solid, source-driven historiographical account of the transfers of certain obscure manuscripts; the discussions in this chapter will also serve as necessary background for issues that arise in later chapters.

"The Devil's Looking-Glass"

It is not without irony[3] that Casaubon's *True & Faithful Relation* of what happened between John Dee and "some spirits" has been the single most influential contribution to preserving the memory of Dee and Kelley's angelic colloquiums.[4] The Casaubon family is of some importance to the historian of Western esoteric currents, although certainly not as esotericists. Meric Florence Estienne Casaubon was a son of the classics scholar Isaac Casaubon, who in 1614 famously dated the *Corpus Hermeticum* to the early centuries of the Christian era, debunking the widespread Renaissance conception that the texts were of prehistoric provenance.[5] Fifty-five years later his son Meric would add to the family tradition of debunking contemporary hermeticists and magi by writing a highly polemical preface to his edition of John Dee's angel diaries. In the preface, Casaubon attacked the angel conversations as diabolical, asserting that Dee had been tricked by the necromancer Kelley into believing that foul and mischievous spirits were divine messengers. The diaries were "a Work of Darknesse," attesting to the good doctor Dee's gullibility.[6]

Casaubon was a scholar and a divine who had been confirmed into the Church of England when his father took him to the British Isles as a child, adhering steadfastly to the faith all his life and publishing apologetic and polemical treatises to defend it.[7] Essentially, what he did in the preface to

T&FR was continuing a line of antimagical polemics which had long roots in Christian theology. The crux of the problem was that the spirits that had appeared as angels were, by all probability, demons, only masquerading as angels. There was nothing surprising about this view: ever since the early church fathers, theologians had more or less agreed that magic, however it presented itself, really worked by the aid of demons and wicked spirits.[8] Indeed, the view that the devil and his demons possessed formidable powers of trickery and deceit had only been growing in the early modern period, a time when witch hunts and prosecutions of magicians was peaking.[9] Casaubon himself would in fact go on to publish several defenses of the view that demons, spirits, and witches existed, attacking those who denied it.[10] Through the pages of Casaubon's volume, and the preface especially, we witness the demonization of Dee's angelic beings, of scrying, and not least of Kelley.

Casaubon had offered his edition of the angel diaries to the world as a warning against the dangers of magic. Ironically, the immediate effect seems to have been quite the opposite of what he would have hoped for. There is much indication that *T&FR* sparked renewed interest in angel magic generally and Dee's actions particularly. For instance, Deborah Harkness discovered a set of diaries in the British Library that attest to the existence of a group which met occasionally between 1671 and 1688 to invoke angels through a crystal.[11] The group gathered around a scryer by the name E. Rorbon, and judging from the evidence of the more than one thousand surviving manuscript pages, it must have consisted of at least two more people. We can tell that this group of magicians was influenced by Dee's published diaries, since several of his most idiosyncratic angel friends figure in their evocations and visions. The angel Nalvage appears from the beginning of their records; on August 4, 1671, he was already answering questions about "his book" named "Logaeth."[12] Soon Madimi appears as well, perhaps the most peculiar character in Dee and Kelly's gallery of angels, appearing first as a little girl who gradually grows up through the course of the conversations. Undoubtedly unorthodox from a theological viewpoint, Madimi nevertheless became one of the most central angels in the circle around the scryer Rorbon. Despite the pains that had obviously been taken by this group to emulate Dee and Kelley's workings as described in *T&FR,* Harkness notes that their aims and interests, judging from the questions they asked of the angels, diverged from Dee's lofty natural philosophical ones.[13] The main interest seems to have been the recovery buried treasure, a common feature of magical manuals. Nevertheless, there are sections where more speculative topics are discussed, expressed in a discourse replete with astrological and alchemical symbolism, and abstract Kabbalistic concepts.

The angel invocations of Rorbon with companions date from more than ten years after Casaubon's publication, and obviously found inspiration in that volume. But what, then, about the original manuscripts? Who possessed them after Dee's death, and could someone have used them for magic in the period before Casaubon? Some modern commentators have certainly thought so. The alchemy scholar Adam McLean, and more recently Stephen Skinner and David Rankine, have suggested that there must have existed a secret tradition of magicians with access to the manuscripts. Claims about such secret magical traditions have especially been attached to two manuscripts, today in MS Harley 6482 and MS Sloane 307.[14] In addition to being shrouded in some mystery these manuscripts have been quite influential in mediating Dee and Kelley's magic to the context of modern occultism as well. We should therefore turn to these two manuscripts to ascertain, as far as possible, their origin, and relation to other known sources and early transmissions of Dee's Enochiana.

Dr. Rudd's *Treatise on Angel Magic*

The document that is typically taken as the main expression of the hypothesized secret magical group is Harley 6482, the so-called "Rudd manuscript." This is a full treatise on angel magic, written at the very end of the seventeenth century (the date 1699 appears on the title page), by one Peter Smart. Smart, however, made the claim that he was merely copying from the papers of one "Dr. Rudd." We do not learn more about this figure, but judging from the various papers that Smart attributes to him—there is a whole corpus of them—he must have been steeped in the Rosicrucian, hermetic, Kabbalistic, and magical currents of the seventeenth century. Among them are works such as *The Rosie Crucian Secrets,* translations from Michael Maier's works, an English translation of *The Chymical Wedding of Christian Rosenkreutz,* a quarto containing a discussion on "Rosicrucian Chymical medicines," and another one giving "a defence of the Jews and other Eastern Men."[15] In addition to these treatises, the Rudd corpus includes extensive materials on ritual magic. We find, for instance, a quarto "containing all the Names, Orders, and Offices of all the Spirits Solomon ever conversed with: the Seals and Characters belonging to each Spirit, the manner of calling them forth"—a typical Solomonic grimoire of the "nigromantic" type.[16] Side by side with this nigromantic manuscript we find the *Treatise on Angel Magic.*

The *Treatise on Angel Magic* brings together a wide range of authorities on demonology and angelology.[17] It forms a vast synthesis of many

different magical traditions; some discernable influences include Kabbalistic speculations, renaissance Hermeticism, astral magic, nigromantic, "Goetic," and Ars Notoria magical traditions, huge portions of Agrippa's *De Occulta Philosophia,* and, importantly for our present concerns, the magical systems "received" in John Dee and Edward Kelly's angel conversations a generation or two earlier.

The Rudd manuscripts present an illustration, bearing the title *Tabula Sancta cum Tabulis Enochi* ("The Holy Table with Enoch's tables"), showing Dee's "Holy Table," the Adamic or "Enochian" alphabet, and seven seals, which were called "Ensigns of Creation" in the original diaries.[18] The original Holy Table had been one of the most important paraphernalia of Dee and Kelly's angel workings. It was a wooden table, with a three to four feet square surface, serving as a sort of altar for the scrying sessions. Upon it would be the "Sigillum Dei Emeth," the famous waxen image used in the workings, and the "show stone" crystal employed for scrying would be seated on top of it—both still on display in the British Museum. According to Dee's diaries, the designs for making the Holy Table and the other ritual paraphernalia were purportedly transmitted by the angels early on in the conversations. As we saw in the previous chapter, however, more recent Dee scholarship has found that these "received" paraphernalia bear close resemblance to earlier sources.

What is particularly intriguing about the illustration in the Rudd manuscript is that the Holy Table has been rearranged in a fashion that reveals that the author had specific practical intentions with the material. The author of the manuscript had taken care to inscribe the protective holy names "Adonay" and "Jesus" on the top of the table, and a heptagram has been added to its design, containing the seven Ensigns, or "Enochian tables" in Rudd's terminology, within its seven points. Around is the square edge with angelic letters as in the original. The main alteration, however, is that the table has been placed within a many-layered circle inscribed with the Hebrew letters of certain angel and secret names of God. In a rectangular box by the side are mentioned some of the "Shemhamphorash", or seventy-two secret names of God, which according to Kabbalistic traditions can be extracted from Exodus 14:19–21. The four compass directions are also indicated within the circle, written in Latin, and the names of the four angels Raphael, Michael, Gabriel, and Uriel are represented in Hebrew. Outside of the circle we find four pentagrams, bearing Greek letters adding up to the words "Alpha" and "Omega," as well as the name "Tetragrammaton," written in Latin characters.

What should one make out of these elaborate representations, arrangements, and appropriations of Dee and Kelley's received magical material? Who was this "Dr. Rudd"? What sources was he working from,

and what should we think of the hypothesis that he was part of a secret tradition following Dee, independent of Casaubon's *T&FR*?

Among proponents of the secret tradition hypothesis, the enigmatic Dr. Rudd has typically been identified as Captain Thomas Rudd (1583–1656), a mathematician and military engineer.[19] This identification seems to stem from a "possible connection" conjectured by Frances Yates, who went through the Rudd material for her research on *The Rosicrucian Enlightenment* (1972).[20] Her reason for vaguely stating this possible connection was that Thomas Rudd had published an edition of Dee's "Mathematical preface" to Euclid in 1651. To Yates, this suggested that Thomas might have been an "enlightened Rosicrucian," in the sense portrayed by her book, hence fitting in nicely with the many Rosicrucian texts of the Rudd corpus.

This hint has been expanded upon by the later hypothesizers of a hidden transmission of Dee's magical diaries after his death.[21] Most notably Adam McLean, and more recently the scholar-magicians Stephen Skinner and David Rankine, place Thomas Rudd at the center of a previously unknown magical tradition.[22] According to this line of interpretation, the strong Enochian elements in the *Treatise* would indicate that Rudd was heir to some of Dee's manuscripts, and copied parts of the system from these. In McLean's account, the fact that the material is altered in interesting and sometimes quite radical ways is even taken to indicate that Rudd was heir to a lineage that knew the *real* meaning of this enigmatic part of "Enochian magic."[23] When it comes to lines of transmission, one claim has been that Dee's diaries were handed down to Rudd through his son, Arthur, who, as we have seen, served briefly (and unsuccessfully) as a scryer for his father. Around these people a group of practicing magicians would have formed, continuing a tradition of magical practice based on Dee and Kelley's (and, one would have to assume, Hickman's) earlier work.

There are, however, several problems with this hypothesis. Particularly, I find two lines of argumentation to refute the claims. First of all, the conjectured transmission does not match with what we do know about the history of Dee's manuscripts and household after his death. Secondly, I think it can be proved quite clearly that the Rudd *Treatise* gathered its information on Enochiana from Casaubon's *T&FR*. Let me spell out these arguments in more detail.

Although the transmission of Dee's magical diaries is confusing at times, it has by now been traced and documented rather accurately by historians.[24] The first problem for the hypothesis of a secret tradition is that the documented transmission includes neither Arthur Dee, nor anyone going by the name Rudd, whether doctor or captain. Dee's son left for Russia to serve as the tsar's physician immediately after Dee's death,

and does not seem to have been a major heir to the Dee household. In fact, Dee entrusted his library, including many of the possessions used during the angel conversations, to his closest friend in the later years of his life, the alchemist and later colonial politician John Pontois.[25] We have statements showing that these objects were in Pontois's possession until his death in 1624, when they were sold.

The angel diaries were at this point split into two clusters of manuscripts, a division that has remained to this day. Importantly, the "raw manuscripts" detailing the minutiae of the sessions traveled one route, while the "received books" traversed another. The first cluster, with the minutiae, was sold to Sir Robert Cotton (1571–1631) together with the Holy Table on which Dee and Kelly had worked.[26] These are the documents Meric Casaubon would edit and publish in 1659, as a favor to the Cottons who had been his hosts.[27] The other bulk would remain unpublished for hundreds of years until the 1980s.[28] The transmission of these manuscripts also remains more conjectural. They first seem to have come into the possession of the surgeon and Paracelsian physician John Woodall (1570–1643), who was connected with Pontois and was even given custody of his London apartment when Pontois made his final trip to the colonies.[29]

Although there is no direct positive evidence that Woodall actually acquired these manuscripts, they resurface again only after one "confectioner Jones" has purchased a wooden chest from "a parcel of the Goods of Mr. John Woodall."[30] The papers had apparently been hidden away in a secret compartment of a chest (explaining how Woodall could have possessed the rare manuscripts without even knowing). The Jones household did not seem to care too much about the manuscripts, however. Their current fragmentary nature is due in part to a zealous kitchen maid of the Joneses, who was given the opportunity to use some of them to line up the confectioner's pie plates.[31] The manuscripts that *did* survive later passed into the hands of Elias Ashmole (1617–1692), who is the one who tells us about the secret compartment incident, in 1672. Ashmole, who had developed a deep fascination for Dee, was able to acquire these documents in exchange for his own book on the Order of the Garter.[32] We should note that Ashmole seems to have taken a more than academic or purely collector's interest in the manuscripts. After obtaining them he commenced the laborious process of making sense of Dee's handwriting, as well as the arcane content of the conversations. Finally, he attempted to reconstruct the magical system they contained, and may even have experimented with them practically. Unfortunately though, the sources are unhelpful for establishing any details surrounding this.[33] From Ashmole the originals passed into the possession of the

collector Hans Sloane, and they still remain in the Sloane collection of the British Library.[34]

The question now, of course, is this: where would a mid-seventeenth-century Dr. Rudd fit in the picture? If he was indeed heir to a manuscript tradition, or even an unknown *practical* tradition, it would have to be connected with one of these two transmissions. To me it does not seem likely, however, that Robert Cotton, who lent the documents to read by the suspicious eyes of the Archbishop of Armagh,[35] and then to publish by Casaubon in a clear antimagical bent, would house a circle of magical practitioners in his library. Neither does it seem likely that Mr. Jones, who just stumbled upon the documents by accident, and obviously did not care enough about them to keep them out of the reach of a kitchen maid, would have the same zeal for keeping alive a continued magical tradition based on them. The first problem, then, is that we do not find a place where an otherwise thoroughly undocumented magical tradition could have existed.

We cannot remain entirely satisfied with this, however, and therefore proceed to consider another line of argumentation that could test the hypothesis. One way to make the secret tradition hypothesis more likely would be to establish that manuscripts such as Rudd's *Treatise* contain information that could only have been obtained from the original sources. On the other hand, if it could be established that it contains information only available in Casaubon's *T&FR*, the hypothesis should be considered not only uncorroborated, but falsified.

Book printing was a tedious and imperfect art in the seventeenth century, and printing errors were even more frequent than they are today. The *True and Faithful Relation* was no exception; when compared to the manuscript sources it becomes evident that the published version of Dee's diaries is in fact full of misspellings, corruptions, and copy errors. For the historian, these errors are of great value, since they provide a way for determining whether some manuscript relied on the original manuscripts or the printed edition. This method of comparison is useful for our present purposes: if we find that the same errors are present in the Rudd manuscript and the *T&FR* it becomes increasingly plausible to date the former after 1659, and dispel the hypothesized secret tradition.

Luckily for us, a clear error exists in the engraving of the Holy Table included in Casaubon's edition.[36] Due to what seems to be a block-maker's error, some of the Enochian letters on the Holy Table have been transposed and reversed in Casaubon's version. Since the Enochian material in Rudd's *Treatise* largely revolves around the Holy Table, it is possible to compare it with Casaubon's and the version found in the manuscript sources. This reveals an intriguing discovery: the twelve Enochian letters

at the center of the Holy Table in Rudd's version are organized identically as those in Casaubon's table, while they both diverge from the version in Sloane MS 3188.[37] A similar tendency applies for the letters engraved at the circumference of the table. When compared, the Casaubon table shows the upper and lower letter string in the reverse order from the original, while the right and left letter strings have been transposed for each other. In Rudd's table, the left and right strings have been transposed in the same manner, while only the lower string appears in the reverse order. In addition, there appears another divergence in the lower letter string, not appearing in any of the other two versions. In Rudd's version, two characters are missing from their "correct" places, while appearing together at the end of it—as if the copier first forgot them, and only included them at the end when he discovered that there were two empty slots and identified the missing letters. All in all, the impression is that the author of the *Treatise* repeated the errors in *T&FR*, while making a few additional copying errors (or alterations) of his own.

In addition to this reproduction of printing errors we could add a couple of other things indicating that Casaubon was Rudd's source. Generally, the author of the *Treatise* is unaware of the proper nomenclature used in the parts of the angel conversations that were not published by Casaubon (the seven "Ensigns of Creation" are referred to as "Enochian tables," for example). Also, in the list that Rudd gives over the Enochian alphabet, three letters are missing. Interestingly, going through *T&FR* we find that the only place in that volume where the characters are reproduced is in the illustration of the Holy Table. Incidentally, the engravings on the table do not use all the characters in the alphabet, but, suggestively, only the ones that Rudd seems to be aware of.

Sloane MS 3188, f. 9			*True & Faithful Relation*			Dr. Rudd's *Treatise*		
T	I	O	O	I	T	O	I	T
U	L	R	R	L	U	R	L	U
L	R	L	L	R	L	L	R	L
E	O	O	O	O	E	O	O	E

TABLE 2.1. A comparison of the central letter square of the Holy Table as it appears in different sources. From it, we see that Dr. Rudd's *Treatise on Angel Magic* replicates the block maker's error in Casaubon's *True and Faithful Relation*. This indicates that Casaubon was Rudd's source.

The conclusion of these considerations, then, is that we can safely assume Harley MS 6482 *not* to have been part of a secret tradition with unique access to Dee's papers. Rather, we can place the manuscript firmly in the current of revived interest in Dee's actions following Casaubon's publication, having perhaps more in common with the diaries of angelic sessions from the 1670s and 1680s discovered by Harkness. These conclusions have another implication as well: it follows that whoever wrote the *Treatise,* it cannot have been Thomas Rudd. The good captain died in 1656, three years before *T&FR* was published. Who the real author was remains an open question at this point, but he must have worked after Casaubon. Meanwhile, we cannot entirely rule out a possibility mentioned a century ago by A. E. Waite: "Dr. Rudd" may simply have been an invention of Peter Smart, the alleged copyist at the dawn of the eighteenth century.[38]

When Angels Become Demons, and How to Deal with It

So far we have established that a fascination for Dee's angel conversations arose in the second half of the seventeenth century, and that several attempts were made to recreate his magic at this point. With the possible exception of Elias Ashmole, who seems to have been the first to have rediscovered Dee's "received books" which detail the magical systems given by the angels, these reconstructions based themselves on Casaubon's *True & Faithful Relation.* In the process we have established that claims to a secret tradition of ritual magicians working in the wake of Dee's death remain unsubstantiated.

It would perhaps seem puzzling at first that a volume published with the expressed intention of warning people against the dangers of magic should stimulate such new interest. Another interesting question, then, which we should briefly consider, is this: How did the magician wishing to revive the workings described in the book evaluate Casaubon's claim in the preface that Dee's angels had been demons? In the case of the *Treatise,* it seems clear that the demonization did, in fact, have repercussions. Clearly not in the sense Casaubon had intended, however: instead of giving up magic as such, the author of the *Treatise* seems to have taken the necessary ritualistic precautions in order to accommodate the demonized angels. This may indeed have been the rationale for the rather thorough alterations that have been made to the original material.[39]

The *Treatise* is full of theological and magical speculations about how to distinguish "Celestial Angels and Intelligences" from "evil spirits and infernal powers of darkness."[40] Furthermore, the author suggests two

different ways of dealing ritually with entities, based on which of the above categories they belong to. Ritualistically,

> Evil spirits . . . .may be constrained and commanded by invocation to service and obedience, comparatively as vile slaves. . . . But Celestial Angels and other dignified Elemental powers and spirits of light by nature wholly benevolent and good, may not be commanded nor constrained by any Invocation.[41]

The real problem, it would then appear, is how to deal with spirits that claim to be benign; here the author clearly shares the orthodox theological opinion that demons try to trick humanity by masquerading as angels. For cases of uncertainty, then, the author prescribes a method of testing through which the entity claiming to be an angel has to respond to certain holy "words of power." If the entity is a demon in disguise, hearing holy words repeatedly would suffice to expel it, while a genuine angel would be attracted—or so the theory went.[42]

If it had already been established that the entity was a mischievous demon, the whole procedure would of course be much easier: one would simply adopt a ritualistic approach aimed at constraining and binding the spirit to submission. It is in light of this theory of magical ritual that the author's changes to the setup of Dee and Kelley's Holy Table become interesting. By embedding it firmly in a circle taken from the Goetic grimoires, fully equipped with protective and constraining words of power, it seems no question that one expects to encounter spirits of the foul and nefarious type.

There is also some more evidence of this. In connection with the seven "tables of Enoch" (Ensignes of Creation), for example, which were painted on the Holy Table, the author notes that "[t]hese Tables . . . .are charged with Spirits or Genii *both good and bad* of several Orders and Hierarchies, which the wise King Solomon made use of."[43] The mention of King Solomon is notable, since it is clear from what follows that the bad spirits mentioned are actually the Goetic demons or fallen angels tabulated in the clavicles of Solomon. The way this is done is also quite intriguing. The seven "tables of Enoch" as shown distributed on the Holy Table in Casaubon's engraving are in themselves rather enigmatic, consisting of a variety of geometrical shapes (mostly squares), with some letters (the letter "b" occurring frequently), numbers and crosses distributed in a seemingly haphazard way. One of the tables, for instance (being the one to the middle left in Casaubon's engraving), is formed like a circle, with a square inside, around which are four "I"s. The square itself is divided into six by six smaller squares, containing letters, numbers,

and an unknown, presumably magical, character. The upper left square contains the numbers and letters "5 P b 4 P" and the next one "A 8 B 3 O."

The author of the *Treatise*, however, appears to have "found the key" to these perplexing signs. In his version of the table, which he calls *Tabula Veneris* (the table of Venus), the two squares mentioned contain the entries "5 Paimon Bathin 4 Purson" and "Astaroth Ebra."[44] These are mostly names of fallen angels, taken from the *Goetia*.[45] For instance, according to *The Goetia*, Paimon is "a Great King, and very obedient unto Lucifer," and Astaroth is "a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper."[46] The rest of the squares of this and the other tables are similarly filled with this kind of creatures: Bune, Barbatos, Botis, Berith, Buer, Belial, Forcator, and so on. No question why the author of the manuscript felt the need of a protective circle to work with Dee's system. He seems to have accepted Casaubon's demonization of the angels down to the last letter.

More "Secret" Documents

Before we can leave the seventeenth-century revival of Dee's magic, there are yet two more manuscripts to consider. These two documents, MS Sloane 307 and 3821, both contain a copy of the same magical text: A close description of Dee's Great Table (without referencing Dee and Kelley even once, it should be noted), its functions and uses, and procedures for putting it to work. Sloane 307 has been catalogued as "Invocation of Angels," while 3821 bears the name "Tractatus Magici et Astrologici." The copy in 307 is the best one in terms of quality, while the one in 3821 has many erasures and errors, and some major omissions. Also, while 307 contains only the Enochian material, 3821 is a larger collection which also includes a list of invocations of traditional astrological angels and intelligences, a "select treatise" on astrological magic in the Agrippan sense, some "celestiall confirmations of terrestriall observations," and even copies of letters written by Nostradamus. Since 307 seems to be the most complete version, whether it was the original from which 3821 was copied, or a more elaborate and exact copy of a common source, I will focus primarily on this manuscript when describing the contents.

The document begins with biblical mythology. It recounts the Fall of man from the garden of Eden, and the descent of the world. The devil who tempted Adam and Eve is mentioned by "his true name," namely Choronzon. It then relates how contact with the angels that had been

Adam's compatriots is still possible, even after the Fall, and we soon find ourselves in a detailed technical description of the use of the Great Table. The copy in 307 is amended by a nicely prepared version of the Great Table, or *Tabula bonorum angelorum,* which the student could use for reference when reading the detailed description of how to extract the names of various angels, seniors, and powerful secret names of God.

In recent years, the magical manuscript contained in Sloane 307 and 3821 has also been connected to the alleged secret tradition emanating from Dee. It was recently (2004) published by Rankine and Skinner, who, in accordance with their overall hypothesis, try to substantiate an idea of its exotic provenance.[47] In the introductory material the two editors speculate about two possible origins for the manuscript. Either it was copied from Dee's originals when he was still alive (they reckon between 1605 and 1608), or it must have been written after the manuscripts resurfaced in 1662.[48] In other words, Rankine and Skinner already make the assumption that it must be connected to that part of Dee's manuscripts which contained the "revealed books." Curiously, the possibility that it was either connected with the papers in Cotton's possession or written under the influence of *T&FR* is not considered an option.

For reasons that are not too clear the editors furthermore favor the first of their two options, namely that the manuscript was copied already while Dee was still alive. The copier, they reckon, was Thomas Rudd.[49] However, at this point Skinner and Rankine reveal some unusual ideas on who Thomas Rudd really was. First they state that the copier "was a doctor, [and] lived from 1583 to 1656," and then go on to claim that the Thomas Rudd who republished the *Mathematical Preface* was this copier's *son,* who "styles himself as 'Captain.'"[50] The title of captain, they hold, must have implied that he was into navigation, and insinuate that this makes some connection with Dee probable, since he also had been interested in navigation. Clearly, the questionable claims concerning Dr. Rudd, which we have already expelled earlier in the chapter, here become only more confused.

Checking the documented biography of Thomas Rudd, born 1583, dead 1656, one sees that the "two Rudds" were, in fact, one and the same. He was a captain and never a doctor, with his title earned not from navigation, but from his capacity as a military engineer, stationed in the Low Countries in the 1620s.[51] The only reason for assuming this Rudd to have been the copier of the manuscript seems to be his spurious association with the previously discussed *Treatise on Angel Magic.*

Attempting to establish the real provenance of this manuscript we may very well use the same procedure as before: compare it to the other possible sources, look for consistencies and copy errors, and make a

judgment based on that. First of all, we need to establish if Rankine and Skinner's tacit assumption that the manuscript must have been associated with the "received books" and not the Cotton manuscript is justified. It immediately appears that it is not. As was the case with the Rudd manuscript, it contains no information that could not have been gleaned from Casaubon and the Cotton manuscript. One revealing detail is that the arrangement of the Great Table follows the one we find in those sources; notably, Dee's "black cross," which combines the four watchtowers in the received book *Liber scientiae,* is absent from Sloane 307. Instead, we find the twelve "secret names of God," which the cross should consist of, inscribed in a rectangular box in the middle of the watchtowers.

As Ian Rons has pointed out in his rather baleful review of Skinner and Rankine's book, there is also at least one instance where the exotic provenance of the manuscript is debunked due to exactly the same kind of evidence seen with the Treatise, namely, the duplication of errors found in *T&FR*. In the manuscript there is talk about a demon bearing the name "Choronzon." In the original diaries, preserved in Cotton Appendix XVI, this name was spelt "Coronzom." In Casaubon the "m" has transmuted into an "n," rendering the name of the demon "Coronzon." It would seem then, that this was the basis for the copier of Sloane 307, who additionally saw an "h" where there previously had been none.[52] It would seem, then, that also this manuscript belongs to the post-Casaubon resurgence of interest in Dee's magic.

The example presented above is relevant not only for debunking the final claims to a secret Enochian tradition in the seventeenth century. It also happens to illustrate the influence that this particular manuscript must have had on the formation of Enochian magic in modern occultism. As we will see in the next chapter, Sloane 307 was one of the sources for the Golden Dawn's incorporation of Enochiana into their grade system and magical teachings, believing it to have been a most ancient manuscript.[53] It was also in this manuscript that Aleister Crowley would read the name of the demon "Choronzon" for the first time, an entity which he would later encounter in the flesh in the deserts of Algeria.[54] That story will be revisited in chapter 4; now, however, we must turn to the nineteenth-century Golden Dawn and what should be considered the formative period of modern Enochian magic.

3

Victorian Occultism and the Invention of Modern Enochiana

Memories of a Dark Past: A Note on John Dee in Enlightenment Historiography

By the eighteenth century the original transactions of the angel sessions had found their way into archival oblivion in Oxford and London, and Casaubon's edition had finally cemented Dee's unfavorable reputation. As the age of Enlightenment dawned Casaubon's theologically founded condemnation of magic was replaced with accusations of irrational superstition and folly. When Dee was remembered in Enlightenment historiography, it was mostly to remind the bright minds of the age of the misguided thinking of those that came before them.

Together with the belief that society and the human intellect had progressed to more sophisticated levels came a number of misrepresentations of the past. Anything "occult" or "Hermetic" was per definition backward, sharing an almost mystical affinity of irrationality.[1] Thus, an entry on John Dee appearing in James Granger's *Biographical History of England* in 1774 started by stating that "John Dee was a man of extensive learning, particularly in the mathematics, in which he had few equals; but he was vain, credulous, and enthusiastic." It is with some surprise that we continue to read that the doctor was also "strongly tinctured with the superstition of the Rosicrucians, whose dreams he listened to with great eagerness, and became as great a dreamer himself as any of that fraternity."[2] As is well known, there was no Rosicrucianism prior to the publication of the *Fama Fraternitatis* in 1614, about five years after Dee had passed away. What is more, there were no real Rosicrucian fraternities either until possibly the end of the seventeenth century. Nevertheless, this association between Dee and Rosicrucianism would be repeated in later works of history as well—including by Edmund Burke.[3] As we shall see later in this chapter, the Rosicrucian connection would

only grow much stronger by the time of the occult revival at the end of the nineteenth century.

Another significant account of Dee's work was published in 1834 by the British radical political philosopher and journalist William Godwin (1756–1836). Godwin was married to the feminist writer Mary Wollstonecraft, and was the father of Mary Shelley, author of the classic gothic novel *Frankenstein*. Godwin's *Lives of the Necromancers* nicely illustrates the attitude to the esoteric inherent to Enlightenment historiography.[4] Here he had gathered information on a large variety of various mystics and magicians, and presented a standard attack on these deluded subjects. His interpretation was fairly in the line of Casaubon's, describing Dee as "a mystic of the most dishonourable sort," adding that he was "induced to believe in a series of miraculous communications without common sense."[5] In the spirit of the Enlightenment Godwin asserts Dee's story to be "strikingly illustrative of the credulity and superstitious faith of the time in which he lived."[6]

Nevertheless, Godwin's treatment of Dee is noteworthy also because it suggests that Godwin had a fairly good overview of the sources (which is much more than can be said of Granger and Burke), referring to his copious magical notes "still existing in manuscript" in addition to Casaubon's "well-sized folio."[7] Because he took the trouble to track down obscure sources Godwin in fact points toward the developments that concern us in this chapter, namely the rediscovery of Dee's manuscripts, and other related magical papers discussed in the previous chapter. Just as Casaubon's debunking had sparked a revival of interest in Dee from a practitioner's point of view, Godwin's exposé (which went through several editions in the 1830s, and one more in 1876) was followed by new appropriations of the angel conversations from crystallomancers, at the heart of the enlightened nineteenth century. This is where the story of modern Enochiana really begins.

Crystallomancy and Early British Occultism

The rediscovery of Dee's angelic conversations ran more or less parallel to the crazed interest in spiritualism and mediumistic phenomena of the Victorian era. One important student of the Dee manuscripts was the collector and crystallomancer Frederick Hockley (1808–1885). We have little verifiable information about Hockley, and he remains a quite obscure figure.[8] Most of what we know about him and the network of magicians and occultists working in England around mid-century comes from the correspondences of Francis George Irwin (1828–1892), preserved in the London archives of the United Grand Lodge of England. Irwin on his part had a military career (with the title of Major), described as a

"zealous mason" who became an important link between Hockley and the later generations of Victorian occultists.[9] Beyond his obscurity Hockley is considered to have been one of the pioneers of Victorian occultism; the sketchy sources reveal that he was an experienced magician, highly revered by his fellows. He was believed to have been a pupil of the magical school initiated in Cambridge early on in the century by Francis Barrett, the author, or rather compiler, of the influential occult standard work *The Magus* (1801).[10]

According to his own statement, Hockley had been "a Spiritualist" since 1824,[11] that is, twenty-four years before the Fox sisters started what we formally call Spiritualism through the notorious "Hydesville rappings." His main interests, not to say his procedure of work, were nevertheless much different from those of the spiritualists. In accord with the older traditions Hockley would employ a scryer, usually a "speculatrix"—a young, virgin girl—and a crystal, to produce spiritual visions and make contact with various entities. The entities he believed to be able to reach with this method really varied widely, from human beings, both deceased and living, to the higher angels. Hockley even claimed to have watched Sir Richard Burton's legendary adventure to Mecca in 1853 by this clairvoyant method. Nevertheless, his main agenda seems to have been a thirst for higher knowledge of the workings of the heavens and the cosmos through communion with angels and other higher beings, especially an entity called "the Crowned Angel."[12]

By the mid-nineteenth century crystallomancy was pretty much a (re)established and autonomous field of occult practice, and arguably one of the most central aspects of early English occultism, which would spawn the more well-known late-Victorian variety.[13] It does not seem unlikely that Hockley, one of the major forces in the reestablishment of crystal gazing, found at least a little influence in what he perceived to be the tradition stemming from Dee's angel conversations. Among his collection of manuscripts was a copy of "Dr Rudd's" *Treatise on Angel Magic,* which we discussed in the previous chapter, as well as a private copy of the "Clavis Angelicae containing the 18 great Calls and Celestial Invocations of the Table of Enoch."[14] This latter title shows that he had likely accessed Dee's "revealed book" under that name, which was available in the Sloane collection. Concerning the *Treatise,* as both Hockley and Dr Rudd show a major concern for keeping wicked spirits out of the crystal, an influence is not improbable. However, it also seems clear that Hockley's workings were influenced by a wealth of different medieval magical sources, from the Goetia to the Ars Notoria.[15] Since we saw that Dr. Rudd, too, drew on these manuscript traditions, the possibility that any resemblance is due simply to the use of similar sources cannot be dismissed.

Another figure of great importance for facilitating the revival of the angel conversations is Kenneth Mackenzie (1833–1886), a friend and probably a student of Hockley's. Like Hockley, Mackenzie was into both Masonry and magic. He was also into the legacy of John Dee, and even claimed to have taken a speculatrix to the British Museum once, where they had conducted a session with Dee's very own crystal.[16] By Mackenzie's account, the scryer could see the city of Prague unfolding in the stone, apparently still "remembering" its previous owner's adventures on the continent. It also seems that Mackenzie spent time in the British Library, where he would have studied the Dee material. After his death Mackenzie is known to have left several notebooks dealing with the magical system "revealed" by the angels.[17]

As will soon become apparent, these two occultists' interest in Enochiana may have been decisive for the later fascination with the system. Hockley, and especially Mackenzie, were the probable channels through which Enochian material was fused into the Golden Dawn synthesis.

Ciphers, Secrets, and Fraud: Enochiana and the Origins of the Golden Dawn

The Hermetic Order of the Golden Dawn was established in 1888 by a small coterie of London-based freemasons and occultists.[18] The key founders were the coroner William Wynn Westcott (1848–1925) and Samuel Liddell "MacGregor" Mathers (1854–1918), both members of the Rosicrucian Masonic group Societas Rosicruciana in Anglia (S.R.I.A.). William Robert Woodman (1828–1891), Supreme Magus of the S.R.I.A., was invited in as the third chief, but passed away quickly thereafter.

The S.R.I.A. was thus an important precursor for the Golden Dawn, but it was not the only one. Mathers and Westcott had both been frequent lecturers in the Hermetic Society, another esoteric group of the 1880s. It had been founded in 1884 by Anna Kingsford and Edward Maitland as a response to what they considered a deliberate neglect of Western esoteric traditions in the popular Theosophical Society. It led the way in what has been called the "Hermetic reaction" to Theosophy, an episode of identity politics internal to British occultism.[19] When Kingsford died prematurely in 1887 the society's activities ceased, leaving occidental occultists without a platform. This event forms an important context for the founding of the G.D., which culled many of its early members from "Rosicrucian" and "Hermetic" oriented parts of the occult milieu, recruiting well among discontent Theosophists as well. The G.D. presented itself as a decidedly Western alternative to the increasingly Oriental and anti-Christian Theo-

sophical Society, reinstating Egypt as the wellspring of esoteric wisdom, while claiming an ancient and "authentic" Rosicrucian heritage.

The somewhat cryptic circumstances surrounding the foundation of Hermetic Order of the Golden Dawn and its origins has been the subject of countless speculations in a fair share of books and articles.[20] One of the key issues of the speculations concerns the "Cipher Manuscript," a document written in a cipher from Johannes Trithemius's *Polygraphiae*.[21] These came into the possession of W. W. Westcott in 1886, apparently tucked away among the papers of the Swedenborgian Rite.[22] After deciphering the simple substitution code, the Cipher MS revealed the skeletal form of the five first initiation rituals of a secret fraternity, going under the name of "the Golden Dawn." Realizing their possible significance, Westcott passed the notes on to his friend, Samuel Liddell "MacGregor" Mathers (1854–1918), who expanded and transformed them into the first initiation rituals of the Golden Dawn.

But the Cipher MS offered nothing to suppose the Rosicrucian connection which would become central to the Order's "emic historiography."[23] Westcott therefore provided such a connection himself, by forging (or causing to be forged) a series of letters from one "Fräulein Sprengel" of Ulm.[24] Through their spurious correspondence the mystery lady revealed herself as a Rosicrucian adept, going by the Order name of *Sapiens Dominabitur Astris* (S.D.A.), in charge of a secretive Rosicrucian Order in Germany, *die Goldene Dämmerung*. S.D.A. attested that the lower grades of her Order were the ones revealed in the cipher manuscript. Since this was already in Westcott's possession, the adept was kind enough to provide him with the authority to open a local Temple in London. The first initiations into the grade of Neophyte in the Isis-Urania Temple of the Golden Dawn duly took place at Mark Mason's Hall, London, in March 1888.

* * *

What really concerns us here, however, is that the Cipher MS also included material from Dee's angel conversations, and is thus already the *fons et origo* of the Golden Dawn's incorporation and vastly influential interpretation of Enochiana. While it has been established that Westcott invented the German Rosicrucian order and forged the correspondence with Fräulein Sprengel, the provenance of the Cipher MS is less clear. This is unfortunate, since it is such a seminal document in the history of Enochiana. We are therefore compelled to have a closer look, reviewing the possibilities that have been sketched up for it.

After a century of debate, the exact history of the Cipher MS still cannot be discerned. There are certain hints, however.[25] First of all, the

official story that circulated in the Golden Dawn can be discounted right away. According to that version, the manuscript was related to a German Rosicrucian order, as we have seen.[26] It was rumored to have been in the possession of Eliphas Lévi at one point, and was of some antiquity. This story is a clear case of an emic historiography, designed by the Order leaders to convey an air of legitimacy. The reasons for disregarding it are many, and I will not go into all of them in detail here. It will suffice to mention a few points that are of relevance to our present concerns.

While the Cipher MS is written on paper watermarked 1809, the eclectic occult information they contain include knowledge that was not yet in existence at that time. References to Egyptian texts that were only available after Champollion deciphered the hieroglyphs in 1822 are particularly clear, together with the occult correspondences between the Kabbalah and the Tarot, a system that was first developed by Eliphas Lévi in his *Dogme et rituel de la haute magie,* first published in 1856.[27] In addition, the historian Ellic Howe has noted that the mention of a certain name in the MS makes it likely that the author had access to Mackenzie's *Royal Masonic Cyclopædia,* published as late as 1877.[28]

The Enochian material incorporated in the Cipher MS could be another hint of their provenance. Together with the fact that the manuscript, when deciphered, is written in English, this more than suggests an English, or even London-based origin. We have seen that detailed knowledge of Dee's diaries and the Enochian system therein was scant during this period, limiting the possible authors considerably. The possibilities are narrowed even further when one considers the combination with the Rosicrucian grade structure, and the obvious knowledge of Lévi's Tarot attributions. Although the evidence is not conclusive, there is one known person who would possess all the knowledge included in the document: Kenneth Mackenzie.[29] As we have seen, Mackenzie was an occultist who actually went "back to the sources" and studied the Dee material at the British Museum and Library. He was also the author of the *Royal Masonic Cyclopædia,* thus explaining the point of overlap in the Cipher MS. Furthermore, Mackenzie was known to be the one Englishman who knew Lévi best from the beginning of his breakthrough. In 1861 he went to Paris and had two long interviews with Lévi, the tone of which shows the deep solemnity and veneration with which Mackenzie met the French magus.[30]

For the above reasons the suggestion that Mackenzie wrote the Cipher MS is now considered fairly uncontroversial. Ascertaining the intention behind them has proved somewhat more difficult. As Mackenzie was involved with a number of fringe-Masonic systems and Orders, it is not impossible that he was preparing a new set of initiations for somebody.

Some suggestions that have been made are that he was preparing a new set of ceremonies for the Royal Order of the Sat B'hai, or maybe the initiations for a planned expansion of the S.R.I.A. itself. These remain speculations which are unlikely to be verified unless new evidence comes to the surface.

From Ciphers to Rituals

The Cipher MS came into the possession of Westcott soon after Mackenzie's death, and it was through MacGregor Mathers's elaboration on them, resulting in the rituals of the Golden Dawn, that they were given historical significance. This also applies to the Enochian elements contained in the MS. The incorporation of Enochian material into the structure of the Golden Dawn initiation rituals and its magical system transformed the former into something quite different from what it had been in Dee's original system.

The transformation must be seen in connection with the mode of religious creativity generally present in *fin de siècle* occultism. Elsewhere I have described the specific form of creativity involved in the Golden Dawn's reconstruction of esoteric material as relying on a "programmatic syncretism."[31] By this I mean that there existed at the core of the esoteric project a kind of perennialism that was informed by the late-Victorian scholarly discourse on foreign and ancient religions and culture. In scholarly discourse, the comparative method now reigned supreme; the first edition of James Frazer's groundbreaking *Golden Bough* appeared in 1890, two years after the formation of the Golden Dawn. The *fin de siècle* occultists adopted much the same approach to new information that became available about foreign and ancient cultures. But in place of the generally skeptical, rationalistic agenda of someone like Frazer and the early anthropologists, they placed a *perennialist* agenda, which led to a construction of concordances between disparate systems.[32] Furthermore, any comparison necessitates some schemata through which new information can be understood and appropriated. For the Golden Dawn, a taxonomic matrix was given already in the Cipher MS.

The full fifty-six folios of the Cipher MS, and the Golden Dawn initiation rituals founded on them, create a grand synthesis of a wide range of symbol systems, from alchemy, the Kabbalah, and astrology, to the Tarot and Enochiana. The basic system around which everything revolves in the first five degrees of the Golden Dawn, however, is that of *the four elements* combined with the symbolism of the Kabbalistic "Tree of Life." Later, the lower grades would simply be referred to as the "Elemental Grades" of the order.[33] The scheme is already present in the Cipher MS, and correlates each grade to a *sefirah* on the Tree of Life; the exception is the

first grade of Neophyte, which is conceptualized as "below" the sefirotic Tree. Furthermore, each of the four grades is related to one of the four elements: Earth (Zelator), Air (Theoricus), Water (Practicus), and Fire (Philosophus). This fourfold scheme is duplicated again and again in the symbolism of the Golden Dawn, most notably through the four letters of Tetragrammaton, which are given the same elemental attributions (י = Fire, ה = Water, ו = Air, and ה = Earth). This Kabbalistic and elemental symbolism forms the template for the other occult systems incorporated into the system. Kabbalah and the fourfold symbolism of the elements constitute the schemata for the Golden Dawn, a sort of taxonomic backdrop against which a programmatic syncretism could take place.[34]

	Grade name		Sephirotic attribution	Elemental attribution
FIRST ORDER (Elemental Grades)	Neophyte	0° = 0°		
	Zelator	1° = 10°	Malkuth	Earth
	Theoricus	2° = 9°	Yesod	Air
	Practicus	3° = 8°	Hod	Water
	Philosophus	4° = 7°	Netzach	Fire
SECOND ORDER	Adeptus Minor	5° = 6°	Tiphareth	
	Adeptus Major	6° = 5°	Geburah	
	Adeptus Exemptus	7° = 4°	Chesed	
THIRD ORDER	Magister Templi	8° = 3°	Binah	
	Magus	9° = 2°	Chokmah	
	Ipsissimus	10° = 1°	Kether	

TABLE 3.1. The Rosicrucian grade system of the Golden Dawn. Note that only the first and second orders were actually in operation.

The Enochian system was expectedly assumed to fit this scheme as well. The first reference to the Enochian material in the Cipher MS is in the notes for the Zelator ceremony. After it had been asserted that Zelator "is the Earth grade," the operator of the rite was instructed to present the candidate with the "Earth tablet as in old MSS."[35] It later appears that this "Earth tablet" is one of the four letter squares from John Dee's "Great Table," or "Table of good angels," discussed in chapter 1.[36] As we saw in the first chapter, the angels told Dee that these tables were to be used magically for evoking certain angels to perform rather mundane tasks, related to things such as medicine, transportation, or the finding of metals. The author of the Cipher MS, on the other hand, has come up with a creative reinterpretation. Seeing that Dee's Great Table is divided into four, the idea suggested itself that their *real* meaning should be found in the four elements.

One should be quick to take notice that Dee's diaries also describe the Great Table as "earthly." But in the diaries, "earthly" referred to *the* earth, rather than the *element* earth.[37] In other words, the table is *mundane* (i.e., "worldly"), describing a system of magical evocation for terrestrial purposes. Additionally, one should note that the fourfold division of the table, which the author of the Cipher MS equated with the fourfold symbolism of the elements, has a clear and explicit function in the diaries as well. It delineates the different offices of the spirits, so that one quarter concerns medicine ("physicks"), one concerns transmutations, a third names the spirits who can find metals, and a fourth contains the "creatures that live in the four Elements."[38] Interestingly then, elemental attributions have their place in Dee's version as well, but a more limited and differently allocated one. Magical command of the four elements is subjected to a broader fourfold categorization of offices, where the three other offices are medicine, metals, and transformation.[39]

The elemental attribution was repeated consistently throughout the description of "elemental grades" in the Cipher MS: Theoricus was correlated with a "tablet of air," Practicus with the "Great Western Quadrangle of water," and finally Philosophus with the "fire tablet."[40] This of course means that the specific interpretation of the Enochian material that has become associated with the Golden Dawn was already present and well developed in the Cipher MS.[41] Nevertheless, there was significant room left for creativity when MacGregor Mathers elaborated on the, after all, very scanty notes. Let us have a closer look at Mathers's innovations.

Mathers's creative input to the Golden Dawn system came in two phases. First, he was given the Cipher MS by Westcott in order to produce the full initiation rituals described therein. This must have happened between October 1887, when Westcott first wrote to Mathers for help,

TABLE 3.2.
Examples of Golden Dawn adaptations of the "Great Table"

T	a	O	A	d	u/v	p	t	D	n	i	m
a/o	a	b/l	c	o	o	r	o	m	e	b	b
T	o/a	g	c	o	n	x/z	m/i	a/n/u	l	G	m
n	h	o	d	D	i	a	i	l/a	a	o	c
f/p	a	t/c	A	x	i	v/o	V	s	P	x/s	y/N l/h
S	a	a	i	z/x	a	a	r	V	r	L/c	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n/a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z/x	i	V	a	a	s	a
r/i	i	d	P	o	n	s	d	A	s	p	i
x	r	i/r	n	h	t	a	r	n/a	d	i	L

"The Second Watchtower: or the Great Western Quadrangle of Water," as appearing in Regardie, ed., *The Golden Dawn*, 632. The four watchtowers of the Great Table were given elemental attributions in the Golden Dawn. The "quadrangle of water" corresponds roughly to the upper-right quadrangle in Dee's table (cf. table 2). Notice how several squares include many letters, apparently to include the possibilities found in different source material. In addition, when compared with the version given in table 2, we notice that several letters do not match at all.

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

The "Tablet of Union". This table was placed in between the four "Elemental Tablets" in the Golden Dawn system, and was generally attributed to "Spirit". It is formed by taking the letters in the Black Cross of Dee's original table (cf. table 2). The letters appear like this in *True and Faithful Relation*, as well as in the Sloane 307 manuscript, but not in Dee's final version in Sloane 3191.

and March 1, 1888, when the Isis-Urania temple of the Golden Dawn was officially opened.[42] Mathers's second and more original contribution to forming the Golden Dawn system was his creation in 1892 of the so-called Second Order of the Golden Dawn, the *Rosae Rubeae et Aureae Crucis*. In addition to simply being "more secret," this was also the institutional locus for the actual *practice* of ritual magic in the Golden Dawn.[43] We will have a closer look at the Second Order toward the end of this chapter, but first we should consider Mathers's elaborations on the Cipher MS for the Golden Dawn "in the Outer" (i.e., the First Order).

Generally, Mathers followed the notes and instructions in the Cipher MS faithfully. But since they were far from complete, he necessarily had to improvise to write up the full, workable initiation rituals. For example, in the Zelator ceremony, all that is said in the manuscript regarding the Enochian component is that the grade "is of Earth" and that therefore the candidate should at one point be "shewn" the "earth tablet." The tablet itself is not reproduced in the MS other than a small drawing of a square with a cross in it.[44] It would be up to Mathers both to consult the "old MSS" which the cipher refers to and to construct the whole ceremony of the "shewing" of the tablet.

The final liturgy is indeed far more elaborate, and full of additional information which is *not* found in the Cipher MS:

> [Hierophant says to candidate:] This Grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it forms various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the Element of Earth.[45]

The perhaps most striking addition to the version in the Cipher MS is Mathers's inclusion of a myth of origins. What is particularly interesting about it is that he does not mention Dee and Kelley with a word, but simply restates what the angels in Dee's journals had said: the tablets were of heavenly origin, and had first been revealed to the patriarch Enoch. One should keep in mind that this would be the very first encounter an initiate into the Golden Dawn would have with the Enochian material.

The small bit of information conveyed to the candidate effectively forms a part of an evolving construction of the Order's tradition.

Two other things are worth mentioning concerning this quote. First, Mathers mentions "the Angelic secret language," which is not addressed in the Cipher MS per se (although certain Angelic names taken from it are included). This is important, as we shall see that the Angelic, "Enochian" language is also given a role in the Order's emic historiography. Secondly, the elemental attribution of the tablet is given wider significance, by the statement that the angelic names contained in this particular table are "Spirits ruling the Element of Earth." At this point, the new function of the spirits is given explicitly magical significance. During the "opening" part of the rituals, when the officers prepare the Temple for receiving the candidate, the Hierophant uses the "elemental tables" and their three "Holy Secret Names of God" to call down the spirits of the element in a magical fashion reminiscent of theurgy.[46]

A Note on Sources

The interpretations of the Enochian material in the Cipher MS and in Mathers's full version open for another question: What sources were they working from? The more or less radical reinterpretation of what we saw in Dee's material might initially suggest that whatever the sources were, the (re)creators of it, namely, Mathers and the author of the Cipher MS (probably Mackenzie), did not grant them exclusive authority. This draws our attention to Casaubon's *True and Faithful Relation*, perhaps, which would probably be the easiest available source as well. However, there are several things that indicate that the author of the Cipher MS consulted other sources as well, while outright demonstrating that Mathers did so.

As we saw, the Cipher MS makes a passing reference to "tables as in old MSS." The four "elemental tablets," to use the Golden Dawn nomenclature, are not reproduced in their entirety, but only hinted to through the mention of the three "mystical names" from each of them, and a draft-like drawing. The reference to the "old MSS" indicates that the author of the Cipher MS at the very least was aware of the existence of some of the manuscripts in the British Library, and had probably consulted them. Another thing concerns folio 55, which in fact is written in a different hand and was added to the corpus of the Cipher MS only later.[47] Probably forged by the Golden Dawn chiefs, this shows in full what is referred to as "the tablet of union." This tablet, consisting of four more Enochian "names of power," is what was by Dee referred

to as "the Black Cross" connecting the four "elemental tablets." In this folio it has the same connecting function, but it is kept as a tablet, not formed into a cross, as in Dee's version. Keeping the four words of power as a *tablet* and not as a cross seems to suggest that the author (Westcott?) has relied mostly on Casaubon in this matter, or possibly Sloane 307, which Westcott knew and copied. In *A True and Faithful Relation* the Great Table is never shown completed, with all the four squares connected with the Black Cross. Rather, the four combining words are presented in the exact same way as they stand in this Cipher MS folio.[48] This could indicate that at least the author did not bother checking the original manuscripts too thoroughly, or else it did not matter too much what they said.[49]

When it comes to Mathers's elaboration on the information in the Cipher MS, the latter interpretation seems even more likely. When carefully assessing some of the later Golden Dawn instructions based on Mathers's work it becomes clear that he must have consulted the British Library manuscripts. Dee and Kelley's "Great Table" was revised and edited several times, and when the Sloane and Cotton manuscripts are compared with Casaubon's edition, there exist all in all five different versions of some of the tables.[50]

One of the major idiosyncrasies of the Golden Dawn "Four Watchtowers" or Elemental Tablets is that instead of containing one letter in each square, some squares contain two, three, or even four letters.[51] The tablets assigned by the Golden Dawn to Water and Earth are especially rich on such multilettered squares. When I compared these with all the extant Dee manuscripts that discuss the tables, it became evident that the reason for including several letters was to cover the range of possibilities given in the original documents. Hence, it is clear that Mathers consulted Dee's unpublished manuscripts, and did much research into the discrepancies of the complex letter squares.

What is intriguing is that Mathers therefore surely must have known that the instructions given to the *use* of these systems were radically different in the original documents from what was asserted in the Cipher MS. This proves Mathers's fundamental trust in the Cipher MS as a main source of authority. But it also suggests that syncretism was not considered a sin. Instead, creative reinterpretations could *improve* on occult systems that had previously been unconnected.[52] That is, probably reasoning with the idea of an ancient, underlying *philosophia perennis* in mind, Mathers and other Victorian occultists would claim that their inspired versions *recreated* the primordial meaning of a system that even Dee had only gotten partially right.

Enochiana and Rosicrucianism in the Emic Historiography of the Second Order

I have already mentioned the Golden Dawn's mythmaking concerning the Cipher MS and the alleged Rosicrucian order in Frankfurt. The Rosicrucian aspect was not all that present in the Outer Order of the Golden Dawn, but would become much more explicit in the Inner. In that connection the Enochian material was utilized in various ways as well, in attempts at constructing an even grander myth of esoteric transmission and descent.

When MacGregor Mathers wrote and launched the Second Order initiation rituals in 1892, the Golden Dawn took a more emphatically Rosicrucian direction. The central motif of the two new initiation rituals, the "Portal Ceremony" and the heavily Rosicrucian Adeptus Minor initiation, is the so-called Vault of the Adepti. Through the rituals, this turns out to be a representation of the legendary vault and burial chamber of Christian Rosenkreutz, as portrayed in the *Fama Fraternitatis* of 1614. Consequently, the myth of the adept Christian Rosenkreutz, gathering esoteric wisdom from adventures in the Near East in the fourteenth century, is incorporated as a foundation for the Golden Dawn's own constructed tradition.

At the same time the Enochian material began playing a more significant role with the inception of the Golden Dawn's Second Order. This was expressed in the new initiation rituals; both of the two new ceremonies Mathers devised for entrance into the Second Order employed Enochian symbolism to a much higher degree than did the Elemental grades that we have considered so far. More importantly, the Rosicrucian myth was blended with a novel myth of the origin of the Enochian system and language, which was disseminated through the Adeptus Minor ceremony, and would later be elaborated on by individual adepts and Order clairvoyants. Much of this will be picked up on in later chapters of this book; at present I will look briefly at the place Enochiana is given in the Golden Dawn's conception of Rosicrucianism.

The aspirant's first real encounter with the mysteries of Christian Rosenkreutz is found in the Adeptus Minor ceremony. The information bestowed here continues to build on the emic historiography of the Order, which was hinted at in the lower degrees as well. The candidate is told that the mysteries of the Rose and the Cross have existed since the dawn of time, but were gathered together by Christian Rosenkreutz and brought to a small society in Europe in the late middle ages.[53] Here much of the primordial wisdom was translated and written down by some of Rosenkreutz's "monastic brethren." Among the writings left to this society, the candidate was told,

was "some of the Magical Language" which, it was explained, "is that of the Elemental Tablets." A dictionary of the language was even claimed to have existed at the time.[54] That the Angelic language would form a part of Rosenkreutz's secrets was to be expected, since "the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights—even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits."[55] In other words, the Inner Order of the Golden Dawn was not a terrestrial institution at all: it was a truly cosmic and spiritual Order, with God as the highest "Secret Chief."

As was the case in the Zelator ritual, there is no mention of Dee and Kelley in the account of the "Magical Language" or the "Elemental Tablets." But by linking Enochiana with the Rosicrucians, this passage goes much farther than the Zelator ceremony in removing Dee and Kelley from the history of the Enochian system. The claim is, after all, that the Angelic language was already around in the early fifteenth century—almost two hundred years before Dee and Kelley met each other. Viewed with the eyes of the historian, this claim is of course supremely anachronistic. In the context of the Golden Dawn's emic historiography it is a clear expression of the belief in a sort of *philosophia perennis:* a wisdom that had existed since the dawn of time, a wisdom that had been lost and then uncovered by (the fictional) Christian Rosenkreutz, and secretly traded down through the centuries. In this more esoteric scheme of things, Dee and Kelley would be degraded to the role of mere links in a greater chain of transmission, the origin (not to mention the right interpretation!) of the Angelic language and magical system being far removed from them.

Nevertheless, the fact that they are not even mentioned when Enochiana is spoken of surely signifies more than trivial forgetfulness. It is not unreasonable to suppose that the anachronism, which would be apparent to anyone who would care to dig in the sources, made it convenient to avoid mentioning Dee in the first place.

Enochian Magic in Theory and Practice

Now that we know a bit about the importance of Enochiana to the Golden Dawn, and something of their use of sources, we can move on to another interesting question: What did the actual practice of Enochian magic look like? Although the Golden Dawn is considered one of the first esoteric orders that actually taught and practiced ritual magic, it was not until the opening of the so-called Second Order ("Rosae Rubeae et Aureae Crucis") in 1892 that they started to do so. The five initiations of the Outer Order were largely a training course through which the candidate

was familiarized with the various systems and the magical theories that the Order subscribed to. Within this "Second Order" of higher initiates certain instructions were issued which dealt practically with various parts of the Golden Dawn system. Among these instructions, five documents were directly related to the Enochian system.[56]

By going through the papers and instructions circulated with the Adepti Minores, and keeping a comparative eye on the Dee manuscripts presented in chapter 1 of this book, I will show what constitute the main idiosyncrasies of the Order's take on Enochian magic. In doing this I will also elucidate the relationship between the Enochian system and the whole theory of magic in the Golden Dawn. Finally, I will go through certain extant manuscripts that give us an insight into the practices and results that some Golden Dawn members had with the Enochian system. Taken together, this will provide a good representation of the theory and practice of Enochian magic in the Golden Dawn.

With the creation of the Second Order a catalogue was issued listing the manuscripts that were circulated among the members of the Adeptus Minor grade, listed from A to Z.[57] These were instructions dealing for the most part with magic and occult symbolism. Five of the documents dealt with the Enochian system:

Book "H":	*Clavicula Tabularum Enochi*
Book "S":	*The Book of the Concourse of Forces*
Book "T":	*The Book of the Angelical Calls*
Book "X":	*The Keys of the Governance and Combinations of the Squares of the Tablets*
Book "Y":	*Rosicrucian Chess*

As was the case with the initiation ceremonies, the definitive focus of these magical instructions was on the Great Table.

The four latter of these texts have been of great influence on later developments, after they were reproduced in the 1930s by Israel Regardie's *Golden Dawn*. As will be shown in due time, these four books set out on a typical Golden Dawn syncretistic approach, outlining the attributions of Kabbalistic, elemental, astrological, alchemical, and Tarot symbolism to the Great Table (*Book "S"*) and even constructing a divinatory, four-handed chess game out of the Enochian tables (*Book "Y"*). Meanwhile, we should pause and notice the significant fact that *Book "H"* was not printed by Regardie. His reason for this editorial decision deserves some attention, since it illustrates an interesting point about the reception of Enochian magic. In his introduction to the volume, Regardie wrote about *Book "H"* that

> [it is] typically mediaeval, and definitely unsound from a spiritual viewpoint, and it is certainly not in accord with the general lofty tenor of the remaining Order teachings. It explains how to find precious metals and hidden treasures, and how to drive away the elemental guardians thereof. It is an inferior piece of work . . . and so I have decided to omit [it].[58]

Given his work's tremendous influence on occultists and scholars of occultism alike, Regardie's editorial (in)discretion has, as we will see more clearly in later chapters, to a great extent shaped and simplified the view of Golden Dawn Enochian magic, and arguably of Golden Dawn magic in general. It is interesting that Regardie, who claimed to "have obtained a good deal of information about 'Enochiana'" through "meditative and British Museum research" considered this work to be "an inferior piece."[59] In reality, the significance of *Book "H"* cannot be understated, since it is the single document in the extant Golden Dawn corpus that gets close to the original interpretation of Enochian magic found in Dee's angelic diaries and "mystical books."[60]

The book was collected by Westcott and consists of a partial transcription and adaptation of the magical tables and text in Sloane MS 307—the nicely prepared version of the Great Table which we discussed in chapter 2.[61] Since *Book "H"* is also a faithful version of that manuscript, it significantly differs from the other Order teachings on Enochiana. The interpretation and use of the Great Table is presented pretty much as it was set forth in Casaubon's *True and Faithful Relation* and Dee's *Tabula bonorum angelorum*.[62] We do not find the Kabbalistic and elemental bias, which is integral to the rest of the Golden Dawn material. Instead, it gives instructions on how various names are to be extracted from the tables. It shows the hierarchy of the spirits, who controls whom, how various combinations and permutations of angelic names can produce the names of demons, and a range of other obscure feats stemming from the original Renaissance system. Interestingly then, it would seem that the proximity to original Renaissance magic, with all its mundane goals and functions plainly in view, was what made Regardie react. As we have seen earlier, the angel Ave told Dee that the letters of the Great Table contained "all human knowledge," the names to call forth angels—but also demons—proficient in medicine, which could cure *or* cause diseases, knowledge of the mines of the earth, demons proficient in coining, spirits offering transportation to distant lands, and so on.[63] These aims were what Regardie dismissed as "medieval" and inferior. His dismissal reveals an important feature of the dynamic of reinterpretation involved in occultism's perspective on older esoteric source materials: They all

tend to become much more profound and "spiritual" viewed in light of a perennial wisdom purportedly far removed from earthly goals.[64]

Despite Regardie's hesitations, *Book "H"* may have been of some importance as a source to the Inner Order teachings, as it is cited and referred to several times in the other material concerning Enochiana.[65] Besides the official version prepared by Westcott, we know that several other Golden Dawn members made personal copies, at least F. L. Gardener, William A. Ayton, and Allan Bennett.[66] It is even possible that it was Sloane 307, rather than the original Dee/Kelley manuscripts, that was the "ancient MSS" mentioned in the Cipher MS. Even if this would be the case, however, the original interpretation of the functions of the Great Table was not picked up in the rest of the material. Neither does it seem as if practical experiments of the kind of work described were conducted by Golden Dawn members, or at least we do not have any evidence of it. As we will see from the extant manuscripts dealing with the practice of Enochian magic among Second Order initiates, their experiments were mostly preoccupied with what was described in the four other books, deriving from Mathers's synthesizing genius rather than Westcott's copying activities.

The most influential of the Enochian-related documents circulated in the Second Order was *Book "S": The Concourse of the Forces*.[67] This book, probably conceived by Mathers, lays the foundation of the uniquely Golden Dawnesque interpretation of the Great Table, in full accordance with the general syncretistic approach of the Order. The main objective of the book is to show the attribution of a complex set of correspondences to each letter on the four tables, culminating with the transformation of each single letter square into a three-dimensional truncated "pyramid."

Following the schematic symbolism of the Kabbalah and the four elements, the first step described is to attribute the four letters of Tetragrammaton to the Enochian squares.[68] As each of these letters is attributed already to one of the four elements, these automatically follow. When the zodiacal signs are attributed next, these also follow certain guidelines with reference to which element the sign "belongs to." Similar rules are set down for the remaining symbol systems; planetary, Tarot, and geomantic. The result is that the Enochian letter tables are turned into elaborate "maps" of elemental, Kabbalistic, planetary, zodiacal, Tarot, and geomantic attributions. In addition the tables are to be painted in the colors of the element corresponding. Since we have seen that the correspondences become very complex (remember that there are four different tables attributed to each element, all of which are subdivided four times, with the same attributions) the completed tables make a quite colorful sight.

The last and important step in *Book "S"* is the transformation of each single letter square into a truncated pyramid. Building on all the symbolisms that have been projected onto the tablet it is now possible to divide each single letter square into four triangles. Each of these will bear one of the symbolic attributions piled up on the square, that is, an element, a planet, a zodiacal sign, and a Tarot trump, or a letter of the Tetragrammaton.[69] Each square thus transforms into a three-dimensional structure, with each of the four attributions making up a wall of a pyramid, truncated to reveal a platform on top of which the letter of the original square should be engraved. Again, it is advised that each of the sides of the pyramid be painted in the appropriate color, forming a rather impressive polychromic display. This highly complex and syncretizing construction is unique not only in the reception history of Dee and Kelley's Enochian system, but in the history of occultism at large.

In this historically unique construct each of the sides of the pyramid, bearing different attributions, should be seen as converging at the center of each pyramid. The essence of this "concourse of forces" is concentrated in the Enochian letter at the apex.[70] Toward the end of the chapter we shall see examples of the practical use of this system.

The remaining three "books" or instructions concerning the Enochian system all build on the basic structure revealed in *The Concourse of the Forces*. For instance, *Book "X"* further adds to the complexity of symbolisms by giving a procedure to attribute an Egyptian god to each letter square, "enthroned" as it were, on each pyramid.[71] In addition, a sphinx (or "sphynx," in the preferred G.D. spelling) should be created, and actually placed "within" the pyramids. Again, different types of sphinxes could be constructed by analyzing the mythological creature through elemental symbolism: the creatures featured in the sphinx (i.e., bull, eagle or hawk, man or angel, lion) are all attributed to the four elements, making it possible to construct unique sphinxes in accordance with the elemental symbolism of each pyramid.[72] For practical and "quick working" with this system, Mathers adds a note describing how the adept could make figures of paper, which were put together like a jigsaw puzzle to create the specific sphinxes and pyramids, and also small Egyptian gods of paper to be enthroned on them.[73] These paper models should be employed as foci of concentration and contemplation in visual scrying work. We will see some examples of this shortly.

The *Book "T"*, also called *The Book of the Angelical Calls*, goes back to another part of John Dee's original Enochian system, by introducing to the Adepti the forty-eight *Claves Angelicae*. As we saw in chapter 1, the function of these was somewhat obscure in John Dee's angel diaries. On the one hand it would seem that they were to be employed with the letter

tables in *Liber Loagaeth* to unlock "the Gates and Cities of wisdom."[74] At the same time it is clear that the last thirty calls (which in fact are all the same, except one word) had a very definite function, in calling and commanding the thirty "Aires," presiding over the ninety-one spirits who govern the various geographical regions.[75] The exact system of doing so was spelled out in Dee's *Liber scientiæ, auxilii, et Victoria Terrestris*.[76]

In the Golden Dawn instruction, however, they are all given new meaning, again with reference to the "Elemental Tablets" and the "Tablet of Union." The six first calls belong to the Tablet of Union. Two of them uniquely so, the four next are also to be used with the elemental tablets. The next twelve are each referred to one of the sub-quarters of the elemental tablets. Thus, when working with the system, the Adept would start by invoking one of the calls attributed to the Tablet of Union and the appropriate Elemental Tablet. Then one would use the call of the sub-quarter in which the angel one is working with is located. For instance, to get to the angel Amox of the "watery quarter of fire," one would have to go through the sixth and the seventeenth angelic calls or keys.[77]

When it comes to the calls of the thirty Aires, which were somewhat more clearly defined in Dee's manuscripts, and hence less mysterious than the other eighteen, they are only mentioned briefly by the *Book "T"*. No indication either to the aim or method of using them is provided.[78] One gets the impression that Mathers (and maybe Westcott) was so focused on the Great Table and its invented elemental symbolism, that when seeing that the Aires of the original system was not reducible to it, he either lost interest or simply failed to see an immediate way to incorporate it more or less consistently with the rest of the Golden Dawn magical teachings.

The last aspect of Golden Dawn Enochian magic is contained in *Book "Y"*, and is perhaps the most outlandish feature. This is a board game, entitled "Rosicrucian chess."[79] The author of the document noticed that the Enochian elemental tablets can be transformed into *chessboards* by removing some of the letter squares in a systematic fashion. Each of the tablets consists of 156 letter squares. By removing the big central cross (36 squares), the lesser crosses in each quarter (10 x 4) and the four "kerubic" squares above each of these lesser crosses (4 x 4), one is left with sixty-four squares. This is the number of squares on a regular board of chess (8 x 8). Hence, one ends up with four different chessboards, each corresponding to one of the four elements.

The idea of "discovering" the occult significance of chess is not that far removed from what Eliphas Lévi had done with the Tarot some decades earlier, "uncovering" its hidden relation to the Kabbalah.[80] One significant difference is that the Golden Dawn's Enochian foundation of

chess is far more elaborate, complex, and hard to get at than Lévi's rather straightforward attributions.

The function of the "Rosicrucian" chess game, later most often referred to as "Enochian chess," seems to have been divination. According to the nature of the problem one wants to answer, one of the four elemental tablets is chosen as the board of play. Following the Order's teachings, each board will be divided into four lesser corners attributed to four "sub-elements." This reveals a main difference from ordinary chess: the Enochian variety is a four-handed game. Four players play out the actions of the four sub-elements upon the table chosen, a kind of dramatized battle between occult forces. Building on *The Concourse of the Forces,* each square is conceived of as a pyramid, uniquely joining various "occult forces." The pieces have also been exchanged, attributed to various Egyptian gods. They are to be perceived as the "rulers" of various elements and forces, moving across the board and "activating" the squares that they enter during the course of play. The result is that the movement of the pieces on the board can activate a wealth of imaginative speculation and occult reasoning on the part of the players and diviners.

Contacting the Beyond: Practical Experiments of the Second Order

When looking closely at the Golden Dawn teachings one gets the impression that the actual practice or application of Enochian magic had two main possible manifestations: the contemplative, imaginative *scrying* of various names and letter squares, and the actual operative *conjuring* of angelic entities. Of these, the first is best known and most typical of what we know of the Order generally, not least since this part of the system is described in the Enochian documents published by Regardie, especially *The Concourse of the Forces*. The possibilities for actually *conjuring* spirits with the system were mainly laid out in the *Clavicula Tabularum Enochi,* which Regardie did not find worthy of publication.

When one goes through the extant material containing the results of practical experiments, the vast majority is also clearly of the scrying and contemplative type. This may be as expected, since scrying had a high priority and was widely taught with different methods as well (especially the so-called tattwas).[81] In short, it was a pillar of the practice of Golden Dawn magic. In the following, I will briefly go through the material relating to the practice of Enochian magic, as to give an overview of what went on.

The most obvious source is to be found in a series of experiments circulated in one of the "Flying Rolls" of the Second Order. Probably used as a sort of magical *exemplum,* Flying Roll no. XXXIII is entitled

"Visions of Squares upon the Enochian Tablets," and contains just that: visions attained by seven members of the Second Order, using methods to scry the pyramidal letter squares described in *The Concourse of the Forces*.[82] The objective of these scrying experiments seems to have been the exploration of the "locations" in the "Astral Light" that these occult keys give access to, and the acquisition of more arcane lore regarding those occulted regions.

To give but one example, I will cite extensively from one of Dr. Edward Berridge's experiments with the square "c" of the "Earthy Lesser Angle of the Tablet of Air":

> Having rehearsed the 8th Angelical Call and enclosed myself within a pyramid as above [diagram of the pyramid of the square with elemental attributions is given], vibrating the Names, I followed the ray and found myself in a hot, very dry atmosphere; I therefore invoked the God Kabexnuf [the Egyptian god attributed to the pyramid in *Book "S"*] by the power c.n.m.o. ["angelic" letters extracted from the tablet] on whose appearance I used all the tests I knew, whereby he was strengthened. [83]

This describes the first steps of the Enochian vision quest. The adept rehearses the call and uses his "magical imagination" to place himself in the pyramid. After meeting the god of the square and interacting with him, the adept goes on to explore the realm that is opened up to him. Berridge describes how he meets a Sphynx resting on a black cube, showing him certain secrets of the workings of the Macrocosm.[84] After "resting" on an erupting volcano for a while—an experience he, quite plausibly, describes as not very pleasant—he was taken to "a higher plane where there was a luxuriant forest of tropical plants of gorgeous scarlet and orange," and was shown "many tigers," "tiger lilies and Japanese red lilies." Finally Berridge was shown a human being belonging, by correspondence, to that place. The man is described as looking pretty much like "Chopin playing madly on a piano in a large empty room."

The imagery is unquestionably rich and vivid, but it does not significantly differ from the result of other systems of scrying deployed by the Order. For instance, one is reminded of the visionary experiences Moina Mathers describes in her introduction to the use of "tattwas." The tattwas were another focus for scrying, which was used widely in the Order; this one extracted and recontextualized from Indian sources.[85] After similarly having "projected" her imagination or "astral self" through the focusing symbol used, Moina writes: "I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To

the left a long gallery of cliffs jutting out some distance into the sea."[86] The same occult faculties are used, namely, the imagination involved in scrying, for more or less the same aims. It would seem that this use of the Enochian system only differs from the use of tattwas in degree of potency and profundity; Enochiana is simply seen as the more complex, superior system with which one could work "astraly."[87]

The use of Enochian chess is perhaps at an interesting intersection between the contemplative practices described above, and the operative, manipulative calling forth of spirits detailed in *Clavicula Tabularum Enochi*. Although any deep knowledge of its function has been lost with the death of the earliest members of the Golden Dawn,[88] it seems clear that it was first and foremost meant to exploit the vast symbolism laid out in *The Concourse of the Forces* to form a tool for divination. Now, divination can be seen as being "in between" operative and contemplative magic in this respect, since it works primarily with visionary and imaginative meditations on the symbolism that appears, while it is also at the same time more operative than the typical contemplative scrying seen above. Divination, whether by Enochian chess, the Tarot, or geomancy, is meant as a response to a certain question an adept would have elaborated or answered, and thus works more directly with matters in this world.

We know that at least some central Golden Dawn members practiced Enochian chess. During the schism of the order in 1900, when the London rebels overthrew MacGregor Mathers and set up their own governing commission, they also appointed seven "Adepti Litterati," specialists in specific branches of occultism. One of these was Reena Fulham-Hughes, who was listed as a specialist of "Tarot and Enochian Chess."[89] This suggests that the system was taught and practiced by some, probably as a divinatory system similar to, but more complex than, the Tarot.

One particularly famous account of high-standing members using Enochian chess is given by William Butler Yeats. Yeats recounts some of the eccentricities that would unfold during his stay with MacGregor and Moina Mathers in Paris in 1894.[90] The atmosphere was pleasant, with Yeats reading from his latest play, Moina's brother, the famous philosopher Henri Bergson, coming over, and MacGregor complaining of the latter's failing to be convinced of MacGregor's magic.[91] Among these trivial anecdotes, however, Yeats tells that in the evening they would gather together and play a round of Enochian chess. Yeats and Moina would make one team, while MacGregor, always the eccentric, would play with a spirit as his partner. As Yeats described, "[H]e would cover his eyes with his hands or gaze at the empty chair at the opposite corner of the board before moving his partner's piece."[92] Unfortunately, we do not learn anything about the magical aspects of the games played; possibly they

were only recreational games. Sometimes, even magicians do things just for fun.

So what about the conjuring type of magic that, according to the *Clavicula Tabularum Enochi,* the Enochian system could also provide? As stated earlier, evidence of this "old school" kind of magical practice is hard to find in the Golden Dawn material. We do not have published accounts of experiences with conjuring angels or other spirits from this system, such as the Enochian "Kings," "Seniors," or "Aires." However, there are certain hints to be found.

One of the most direct, yet still slightly ambiguous, is Westcott's short "Further Rules for Practice," apparently written to go with *The Concourse of the Forces* and *Clavicula Tabularum Enochi.*[93] This instruction describes the use of the elemental tablets in a ritual setting in some more detail. The magician is to use the ritual of the hexagram to invoke the Kings and the Six Seniors, proceed with the ritual of the pentagram for the Spirit and Four Elements and then go on to the lesser angels that can be extracted from the tables.[94] The students are then told to carefully note that some elemental attributions are different depending on whether you are *summoning* spirits or *seeking* them "on their own planes,"[95] implying that both could be done.

He goes on to give an example of how one should go about to call forth the angel OMDI from the Earth of Fire tablet. After having performed the proper "banishing" or purification ritual, drawn the right pentagrams, and so on, the magician exclaims:

> EDELPERNAA, (the Great King of the South). VOLEXDO and SIODA, (the two Deity Names on the Sephirotic Calvary Cross). I command ye in the Divine Name OIP TEAA PEDOCE and BITOM that the Angel who governs the Watery and Earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI.[96]

This is clearly a much more coercive and manipulative method than using the Calls and miniature painted paper pyramids to scry the letter squares. The method reminds one of the sorts of coercive and constraining rituals found in more "nigromantic" grimoirs, such as the Goetia.

But what is the aim of the procedure Westcott describes? This seems again more ambiguous. Referring to his own personal experience with this sort of magical experiment, Westcott recalls "passing through" the letter tablets, finding himself in a cave where he was told secrets of the various letter squares on the table he had worked with. He then recalled being taken "through several fiery planes, each of them of greater whiteness and

brilliance than the last," stationed on a tower in the middle of the tablet, disclosed more arcane secrets by the Six Seniors, and so on.[97] In short, the result seems almost identical to that of the other, more directly contemplative methods. Toward the end, Westcott nevertheless adds a final note, which is of significance for us: "From the lectures circulated among the Adepti" he had gathered that the angels of the different sub-quarters and sections of the tablets all have certain defined properties.[98] It becomes immediately clear that he is thinking of the *Clavicula Tabularum Enochi,* as he lists the various groups of angels having properties such as "Knitting together and destruction," "Moving from place to place," "Mechanical crafts," "Secrets of Humanity," "Metals," "Stones," and "Transmutation."[99]

What should we make out of this? Despite Westcott's final "discovery," he does not seem to incorporate the specific and mundane functions of the angels and demons in the tables into his magical work. He drops it there and then, and continues entirely along the lines of the Order's vision quests. While acknowledging the more "medieval" prescriptions of the *Clavicula,* it seems that Westcott was at a loss when it came to using it. The short text referred to here suggests that even the highest adepts of the Golden Dawn were never entirely sure about the meanings and use of the Enochian system, and, in fact, seem to make contradictory statements about it.

We know that several Golden Dawn initiates, including the master of the magicians, MacGregor Mathers, did practice conjuring types of magic.[100] For instance, Yeats noted from the same 1894 visit to Paris that Mathers was "gay and companionable," but that he was strained by the many spirit evocations. He further wrote that "[o]ne day a week he and his wife were shut up together evoking, trying to influence the politics of the world . . . .I believe now, [that they were] rearranging nations according to his own grandiose phantasy, and on this day I noticed that he would spit blood."[101] Although we do not get any details as to what system they were practicing, it is perhaps not improbable to speculate that Mathers was experimenting with the use of the Enochian Aires, which, as we have seen, were originally geopolitical in nature. However, this remains speculation.

Another clue to actual practice of Enochiana of a different, perhaps more orthodox fashion is provided by the notebooks of W. E. H. Humphrey, known in the Golden Dawn as Gnothi Seauton.[102] These indicate that the small group of Golden Dawn adepts known as the "Sphere Group,"[103] originally founded in 1898 by the leading Second Order adept Florence Farr, was dedicated to Enochian experiments during the summer of 1901.[104] In the workings the group sought to emulate to a greater extent the workings of John Dee, by substituting some of the ordinary Golden Dawn methods for a crystal and speculatrix. This leads one to suspect that they may also have been influenced by the experiments of Hockley

and Mackenzie discussed earlier. The adepts would lead the experiments, while the actual scrying would be done by an uninitiated female seer. The schooled adepts would listen, record, and interpret.

Judging simply by the altered methods, it seems that this group wanted to take Enochian magic in other directions than what was allowed for through the text of *The Concourse of the Forces*. However, it seems that the *aim* was again closer to the introverted, contemplative workings: to gain more knowledge of esoteric arcana, relating to the Enochian system. The sittings detailed by Humphrey show that the interest was in unraveling hidden correspondences in the Enochian alphabet.[105] Unfortunately, we do not learn any details concerning the methods employed to induce the medium's revelations. They may or may not have had a more operative ritual magical basis.

Concluding Remark: Constructing Perennial Wisdom

In concluding this chapter, I want to draw attention to a central and recurring feature or strategy in the Golden Dawn's reinterpretation and presentation of the Enochian system. We have seen that, whether in the context of the initiation ceremonies, in the few official accounts given of the history of the system, and even in the presentations of the magic of the letter tablets, Dee and Kelley, the true originators of the Enochian system, were never mentioned. The de-contextualization that is implied in this systematic "source amnesia"[106] is crucial to the various representations of the system that the Golden Dawn produces. By severing product from producer, disconnecting Enochian from Dee and Kelley, even from the Renaissance, it becomes possible to interpret Enochiana as the ultimate manifestation of ageless wisdom. By this process, it is also possible to give totally new interpretations of the use of this system in magical practice, without losing legitimacy.

With a Marxist metaphor, this alienation of the producers from the product brings about a kind of "commodity fetishism"; Enochiana becomes something sui generis, even something perennial. All the while, this perennialism mirrors the conceptions of the Victorian occultist. This process, then, was pivotal for bringing about the transition from Elizabethan to Victorian angel magic. In the following chapters, we will see its continued influence on later receptions of Dee and Kelley's work.

4
The Authenticity Problem and the Legitimacy of Magic

The Collapse of an Order

Through the foregoing chapters we have seen how a Renaissance natural philosopher's quest to read the corrupted text of the book of nature by appealing to higher powers has led, through a series of historical transmutations, to a field of occultist theory and practical magic. Modern Enochian magic was forged in the hermetic, Rosicrucian, and theurgic crucible of the Golden Dawn, the most influential magical order of the late-Victorian period. The alchemico-metallurgic metaphor here is not merely poetic: the occult fusion which Enochiana was melted into in the Golden Dawn has had important repercussions for its future development. Not only because the Golden Dawn's synthesis has been supremely influential on twentieth- and twenty-first-century ritual magic and the wider occulture, but perhaps equally much because of the Golden Dawn's early organizational collapse and the confusion that arose in its wake.

The Golden Dawn disintegrated abruptly around the turn of the century, mainly due to three successive crises. Serious leadership problems broke out between the increasingly authoritarian MacGregor Mathers, settled in Paris, and the London Isis-Urania Temple; a controversy started among the London adepts over the place of private magical groups within the Order; and perhaps most devastatingly, the scandalous "Horos affair" of 1901 brought the otherwise secretive Golden Dawn to the front pages of the sensationalist press and damaged its reputation beyond repair.

One event that would go on to have serious consequences for the Golden Dawn occurred during the power struggles between Mathers and the London adepts in 1899 to 1900. Some years earlier, Westcott had been forced to resign from the Order due to suspicions from his employers, who were unimpressed when finding out about his occult leanings. This had left Mathers in sole control of the Order, from his

Ahathoor Temple in Paris. When in January 1900 Mathers learned that the adepts of the Isis-Urania Temple had grown so impatient that they threatened to shut down the temple in protest, he was convinced that they really had plans to restart under a different name and reinstate Westcott as chief. Responding to this perceived threat, Mathers made certain strategic choices, which would appear devastating to the Order. In a campaign to discredit Westcott's authority, Mathers revealed the true story about how the Fräulein Sprengel letters, at the very base of the Order's claim to Rosicrucian lineage and legitimacy, had in reality been forged. Mathers wanted to instill the idea that the only link to the real "secret chiefs" of the Order now ran through himself, claiming to be in contact with the real Soror S.D.A. in Paris—apparently still very much alive. The strategy was shortsighted, since people now had to question whether the Order was founded on anything but lies. This backfired on Mathers himself, who had problems convincing anybody about his own extravagant claims. More importantly for us, the revelation that the Sprengel letters had been forged and that there might not even have been an authentic Rosicrucian connection prompted other adepts to start their private investigations into the Order's founding myths, its documents and teachings. The Order's foundations were shaking.

It was still another couple of years until its original organizational structure crumbled. The sensational Horos scandal was an important reason. A certain Mr. and Mrs. Horos, con artists posing as adepts and spiritualists, tricked Mathers and other members of the Golden Dawn, and managed to steal a version of the Neophyte ritual. In September 1901 the Horos couple was arrested, after a young girl had been raped during a bogus Neophyte initiation of their machination. The massive press coverage that ensued seriously damaged the integrity of the Golden Dawn, even though the actual Order had had nothing to do with it. The Neophyte ritual was made public, ridiculed by the press, and deemed blasphemous by the judges, making it difficult for respectable members to remain associated with the Golden Dawn.[1]

The Order finally dissolved in 1903, after another internal conflict over the function of the Second Order and the role of the private magical groups, such as the Sphere Group, which we briefly discussed in the last chapter. Several factions nevertheless attempted to carry on the Order's "true lineage," often claiming renewed contact with secret chiefs or other strategies to fortify their legitimacy. Some of these we discuss in the second part of this book.

* * *

At present, I wish to call closer attention to some theoretical points mentioned in the introduction. One is related to the continued appeal of ritual magic in the modern age generally, while the other has specific bearing on the issue of Enochiana and the fall of the Golden Dawn. First there is the general problem of legitimating magical belief and practice in the face of secular, "disenchanted" modernity. This has been touched upon and discussed in a few full-length scholarly studies of modern ritual magic, such as Alex Owen's study of Victorian occultism,[2] Tanya Luhrmann's important anthropological study of contemporary (i.e., 1980s) witches,[3] Marco Pasi's historical treatment of the notion of magic in British occultism,[4] and other studies looking at the intersections of occultism and contemporary culture.[5] In addition, there have been more focused contributions addressing this problem to some extent, such as Wouter J. Hanegraaff's article on "How Magic Survived the Disenchantment of the World," and my own sociological research on contemporary ritual magicians in Norway.[6]

In addition there seems to exist a related but somewhat different issue to be dealt with within the specialized domain of modern Enochian magic, which I refer to as "the authenticity problem." The problem is connected with the contested nature of this particular magical discourse within modern occultism. During the twentieth century, differing views on what Enochian is and how it ought to be interpreted and practiced have abounded. As we saw in the previous chapter, the discrepancy between the Enochian magic of the nineteenth-century Golden Dawn and that outlined in the original Dee diaries was distinct. Much of the later debate revolves around this question. Since Golden Dawn teachings are at the foundation of most ritual magic practiced in the Anglophone West in the twentieth and twenty-first centuries, Enochian magicians have been faced with a problem when they have had to acknowledge this lack of agreement between authorities.[7] The evidential recognition that Dee's and the Golden Dawn's were not "the same magical system" requires a response. On the one hand the discrepancy must be explained to legitimate the Golden Dawn teachings; on the other, it opens up vistas for attacking the Golden Dawn system through an appeal to a supposedly "original" Enochiana.

This chapter will introduce some theoretical and methodological issues related to these two problems. As such, it reads not only as a conclusion to the first and historical part of this book, but equally much as a theoretical preface to the part that follows. I will begin with discussing the problem of legitimating magic in a secular world before I go on to treat the "authenticity problem" faced by twentieth-century Enochian angel magicians.

Magic in Modernity: The Survival and Revival of Magic between Disenchantment and Re-Enchantment

The resurgence of the occult in the enlightened nineteenth century has long been a fascination of scholars. The century that was born from revolutions and the Enlightenment was itself to spawn Spiritualism, Theosophy, and occultism. As James Webb somewhat dramatically put it: "After the Age of Reason came the Age of the Irrational."[8] After Webb, the thesis that the occult represented solely a Flight from Reason, brought about by what he had called a "crisis in consciousness," a logical consequence of too much logic, has been strongly contested. More recent research rather tends to emphasize the ways in which the various strands of nineteenth-century occultism and heterodox religion were shaped and influenced by prominent trends in Victorian culture, including the ideas of the Enlightenment and an emerging and gradually more professionalized modern science.[9]

A blooming interest in ritual magic was part of the broader Victorian occult revival. Although there seems to have been a certain continuity of individual magicians working through the early modern period into the Victorian era as well (a few of them, such as Barrett, and his possible student Hockley, were mentioned previously) the Victorian occult revival also saw an institutionalization of magic, through groups such as the Hermetic Brotherhood of Luxor and the Golden Dawn. These groups, cast as veritable schools for magic, had a profound impact on later developments.[10] The magical institutions provided a more stable basis for the development and teaching of magic, with the social aspect of magical orders significantly increasing the numbers of magical disciples. Even though the original Golden Dawn was relatively short-lived, its continued influence in the twentieth century was immense, especially due to the effort of such earlier members and disciples as Aleister Crowley, A. E. Waite, Dion Fortune, Israel Regardie, and others, who went on to form new groups and publish important magical material for new generations of aspirants to study. Two of the most influential sources for twentieth-century magic are indeed Regardie's publication of Golden Dawn material from the late 1930s[11] and Crowley's work, particularly the volumes of his Equinox journal, published from 1909, and other textbooks in magic and mysticism.[12]

A question that has perplexed many scholars, however, is just how highly educated, upper-middle-class moderns have been able to maintain a belief in magic, from the nineteenth and twentieth centuries, continuing into the present. This question is closely tied together with the broader debate of the secularization thesis of religion and modernity, and Max Weber's influential thesis on the "disenchantment of the world." As

society is modernized through processes of industrialization, urbanization, secularization, and rationalization, the belief in an animated, magical world is thought to be replaced by a mechanical and scientific-materialist worldview; the word *mystical* loses its sacred connotations and becomes instead derogatory, indicative of "obscurantism" or "superstition."

As is now old news, disenchantment and secularization understood in its crudest sense do not seem to be consistent with empirical data on the development of religion in the Western world. The blossoming of new religious movements and the "New Age" counterculture in the latter half of the twentieth century is of course the classic example, also because sociological research commonly identifies educated, relatively well-off middle-class citizens as the main recruits for such spiritual movements.[13] The question, however, has remained how to interpret this: Did secularization and disenchantment happen, later to be replaced by de-secularization[14] and re-enchantment?[15] Or should we rather understand secularization/disenchantment to mean something else than the "strict sense" interpretation, in such a way that we can view it as a process involving radical changes in the religious landscape of modern societies, instead of a total evaporation of "religion as such"? Perhaps, as the pro-secularization theory scholar Steve Bruce recently put it, critics and proponents alike should stop talking about "the secularization thesis," and instead look at the many various hypotheses on social change and religion as falling under a broader secularization paradigm.[16]

The interpretation that secularization ought to mean something else than the disappearance of religion has been favored by many sociologists and scholars of religion in recent decades. Typically, such positions entertain that new religious spiritualities must rather be associated with a gradual displacement of church religion, as a part of the secularization process.[17] Similarly, it would seem that the ideals of most new religious movements are remarkably well adjusted to the more progressive, individualist ideals of the educated middle classes.[18] Hence, one is justified in viewing the impact of secularization as a substantial transformation of religion and religious currents, to better conform to the ideals of a late modern culture in the shaping.[19]

The same demographic profile seems to hold for what little research has been carried out on modern and contemporary ritual magic. For instance, Tanya Luhrmann's groundbreaking study of contemporary witches in Britain found that most belonged to the educated classes, and had a generally articulate and sophisticated approach to their religious and magical practices.[20] Recent statistical data also show that various forms of neo-pagan and magical religion have been among the most rapidly growing "alternative" religions in English-speaking countries throughout

the 1990s and into the current century.[21] Hence, there is much to suggest that magic thrives at the very epicenter of late modernity. This brings back the questions "why" and "how"; is the modern fascination with ritual magic characterized by some kind of revolt against a culture of reason and disenchantment, indicative of a tendency toward re-enchantment of the world? Or does "the survival of magic" only exist on the premises of that disenchanted modern culture itself, effecting radical changes in the way magic is interpreted, rationalized, and legitimized by its practitioners? Do these explanations even have to be distinct, separated, and opposed to each other?

By comparing the Renaissance magical worldview of Marsilio Ficino and Cornelius Agrippa to that of modern "occultist magic," that is, the ritual magic that had its formative years in fin de siècle occultism, Wouter Hanegraaff has argued that a considerable reinterpretation has taken place which resulted in a "disenchanted magic."[22] The argument is that the Renaissance systems presented a genuine belief in a "magical worldview" of real correspondences between parts of the cosmos, an invisible mediating spiritus, and the very real existence of demons and spiritual intelligences of various kinds,[23] whereas the post-Enlightenment occultist interpretation involved an ontological move from emphasising entities and correspondences as "real and actual" to viewing them as merely conventional and pragmatically useful symbols.[24] Furthermore, Hanegraaff argued that the modern interpretation of magic is marked by a tendency toward psychologization; entities such as angels and demons tend to be viewed as "parts of the self," and magical practices are seen as psychological techniques for raising one's consciousness or attaining to the "Higher Self."[25]

In Hanegraaff's view, this renewed nomenclature signifies one aspect of a post-Enlightenment disenchantment of magic: as modern magicians are well-educated and sophisticated people who tend to trust science and psychology, upholding the reference to ancient theological entities threatens to bring about cognitive dissonance. A further point is attempted to be scored with reference to Luhrmann's anthropological research. Luhrmann described how modern magicians tend to believe in a separate-but-connected magical plane, which differs from our everyday world. For Hanegraaff, this point is used to demonstrate how the realm of magic is separated from the disenchanted everyday world, in a way that makes it possible for magicians to retain both conceptions, without the worldviews coming into direct conflict. Thus, Hanegraaff holds that "[t]he dissipation of mystery in this world is compensated for by a separate magical world of the reified imagination, where the everyday rules of science and rationality do not apply."[26] Indeed, this is viewed as having a "compensatory function," and in this respect, Hanegraaff argues, modern magic is "somewhat similar to the "escape" offered by

the creation of "imaginary worlds" in, for instance, contemporary virtual reality and role-playing games; but contrary to the latter, "it is taken with full seriousness as a religious worldview."[27]

The idea that magic has survived by becoming itself disenchanted has been challenged by Christopher Partridge, a proponent of what we may crudely call the "re-enchantment thesis." As Partridge shows, Hanegraaff somewhat twists Luhrmann's point about the separate magical world of modern magicians to fit the idea that magicians seek to balance a disenchanted worldview with a magical one.[28] By emphasizing the separateness and downplaying the connectedness of the "magical plane" the very idea of magical efficacy is neglected, or at least not given as much attention as it should. As Partridge writes (and I quote at length):

> Work on the magical plane, as Hanegraaff agrees, is believed to have a direct impact on the everyday world. That this is so places a large question mark against his claim that occultists are able to keep the two worlds separate. Indeed, apart from anything else, it would be enormously psychologically demanding to operate with such a fundamentally fractured worldview. In fact, regardless of the updated metaphors, explanations, and interpretations, occultists, like most religious believers, have a single magical worldview. And one only has to read the works of contemporary magicians . . . to realize that the world they inhabit is enchanted. Spirit entities, the communications of the Elizabethan occultist John Dee, and much else that is explicitly magical/spiritual is firmly accepted as part of an integrated worldview. As Luhrmann comments, although magicians do not always agree about the nature of reality, "the idea that spirits exist is not contested." Indeed, she later makes the point that what is believed and practiced by modern magicians can be understood as fundamentally religious—even "magicians themselves come to use the term 'religion' because they feel comfortable calling the feelings elicited in some meditations and rituals 'spiritual' . . . .One might imagine that merely having a spiritual response to a ritual should not commit one to any theory about divine existence or magical force . . . but people often find the distinction hard to handle . . . " Again, while it cannot be denied that, as a result of the Enlightenment, significant changes have occurred in the understanding of the nature of magic, its legitimacy and efficacy, the argument that contemporary systems of belief contitute [*sic*] "disenchanted magic" is flawed.[29]

Instead of any substantial disenchantment Partridge sees only a partially reformed lingo; the main tendency, in his view, is that magicians really retain,

or recreate, an enchanted worldview—however different the terminology, and what could aptly be considered legitimating strategies, may be.

This must, however, be understood in light of Partridge's overarching theoretical framework, that the new religious formations of late modernity are not really "secularized religion," but rather the emergence of a new religious "occulture," which increasingly challenges the secularism of the Western-style educated subculture that dominates most of today's truth institutions.[30] Building on earlier work in the sociology of religion, including Ernst Troeltsch's concept of "mystical religion" and Colin Campbell's influential "cultic milieu," Partridge holds the occulture to be an emerging cultural milieu, a "reservoir of ideas, beliefs, practices, and symbols."[31] More than this, understanding the occulture in Partridge's sense also includes considering the various sites and institutions through which these representations are mediated, disseminated, and consumed, including Hollywood movies, music, graphic novels, festivals, "alternative" fairs, and fringe magazines. Indeed, Partridge stresses that the occulture is not merely another "subculture," but rather a new significant culture in the making, a kind of esoteric mainstream.[32] Dropping a number of currents and positions belonging to this culture, he lists "those often hidden, rejected, and oppositional beliefs and practices associated with esotericism, theosophy, mysticism, New Age [and] Paganism," mentioning a couple of dozen other currents, themes, and topics, from alternative science, UFOs, and alien abductions to angels, spirit guides, and astral projection.[33] No doubt, Enochian magic would belong to this spectrum of practices as well. Adopting Partridge's terminology and basic sociological framework, I will return to some of the implications of locating Enochiana within the late-modern occulture in the last chapter of this book.

Returning now to the disenchantment/re-enchantment debate, I do find that both Hanegraaff and Partridge raise pertinent points. Their difference, it seems, is mostly one of accentuation, based on what seems to me to be their reliance on two different "master narratives": that of a Weberian disenchantment thesis, from which there can be no real return, and that of an ongoing opposition between elitist secularism and countercultural re-enchantment. As just indicated, I find Partridge's occultural framework to be helpful for locating especially the contemporary incarnation of the Enochiana discourse. However, there is one problematic aspect, which, as far as I can see, applies to both perspectives: there seems to be a sample bias involved when both look to illustrate their points. In the case of Hanegraaff this especially relates to the problematic act of generalizing the tenets of "occultist magic" from the writings of one occultist, namely Israel Regardie, and one anthropological study (Luhrmann's) of one magical group. Although Regardie's rendering of Golden Dawn magic has indeed been

vastly influential, this is not to say that it is without its competitors, or that it is necessarily received in one single way. If there is one thing contemporary research on consumer culture has established, for instance, it really is the fact that consumers of cultural products are not passive receptors, but engage actively, and are not afraid to alter and reinterpret the product by reembedding it in new contexts.[34] The same can certainly be said for the consumption of religious and magical ideas. Additionally, as will be shown in later chapters, other very influential occult authors tend to disregard Regardie's interpretations of what magic is all about. For instance, Aleister Crowley, the major authority in the Thelemic segment of modern occulture, and the proponents of modern Satanism, such as Anton LaVey and Michael Aquino, all go in quite different directions on major points. Although I do believe that there is much merit in describing Regardie's own take on ritual magic as "psychologized," I would be very hesitant about generalizing his position to modern occultism generally, let alone transposing his views backward to the magicians of the Golden Dawn.[35]

I do also find similar objections to Partridge's thesis of re-enchantment, particularly his proposition that modern occultists have "a singular magical worldview." An example of a "disenchanted magic," which in my view better illustrates Hanegraaff's point, is that of LaVey's rationalistic interpretation of Satanic ritual magic. In his expositional essays LaVey emphasizes the emotional aspects of magical rituals, viewing them as "intellectual decompression chambers."[36] The various magical paraphernalia are seen as mere "distractions" to hinder the intellect and give the emotions free reign.[37] Here magic is increasingly interpreted as psychological tools, much less ambiguously than in the case of Regardie. In addition, LaVey frequently attacked Regardie and what he characterized as the sanctimonious and fraudulent "holy esoterica" of "occultisms of the past."[38] The real influences on LaVey's system of magic are "secular" rather than "esoteric" knowledge systems, such as the sociologists Goffman and Klapp, and psychologists like Reich, Ferenczi, and Freud; all of whom are referenced in LaVey's perhaps primary work on what he called "lesser magic," *The Compleat Witch*.[39] To the degree that a disenchantment of magic really has taken place, it is, in my opinion, LaVey who represents it in its fullest form. I think one would find that this very influential figure in modern occultism does not squarely fit Partridge's framework; even though clearly a part of the rising occulture, LaVey was certainly no champion for challenging the materialist and scientific worldview of late modernity. That he may have been conscripted as such is a different matter.

To emphasize the difficulty in proposing one interpretation and legitimating strategy to be the dominant one, I will refer to my own sociological study of contemporary ritual magicians in Norway, where one of the objectives was to chart out emic understandings of the efficacy of

magic. Although the general tendency among my informants was to take a pragmatic approach in which metaphysical questions were largely bracketed in favor of a focus on actual results, the complexity of the beliefs became apparent as soon as I pursued them further. Whereas one of my informants found the interpretation that entities such as demons are to be seen as "qualities of one's own mind" reasonable enough if pushed to give an explanation, another magician, himself a professional psychologist, did not favor the psychologized view.[40] Although he held a "psychologically reductionist" position to be handy early on in the training of new magicians (to avoid megalomania and a romantic flight from this-worldly realities), he still held that, after a while, one would reach a sort of abductive conclusion in favor of the objective reality of demons, as literally described in grimoires.[41] That is, to account for certain results this magician claimed to have achieved, he held psychologization to be a less plausible, less elegant interpretation than a realistic, externalist interpretation of the entities could provide.[42]

The lesson to be drawn from this whole discussion, I believe, is that a more nuanced approach is needed to frame the various strategies taken by modern magicians to legitimize ritual magic in the face of secular modernity. Moving away from the dichotomous positions of disenchantment and re-enchantment theories, I propose to see these issues rather as a negotiation in which spokespersons adopt various strategies and come up with various solutions to perceived problems. This does not mean that the disenchantment/re-enchantment debate is futile, but one should recognize that it concerns questions on the macro level of history and society. A study such as this, however, detailing the history and development of a rather small subset of magical texts, ideas, practices, their spokespersons and contexts, in a variety of interpretations and conglomerations, should rather focus on nuances on the micro level. This lesson will be sought implemented in the chapters to come. The tool for doing this I find in a more discursive approach, giving emphasis to the plurality of views, differing claims and counterclaims about magic, and their social and often polemical contexts. Through this I hope to demonstrate that even with reference to a small subgenre of magic, such as Enochian, we can identify both "psychologized," "scientized," "traditionalist," "supernatural," "metaphysically evil," "pragmatic," "experiential," and "realistic" interpretations invoked by various spokespersons.

The Authenticity Problem in Modern Enochiana

At the very beginning of the twentieth century the world of occultism was shaken by the breakout of disorder and schism in the Golden Dawn. The story of the rebellious events of 1899/1900, their dramatis personae,

and the outcome was briefly referenced at the opening of this chapter, and has been thoroughly documented and described other places.[43] What is important in our context is that the splits in authority led to innovations in doctrine as well; new voices entered the scene through the early decades of the century, fighting for the legitimacy of new as well as old perspectives. This led to a proliferation of occult material coming out of the Golden Dawn milieu, and sometimes quite novel frameworks for occultism were also established. While the chapters ahead will explore some of these new voices and the role played by Enochian magic in them, there is first need of discussing some theoretical aspects relating to these developments, and methodological reflections arising from studying them.

Upon the breakup and fragmentation of the Golden Dawn several magicians and occultist scholars started to critically reexamine the Order's sources. Along with the Sprengel letters the authenticity of the Cipher MS discussed in the previous chapter was particularly questioned.[44] Perhaps as a result of this trend of inquiry into the Order's sources it would not last long until the first of the magicians became conscious of the discrepancy between Golden Dawn Enochian magic and the actual Dee/Kelley material. Aleister Crowley seems to have been the first to have brought this to the fore; he did research on the sources in preparation for his experiments in 1909 with "the Aethyrs," a part of the Enochian system that, as we saw in the previous chapter, was not particularly covered by the Golden Dawn teachings.

Although I will treat Crowley in some more detail later, there is an interesting observation to be made at this point. In his autobiography Crowley shows knowledge of the function that the Aethyrs, or Aires, seem to have been given in Dee and Kelley's work. What is interesting, however, is that Crowley did not find the original interpretation profound enough, characterizing the discovery of their mundane, geopolitical use as a "most disconcerting disenchantment."[45] Instead, Crowley favored another interpretation, that the Aethyrs were "spiritual layers" outside of the four Watchtowers.[46] Although this view may have some grounding in parts of the Dee material, the major impetus for this interpretation seems to have been with reference to the Golden Dawn synthesis, which Crowley after all was schooled in. In a cosmological interpretation of the Enochian system following the Golden Dawn, saying that the Aethyrs were realms outside of the four Watchtowers (i.e., the "Great Table") would really mean that they were outside of the "elemental realms," and thus representing more subtle realities. As we saw in the first chapter, the original interpretation seems rather to have been that these entities were in control of different parts of the terrestrial world, possibly with the intent of localizing and gathering together the twelve lost tribes of Israel before the day of doom.

While Crowley mixed his own research into the original sources with a trust in the Golden Dawn material, it seems that the discrepancy between the Enochiana of the Golden Dawn, eclectically combined with Kabbalistic and elemental magic as it was, and the original system of Dee and Kelley poses a problem of authenticity for magicians holding Enochian to be the highest, most potent form of magic.

This problem could ideally be solved or negotiated in a variety of ways. Immediately, three main strategies suggest themselves:

1. Going back to the sources in order to "correct" the errors made by the eager Golden Dawn occultists. I will refer to this strategy as purism. In this approach, scholarship plays an important part in establishing and defending authenticity.
2. Holding the Golden Dawn's own narrative to be true in some way, that is, by claiming that Enochian was not the product of Dee and Kelley, but predated them, and was "restored" to its pristine authenticity by the Golden Dawn or its primordial founders. This I will refer to as perennialism. Here, scholarship, in the ordinary sense of the word at least, is less important for authenticity, replaced instead by appeals to tradition, mythmaking, or exotic techniques such as clairvoyance or astral scrying.
3. Keeping a more pragmatic approach, where the test of truth is whether or not magicians get useful results from working with the various systems. This strategy I will refer to as pragmatism or progressivism, for the often implied notion that the system can be artificially improved by the magician him- or herself, and that the proof of profundity is in the proverbial pudding.

In the latter approach, "authenticity" in the sense of scholarly traceable origins and development would not really matter; instead, a more progressive stance of programmatic eclecticism, experiment, and testing, or simply an appeal to personal experience, would be the legitimating factor. The purist approach would be marked to a greater extent by historical and scholarly diligence, and arguments based on an appeal to the source materials, while the perennialist position, in whatever form, would have to depend to a much higher degree on esoteric cosmologies, insisting on some exotic provenance of Enochian, in Paradise, the realm of angels, Atlantis, or the invisible college of Christian Rosenkreutz. All these latter claims were indeed present in the Golden Dawn at some point, which, as we have seen, was at pains to avoid mentioning Dee and Kelley as the provenance of the Enochian material.

Together with the two other strategies, these claims are found throughout the twentieth-century sources. Hence I propose viewing "purism," "perennialism," and "pragmatism" as three ideal discursive strategies used by post–Golden Dawn Enochian magicians to resolve the authenticity problem sketched above, and argue the legitimacy of one's own particular position.

A Final Note on Discursive Strategies

At this point I take recourse to the concept and typology of discursive strategies developed by Olav Hammer in his study of knowledge claims and emic epistemologies in modern esoteric movements.[47] By looking at major spokespersons within the discourse community of modern esotericism, Hammer identified three main strategies: appeal to tradition, appeal to experience, and what he phrased scientism, or terminological scientism.[48] As Hammer's work deals with discursive legitimizations of claims in modern esoteric discourse, it has significant bearing on both of the two questions I have raised above.

In relation to the first, the three strategies described by Hammer can be identified in the way magicians legitimize their practices generally, by, for instance, appealing to narratives of personal experience, or by clothing their practices in scientific nomenclature, including the quite frequent appeal to quantum mechanics, or to psychological theories. The relation to the authenticity problem in Enochian magic is somewhat more complex. We clearly find appeals to (constructed) tradition to be at the core of what I termed the perennialist response, while the pragmatic/progressive response may include elements of both scientistic and experiential rhetoric. However, the perhaps more curious purist response does not squarely find its expression in Hammer's scheme. At one level, it is related to scientism, in that it makes an appeal to the epistemic authority of solid scholarship, especially in the discipline of history. As will be shown in a later chapter, however, the claim that teachings on Enochiana must be grounded in thorough, scholarly study of original source material seems to be an additional discursive strategy that started to gain serious ground in the 1970s and 1980s. This is an emphasis on an allegedly scholarly concept of authenticity, which interestingly seems to share common points with distinctions made by some academic writers. One could for example mention Gershom Scholem's work on Kabbalah, where past masters were construed as "authentic" expressions of the tradition, while modern reconstructions and reinterpretations were rejected as anachronistic frauds and charlatans.[49] Intriguingly, we find

the same kind of rhetoric employed within occultism as well, leveled against competing interpretations, criticized for being "inauthentic" in the sense of presenting distorted doctrines and practices.

In the second part of the book the historical development of the strategies is reflected in the division of chapters. We will first see how the Golden Dawn current continued, with modifications, into the twentieth century. Chapter 5 discusses the innovations of Aleister Crowley, while chapter 6 looks at new divisions and conflicts on Enochian magic within the remaining and reconstructed Golden Dawn groups, especially between Regardie and Paul Foster Case. Chapter 7 will discuss the emergence of modern Satanism, represented by LaVey and Aquino, and the role of Enochiana in the middle of modern Satanism's first schism. Through these chapters, Enochiana will largely be cast in the context of claiming and contesting "tradition." Chapter 8 moves on to discuss the interesting development that I term "the purist turn," beginning in the 1970s and overlapping with the turbulence in society and the religious and intellectual culture associated with that period. Finally in chapter 9 I chart out the latest developments in Enochiana, with a specific look at the importance of the emergence of the Internet for contemporary occultism. In addition, we will see that even though the purist turn largely influenced contemporary Enochian magic, later years have seen what some practitioners term the "New Flow": a set of new revelations from the Enochian angels, gradually acquiring a position as canonized parts of the Enochian corpus, alongside Dee and Kelley's original material.

PART TWO

MAJOR TRENDS IN ENOCHIAN MAGIC

5
The Angels and the Beast

Aleister Crowley (1875–1947) is one of the most well-known figures in modern occultism. He has been the subject of sensational stories in newspapers and magazines since his own days, and at some sixty years after his death biographies can be counted in the dozens.[1] Nevertheless, it is not until quite recently that academics have started to look at Crowley seriously. Since the late 1990s, an entire literature has cropped up that dissects Crowley's role in the modern religious and occult landscape, and the broader cultural and intellectual contexts of his own days. New biographies give a source-driven and nuanced portrayal of Crowley's life and actions, made understandable in light of his times and the specific goals and endeavors he set for himself.[2] Other academic studies place Crowley in the context of late-Victorian and Edwardian culture, and not least the moral, political, and religious anxieties of the interwar period. In this section of the literature Crowley has been linked to early-twentieth-century discourses on sexuality and transgression,[3] his engagement with the great political ideologies and upheavals has been analyzed,[4] and he has even been used as a focal point for exploring Edwardian experiences of subjectivity.[5]

Perhaps surprisingly, Crowley's ideas on magic have largely been neglected in this current of academic interest, left instead for other occultists to argue over.[6] While there have certainly been some exceptions to this general trend, it is still the case that the scholar who wishes to assess Crowley's magic has much less thorough secondary literature to rely on.[7] By extension, this applies to the endeavor of placing Crowley's role in that subset of occult magical discourse which is Enochiana. The only scholarly commentary touching on this issue is Alex Owen's chapter on "Crowley in the Desert," discussing Crowley's vision quest in the Algerian desert in 1909, induced by magical invocations of the thirty Aethyrs.[8] Owen contextualizes the exceptional series of magical experiments in light of

Orientalist discourse, sexual frustrations and taboos, psychology, and the search for the authentic self. Needless to say, our present concerns are somewhat different, and even though Owen gives a valuable interpretation of the mutations of Golden Dawn magic into Crowley's work, she cannot tell us much about the specific relevance of Enochiana in the middle of all this. Indeed, what little she has to say about Enochian magic is that it was "a complex magical system developed by John Dee...and his clairvoyant, Edward Kelley."[9] As the first part of this book demonstrated, such a description is much too simplistic. It will be an aim for the present chapter, then, not only to recapitulate Crowley's exotic use of Enochian magic, but to frame him in the unfolding narrative of the reception history of this particular set of angelic magic.

As we shall see, Crowley has indeed played a central role, steeped in the Golden Dawn's teachings but constantly pushing further with his original interpretations and new strategies to establish esoteric knowledge. Because of this emphatic Golden Dawn heritage, the present chapter should be read together with the next one. In one sense, Crowley could aptly be seen together with some of the figures we will meet there, as a pretender to the "authentic" lineage and authority following the fall of the Golden Dawn. While some of the people we will meet later have tried to reestablish such authority from within the preexisting structures, Crowley sought out different types of legitimating strategies, as well as new institutional bodies for carrying on and embodying such authority. Before we can turn to his appropriations of Enochian magic, then, we should place his overall magical and religious philosophy vis-à-vis the Golden Dawn.

The Making of a Prophet

Aleister Crowley's magical career formally began in 1898, when he was introduced to the Golden Dawn. He was taken up as an ambitious young man aged twenty-three, and quickly advanced through the Order's system of initiations. By the time of the schisms of 1900, Crowley was knocking on the portal of the Second Order. Teaming up with MacGregor Mathers, now having reached a peak of unpopularity among the London adepts, Crowley was given an initiation by the chief personally in Paris. However, this initiation would soon be declared void by the London rebels, after Crowley acted as Mathers's protégé in what has become known as "the Battle of Blythe Road"—an unsuccessful scheme to bring the rebels back to the fold.[10]

When the schisms raged, Crowley set out on a series of explorations, of both terrestrial and magical lands. Availing himself of money inherited

from the death of his father, he departed for a journey around the globe, visiting such places as Mexico, Japan, Ceylon, India, Burma, and Egypt, acquiring as much knowledge as he could from those countries' pools of religious and esoteric philosophies.[11] He claimed to have studied Sufism and Arabic in Cairo under the tutelage of an unnamed sheik.[12] While in Ceylon he spent six weeks with his old friend from the Golden Dawn, Allan Bennett, who was now setting himself up as a master *yogi*.[13] Back in London Bennett had been one of Crowley's personal tutors in the art of ritual magic; now he had taken up Buddhism, and gave Crowley an intensive course in yoga.[14] Following Bennett's example Crowley also engaged in a more intimate relation with Buddhism during his visit, and would subsequently consider himself a Buddhist for many years. Crowley would later make attempts to systematize and tabulate all the esoteric knowledge he had accumulated during his various trips and studies, incorporating them with the Golden Dawn teachings on Kabbalah and ritual magic. Notably, this project resulted in his book *777*, a set of tables showing correspondences between various systems modeled on the ten *sefirot* and twenty-two paths of the Kabbalistic Tree of Life, published in 1909.[15]

With hindsight, the most significant event of these years was nevertheless the 1904 "reception" of *Liber Legis*, the book that would become the founding document of Crowley's new religion, Thelema. As part of their honeymoon, Crowley and his first wife Rose Edith Crowley, née Kelly, had arrived in Cairo on February 9, where they would stay for several months.[16] During the stay, Rose apparently started to act strangely. Following a specific ritual evocation performed by Crowley on March 17, allegedly for no other reason than to impress Rose with his magical aptitude, she started to display a kind of mediumistic behavior. She began uttering strange, incoherent phrases to her husband, such as the ominous, "They are waiting for you," and, according to Crowley, making various fragmentary statements about "the child" and "Osiris."[17] This had apparently continued for several days, and Rose would soon reveal that it was the god Horus who had started to talk to her, and that he wanted to get in contact with Crowley.

On March 20, at the spring Equinox, Crowley arranged a ritual to invoke the Egyptian god in his particular form as Ra-Hoor-Khuit, the sun-god. During this ritual, Rose's apparent mediumship would reach its climax. Through her, Horus declared that the spring Equinox of 1904 signaled "the Equinox of the Gods," the moment in time where the previous "aeon" was to be replaced by a new one. More specifically, Osiris's two thousand years-old reign came to an end at the arrival of Horus's aeon, the aeon of "the Child." In Crowley's own interpretation

of the event, he was now to establish contact with the "Secret Chiefs," the discarnate intelligences ruling the secret "Third Order" of the Golden Dawn. Despite their previous brief alliance during the tumultuous events of 1900, Crowley had fallen out with MacGregor Mathers, the earthly leader of the Order. Now, conveniently to say the least, Horus and the Secret Chiefs were calling upon Crowley to receive and devise new magical formulae and rituals suited for the New Aeon, and devise plans to destroy the old Order once and for all.[18] Over three days, from April 8 to April 10, Crowley would write the three chapters of *The Book of The Law,* making him the prophet of the New Aeon. This became the founding moment, and the foundation myth, of a new religious movement, Thelema.

As prophet of a new age, the Aeon of Horus, Crowley took great efforts to reform the magical and initiatory formulae of the now, in his view, outdated Golden Dawn. This led to new Thelemic versions of specific rituals taught in the Golden Dawn, such as the important magical rituals of the pentagram and hexagram, and naturally a drift of symbolic focus away from Osiris toward Horus.[19]

Crowley's vision of Thelema as a complete religious and magical philosophy took shape and solidified only several years after the unusual events in Cairo during the spring of 1904. In order to understand the place and function of magic in the work of Crowley, it is necessary to look somewhat closer at the ideas he developed for Thelema.

Magick for All

The Book of the Law and Crowley's numerous commentaries on it prophesize the end of "the Aeon of Osiris," a millennia-long period characterized by patriarchal and largely collectivist religions such as Christianity and Islam, and the coming of a new "Aeon of Horus" to replace it.[20] In this new aeon, a radical individualism is the new credo, and Thelema put forward as its only proper religion. Thelema's famous dictum is "Do What Thou Wilt," but one should quickly point out that this was not simply meant as a license to pursue any indulgence. Rather, Crowley's commentaries emphasized that it also implied the strictest possible discipline, since Thelemites are bound to discover their single "True Will" and follow it unconditionally.[21] This endeavor becomes the ultimate purpose of magic in the context of Thelema.

The True Will is said to transcend the subject's ordinary limitations for knowledge and self-knowledge, and magic is invoked as a tool for reaching this absolute knowledge of self. In Thelemic discourse the magical procedure that leads to knowledge of the True Will is variously referred to in alchemical and Hermetic terms as "the Great Work," or in a

more mystical vein as the attainment of the "knowledge and conversation of the Holy Guardian Angel." Although various procedures should be possible, Crowley's preferred one was based on a seventeenth-century magical grimoire known as the Abramelin operation, from which the term Holy Guardian Angel was taken.[22]

With reference to this attainment, Crowley wrote that it

> is the essential Work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of Gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it.[23]

Only when this True Will has been discovered can the magician begin to make correct choices in life, binding him or herself to it as prescribed in the doctrines of Thelema. Only at the point when one's True Will is known can the more general laws of "magick" which Crowley wrote up be followed, where it is defined as "the Science and Art of causing Change to occur in conformity with Will."[24] Indeed, *magick*, spelt with a "k" to differentiate it from previous "superstitious" interpretations, becomes a complete "form of life."[25]

Crowley's take on magic springs out of his Golden Dawn training, but it is taken in a direction of personal development, and the laying down of a new ethics and a new religion when coupled with the Thelemic project. Institutionally, this synthesis was embedded in two different structures. In 1907 Crowley founded his own magical Order together with George Cecil Jones, the A.·.A.·. (*Astron Argon*).[26] Officially launched with the first edition of the occult periodical *The Equinox* in 1909, this Order incorporated the grade structure and basic teachings of the Golden Dawn, but expanded it with Crowley's new take on magic as well as giving a central place for Thelema. Furthermore, its motto was "the Method of Science—the Aim of Religion," reflecting Crowley's insistence that his was a revised form of magic, adapted to conform to the methods and standards of science rather than the superstition characteristic of the earlier aeons.[27] Another important feature which differentiated the A.·.A.·. from the Golden Dawn was that it was not intended to function socially in the same way; instead, it should be a school of intense and focused magical training based on a teacher-pupil relation.

In the years leading up to the Great War of 1914 Crowley launched a campaign to spread Thelema to all branches of society, hoping to establish

it as a political force to be reckoned with. For this goal, a secretive magical society such as the A.·.A.·. was inefficient; instead, Crowley availed himself of his newly acquired leading position in the German Neo-templar group Ordo Templi Orientis (O.T.O.).[28] In a process initiated by the Order's "Outer Head" Theodor Reuss between 1910 and 1912, Crowley was set to rewriting the O.T.O.'s rituals and doctrine, streamlining the initiation outline and making the Order fully operable. However, he also took this opportunity to thoroughly "thelemize" the Order, making it a new and more practically oriented vessel for spreading Crowley's radical social and religious vision. In 1923 Crowley succeeded Reuss as international leader of the O.T.O. (he had headed the British branch up to that point) and more fully emphasized the Order's role for promulgating the "Law of Thelema" and working as a kind of political avant-garde for the new Thelemic world order.[29] The campaign failed badly, however, and Crowley left a largely dysfunctional and splintered Order when he died in 1947.[30]

With this admittedly very basic overview of the doctrines and institutions of Thelema and the place of magic within it, we can proceed to the main task of this chapter: placing Crowley in an emerging post-Golden Dawn discourse on Enochiana.

The Enochian World of Aleister Crowley

When it comes to the subject of Enochian magic, Crowley's role as Thelemic prophet did not primarily manifest in attempts to "thelemize" the system. In a sense, Crowley stayed largely within the Golden Dawn framework of interpretation, while moving beyond it primarily through a partial "return to the sources" and pioneering attempts to incorporate other parts of the original material into magical practice. As seen earlier, not only did the Golden Dawn invent their own readings and interpretations, but they also used only a small portion of the magic available from the original sources as their basis. Their fascination had been with the Great Table, which lent itself easily to a fourfold interpretational scheme in which the elements and the Tetragrammaton figured centrally. Meanwhile, the Heptarchic system and the system of the Aires and the various calls in the Adamic language were left unused. Although the latter were mentioned in the Golden Dawn curriculum, they do not seem to have been implemented practically and deployed in rituals. The most influential contribution Crowley would bring to the development of Enochian magic was indeed to explore and give an explanation for the Aires, or "Aethyrs." It is with him that we find the first attempts at a more or less consistent theory of these entities and their connection to the elemental magic of the Golden Dawn's Great Table.

The relation between the angels of the Great Table and those of the thirty Aethyrs seems to have fascinated the young Crowley already during his short but intense stay with the Golden Dawn. In his autobiography, Crowley described a crude and not entirely successful Enochian experiment that took place in 1899–1900:

> In bed, I invoked the Fire angels and spirits on the tablet, with names, etc., and the 6th Key. I then (as Harpocrates) entered my crystal. An angel, meeting me, told me, among other things, that they (of the tablets) were *at war with the angels of the 30 Aethyrs, to prevent the squaring of the circle.* I went with him unto the abodes of fire, but must have fallen asleep, or nearly so. Anyhow, I regained consciousness in a very singular state, half consciousness being there, and half here. I recovered and banished the Spirits, but was burning all over, and tossed restlessly about—very sleepy, but consumed of Fire![31]

Working of course entirely within the Golden Dawn framework, which he was still at this point learning to master, Crowley had summoned an elemental angel from the Great Table, while "scrying in the spirit vision." Met by the "astral form" of one of the angels of fire, he was told that a celestial war was being waged between what seems to be two distinct types of angelic beings: those of the elemental tablets of the Great Table, and those of the Aethyrs. A subtle hint to the natures of these differing classes of angels can also be extracted from this passage. Since the strife of the warring parties was over "the squaring of the circle," that ancient mathematical and mystical problem, with the elementals striving *against* it and the Aethyrs working *for* it, it seems reasonable to assume that Crowley imagined the Aethyrs to be rather more spiritually profound than the elemental angels. Their agenda in this vision was, as it were, to work mathematical miracles.

Crowley would use both magic and scholarship in his quest to understand and flesh out the cosmology of the Enochian system, which must undoubtedly have seemed like the most profound thing the Golden Dawn had to offer. We know that at one point, possibly already during his Golden Dawn training, Allan Bennett passed him a copy of the Inner Order instruction *Book "H"* to study. This book, which we have seen to be a copy of the Sloane 307 manuscript, amended and abridged by Westcott, would have been a part of the instructions above Crowley's grade at the point, and he should not officially have been able to study it. Nevertheless, as Rankine and Skinner's reproduction of Bennett's copy show, Crowley did have access to it and even added some notes to the text himself.[32]

The system described here, we remember, was one of ritual magical evocation for various defined purposes, closely following the functions sat down in Dee's originals. While it does not seem as though Crowley tried to experiment with that system at this point, he found opportunities to explore the more mysterious Aethyrs after he dissociated himself from the Golden Dawn and embarked on his travels. Perhaps intrigued by the small glimpse of information he had gathered in his experiment earlier that year quoted above, Crowley set out to explore the Aethyrs more closely after arriving in Mexico in the autumn of 1900.[33]

On November 14 and 17 Crowley sat down to scry the two "lowest" Aethyrs, "TEX" (the 30th) and "RII" (29th), by calling the nineteenth Enochian key.[34] The result, Crowley would later describe, was "mysterious and terrific in character. What I saw was not beyond my previous experience, but what I heard was as unintelligible to me as Blake to a Baptist."[35] In the words of his recent biographer Richard Kaczynski, Crowley's visions were "surrealistic, apocalyptic, and bear the stamp of his evangelical upbringing."[36] In his second attempt, for instance, Crowley saw an immense angel approaching, with eagle wings hiding all the heavens. The angel spoke in that recognizable ancient tone of fire and brimstone:

> Cursed, cursed be the Earth, for her iniquity is great. Oh Lord! Let Thy Mercy be lost in the great Deep! Open thine eyes of Flame and Light, O God, upon the wicked! Lighten thine Eyes! The Clamour of Thy Voice, let it smite down the Mountains![37]

After this the exploration of the Aethyrs would be discontinued for almost a decade, until his famous 1909 Algerian adventure.

Algeria, 1909

We shall now turn to the events in the desert of Algeria. On November 17, 1909, Crowley arrived at the sprawling north African city of Algiers together with his pupil and lover, the poet Victor Neuburg. The trip was claimed to be purely recreational in intent, but ended with Crowley reporting a set of twenty-eight visions, which would since rank among the most important sources of revealed doctrine in Thelema, second only to *The Book of the Law* itself.[38]

The visions and voices only manifested after Crowley found his old notebook from the Aethyric experiments in Mexico, almost a decade earlier. Despite denying premeditation of his new attempt to scry the Aethyrs, it is quite clear that Enochiana had not simply faded from Crowley's atten-

tion over the interceding years. In fact, several of his activities between 1900 and 1909 reveal a continued interest in the Enochian material. When Crowley edited Mathers's manuscript translation and abridgement of the *Lesser Key of Solomon,* or *Goetia,* in 1904, he added his own translation of the accompanying conjurations from English into the profound "Angelic language" of Enochian.[39] Even more important, unpublished sources show that Crowley engaged in a close study of the original Dee material just prior to his departure with Neuburg to Algeria. On October 30, 1909, Crowley wrote in a letter to his A.·.A.·. companion J. F. C. Fuller that he had been doing research into the Enochian documents at the Bodleian Library in Oxford.[40] This is significant considering Crowley's claim that there was no premeditation behind the magical experiments that followed only a few months after his research trip.[41] As it turns out, Crowley had planned to include a longer essay expounding on the Enochian system for his new occult review, *The Equinox,* already during the summer of 1909. In fact, it was while looking for his old Enochian tablets (and a pair of skis) in the attic during that summer that Crowley rediscovered the original manuscript of *The Book of the Law*—an anecdote often told in the Thelemic literature.

The trips to Oxford and Algeria were part of the same research project into Enochiana; the first scholarly and theoretical, the second practical and experiential.[42] The overall project did amount in two works which have since become classics of the modern Enochian literature, published a few years later.[43] As I will argue, the trademark of Crowley's approach consisted in innovation grounded in a personal, experiential exploration of the system, only occasionally restrained by a scholarly reassessment of sources.

Being the first magician after the Golden Dawn to fully combine archival research with practical experiments in Enochian magic, Crowley also seems to have been the first to experience the post–Golden Dawn authenticity problem. This may, indeed, have happened during his Oxford research trip. In Oxford Crowley had the opportunity to study Elias Ashmole's copies of Dee's "revealed books," including the system of the Aethyrs portrayed in *Liber Scientiae,* studiously presented in Ashmole's hand.[44] Perhaps it was here that Crowley discovered the "most discomforting disenchantment" about the system of the Aethyrs, namely that the original document seemed to attribute the entities simply to "aires" or "climes" of the world, corresponding to angels governing various geographical regions and peoples.[45]

As was mentioned earlier, Crowley did not favor this interpretation himself, even after being confronted with and recognizing it. This can be seen in the specific editorial choices he took when finally publishing his exposition of Enochian magic in *The Equinox* in 1912. Not only did Crowley omit

references to the anomalous *Liber Scientiae* when presenting the Aethyrs in his classic essay "Liber Chanokh,"[46] but he also chose, conveniently, to "omit for the present consideration of the parts of the earth to which they are stated to correspond."[47] Instead of that stated correspondence, Crowley went on to discuss "the Thirty Aethyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe."[48] In doing so, Crowley is seen to follow an interpretation more consistent with the Golden Dawn tradition, viewing the Aethyrs as subtle spiritual layers outside of the elemental realm, accessible with the use of the nineteenth Enochian call and certain techniques for scrying in the astral.

The experiments in Algeria were indeed an opportunity to work from within this frame of interpretation. The method Crowley employed in the desert with Neuburg was to use a golden topaz stone set in a wooden Calvary cross as a focus for scrying, in Crowley's own words playing a part "not unlike that of the looking-glass in the case of Alice."[49] While gazing into the spiritual realm of a given Aethyr he reported being filled with visions and voices speaking to him, the appearance of angels and other spiritual creatures—as had been the case already in Mexico in 1900. All of these sights and sounds he dictated to Neuburg on the spot, who was charged with writing the whole spectacle down. The outcome of these visionary episodes was published as a special supplement to *The Equinox* in 1911, under the title of *The Vision and the Voice*.[50]

The actions recorded were indeed spectacular. In a recent reconstruction, Richard Kaczynski describes the method of obtaining the visions in the following way:

> A.C. removed his scarlet cavalry [*sic*] cross, a pin inset with a huge topaz inscribed with a rose cross. He gazed into the stone while concentrating on his third eye, the *ajna chakra,* and, when he felt prepared to receive a vision, he began the 28th Call in the Angelic Language: *"Madrax da-es perafe BAG cahis mihaolzed sanit caosgo odeh fisisah balzed izedrase Iaidah!"*[51]

The topaz stone in his necklace rose-cross was used as a substitute for the "shewstone," which Edward Kelley had used to commune with the spirits. An active and ordered use of the imagination, furthermore, played an important part in accessing these ostensible magical "realms." As Crowley noted in his *Confessions*:

> I had learned not to trouble myself to travel to any desired place in the astral body. I realized that space was not a thing in itself, merely a convenient category (one of many such) by reference to which we

> can distinguish objects from each other. When I say I was in any Aethyr, I simply mean in the state characteristic of, and peculiar to, its nature.[52]

Not only does this quote show Crowley applying a Kantian perspective to the magical theories of astral travel, but it also tells something of the nature of the visionary experiences. He would retain his spatial and temporal awareness while "drawing down" these visions to the scrutiny of his imagination. "Remaining in his body," Crowley would describe and speak out in words the visions he had to Victor Neuburg, who promptly wrote it down in his notebook.[53] As a general rule, one Aethyr was invoked in this way each day while the companions marched across the desert, with some days performing two, others none. Each of these sessions typically lasted about an hour or so.

In the visions Crowley would encounter angels and heavenly beings, taken through initiations and shown to "the City of the Pyramids," where the highest adepts dwelled. Content-wise, the bulk of the visions were close to the ones reported nine years earlier in Mexico. There were some exceptions, however. Sometimes the "visions" would take on an astonishing complexity, and even involve strange synaesthetic experiences. This sensual richness can be found in the invocation of the twenty-first Aethyr on November 29. In the transcription of this session, Crowley encounters an enthroned but invisible deity, which tries to communicate with him primarily through taste sensations:

> He [the deity] is trying to make me understand by putting tastes in my mouth, very rapidly one after the other. Salt, honey, sugar, asafoetida, bitumen, honey again, some taste that I don't know at all; garlic, something very bitter like nux vomica, another taste, still more bitter; lemon, cloves, rose-leaves, honey again; the juice of some plant, like a dandelion, I think; honey again, salt, a taste something like phosphorous, honey, laurel, a very unpleasant taste which I don't know, coffee, then a burning taste, then a sour taste that I don't know. All these tastes issue from his eyes; he *signals* them.[54]

Later, Crowley connected these tastes with astrological and Kabbalistic symbolism. In an extreme example of the kind of Kabbalistic hermeneutic Crowley would recommend for his Scientific Illuminism, these translations led to a "decipherment" of the deity's signals, even revealing an apparent message in text![55]

The most enduring event was nevertheless the apocalyptic encounter in the desert with the demon Choronzon. As we learned in chapter 2, the

name of this demon comes from Dee and Kelley's records. There its name had been spelled "Coronzom," which in turn morphed into "Coronzon" in Casaubon's published version of the same manuscript. As mentioned in that chapter, Crowley's spelling betrays the influence of the Sloane 307 manuscript, which, we saw in chapter 3, the Golden Dawn had used as one of its original sources.

Spelling and provenance aside, the demon fully entered the mythology of modern occultism following Crowley and Neuburg's invocation of the tenth Aethyr, performed December 6, at night, "in a lonely valley of fine sand, in the desert near Bou-Saada."[56] Due to the somewhat cryptic, fragmentary, and partially conflicting records of this action, it is hard to tell what really went on this evening; on any reading, it was definitely different from the earlier invocations.[57]

Through the previous visions Crowley had learned that he was about to cross the so-called Abyss, an abstract Kabbalistic concept designed to signify the "space" between the three upper *sefirot* and the lower seven, or the unbridgeable space between godliness and manifested individuation. Passing through the Abyss meant the destruction of one's own ego in order to attain a state where one's individuation dissolves and mystical union is attained.[58] In Crowley's system of magic, this crossing is correlated with the so-called dark night of the soul, a term originating with the sixteenth-century Christian mystic St. John of the Cross. In the visions of the eleventh Aethyr (the one immediately preceding the tenth, since they are invoked from the last to the first), Crowley was told that the crossing of the Abyss involved an encounter with the malicious demon Choronzon, who resided there.[59]

Knowing that this encounter was at hand, the method of working was changed accordingly. A complete temple for ritual evocation was set up, in accordance with the standard methods provided by the grimoire tradition of the *Goetia*.[60] A protective circle was built out of stones, enforced with divine names, and east of it a triangle was erected, where the demon was to appear.[61] Although the records are unclear about this, it seems likely that after Crowley and Neuburg had performed the preparatory banishing rituals Neuburg stayed in the center of the circle and took the role of magus, while Crowley took his place in the triangle itself. About to take up position as a material basis for the spirit to materialize in, Crowley proceeded with the invocation of the Enochian Aethyr as usual. Instead of having a vision, however, he was now "possessed" by the demon Choronzon himself, who would speak through him and threaten and test Neuburg's skills and willpower.[62]

The account that followed is somewhat confusing. While Neuburg stands in the circle and commands the demon/Crowley to speak,

the demon is said to take on different forms and shapes; variously, Neuburg reported to have been encountered by a girl he had fallen in love with, by Crowley himself, and by a snake with a human head.[63] It would seem that these figures appeared outside of the circle and the triangle, attempting to distract and overcome the mage by appealing to his various emotions. Even more exceptionally, Choronzon the demon would at one point start to talk very fast through Crowley, spouting gibberish, with the goal of keeping the scribe occupied with writing everything down. While Neuburg was busy keeping his records, the demon/Crowley would throw sand on the circle in order to eradicate it and break the magician's protective barrier.[64] Just when Neuburg became aware of the scheme, the demon, purportedly in the form of a ferocious "savage," leapt upon him, biting for his neck with sharp fangs. Only by yelling divine names and stabbing the demon with his magically consecrated dagger did Neuburg repel the attacker and confine him to his triangle once again.[65] What actually occurred during these dramatic minutes remains unclear; however, Lawrence Sutin is probably right in pointing out that the most reasonable solution is that Crowley, behaving possessed, actually jumped upon Neuburg the magician.[66]

No doubt, these experiences made a great impact on Crowley and his followers. Alex Owen even argues that Crowley's personal and material problems in the aftermath of the operations in the desert are a sign that his "crossing of the Abyss" was in fact a failure: the demon had consumed his soul, and consequently he lost his grip on reality.[67] It certainly looks awkward when the academic historian passes judgment on the success or failure of a rite like this. It even seems that Owen, in her search for a psychologized interpretation of Crowley and his magic, is driven to pass over or ignore Crowley's own interpretation of the rituals' significance and relation to later events. In *Confessions* Crowley noted that his later problems in the "real world" were actually an expected outcome of a *successful* crossing: "Part of the effect of crossing the Abyss is that it takes a long time to connect the Master with what is left below the Abyss."[68] The disorientation resulting from the attainment of magical genius may look a lot like personal disintegration. In Crowley's understanding there is a fine line distinguishing prophets from madmen. For himself, he claimed nothing short of prophethood.

When heading back for Britain, Crowley reported in a letter that "we have the Apocalypse beaten to a frazzle. . . . This is the holiday-holyday of my whole life."[69] As we shall see, the apocalyptic madness in the desert would indeed lead to specific doctrinal innovations within the religion he revealed to the world.

The Enochian Aethyrs and Thelemic Religion: Crowley on Authenticity

In 1911 Crowley designed an authoritative curriculum for his magical order A.·.A.·., based on a classification of four different kinds of texts, ranging from A through D.[70] Each class of literature reflected both the method of production and the authority of the texts belonging to it. Class A documents were considered "received" works which had the highest authority; their real authorship should be attributed to "the Secret Chiefs" of the Great White Brotherhood rather than the material person Crowley. *The Book of the Law* was the main representative of this category. The collection of visions resulting from the Enochian experiments with the Aethyrs, however, were classed as both A *and* B. The A status reflects that the document was held to contain material considered "received," while it also brought commentaries reflecting on that received material.[71]

The A.·.A.·. syllabus furthermore gave a short note for each text, describing its particular relevance. The description for *The Vision and the Voice* declared that the doctrinal content conveyed by the entities in the visions was uniquely authentic:

> Besides being the classical account of the thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic. The instruction in the 8th Aethyr pertains to Class D, "i.e." it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking Aethyrs given in the 18th Aethyr.[72]

The realms of the Aethyrs accessed by Crowley are considered so spiritually sublime that information acquired there is given a uniquely profound status. Visions endowed by Enochian angels about particular spiritual issues, such as the offices of a "Master of the Temple" (i.e., the eighth degree in Crowley's magical system, and the third highest one), are to "be taken as authentic," while other commands form the basis for official rituals within Crowley's magical system. Additionally, important aspects of what would become a Thelemic theology were revealed by these entities, and expressed through rituals and creeds.[73]

One clear example is found in the Gnostic mass which Crowley wrote up for his Gnostic Catholic Church *(Ecclesia Gnostica Catholica)* in 1913.[74] Crowley designed the mass as an exoteric celebration of the esoteric secrets of the O.T.O., making the sexual symbolism of that secret one of

the major themes of the mass' liturgy. By extension, the mass became, and still remains, the most central religious ceremony of Thelema today.[75] What interests us here is that much of the sexual theme of the mass's liturgy centers on two godlike entities which are not found in *The Book of the Law:* the male entity "Chaos" and the female goddess "Babalon."[76] Both of these entities were introduced properly for the first time in the Enochian visions.[77] In these visions, the two "deities" or "entities" are interlinked with certain Kabbalistic representations from the Tree of Life. In the fourth Aethyr, Chaos is attributed to the sefirah *hokmah* ("wisdom"), and Babalon to *binah* ("understanding"), that is, to the second and third sefira respectively.[78] The two deities are seen as the very first manifestation of a dual principle, with a male and female polarity. Thus, this is also a primeval cosmological manifestation of sexuality. In the liturgy of the Gnostic mass, Babalon is described as a universal womb, while Chaos is "the sole viceregent of the Sun." The implication of this is the sort of solar-phallicism associated with Richard Payne Knight, Hargrave Jennings, and others; a religious stance that is central to the mysteries of the O.T.O.[79] Through Crowley's experiential exploration of the Enochian system, and the subsequent and accompanying innovations made to it, Enochiana has become centrally inscribed in Thelemic religion.

Crowley's take on the Aethyrs is important in another respect as well, namely, for the *initiatic quality* that he attributes to working magic with these sublime astral entities. Crowley significantly claimed to have received his initiation into the Magister Templi degree of the A.·.A.·. while traveling in these occult lands, and we have seen that the description of its function given in the records later became official teaching in the order.[80] The initiatic theme has had a significant reception in occultism after Crowley, as we will see in later chapters of this book, but it also played an important role in Crowley's quest for legitimating his position in the broader occultist milieu. We have already seen that he claimed *The Vision and the Voice* to be "the classical account of the thirty Aethyrs," and the "model of all visions." Combined with the fact that Crowley was the first to incorporate the Enochian system of the Aethyrs into modern occultism, this has effected the perpetuation of his interpretation of the system at the expense of the original, but by some standards perhaps less spiritually sublime, system portrayed in Dee's *Liber scientiae.*

* * *

At this point we should return to what was mentioned earlier, namely, that Crowley was the first magician after the Golden Dawn to encounter and struggle with "the authenticity problem" as formulated in the previous

chapter. It is also in his work that we first encounter the full play of strategies that we have introduced and discussed in chapter 4. Dissatisfied with the Golden Dawn curriculum, Crowley took it upon himself to do research into the original sources. When the evidence of the sources he researched conflicted with the perennialist outlook of the Golden Dawn's frame of interpretation, Crowley would nevertheless favor the latter. At the same time, he is at several instances seen to give more or less pragmatic arguments when the authenticity problem arises. Writing about the Enochian language, Crowley first assures his readers that this is an authentic language:

> The conjurations of Dr. Dee are in a language called Angelic, or Enochian. Its source has hitherto baffled research, but it is a language and not a jargon, for it possesses a structure of its own, and there are traces of grammar and syntax. In any case it is probably corrupt.[81]

But then the argument suddenly switches from authenticity to pragmatics:

> However this may be, it *works*. Even the beginner finds that "things happen" when he uses it: and this is an advantage—or disadvantage!—shared by no other type of language. The rest need skill. This needs prudence![82]

From this twofold argumentation we first read quite explicitly that the power of the Enochian language qua magical language is *not* conventional or pragmatic as such; that is, Enochian is "real" and not simply "a jargon." But in the absence of definite evidence, there is an appeal to the ostensible fact that "it *works*." At the same time, it is also clear that the language is conceived to work *because* of its sublime nature. Thus, the pragmatic appeal to experience does not entirely sidestep the issue of provenance; instead, the experiential argument is designed to support the exceptional claims about the language and system.

As an example, "the angels themselves" hinted to a perennialist interpretation in Crowley's visions of the Aethyrs. Referring to Edward Kelley, Crowley was told that "this is a holy mystery, and he that did first attain to reveal the alphabet thereof [i.e., of the Angelic language], perceived not one ten-thousandth part of the fringe that is upon its vesture."[83] The very provenance of Enochiana lies outside of this world, and its profundity greatly surpasses the insight of even the first historical "receivers," Kelley and Dee. Crowley's legitimization of the system rests in the end on perennialism, asserting its highly enchanted quality. Furthermore, the specific kind of perennialism adopted opens up for continued revelations, which

may supersede those of Dee and Kelley and serve as basis for revisions in the system. As we saw already, the continued Enochian prophetic tradition was conveniently perceived as resting in the hands of the prophet of the new aeon and Thelema himself.

A Note on the Crowleyan Heritage

Crowley left a magical heritage that may be viewed as exclusively Thelemic, involving trafficking with idiosyncratic entities, and the performance of rituals that were revised or entirely invented by him, and most importantly, embedded within a Thelemic framework in which the most central aims are the discovery of the "True Will" and the attainment of "Knowledge and Conversation with the Holy Guardian Angel." Examples of such explicitly "Thelemic magic" may be found in Lon Milo DuQuette's *The Magick of Thelema* (1994), Rodney Orpheus's *Abrahadabra* (1995), both of which seek to provide a more or less unified and accessible picture, and more recently in J. Daniel Gunther's *Initiation in the Aeon of the Child* (2009).[84]

Within this "Thelemic school" of ritual magic, one does not generally find one specific take on Enochiana, as an independent and stable system. Rather, elements of Enochian magic are incorporated into other systems in a synthetic approach similar to that of the Golden Dawn. Perhaps the clearest and most grand scale example of this is the tendency to attribute the Aethyrs to the paths and *sefirot* of the Kabbalistic "Tree of Life,"[85] and the widespread opinion that the Aethyrs represent an "Enochian path-working,"[86] comparable in all respects to the practice of Kabbalistic path-workings popularized through the Golden Dawn.[87] In addition is the quite common conception of Enochian, both elemental and Aethyric, as an initiatory tool. This is prefigured in Crowley, who, as we have seen, claimed to have his Master of the Temple initiation through the Aethyrs. The initiatory theme is clearly present, among other places, in a recent publication by the Thelemite "Frater W.I.T." (Scott Brush), tellingly entitled *Enochian Initiation* (2006).[88]

But Crowley's influence on these points reaches far beyond the borders of Thelema. It is not without justification to claim that a kind of Weberian "routinization of charisma" has taken place within modern occultism at large with regard to Crowley and his innovations. His "charismatic" revelations are taken as authoritative in several different movements. As part of this general routinization, Crowley's experiments with the Aethyrs have become paradigmatic in other occult currents. Crowley's influence on later developments of modern Enochian magic has therefore been significant, and we will see it again in due course.

6
Angels of Satan

The critical reader would perhaps find a reputedly angelic language embedded in self-styled Satanism to constitute a supreme incongruity. Nevertheless, when Anton Szandor LaVey (born Howard Stanton Levey; 1930–1997) published the *Satanic Bible* at the close of 1969, the Enochian calls, taken from the version published by Crowley in *The Equinox*, occupied its closing section. Instead of viewing this inclusion as an inconsistency stemming from rampant eclecticism I submit that it should be viewed as part of a strategy for positioning oneself in the magic current after the Golden Dawn, while maintaining a high degree of friction with it. In LaVey's satanic version of the Enochian calls, every reference to "God" or "Heaven" in the English translations had been substituted for the suitable infernal counterparts, "Satan" and "Hell."[1] Furthermore, as the Satanic worldview draws heavily from secular-materialist outlooks, LaVey gives interpretations of magical efficacy that are far less metaphysically charged than those considered so far. As we shall see in the present chapter, the "satanization" of Enochiana infuriated certain prominent figures in the established esoteric milieu, notably Israel Regardie.

The emergence of a satanic variety of Enochian magic added significantly to the contestation of that purportedly angelic system. Through the present chapter we will see how these contests for legitimacy and interpretive authority emerge as intrinsically bound to a wider struggle between various groups, people, and institutions in the occultural milieu. Modern Satanism emerged out of a milieu where occultists of various shades were already deeply entwined in polemics about the nature of various occult and magical practices. Particularly in the United States, the various splinter groups of the Golden Dawn were fighting among themselves, and with the remaining and new Thelemites. In the first part of this chapter I will take a closer look at some of the struggles over

the nature and authenticity of Enochian magic in the middle of these clashes. Against this background I go on to place special emphasis on how Satanism's ambiguous relation to these magical groups, and the wider cultural impulse from Western esotericism, formed the interpretation of the Enochian system given by LaVey.

But this is not all that controversy has to do with reception and reinterpretation. Enochiana did not only play a central part in polemics with external groups and spokespersons—the "esoteric Others" of Satanism—but it also featured centrally in the foremost doctrinal split *within* early Satanism, namely between Anton LaVey's Church of Satan and Michael Aquino's splinter group, the Temple of Set. This schism, as we will see, had organizational reasons as well as doctrinal ones. In place of the rationalistic outlook of LaVey, Aquino came to develop an increasingly more esoteric worldview—a feature that is readily apparent in his interpretation and use of the Enochian system as well. I will begin, however, by going back to the significant context provided by the fall of the Golden Dawn, and the many controversies arising there over the "correct" interpretation of the Enochian material.

Background: Schismatic Golden Dawn Groups and Enochian Controversies

Crowley and the A.·.A.·. was far from the only trajectory carrying on the magical paradigm of the Golden Dawn, and not even the most direct one. When the dust began to settle after the breakup of the original Golden Dawn, three main schismatic groups continued the legacy in various forms: The Independent and Rectified Rite of the Golden Dawn, headed by A. E. Waite; the Stella Matutina, led by R. W. Felkin; and the continued lineage of MacGregor Mathers and those (including, from ca. 1908, J. W. Brodie-Innes) still loyal to his leadership, the Alpha et Omega.[2]

While it falls well outside the present scope to deal in detail with these various splinter groups,[3] I wish to focus on a specific case: a controversy that sheds interesting light on conceptualizations of magic and occult entities in the modern age generally, and on Enochiana especially. Furthermore, this helps us frame Enochiana within its relevant discursive and polemical context.

Before I introduce the controversy, there are a couple of remarks to be made about the various splinter groups that form the context of it. One should know, for instance, that A. E. Waite's group, The Independent and Rectified Rite, aimed to extinguish the practice of ritual magic altogether, and instead focus deeply on a sort of Christian mysticism.[4] As such, it is of less interest for the history and development of Enochian magic. Stella

Matutina, on the other hand, sought to continue the magical practice. It was papers from this faction that were published by Regardie (who had joined in 1934) in the late 1930s. It is also through a particular lineage of the Stella Matutina that knowledge of Enochian chess, discussed in an earlier chapter, was transmitted. Regardie complained in his *Golden Dawn* that none of the adepts he ever met could give any sufficient answers as to what were the rules and function of this most esoteric board game.[5] His major problem was that R. W. Felkin, who was the leader and most accomplished magician of this lineage, had moved to New Zealand during the Great War. In 1916 Felkin took up permanent residence there, and established the Smaragdine Thalasses Temple of the Stella Matutina.[6] It was from recovered papers and conversations with members of this group that Chris Zalewski, many decades later, was able to reconstruct the four-handed divinatory esoteric chess game, later published as *Enochian Chess of the Golden Dawn* (1994).[7]

The Alpha et Omega (A.O.) group similarly sought to continue the magical heritage of the original order under MacGregor Mathers's leadership. This group would become the meeting place for several influential characters in twentieth-century occultism, and give birth to a couple of important offshoot groups. Two of the characters were Violet Mary Firth (1890–1946), better known under her occult pen name Dion Fortune, and Paul Foster Case (1884–1954). Fortune would found her Fraternity of the Inner Light in 1922, after falling out with Moina Mathers, whereas Case, also falling out with Moina that year, founded the Builders of the Adytum (B.O.T.A.) based on the A.O.'s New York temple. The B.O.T.A. soon conducted one of the most successful occult correspondence courses to that time.[8]

Both Fortune and Case were initiated into the A.O. in the wake of MacGregor Mathers's death in 1918, under Moina Mathers's somewhat clumsy attempts at keeping it running.[9] Bringing up various criticisms of both leadership and doctrine, they contributed to the disruption of the Order and Moina's loss of leadership. What is interesting for us is that, in Case's criticism of the Order, we find a series of remarks concerning the Enochian system of magic, on which he held a view that was quite untypical.

"Disintegrations of Mind or Body": P. F. Case and the Spiritual Dangers of Enochiana

Probably due to increasingly diverting views on occult theories and practices Case, based in the A.O.'s New York temple, started to drift away from Moina Mathers in Paris. According to the correspondence they

exchanged in the early 1920s, it appears that Moina was concerned with some of Case's teachings, especially on what she termed "the Sex Theory" and "sex matters."[10] It has been suggested that Case was divulging occult secrets concerning what may have been a sexual magical theory belonging to the highest degrees of the Second Order.[11] However, if such a theory really existed within the Golden Dawn at this time, any direct evidence of it, such as notes or records of experiments, are lost. The lack of any definite evidence may be reason enough to doubt that there ever was a Golden Dawn sexual magic. It is, perhaps, more likely that Moina reacted to Case's attempts to *introduce* such theories, which were, after all, quite abundant in the occult milieu of the times, into his local A.O. temple. At any rate, as the dispute continued and increased in gravity, Case declared his resignation from the order in 1922, while Moina, on her part, threw him out.[12]

If teachings of a sexual nature were one of the diverging points of Case's teachings, it was not the only one. Interesting insights into Case's thoughts on the Golden Dawn teachings and tradition is found in a letter correspondence between him and Israel Regardie dating from 1933.[13] This correspondence is also of great importance since it shows Regardie's search for answers about the Golden Dawn one year prior to his admittance into the Stella Matutina. He had then served as Crowley's secretary since 1928, and knew the Golden Dawn material through the publications in *The Equinox*. He had even reproduced and published some of this material himself in 1932, a publication that was scorned by the A.O. while somewhat ambivalently welcomed by the Stella Matutina.[14]

Case's letters to Regardie spell out the view of the former on the legitimacy of the original Golden Dawn, and defend the most drastic changes done by his own American B.O.T.A. Particularly, his defense involved a stronger focus on the Rosicrucian heritage, the Kabbalah, and the Tarot, while the Enochian symbolism so present in the original G.D. had been removed entirely.[15] Case's arguments for removing the Enochian system and magic altogether were several, ranging from the fear of metaphysical devastation to a curious stance of purism. The latter is succinctly expressed in the following formulation:

> I submit that "orthodoxy" simply means "correct teaching" and that the burden of my criticism is that MacGregor (and nobody else) introduced alien elements into the stream which seems to have come to us through Mackenzie, Levi and their contemporaries. In eliminating the Enochian elements, we in America have lost nothing of practical effectiveness.[16]

The "correct teaching" Case refers to is obviously what he conceived of as a "pure" Rosicrucianism. As he further explained to Regardie, Case preferred

to play safe "by eliminating from the rituals something that is certainly suspect as coming from a dubious source, by no means clearly connected with 'Rosicrucianism.'"[17] It seems that Case either did not know, or did not consider, that the Enochian elements of the Golden Dawn actually came through the allegedly Rosicrucian Cipher MS; unless he was happy to contend that the MS was fraudulent. For the original Golden Dawn the Enochian material was very much a *part* of the Rosicrucian heritage, playing for instance a major role in the Vault and Adeptus Minor ceremonies, with all their emphasis on the Rosicrucian theme. There, the candidate was told that the Enochian language was part of the knowledge collected by Christian Rosenkreutz, thus preceding Dee and Kelley by several centuries.[18] Today it may of course also be added that blaming Mathers for eclecticism while regarding Mackenzie and Lévi as representing a "pure" current is somewhat ironic; we now know that it was probably Mackenzie himself who was responsible for introducing the "alien element" of Enochian into modern occultism through the Cipher MS, and certainly Lévi can be attributed with the role of initiating the mode of "programmatic syncretism" so prominent in modern occultism, including the Golden Dawn.[19]

At any rate, Rosicrucian purism was not the only basis for Case's reservations. When he asserted that his American branch had not lost anything "of practical effectiveness" by leaving out the Enochian elements, he did not mean that Enochian magic was without any magical potency. On the contrary; Case warned Regardie that he personally believed the performance of G.D. Enochian magic was responsible for "serious disintegrations of mind or body" in as many as twenty-five or more magicians that he had known.[20] The most famous example of this unfortunate consequence Case found in Aleister Crowley; the "personal shipwreck" and "disintegration of that great genius" he attributed to the practice of Enochian magic. Here he was probably referring to the experiments with the Aethyrs in the Algerian desert, the negative magical efficacy of which we have even seen defended in a semiserious way by a later academic commentator.[21] Perhaps contradictorily, Case did most certainly assert the magical efficacy of Enochian, even though in other places he hinted toward the possible artificiality of the Enochian language by stating that "it is not beyond the power of man to invent a coherent language."[22]

Case does seem to go in somewhat diverging directions in his criticism of Enochian, sometimes insinuating that it may be a fraudulent fiction produced by Edward Kelley and reintroduced by Mathers, and other times accentuating the spiritual danger he associated with working it. At any rate it seems to me that the criticism of possible fraud is primarily to be read as a criticism leveled against the *perennialist* interpretation of Enochian; what Case *clearly* does, besides expressing his fears of the

system's effect, is to historicize and situate it in the context of Dee and Kelley once more, something which for him withdraws it from any Rosicrucian connections. Thus, with reference to my discussion of the authenticity problem, we do actually find Case to represent a sort of historical purism. Interestingly, this is not only a "negative purism," discrediting Enochiana for *not* being Rosicrucian. Case also writes in the letters to Regardie that one of the actual reasons why the system is potentially dangerous is that, in the Golden Dawn tradition, it is mixed and fused with so many other systems:

> If the Order's method of evoking the elementals were *purely Enochian*, then I should have nothing to say. But since it is a mixture of the Enochian language and tablets with other, and probably older, materials, it seems not unlikely to me that such success as attends the use of the rituals is due to the real effectiveness of the various pentagrams, etc., than to anything else.[23]

Following in this vein and making sure that the problem is the danger he associates with the eclecticism of Golden Dawn Enochian magic, Case reassures that "my objections are not to ceremonial. It is only that I have had so much experience of the subtle dangers of *corrupt* ceremonial."[24]

The B.O.T.A., which still exists today with headquarter in Los Angeles and groups in Europe, New Zealand, and the United States, still adheres considerably to Case's teachings, and does not endorse Enochian magic in any form.[25]

Regardie and the Stella Matutina: Some Golden Dawn Perennialist Responses

The Golden Dawn had cast itself as the modern executor of a perennial Rosicrucian tradition, of which the Enochian material was a significant part. A consequence of this perennialism has been that interpretations of the material that were close to the original Renaissance meaning became way too mundane to meet the occultists' expectations of profound, perennial wisdom. As we saw in chapter 3, this led Regardie to edit out the one single document in the Golden Dawn Enochian corpus that described magical practices in accord with what we find in the original sources. This stance was not directly compatible with an emphasis on the actual historical origin of the material in John Dee's diaries; thus, in addition to the case of Regardie's editing, we also find that information on the provenance itself is completely left out of the Golden Dawn initiation rituals, in favor of more esoteric historiographies. This seems to have worked well in the heyday of

the Order, but how to defend the practice and the perennialist interpretation when the purist attack has been made and is gaining ground in a more—as far as occultism goes—public sphere? And, given the Rosicrucian myth, how to explain that the Enochian material emerged for the first time with Dee and Kelley at the close of the sixteenth century, decades before the appearance of the Rosicrucian manifestos?

One particularly esoteric response has been to set "clairvoyants" on the case, to scry the "correct" history of the Angelic system. In his publication of Stella Matutina material in 1937–1940 Regardie included the results of one such approach.[26] Here, the Order's clairvoyants claimed that Dee and Kelley had gained access to the Enochian system only when they were in Central Europe, through contact with alleged Rosicrucian centers in Germany, Austria, and Bohemia.[27] Of course, this claim does not convince the historian, nor a purist with a good overview of the original sources, since it clearly leaves out the accounts given by Dee and Kelley themselves (the reception of the Enochian material started already in London, for instance). In addition, historically there was no Rosicrucianism before the seventeeth century, even though the emic historiography of modern esoteric movements commonly takes the claims of the *Fama Fraternitatis* at face value, and hence dates the foundation of Rosicrucianism to the legendary frater Christian Rosenkreutz in the fifteenth century.[28] The Golden Dawn was certainly no exception. The claim made by still other clairvoyants referenced by Regardie—that Enochian magic is part of a system originally practiced in Atlantis—is no more sober.[29]

Another strategy was to emphasize the importance of the Enochian language, with the claim that it really was a genuine, "natural language." If this could be established, one could start looking for evidence of it predating Dee and Kelley. An interesting document taking this approach is one of the so-called "side lectures" for the grade of Zelator, written by J. W. Brodie-Innes.[30] His speech directed at the new Zelatores reached aspirants who had just recently been introduced to the perplexing letter squares of the Earth Tablet in their initiation ritual. In the lecture, Brodie-Innes explained that the letters on the tablet they had seen had been transliterated from another script, "one of the most ancient symbols in the world."[31] The reference is clearly to the Enochian alphabet. He continued to reveal that the language in question was "a great curiosity merely from the linguistic point of view," because he claimed it was a real language, with real syntax, grammar, and semantics, but yet one that was not proved to have been spoken "by mortal man."[32] Brodie-Innes went on to suggest that it was a primordial, but "hidden," language, never known in *entirety* in historical times:

> We find traces of it on rock-cut pillars and on temples, apparently as old as the world. We find traces of it in the sacred mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the Angelic secret language.[33]

The implication is that the language has been known and used by the angels since creation, while drops of it have become known to humanity through history and distorted through time. Brodie-Innes gave one example:

> The high priest of Jupiter in the earliest days of Rome was called Flamen *Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that Tablet (Earth) you will see that the second of the Three Holy Secret Names of God is *Dial*.[34]

By insinuating that Etruscan words are derived from Enochian, one holds on to the idea that the genealogy of the Enochian language itself is the best evidence for its primordial provenance.

If Brodie-Innes laid the foundation of this line of argument, it has been frequently raised again by others eager to defend the perennial status of Enochian. Crowley held the same position in his *Confessions*,[35] and Israel Regardie elaborated on the idea by providing what he considered to be further evidence. In Regardie's view, an Enochian word could be found that bears a resemblance to a Sanskrit word of similar meaning. Linking this with linguistic theories prominent at the time, of a proto-Indo-European language, he found himself able to corroborate one of the more imaginative speculations made by the Order's clairvoyants. If there is a language "which lies behind Sanskrit," Regardie reasoned, then, "according to the philosophy of the Ancient Wisdom" it has to be "that of Atlantis."[36] With one single word sounding similar to a Sanskrit term, Regardie argued that "the Enochian or Angelical language bears several strong points of resemblance to"[37] the assumed Atlantean language. How "strong" and convincing such evidence really is can obviously be disputed; at any rate the line of argumentation and the strategy for defending "the primordial language thesis" is well worth noting.

In their structure, these arguments, whether they hold the Enochian language to be "the hidden Angelic language," of which a few words have been "leaked" to humanity, or whether they, like Regardie's, advance an esoteric historiography in the guise of a scientific linguistic theory,

of descent and gradual corruption from Atlantis, through ancient languages such as Sanskrit and Etruscan, all seem to agree on one thing: that Enochian did not *really* originate with Dee and Kelley, but remains part of a most arcane system of perennial philosophy. With recourse to Olav Hammer's mode of analysis, this can easily be seen as a variety of a "rhetoric of rationality." With this line of argumentation, there is an attempt to sidestep the authenticity problem posed by the purist approach, by arguing for a much more ancient provenance than Dee and Kelley.

Satanic Angelologies:

Satanism between Esoteric Discourse and Secular Iconoclasm

The Enochian discourse was already full of controversies by the mid-twentieth century. As we shall now see, these controversies form an important background for understanding the incorporation and use of the Enochian language and Enochian magic in the context of an emerging self-styled Satanic position in late 1960s California. The doctrinal and aesthetic innovations that came out of this movement led to more confrontations with the ideologues of the older Golden Dawn currents.

It does not take too much reading of the primary sources of modern Satanism to find that its relation to the cultural heritage of Western esotericism is ambiguous and complex.[38] On the one hand, modern Satanism, with all "Left-Hand Path" splinter groups, is clearly indebted to ideas flourishing in nineteenth- and early-twentieth-century occultism. The emphasis on ritual magic ultimately follows in the current from Lévi, the Golden Dawn, and Crowley. However, it is an influence that has partially sparked a need for differentiation and opposition to its source.[39] On a broad scale the whole phenomenon of modern Satanism should be viewed as a part of the "secularization of esotericism,"[40] and the emergence of "occulture,"[41] as discussed in chapter 4. In this sense it has become commonplace to view modern Satanism as a "Self-religion," the "dark cousin" of modern spiritualities such as New Age religion and the Human Potential Movement.[42]

The ambiguous relation of Satanism to esoteric discourse also has important bearing in the context of the ideological fault line between the two main strands in the first schism within Satanism. Despite the obvious esoteric connection historically, there exists in modern Satanism a tendency to differentiate and distance oneself from those esoteric currents. This is notably the case in LaVey's writings, where we find numerous passages preoccupied with attacking various "witchcraft and magical groups" and other "occultisms of the past."[43] Instead of the "holy

esoterica" of previous occult systems LaVey emphasizes the importance of a robust materialistic philosophy, a Darwinian anthropology, utility-maximizing rationality inspired by Ayn Rand's Objectivist philosophy, and the realization of carnal desire. As a rule of thumb LaVey interprets what he borrows from esoteric systems in the light of, and with appeal to, this rational-materialist worldview. As was mentioned in chapter 4, LaVey's satanic occultism can be viewed as "the secularization of esotericism" come full circle.

But then we find Michael Aquino, the spokesperson of the schismatic Temple of Set, speculating on such esoteric matters as the procession of "Aeons," "Secret Chiefs," and even claiming that the foundational document of his group, *The Book of Coming Forth by Night,* is in some way "channelled" from the Egyptian god Set.[44] The similarity to the esoteric claims Crowley made for his *Liber Legis* of 1904 is clear.

The discrepancy between these two spokespersons needs further explication, as it will form a significant background for the rest of this chapter. A useful typology for assessing it is Jesper Aagaard Petersen's ideal type distinction between *rational* and *esoteric* Satanism.[45] These two categories roughly coincide with the two major organizations, with LaVey's Church of Satan representing "rational Satanism" while Aquino's Temple of Set embody a more "esoteric" approach. The first category is to be viewed as the more secularized and rationalistic variety, viewing Satan largely as symbolic of the self and of egoistical, carnal virtues, that is, as a symbol of mundane things.[46] With the rationalist outlook comes an understanding of ritual magic as emotional psychodrama, only seldom and somewhat ambiguously as a supernatural practice. Esoteric Satanism, on the other hand, tends to fit better with other currents in the history of Western esotericism, seeing Satan as a metaphysical entity or force, present in nature, humanity, or the intellect.[47] This stance is also to a greater extent expressed in the perspective on magical theory and practice. All in all, this distinction is useful in pointing out a difference in how the obvious esoteric heritage is negotiated with a secular worldview. The satanic rationalist generally comes out in favour of secularism, while the satanic or "Left-Hand Path" esotericist tends to validate the esoteric sources and traditions to a much greater extent.[48]

Obviously, this has distinct bearing on how the Enochian system is conceived as well. Anton LaVey assimilated the Enochian calls to various Satanic ceremonial and magical purposes, but tended to view their efficacy in purely *pragmatic* or *psychological* terms. For Aquino, on the other hand, the Enochian keys were indeed exactly that: magical keys imbued with metaphysical qualities to access esoteric realms, disjoined from ordinary

reality. Following up the intuitions established by Crowley, Enochian was situated at the center of ongoing contestations of legitimacy, both within and without the Satanic milieu.

The Church of Satan

Enochiana and the Struggle with Esoteric Others

Anton LaVey founded the Church of Satan in California in 1966 more or less by accident.[49] Springing out of a small occultist circle with eclectic interests, the church was not founded on any consistent philosophy, religious creed, or cultic activity. The quest for forging a position only started in the years following the formation of the Church. The first attempt consisted of LaVey's short monograph "Satanism," which was written and circulated in 1968–69.[50] This consisted of the "Nine Satanic Statements," which would later be included in *The Satanic Bible,* and some instructions in what "Satanism" means to the Church of Satan, and especially what the nature of Satanic magic is.[51] In the text, LaVey already makes sure to keep aloof from "other witchcraft or magical groups," which he antagonistically denotes as "white magical groups."[52]

In the book that would be far more important for cementing a modern Satanic identity, *The Satanic Bible* (1969), the strategy of distancing oneself from "traditional" esotericisms was followed up. The main bulk of the book was really an edited version of the material circulated as "Introduction to Satanism" and other "polemical essays" LaVey had written over the previous years.[53] However, there was not enough material to fill a full volume. Instead, LaVey copied material from other sources and pasted it to the front and end of what became the *Satanic Bible.* The first text, added at the front under the title "The Book of Satan," was an adaptation of the social Darwinist tract *Might Is Right,* written by the New Zealander Arthur Desmond under the pseudonym Ragnar Redbeard, at the turn of the century.[54] The second text was the Enochian keys or calls, borrowed from the version published by Aleister Crowley in *The Equinox.*[55] The English translations were, as mentioned, further altered to remove the distinct "holy" and divine tone of the text, replaced instead with diabolical references.[56] The inclusion of the Enochian verses in *The Satanic Bible* made them an important expression of Satanic religious discourse, and their use were further elaborated upon in the following central book, *The Satanic Rituals* (1972).

The randomness of the process leading up to the Enochian calls becoming an authorized part of Satanic discourse is at first sight striking. Even the whole project of writing and publishing *The Satanic Bible* was

not LaVey's own initiative; the project was conceived by the editor of the publishing house Avon Books, Peter Mayer, who saw that his market would crave a Satanic bible after the grand popularity of Roman Polanski's 1968 movie adaptation of *Rosemary's Baby*.[57] The United States saw a veritable occult revival, which a deft publisher could easily profit from.

The Enochian material was only included when Mayer's deadline loomed over the project and the book was still not sufficiently voluminous. Indeed, one is tempted to speculate whether the slightly curious Satanic reception of the most famed system of angel magic should simply be explained away by reference to mere happenstance. This may at least serve as part of the explanation. But it has to be accompanied by a few other and perhaps more intriguing considerations as well. Even though chance led to the situation in which LaVey had to choose other texts to flesh out his book, it is *not* mere chance that the two particular texts actually used were an obscure social Darwinist tract on the one hand, and a revised version of the Enochian calls on the other. By choosing these two, LaVey makes a statement: a sociopolitical and moral statement in the case of *Might Is Right*,[58] but one regarding legitimacy toward the esoteric community with the Enochian material. The reembedding of such utterly unrelated individual elements creates a *bricolage* with a uniquely LaVeyian edge.

The inclusion of an altered version of the Enochian keys in *The Satanic Bible* may, in the first place, be seen as a slightly tongue-in-cheek attempt to situate oneself between the preexisting esoteric traditions Satanism drew upon and the anti-esoteric characteristic of rational Satanism. Enochian would be one of the elements of the Californian occulture in which LaVey was situated, even a particularly treasured one. Taking this particular element out of previous contexts, reembedding it with other available elements, from Human Potential psychology to social Darwinism, effectively infusing it with new meanings, is thus not much different from the mode of cultic innovation seen in connection with the New Age movement and other occultural religious systems of the era.[59] It is a characteristic part of the religious dynamics of the twentieth century.

Satanic Angel Magic

The marked tendency toward secularizing esoteric concepts manifests clearly in LaVey's take on Satanic magic. A complete treatment of Satanic magic *sensu* LaVey requires its own study, and falls outside the present scope.[60] However, a basic outline of some general trends is necessary before we look at the reception of the Enochian magic in particular.

One such trend in LaVey's conception of magic is the distinction

between "lesser" and "greater" forms of magic.[61] These are to be seen in a continuum where the main difference is that the lower form approximates completely "mundane" manipulative actions in social reality, while the higher forms consist of a practice of ritual magic. In this sense, "lesser magic" lends heavily from non-esoteric sources, particularly the application of lessons from social psychology. Among the people referenced in LaVey's primary work on lesser magic, *The Compleat Witch*, we find, for instance, the sociologists Goffman and Klapp, and psychologists such as Reich, Ferenczi, and Freud.[62]

"Greater" ritual magic on the other hand is said to have the aim of accomplishing "something which, by other means, could not be done."[63] It is described as "a very real power," which "utilizes such tools as hypnosis, telepathy, psychology, etc."[64] The definition of magic bases itself on Crowley's famous statement in *Magic in Theory and Practice* (i.e., "the Science and Art of causing Change to occur in conformity with Will"), but somewhat qualifies it by adding that acts of magic exclude "normally accepted methods."[65] One should nevertheless be careful about inferring from this assertion that LaVey is advocating supernaturalism; on the same page he employs the notion that magic thus understood is effective through hitherto unknown forces *in nature*.[66] This strategy, of naturalizing the purportedly supernatural, is however not new with LaVey, but rather a common strategy in occultism from the middle of the nineteenth century.

In continuation, this interpretation holds true for LaVey's presentation of Enochian magic as well, which in his system is mainly restricted to the Enochian calls and the use of its language. In one of the articles on their use, he gives suggestions as to which type of magical operation is most congenial to each of the Enochian calls, implying that each did have a specific, unique character.[67] Contrary to what we saw in the Golden Dawn groups, LaVey did not see the language of the calls as really "angelic," or indeed as having anything to do with any metaphysical concept of "angels." LaVey asserts that the angels "are only "angels" because occultists to this day have lain ill with "metaphysical constipation."[68] Rather, the Enochian language was to be employed in satanic rituals for perceived psychological benefits; it was thought to be a particularly evocative language. That it was shrouded in some mystery was not the main point, although it clearly did no harm either:

> The magical language used in Satanic ritual is Enochian. Enochian is a language which is thought to be older than Sanskrit, with a sound grammatical and syntactical basis. . . . In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the

> atmosphere. The barbaric tonal qualities of this language give it a truly magical effect which cannot be described.[69]

Although we see LaVey echoing Brodie-Innes, Regardie, and Crowley, it is worth noting that the main focus for LaVey is on the sonic qualities of the language. Enochian is to be employed chiefly because of the "truly magical *effect*" that its tonal qualities are said to possess. This is further emphasized in a short essay LaVey wrote on the pronunciation of Enochian in *Cloven Hoof*: "[T]he importance should be placed upon the rhythmic and sequential delivery of the words, rather than a scholarly attempt to pronounce them properly."[70] The emphasis is again on the pragmatic *effect* rather than the scholarly "authenticity," or metaphysical correspondence, of the language.

LaVey's Satanic reception of the Enochian "Angelic" calls is presented in a "secularized," or "disenchanted" tone. Acting well in concert with LaVey's sometimes anti-esoteric stance we see a move away from earlier perennialist legitimizations of Enochian, toward a predominantly pragmatic line of argumentation. Purist considerations about the historicity of the language are also largely ignored; the point of the matter for LaVey is the effect and evocative *sound* of the language, not its provenance.

To emphasize again the polemical context it is interesting to note that LaVey's tinkering with the Enochian calls did not go unnoticed by "traditional" esotericists who, as we have seen, had been quarreling over the correct interpretation of the system for decades. When Israel Regardie in 1972 published an edition of Crowley's 1909 Enochian experiments in the Algerian desert, he attacked *The Satanic Bible* in his introduction, calling it a "debased volume," which presented a "perverted edition" of Enochian.[71] Regardie's attack referred specifically to the satanic revisions of the translated calls, and "several other pieces of similar stupidity."[72] Although not surprised by Regardie's response, LaVey nevertheless took it with some disappointment.[73] The attack was taken seriously enough to prompt an answer. In an article published in the CoS newsletter *Cloven Hoof* entitled "Caucus Race," Michael Aquino, still with the Church at that time, answered Regardie's attack from a historical perspective. By documenting how the Golden Dawn and Crowley receptions of Enochian, which Regardie defended against the satanic "perverted edition," were themselves reinterpretations and decontextualized versions of the original sixteenth-century work of Dee and Kelley, he attacked the very premises of Regardie's argument.[74] From a scholarly point of view, Aquino was entirely right; rather than presenting a sound historical argument Regardie was himself defending an esoteric position against the new dissenting Satanism, just as we have seen him do in the face of P. F. Case's attacks in the 1930s. A copy of the

article was sent to Regardie personally who, in Aquino's words, "probably found it as palatable as Anton had found his introduction."[75] After this initial skirmish, Regardie and Aquino later became good friends.[76]

The Temple of Set: Enochiana on the Left-Hand Path

Referring to Max Weber's tripartite distinction between "traditional," "rational-legalistic," and "charismatic" types of authority James R. Lewis has observed that LaVey's primary strategy to base the legitimacy of the CoS against competing occultisms was an emphasis on "rationality."[77] Although in a common sense he is indeed often seen as a "charismatic" leader, he did not *claim* charismatic authority in the technical sense Weber implied.[78] LaVey would never claim that texts like *The Satanic Bible* were "received" or "inspired" works, or that he was "touched by Satan" in any prophetic way. Neither did he offer supernatural ailments to adherents through his magic; rather he appealed to a rational-humanistic and egoistical ethos by which each has to save himself. This rational appeal took the form of distrust and mockery of established "traditional" religions, and also the anti-esoteric stance we have seen above.

Lewis also observed that the legitimizing strategy of the CoS itself changed over the years, especially around the schismatic year 1975. In these latter years of the history of the early CoS the organization had spread far outside its natal San Francisco, and a number of "Grottoes"—local governing bodies of the Church—had sprung up across the country. Coinciding with this, LaVey had started to tire of his official persona as the "Black Pope," and gradually started to cut off contact with these distant bodies.[79] This culminated in his "Phase IV" policy of the Church in 1974, which aimed at making it more like an informal movement.[80] By early 1975 the Church's structure faced disintegration and a series of schismatic Satanist groups emerged from the institutional chaos. Similar in a way to what happened upon the breakup of the Golden Dawn, this led to several new takes on Satanism and its various doctrines and practices.

However much LaVey himself would stress rational authority, it was unavoidable that he was perceived as a charismatic leader as well. This especially holds for the more informal movement of second generation Satanists, who knew their leader as a symbol rather than by personal acquaintance. As Weber predicted that charismatic authority tends to switch toward either rational-legalistic or traditional forms of authority after a while, it is interesting to note with Lewis what seems to have happened in the Satanic milieu after the schism. While some indeed stuck with LaVey's own rational strategy, others, particularly the remnants of

the original CoS, moved toward a *traditional* approach in which LaVey's texts formed a sort of canonized corpus, which enables one to distinguish between "real" (i.e., "LaVeyian") Satanists and "pseudo-Satanists."[81] This move is to be understood in context of the variety of other, non-LaVeyian forms of Satanism. Chief among these was Aquino's Temple of Set.

Michael Aquino was one of those who saw LaVey and the original CoS as "authentic" in a more than conventional way. As he writes in his continuously expanding history of the Temple of Set, he

> had never regarded [the CoS] as "just another organization" alongside which other, similar Satanic churches could just as validly exist. Correspondingly I did not consider Anton LaVey as simply a charismatic individual or even genius, but as the *anointed personal deputy of Satan himself.*[82]

One should not be led astray by Aquino's use of "charismatic" in this sentence; what Aquino is actually saying is that he saw LaVey and his organization as having *charismatic legitimacy* in Weber's technical sense. He had been anointed by a higher power, Satan, and could not simply be replaced by the work of men. Neither could his defunct Church. When other rebelling members of the CoS looked to Aquino for somebody to build a new institution, he therefore felt that such a "second Church" could not be formed without some extraordinary legitimacy endowed from "above" (or, per Satanic parlance, "below"). Since Satan had, according to Aquino, in a very real way "anointed" both LaVey and the CoS, a new church body would only be legitimate if the infernal Lord again stepped in and chose someone, bestowing his authority anew. In Aquino's own words:

> As the Church of Satan's 1975 crisis began to unfold, I attempted to comprehend and address it reasonably and practically through correspondence and discussion. But as the situation worsened, I felt increasingly the need to seek guidance from the authority of the Church's very existence, Satan himself. It seemed to me that if the Church were *authentic*—and, for that matter, *ultimately so* beyond Anton LaVey's current representation of it as merely his personal creation and vehicle, the Prince of Darkness would have to step in. As the senior Master next to Anton himself, I concluded that the responsibility to seek such a G[reater] B[lack] M[agic] resolution fell on me.[83]

Aquino sought to renew this charismatic legitimacy through ritual magical means in which, borrowing heavily from the legacy of Crowley, exploration

of the Enochian Aethyrs were crucial. It was a series of experiments with this system that led to the writing of *The Book of Coming Forth by Night*, the foundation document of the ToS, which itself contains certain references to Enochian and Aquino's own take on it.

Aquino testifies that he began experimenting with the Enochian system at the time when the crisis of the CoS started to unfold, early in 1975. Having been tipped by the Washington, D.C.–based Satanist Robert Ethel about a recently published facsimile edition of Casaubon's 1659 account of Dee's angel conversations, Aquino tracked down a copy in a local occult bookstore.[84] Once he got hold of it, he found the section containing the Enochian calls, and found that these differed from those used by LaVey. Aquino decided to take "the original Keys out for a test drive." That same evening he went out to some old artillery batteries outside Fort MacArthur, where he had previously "conducted many a Call to Cthulhu during Army Reserve weekends with the infamous 306th Psychological Operations Battalion".[85] Now he was set on exploring the Enochian Aethyrs.[86]

Aquino's first experiments with the Casaubon keys took place on March 8, 1975. The model was Crowley's method, as discussed earlier. The resulting vision of his attempt to invoke the thirteenth Aethyr, called "ZIM," is described in the following manner:

> I recall coming, under hazy circumstances, to a large wooden-beamed hall in which were seated a number of men around a table. I knew them to be the "Secret Chiefs" of the "White" tradition of whom Aleister Crowley and others have spoken.
>
> I suggested that I might be allowed to join them, sensing that they did not immediately perceive my identity as a Magister Templi of the Left-Hand Path. But there was some dissent, as though some of them were wary of me.
>
> Finally I revealed myself as a Magister Templi. They reacted more negatively than before, donning robes of various colors. I responded by donning my own black/blue robe, whereupon there was a reaction by them of even stronger dislike. I responded with anger in turn.
>
> There was a violent conflagration, the hall collapsed, and I recall nothing further.[87]

Already from this first experiment it is clear that Aquino felt he had stumbled upon a potent key to unlock certain esoteric regions of the universe in which he could expect to meet such supra-human authorities as the "Secret Chiefs," so important in the Golden Dawn current.

After this early experiment Aquino was convinced that the "more authentic" version of the Enochian keys he had found in the Casaubon

volume had ensured its overwhelming success, in spite of its being a first shot.[88] He believed himself to hold a potent tool in his hands, which called for further experiment. The next full working that Aquino mentions came a couple of months later, on May 30.[89] On this occasion Aquino apparently wanted help with his studies, and used the Enochian calls to conjure up a sphinx and a chimera to discuss some magical importance of the dialogues of Plato.[90] "Scholarly work preceded the working; then G[reater] B[lack] M[magic] was used to overlay it with enlightened awareness," Aquino later recalled.[91]

Immediately following this rather bizarre colloquium, the events began that would lead up to the formation of the ToS: "[I]n the first week of June, something quite unexpected happened. I began to write a text in instalments of one or two hours per night. . . . [I]t declared the Enochian Keys to be a remote corruption of something called the *Word of Set.*"[92] The next month Aquino would be preoccupied with "recovering" (i.e., writing) this *Word of Set,* which turned out to be an entirely new English translation of the nineteen Enochian calls.[93]

The reliance on new revelation instead of historically verifiable fact seems perhaps curious taking into account the somewhat purist criticism Aquino himself had leveled against Regardie a few years earlier. Interestingly, Aquino has later built up a considerable defense against possible Enochian purists who would attack the *Word of Set* translation for its divergence from historical sources. The argument goes in two steps. First, Aquino writes how he had gone through all the Enochian sources he knew, equipped with a familiarity with cryptography and a mind to unravel the linguistic "lineage." "After some weeks of work, I concluded that Enochian is *not a true language,*" Aquino writes. "Rather it is an artificial jargon, i.e. arbitrary words placed together in roughly consistent sequences to *simulate* a true language."[94] He continued by comparing it to another language that possesses the same feature: the pseudo-Lovecraftian language "Yuggothic," which had featured in two rituals based on H. P. Lovecraft's "Cthulhu mythos," published in *The Satanic Rituals.*[95] In fact, it was Aquino himself who ghostwrote the whole section of *The Satanic Rituals* dealing with the Lovecraftian theme, and indeed it was he who had invented the language that features there:

> It was about the work of two months to develop the "nameless language" of the *Ceremony of the Nine Angles* and the *Call to Cthulhu.* A word that sounded properly "Lovecraftian" would be constructed arbitrarily: *El-aka* = world, *gryenn'h* = [of] horrors. Then the word would be used consistently throughout the text for both rituals.

> Slight modifications of endings would suffice for different sentence constructions, and there you have a "language" every bit as flexible as Enochian![96]

The second part of the argument against the Enochian purist easily follows: since the language is not a real language, the "translation" is really arbitrary. Thus, he notes that what LaVey had done with his "falsification" of the original translations was to put in words that *felt* more prudent. Rather than wrecking the efficacy of the magic utilizing these calls, Aquino claimed that the CoS produced far *better* results with LaVey's than with the original keys. Aquino's own approach with the *Word of Set* should therefore be seen in the same way: "seeking words to express what I [Aquino] seemed to sense the Keys were actually intended to say."[97]

And what did they say? The first two calls, or "parts of the Word of Set," which were the only ones to be written down at this time,[98] are cast as speeches from the Egyptian god Set. The first one seems to be addressed to a human magus of the Left-Hand Path, and tells how Set has created man and endowed him with intellect and ability to know "all lesser things."[99] It calls ultimately for the human being to ascend to his "divine" nature, through discovery and pride in one's capabilities. The second part of "the Word" similarly calls for self-gratification, and the discovery of "the flame within" that gives "the strength to live forever."[100] I will not delve into the possible theology of these verses, but the role given to the alleged spokesperson should be noted carefully. In these verses, Set has already conquered the role Satan possessed in LaVey's keys. He also speaks in a much more exalted, veiled, or mystical language than any text LaVey would have approved of.

The importance of Set was to reach its point of no return on the night of the summer Solstice, June 20–21, 1975. This was when Aquino performed the Greater Black Magic working (i.e., "ritual") that would be known as the "North Solstice working."[101] At this point, he had reached the conclusion that the ongoing conflict in the CoS could only be resolved through a GBM working, as seen earlier. The time was come to take on the responsibility and prerogative of a Magister Templi to call forth the Devil, in an attempt to renew the pact that, in Aquino's eyes, had secured the legitimacy of the CoS. His method of doing so rested on the newly "received" translation of the Enochian keys:

> My altar was located in the living room of the house. I opened the working in the traditional Satanic Mass, then spoke aloud the First Part of the *Word of Set*. I felt an impulse to enter my study—"the

> Sanctum" as I nicknamed it—and with Brandy [his dog] curled up at my feet, sat down at my desk and took up pen and paper. Then, over the next four hours, I wrote down the words of *The Book of Coming Forth by Night.*[102]

This book would be for Aquino what *Liber Legis* had been for Crowley. Its message can mainly be summed up as a call for Aquino to take up his position as prophet of the new Aeon of Set, and usher in it through the foundation of a new Temple, with new rituals and holy names.[103] In effect, this book is a statement that polemically defends Aquino's newly found esoteric authority against his two most important influences: Aleister Crowley and Anton LaVey. And the key to it all had been the Enochian keys.

Satanic-Enochian Magics: Some Comparative Remarks

LaVey's rationalist take on Enochian was a highly psychologized and secularized one. The system was freed of its "angelic" association by stating that this was merely the outcome of the false consciousness of generations of previous occultists. The potency of the language did not hinge on its "divine," angelic origin, but rather on the particular qualities of its sounds. Whether this relies implicitly on a speculative metaphysics of phonetics remains an unanswered question. What is certain is that the terms used to describe its efficacy are mostly pragmatic. With this in mind, and with the inversion of certain words in the text to better fit a satanic context, the Enochian keys could be employed in satanic rituals.

With Aquino's *esoteric* turn of the satanic discourse, which may perhaps more accurately be seen as a move away from Satanism per se to a broader "Left-Hand Path," the interpretation differs in important respects. Opposite from LaVey, Aquino largely lacks the psychologizing language used to legitimize magic generally. Rather, it is clear that Aquino sees the need to engage with the esoteric sources in a much more sincere way. He seems predisposed to finding the presumably more "authentic" calls in Casaubon's edition more efficient than later renderings. This also led him to compare all extant sources he knew—Casaubon, Golden Dawn, Crowley, LaVey—in order to outline the "linguistic lineage" and determine authenticity. Although he concluded that no such authenticity existed, it is clear that an evocative sound *alone* was not enough for him.

Focus should be given again to the ways Aquino put the Enochian keys to use. Rather than merely being utilized as psychological instruments in the frame of LaVeyian "intellectual decompression chambers," the calls seem to be understood as possessing an esoteric power of their own. With Crowley's visionary quest in the Algerian desert as his *exem-*

plum Aquino's first experiment with the Enochian calls was to invoke and astrally travel to the Aethyrs. In this practice he found a key to higher sources of authority, as Crowley had claimed before him, encountering the veritable "Secret Chiefs" in his very first attempt.

Although the general trend seems to be that Aquino does not allow the same degree of secularized approach as does LaVey, the esoteric interpretations he ends up giving are in and of themselves quite novel. For instance, while the source of the powerful nature of the Enochian calls cannot be merely pragmatic, they cannot be "angelical" either. The solution is the revelation that they are in fact corruptions of the presumably perennial *Word of Set*. The new interpretation he gives to them is conceptualized as a revelation of their true, esoteric *essence,* rather than simply a more prudent rendering. From these considerations it seems that Aquino presents a new sort of Enochian perennialism, which curiously employs pragmatic arguments as well as more scholarly linguistic analyses to ward off purist attacks.

7
The Purist Turn

The Postmodern Condition in Occultism

It is not entirely without justification to say that the advent of modern Satanism put an end to the Golden Dawn era. This does not mean that from thereafter Golden Dawn magic was never again practiced—indeed, in terms of expansion and publications a contrary development seems to be the case. But there is an extent to which the movements stirred by LaVey and Aquino had a lasting impact on the perceived authority of that system. I have argued that LaVeyian Satanism represented in some senses the secularization of esotericism come full circle. This implied a fundamental distrust of the occultist "master narrative" that the Golden Dawn system had really provided, something that has led to the not uncommon assertion that Satanism was a precursor to the development of Chaos Magic in Britain in the 1970s.[1] In a way, it was with Satanism that occultism entered the postmodern age.

Curiously perhaps, the advent of the "postmodern condition"[2] in occultism may have provided a rationale not only for radically relativistic approaches, as associated with Chaos Magic, but also for a search for lost "authenticity." In the postmodern development of Enochiana, this gives rise to what I term the "purist turn": the development of an approach to Enochian magic that rests on systematic and scholarly examination of original sources. Although it seems perhaps surprising at first, this development was really to be expected, since a common trend of postmodernism's "incredulity toward metanarratives" has been, especially in the academic context, a (re)turn to the particular at the expense of the universal.[3] The great system builders have been replaced by the myopic examiners of the unique.

While we have seen that the purist response did exist already, the purist *turn* signifies more than merely the existence of purists. When analyzing the impact of the postmodern condition, Jean-François Lyotard raised the question: "Where, after the metanarratives, can legitimacy reside?"[4] With the G.D. synthesis considered as the master narrative of occultism, what we see with the purist turn, as here defined, is a change in the *conditions* of the discourse community of Enochian magicians in favor of a legitimacy based on diligent research of the particulars of the "original" Enochian system. The inauthentic remnants of previous system builders must be eradicated to preserve the uniqueness of the Enochian system.[5]

This chapter aims to explore the development of the purist current, and its main protagonists. It should be noted at this point that Pasi and Rabaté in their concise article on the Enochian language similarly identified a "purist" current in modern Enochian literature.[6] However, while they cited two works representing this current, namely, Geoffrey James's *Enochian Evocation* (1984) and Donald Tyson's *Enochian Magic for Beginners* (1997), there are still other proponents that, I shall argue, represent clearer and more important examples of the trend. This chapter, then, aims to present a more detailed view of the purist turn, and lay out some of its significance. Thus, after dissecting its internal dynamics and identifying its main spokespersons, I will also have a look at some of the reactions that came in its wake. Through this presentation, I will show that the emergence of a full-blown Enochian purism changed the direction and dynamics of the Enochian discourse.

Preparing the Ground: Dictionaries and Source Materials

One of the background conditions for the purist turn in Enochian magic was a rapidly growing interest in the system, and especially its language, throughout the 1970s. This is quite probably a partial influence of Satanism, or more precisely, of the *Satanic Bible*. Despite its idiosyncrasies, the publication and wide distribution of the book greatly popularized an interest in the Enochian calls.[7] Together with the publication of Llewellyn's new editions of Regardie's *Golden Dawn* in 1969 and 1971, the stage was set for a new generation of occultists to explore Enochiana.

This period also saw a relatively extensive publication of source materials, and even dictionaries of the Angelic tongue, all valuable tools for those wishing to penetrate deeper into the material. In 1974 Stephen Skinner published a facsimile edition of Casaubon's *True and Faithful*

Relation under the title *John Dee's Action with Spirits.*[8] Although this was a limited and expensive hardcover edition, it soon attracted interest among dedicated magicians. As we saw in the previous chapter, it was this edition that sparked Aquino's research into the "linguistic genealogy" of the Enochian keys. It even influenced him to acquire microfilm copies of the material in the Bodleian Library, which he later incorporated into his own *Word of Set* translation of the calls.[9] It is not impossible that it was this edition that inspired other groups as well, such as the Aurum Solis, which will be discussed later, to "correct" the spelling of the Enochian language from the Golden Dawn version.

Another indication of the renewed interest in Enochian and its language is evident from the publication of two dictionaries, in 1976 and 1978. The first one was Leo Vinci's *Gmicalzoma.*[10] Although providing a systematic overview of the language, this edition rested emphatically on occultist premises stemming from the Golden Dawn. As Pasi and Rabaté have noted, Vinci recapitulates the etymological fantasies of Brodie-Innes and Regardie, and even takes them a step farther by suggesting a connection between the Enochian word *raas* (given as "east") and the name of the Egyptian sun god Ra.[11]

In contrast, *The Complete Enochian Dictionary* published by the Australian linguist, anthropologist, and skeptic Donald Laycock in 1978 presents something quite different.[12] In the introductory essay published with the dictionary, entitled "Angelic language or mortal folly?" Laycock aimed to give a scholarly and linguistic analysis of the language. His conclusion was that the language exhibits structural and phonetic patterns that rule out the possibility of it being a natural language, that is, a real language with independent grammar and syntax.[13] Instead, he argued, it possessed syntactical features common to constructed language (it has basically the same syntax as English), and two revealing phonetic features: one that is common in glossolalia, and another which is common when putting together letters arbitrarily, without thought of the disposition of vocals and consonants. Even though Laycock's work has become a classic of skeptical linguistics, his dictionary is still popular with many magicians. The reprint of the book by Weiser is a document of this, prefaced and introduced by two leading occultist authors, Stephen Skinner and Lon Milo DuQuette. In his preface, Skinner, who was a personal friend of Laycock's, even manages to recast him as a practicing magician, without mention of the thoroughly skeptical tone of his article on Enochian language.[14] Nevertheless, it seems clear that the publication of these tools prepared the ground for other purist approaches to the Enochian material.[15]

Robert Turner and the Order of the Cubic Stone

I will now call attention to a little-known group of ritual magicians which deserves serious attention in the modern history of Enochian magic: the Order of the Cubic Stone (O.C.S.). As it evolved, this group acquired a vanguard position in the purist turn of Enochiana. Based in Wolverhampton and the Midlands, UK, the group first emerged in the mid-sixties, founded by the elderly occultist Theodore Howard. Howard resigned quickly, and left the actual running of the order to two young scientific technicians, David Edwards and Robert Turner.[16] By the seventies the O.C.S. had earned reputation as a particularly practically minded magical order. Writing in 1970, Francis King commented about the O.C.S. that "its Chiefs are both competent and sincere—they have themselves done what they teach."[17] In King's view, this distinguished the group from the mainstream, faddish interest in occultism of the late 1960s.

In the leaflets that the O.C.S. would send to interested enquirers in its early years, the stated aim of the Order was to "train the student in our approach to Ceremonial Magic." Furthermore, it was stated that "the system we use is based on the Qabalah and our teachings stem from the Golden Dawn and other similar sources."[18] From a self-initiation ritual published in the O.C.S. journal, *The Monolith,* and later reproduced by Francis King, it seems evident that the "other sources" included Crowley. His "Mass of the Phoenix" ritual is made a part of the initiation, as is a use of the thirty Enochian Aethyrs seemingly based on Crowley's theory about these entities, and their initiatory potential.[19]

At this point in the O.C.S.'s history, their aim was not so much to work a novel and innovative framework of magic, but rather to encourage actual practical work in a tradition that was already established. This impression is strengthened from considering the short book on magic published by one of the Order's chiefs in this period, David Edwards. The occult and magical lore compiled in his *Dare to Make Magic* (1971) bases itself on Kabbalistic correspondences and techniques for scrying deriving ultimately from the Golden Dawn.[20] The main point of the book confirms King's comment on the O.C.S.'s practical approach: in occultism it is not enough to read and memorize; one must also dare to do the practical work and exercises required to become an accomplished magician. The book is filled with suggestions, motivating statements, and advice for practical training.

While this profile seems to hold for the early phase of the O.C.S., its focus was soon to change drastically in directions that are of interest to the present study. This change of perspective happened just around the time King dedicated a short chapter to the Order in his *Ritual Magic in*

England, thus it was not covered by his study. To my knowledge, there have been no scholarly comments on the interesting later development of the O.C.S.[21]

The Enochian Turn of the O.C.S.

The change of perspective in the O.C.S. coincided with David Edwards's resignation from the Order in or around 1970, which left Robert Turner in sole command. Turner seems to have been particularly fascinated with Enochiana. Through the 1970s he developed an increasingly stricter focus on this particular system of magic. What makes Turner's approach stand out from the various trends discussed earlier is his strict insistence on a scholarly return to the source materials. According to a previous member of the O.C.S., Steven Ashe, his "academic approach" led to a gradual rejection of the Golden Dawn and Crowley approaches to magic generally and Enochian magic particularly.[22] Under Turner, "the sole focus hinged upon what could be reconstructed from the Dee material."[23] This makes him the earliest clear-cut example of a consistent purist.

Turner's diligent research of the original manuscripts at the British Library and the Bodleian in Oxford later resulted in the publication of the books *The Heptarchia Mystica of John Dee* (1983) and *Elizabethan Magic* (1989).[24] These are often considered, even from a scholarly perspective, some of the best editions of original Dee material available; certainly, *The Heptarchia Mystica* was the first publication of the Heptarchic system ever to appear in print. Turner's publications have also greatly informed the occult discourse on Enochian magic by popularizing a scholarly founded criticism of the Golden Dawn's approach to it. In the introduction to his edition of *The Heptarchia Mystica,* for instance, Turner expresses his baffled amazement over the neglect of the Heptarchic system. In Turner's view, this is really "the only true example of a complete magical system to be found in the Dee papers,"[25] and yet he could find no trace of its use by modern occultists. Instead, people had been making grand syntheses out of incomplete systems in other parts of Dee's diaries. This vein of criticism has earned Turner's two books a central position in the purist turn.

Turner's scholarly, meticulous approach seems however to have caused, or at the very least added to, frictions within the O.C.S. According to Steven Ashe, an increasing gap started to appear between the scholarly and the practical work in the Order, which frustrated many of its members.[26] When some of the O.C.S. members embarked on practical experiments with the "new" Heptarchic material dug up by Turner's efforts, they were met with discouragement. The Order that had

produced *Dare to Make Magic* and been known for its emphasis on practical experiments had gradually developed a more cautious and purely theoretical focus. The discontent peaked at the beginning of the 1980s, when a series of core members left the group due to controversies with the leadership over practical work.[27] This was the beginning of the end for the O.C.S., which nevertheless seems to have been more influential through the publications of Turner.

An Inconsequent Purist? Turner and the Necronomicon Scam

Robert Turner was part of another curious publishing project, which deserves to be mentioned briefly here, namely, the edition of *The Necronomicon* that appeared at the publishing house Neville Spearman in 1978.[28] This book belongs to the genre of literature related to H. P. Lovecraft's "Cthulhu mythos," and more specifically to the subgenre of books (appearing from the early 1970s) purporting to be the real version of the originally fictitious grimoire *Necronomicon*.[29] In Lovecraft's horror universe, this ancient tome was said to have been written down in Damascus by Abdul Alhazred, a mad Arabian poet, just before his mysterious and sudden disappearance in 738.[30] The grimoire was said to have survived in a manuscript tradition continuing into the early Modern period, when John Dee had made a personal copy. However, this was "never printed, & exists only in fragments recovered from the original MS."[31] This fictitious historiography opens doors for the Dee scholar and Enochian magician Turner.

The 1978 Neville Spearman *Necronomicon* edition was published in collaboration between Colin Wilson, George Hay, and Robert Turner. According to the Lovecraft specialist Daniel Harms, Turner had already been looking into the possibility that Lovecraft had been inspired by actual grimoires when producing his ideas about the *Necronomicon*.[32] In the collaboration with Hay and Wilson, however, Turner put his knowledge and familiarity with the Dee material in the British Library to the task of creating an intriguing origin myth to the new *Necronomicon* edition. The introduction, written by the prolific British science fiction writer, literary critic, and occultist Colin Wilson, explained how Turner had set out to explore the link between the *Necronomicon* and John Dee, which Lovecraft asserted in his short "History of the *Necronomicon*." Familiar already with the Dee manuscripts in the Sloane collection of the British Library, Turner was said to have consulted the perhaps most cryptic of all the Dee papers, the grids of squares and letters of the *Liber Loagaeth*.[33] According to Wilson's introduction, Turner copied the elaborate and mysterious letter squares, sent them to the computer programmer and

cryptographer David Langford, who "deciphered" the manuscript. The surprising result was the appearance of the text of the true *Necronomicon*, apparently coded in by Dee.

As is often the case with esoteric provenances, this astonishing story never happened. The truth behind the book was revealed by Wilson himself only a few years after it was published.[34] In that version, Turner had not so much played the role of researcher as that of author. The actual history of the volume was that George Hay had been given the task of creating an authentic-looking *Necronomicon* by the head of Neville Spearman. Wilson had later been contacted to look at the material that had been gathered for the volume. He was unimpressed, and contacted Turner to write the actual text of the grimoire. Given Turner's competence as a ritual magician and knowledge of the sources the result is a text that borrows much from actual grimoires, especially the *Goetia*. Any actual link with John Dee, however, remains spurious.

As J. W. Gonce has pointed out, Turner's involvement in this project is ironic when considered in the light of his image as a Dee purist, known for his uncompromising attacks on other occultists' syntheses.[35] Here, the same Turner lends his credibility to the claim that there is a connection between Dee's magic squares and Lovecraft's *Necronomicon*. In this respect it is interesting to note that senior members of the O.C.S. seem to agree that Turner's involvement with the *Necronomicon* volume seriously damaged the work of the Order, probably on several levels.[36] It has been suggested that the relative success of the book distracted Turner from the actual running of the O.C.S.[37] The whole event seems to have damaged Turner's integrity within the group, as well as the integrity of the group itself, contributing to its decline when approaching the 1990s.

An Experiment in Elizabethan Magic

Despite this development there is still the intriguing story of a practical working performed in 1983. Some time that year, the remaining members of the O.C.S. rented the Tixall Lodge Gatehouse in Staffordshire, originally raised in 1555 by Sir Edward Aston.[38] Led by Turner himself, the magicians conducted a rite of Elizabethan magic in these historically authentic surroundings. Although it is not certain what the actual purpose and outcome of the rite was, it has been suggested that it was based on the magical writings of the Elizabethan physician and magician Simon Forman (1552–1611).[39]

On the other hand, it is tempting to see the report of this working in light of a short note made by Turner toward the end of the introduction to his *Heptarchia Mystica*, published that same year:

> A Midlands based occult group have recently reconstructed the Holy Table, wax discs and other necessary equipment and shortly hope to perform the Heptarchical rite, publishing their findings in due course. Whether or not the spirits will welcome this invasion of their four hundred year repose remains uncertain.[40]

Although the evidence remains painfully circumstantial, this indicates that at least a major Enochian working was being planned.

Aurum Solis

We now move on to consider another esoteric order that has largely evaded scholarly examination. The Aurum Solis is an esoteric order that claims to represent "the Ogdoadic tradition."[41] It first appeared in a series of occult books published from 1974 to 1981, *The Magical Philosophy* I–V by Melita Denning and Osbourne Phillips—the pen names of Vivian Godfrey and Leon Barcynski—but claims to have roots back to 1890s England.[42] Although I cannot at present enter into a detailed examination of this claimed lineage, it will suffice to say that it seems likely to be yet another spurious and invented historiography. No documentary evidence has been presented by the authors, and attempts to verify some of the named predecessors have met with no success.[43] Thus, the five volumes of *The Magical Philosophy* can be considered the real foundation of the Aurum Solis, and their content is generally equated with the teachings of the Order.

The Aurum Solis does not qualify as a squarely purist movement. For reasons I will soon explain, I nevertheless hold that its Enochian teachings should be considered in the context of it. I will suggest that the Aurum Solis Enochiana exist at an interesting junction between the Golden Dawn tradition and the *impact* of the purist turn. This subchapter makes a brief interlude from the "strong" purism, represented by Turner, to consider that junction. Another reason that justifies its inclusion here is that the Aurum Solis' related publications have had a considerable impact on later Enochian magic, including that of a more explicitly purist bent.

Robe and Ring

When reissued by Llewellyn in 1982, book one of *The Magical Philosophy* series came with an appendix containing some Enochian material.[44] The material seems predominantly taken from Golden Dawn sources, without providing much new in way of interpretation. Here we find the same emphasis on elemental attributions and magic as we did in the Golden Dawn tradition, and Enochian is to be merged and used together with

other systems. For instance, it is stated that the *Claves Angelicae* are to be employed whenever a separate magical language "is required for use in connection with the elemental forces."[45]

In connection with the Angelic language, we also find another interesting passage:

> [A] modern expert on linguistics has expressed a considered opinion that Kelley "invented" [the Enochian language]. The arguments put forward are so irrational, that we cannot and need not rationally refute them: they are furthermore based on theories devoid of all psychological understanding of the role of the natural faculties of the seer, and devoid too of any magical discernment or experience. Any who are disturbed by such arguments need only reflect that this sonorous barbaric language is of extreme magical potency, as many true occultists have proved.[46]

The passage seems to refer to Laycock's work, indicating that the appendix on Enochian was written after 1978. Furthermore, the quote is interesting, as it more than suggests what can be called a "realistic" interpretation of the Enochian language. Although there is an appeal to the evidence of experience, we see no trace of the purely pragmatic standpoint. Rather, the authors are anxious to expel the "irrational" criticism provided by linguistic analysis, in order to assert the language's "extreme magical potency."

So far, there is still not much trace of a purist approach. This changes toward the end of the appendix. When the authors include a section on the system of the thirty Aires or Aethyrs, they recognize its original geopolitical significance.[47] Apparently the authors did find it relevant to consult non–Golden Dawn/Crowley sources, perhaps Skinner's 1974 edition of Casaubon. Furthermore, they apparently did not feel the need to recapitulate Crowley's view on the subject. This is quite significant in connection with the purist turn, since the Aurum Solis thereby seems to be the first modern occultist group to do this. As we have seen already, Crowley's interpretation reigned supreme in other receptions of the Aethyrs, including modern Satanism and Left-Hand Path magic. Even the early O.C.S. followed him on this matter in their ritual for self-initiation.

Mysteria Magica

Books II–IV of the *Magical Philosophy* series contain no reference to Enochian. Book II largely discusses ritual and symbolism, closely following the astrological, Kabbalistic, and alchemical correspondence systems

developed by the Golden Dawn.[48] Book III concerns sefirotic symbolism, and includes a discussion of the Golden Dawn system of initiation, which is simplified into a tripartite system used by the Aurum Solis.[49] The fourth book is much concerned with developing a sort of magical psychology, building on the system presented in the previous works.[50] Only in the fifth and last book, *Mysteria Magica* (1981), Enochian reemerges and is treated thoroughly.

Mysteria Magica contains two major sections on Enochian, entitled "De Rebus Enochianis" 1 and 2, in addition to an appendix on the pronunciation of the language.[51] This work clearly reveals familiarity and respect for the original sources. For instance, most of the content of MS Sloane 3191 is reproduced, including the *48 Claves Angelicae* and the *Liber scientiae*.[52] Here, diligent notes and comments on the spelling of Enochian words, and the exact reproduction of the Aires corresponding to geographical regions shows that the authors have taken pains going through the original documents.

But even so, one should note that the presentation of the Aires adds completely new functions to the ninety-one "Good Ministers" of the thirty Aires, seemingly *complementary* to their original function.[53] Although the functions listed are somewhat reminiscent of the offices of the seventy-two spirits of the *Goetia*, the origins of these attributions are not clear. The resulting system is unique to the Aurum Solis.

While much material is added to the pool of Enochian lore already in existence, there is still much remaining of the Golden Dawn system. For instance, while the system of the Great Table has been expanded and explained in greater detail, the basic framework of elemental and Kabbalistic magic is still preferred at the expense of the original system.[54] In addition, part two of "De Rebus Enochianis" is entirely preoccupied with showing how the Enochian system can be incorporated into other kinds of magical operations. Thus, although we see a partial return to the sources in the Aurum Solis' system of Enochian magic, the synthetic approach of the Golden Dawn still seems to have a strong grip.

Despite this, the material published in the fifth book of the *Magical Philosophy* series is at the core of the purist turn, simply because it provided access again to parts of Dee's material that had not been given much consideration in modern occultism. Along with Turner's work, it has had an impact on later magicians of a purist bent.

Geoffrey James's Enochian Evocations

Returning again to the stronger purist position, we have to consider the author Geoffrey James and his *Enochian Evocation of Dr. John Dee* (1984).

This is another of the key publications of the purist turn, greatly influencing later thought on the subject. The book is really a thoroughly edited version of original material taken from various Dee sources, including unpublished manuscripts and Casaubon's *True and Faithful Relation,* with a prefatory article and appendixes. In James's own words, "The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts."[55] This means that material has been extracted from their original place in various documents and reorganized such as to give a coherent presentation of a magical system, with the first chapter giving the "sacred history" of Enochian as narrated to Dee at various times by the angels.[56] Then follows the various parts of Dee's magical system in order: the Heptarchic system, the *Claves Angelicae, Liber scientiae,* and the magic of the Great Table.

As with Turner's edition, James's work is not primarily intended for a scholarly audience. His aims are magical and operational, something that is clear from the introduction and the appendices. I will consider two aspects of this: first, James feels the same need as Denning and Phillips to defend the authenticity of the Enochian language from Laycock's criticism; secondly, he makes an effort to fill in some of the blanks of Dee's magical manuscripts, in order to put the system into practice.

In the introduction James spends several pages in an attempt to discard the criticisms and suspicions raised by Laycock. This takes the form of a search for passages in the Dee material that can be considered, in James's own words, "evidence for the presence of the supernatural."[57] Furthermore, he enters into a more detailed dialogue with some of Laycock's points. As was mentioned earlier, Laycock had found that parts of the Enochian language exhibited features that did not make sense phonetically, and suggested that this represented an arbitrary combination of letters. James's response is curious, and goes *contra* Laycock from the presupposition that angelic beings are real:

> [T]he Angelical language. . . .exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to the lack of vocal chords with which to vibrate air.[58]

This line of argumentation is valuable to note also in the context of the debate on the legitimacy of magic in secular modernity. It seems clear that James does not here allow for psychologized or purely

pragmatic approaches to the question of occult entities; rather, he quite clearly supposes some kind of realistic understanding of the angels. Interestingly, we should note that this seems to be a preferred tendency in the purist approach to Enochian. We saw hints of it as well in the Aurum Solis above, and we will see it again in the currents influenced by purism.

However, it seems that James's approach was slightly modified over the years. In the introduction to the second edition of his book, we find the following statement on the reality of angels:

> As best I understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.[59]

Again, this underscores the point that studies on emic understandings of the reality of such beings in modern ritual magic should focus on and emphasize the plurality and unfixed status of this discourse. Now, a psychological interpretation is allowed for, albeit one that is just as much a sacralization of the psyche as a psychologization of the sacred. Especially following Jungian and transpersonal perspectives, this has become a major trend in contemporary Western religiosity more generally.[60]

Finally, James has added a section with notes for practice as an appendix.[61] An interesting aspect of this section is the way the author seeks to reconstruct the use of the Aires in *Liber scientiae* by drawing upon procedures in Renaissance manuals of talismanic magic. Influenced by Agrippa in particular, James argues that the spirit of each geographical location should be engraved on a circular disc, together with the name of the region and the name of the Aire ruling it. In addition, he notes the sigils of each spirit, which also appear in Dee's diaries, but were given no attention before. These actually correspond to the letter squares of the Great Table, in a way similar to the famous sigils of the planets in Agrippa's *De Occulta philosophia*. For this reason, James argues that the sigil and letter square where it is found should also be engraved on the disc, making a talisman in the Renaissance magical fashion. In this way we see how a purist still needs to put his creativity to make the magical system coherent, but applies that creativity with a stricter focus on what would have been plausible in the original historical context, rather than on the discourses most prevalent in his own days.

Against the Purist Current

The Schuelers and Enochian Revisionism

In their survey of the Enochian language, Pasi and Rabaté distinguished a "revisionist" current alongside the "purist" one.[62] Revisionists in this sense care less for keeping it close to the originals, favoring and encouraging additions, syntheses, and new interpretations instead. Two books were explicitly mentioned in the essay: Lon Milo DuQuette and Christopher Hyatt's *Enochian World of Aleister Crowley* (1991), and Gerald and Betty Schueler's *Enochian Magic: A Practical Manual* (1996 [1985]). In the case of the former, the revisionism only consists in that these authors accept the *earlier* revisions, done by the Golden Dawn and Crowley. DuQuette and Hyatt's book may be viewed as a document of the continued influence of Crowley's rendition of the Golden Dawn interpretation; the bulk of the book consists of a new edition of Crowley's *Liber Chanokh* and an exegesis of that text.[63] The only *further* revision is found in a scant nineteen pages at the end of the book, where an attempt is made to apply Enochian elements from the G.D./Crowley tradition to "Tantric" sex magic.[64] It is also worth noting that the introduction, written by DuQuette, actually includes a note on what we can consider an effect of the purist turn. DuQuette acknowledges that many "excellent" new works have appeared lately, which "offer valuable contributions".[65] Robert Turner is specifically mentioned, before DuQuette continues with the following paragraph:

> Some [other recent books] I feel are of less value. While perhaps informative as examples of the "findings" of one magician's experimentation, the distinction is not always made clear as to what is the author's speculation and innovation and what actually are the procedures *suggested in the original documents*.[66]

It could of course be brought in against DuQuette that Crowley and Regardie hardly classify as "original sources" in the strict sense either; however, the quote suggests that the approach of the authors was not dominated by wholesale "revisionism."[67] It is more a case of orthodoxy on behalf of the late-Victorian and Edwardian interpretations of occultist ritual magic.

It seems that a far clearer example of a revisionist current is found in what may well have been the authors DuQuette referred to in the passage above: Gerald and Betty Schueler. In addition to the title mentioned by Pasi and Rabaté, the Schuelers have written a whole oeuvre presenting

a more or less novel interpretation of the Enochian language and its associated magic.

The Schuelers have published books on Enochian magic with Llewellyn since the late 1980s. The aim has been to construct a new spiritual worldview by fusing the available versions of Enochian magic (the original Dee material, and the G.D. and Crowley syntheses) with other sources, including Theosophy and transpersonal psychology.[68] While the first book, *Enochian Magick* (1985), does not add too much new material (being largely a recapitulation of information extracted almost directly from Regardie's *Golden Dawn* and Crowley's pieces published in *Gems from the Equinox*),[69] the eclecticism becomes emphatic in their following titles. *Enochian Physics* (1988) resembles a pseudoscientific, "New Age science" cosmology, fusing Enochian magic with nomenclature borrowed from modern physics; *Enochian Tarot* (1989) recasts the Tarot based on Enochian entities and symbolism; while *Enochian Yoga* (1995) introduces yogic techniques to an Enochian ritual context. Given the impact of the purist turn, this has unavoidably led to criticisms from other voices in the Enochian milieu, especially online, as will be shown in the last chapter of this book.

Major Themes in the Schueler system

Following largely in the footprints of the Golden Dawn and Crowley, most of the Schuelers' Enochian system is based upon speculations on the Great Table and the Aethyrs. In *Enochian Physics* and *Angels' Message to Humanity* (1996, 2002) these letter squares form the basis of two different esoteric cosmologies. These have later been described as a "two-dimensional" and a "three-dimensional" model, respectively. The first one lays out the cosmos as a "map" detailing the different "planes" attributed to the four elements and the element of spirit, and (following the G.D. tradition) the elemental tablets of the Enochian Great Table. The second cosmology is different, in that it constructs an "Enochian cube" from the tablets (or "Enochian mandalas," in the Schuelers' terminology) of the Great Table, presented as a three-dimensional, cubic model of the universe.[70] The *Tarot* and *Yoga* books similarly base themselves on the Great Table system when synthesizing Enochian with Tarot and yogic techniques.

Since 1998 the Schuelers have run a Web site which features a section (situated between the sections on "Schueler's Gnosticism" and "Norwegian Forest Cats") synthesizing the essentials of the Enochian system presented in their published works.[71] Here, we also find published other parts of the original Dee material, namely, *Liber scientiae, De heptarchia mystica,* and the Enochian language of the *Claves*.[72] But little is done to actually incorporate these sets of data into the general system presented in the Schuelers' books.

Instead, there is a cautionary remark that the system of the *heptarchia mystica,* for instance, should not be taken literally when it speaks about entities that can be exploited to find precious metals:

> [T]his does not mean that we can invoke a deity such as Bornogo and have him tell us where we can find gold for ourselves, for example. Such self-centered goals are laden with karmic pitfalls, and seldom work the way we would want. What we can gain, however, is information, usually in the form of experience (e.g., altered states of consciousness), of our entire universe both visible and invisible.[73]

What emerges here is an apparent ethical divergence between the magical systems of the Renaissance and that of the Schuelers. The latter seeks to overcome the former by presenting a "spiritualized" interpretation of the magical practice that originally had rather mundane goals. It should be recalled that a similar case was seen with Regardie, when he left out the original interpretation of the Great Table in his *Golden Dawn,* feeling that the material was "spiritually unsound."[74]

In the Schuelers' view, Enochian magic "focuses on the Great Work of spiritual evolutionary development and its ultimate goal is ego-trancendence [*sic*] or what is commonly called enlightenment."[75] For the Schuelers, Enochian magic is a framework for self-realization, and not a mere manipulative tool.

The only notable exception to the rule would be when the magic is put to practice for altruistic ends:

> We view the practice of Enochian Magic, or any type of magic, for personal gain as Black Magic. We view the practice of Enochian Magic, or any type of magic, for selfless devotion to the welfare of others as White Magic.[76]

Only altruistic "white magic" is perceived as licit, as in the example of "Enochian healing."[77] This subdiscipline is one of the innovations of the Schuelers, dealing with the construction of new letter squares from words in the Enochian language, to be used with mantras and visualizations to cure sickness.[78]

Matters of Legitimacy

On the Schuelers' Web site there also appear various statements in defense of their approach. The main strategy consists of simply acknowledging that there are different "schools" in Enochian magic, rather than one unifying

paradigm by which legitimacy can be measured. There is an attempt to relativize by stating simply that "Schueler's Enochian Magic is Enochian Magic as defined and used by Gerald and Betty Schueler."[79]

In a note included in *Angels' Message to Humanity*, the Schuelers admit "borrowing heavily" from John Dee, the Golden Dawn, and Crowley, and furthermore explain the relationship between their own approach and these other "schools":

> We make no claims to present Enochian Magic, as taught by John Dee or the Golden Dawn or Crowley, per se; rather, we have blended together the best of these magical pioneers into an integral, workable system. We have also added new material, including our own interpretations and findings, to the available and often conflicting source material. Our system of Enochian Magic will agree in many areas with the source material but will disagree elsewhere.[80]

This is, in short, a legitimization of creative innovation. Contrary to both the strict purists and perennialists, it is not believed that any of the previous schools possessed "the truth" in Enochian matters. There is no appeal to primordial tradition, or "scholarly" authenticity. Rather, there is a certain progressive attitude, implying that individual parts can be disembedded and re-embedded in new systems as one sees fit, constructing pragmatically more useful systems. Referring to my previous discussion of the authenticity problem this is a clear example of the pragmatic/progressive strategy, placing the Schuelers' approach closer to LaVey and (to a certain extent) Aquino as far as the structure of the legitimizing rhetoric goes.

In this context it is interesting as well to consider what kind of metaphysical theories come with the Schuelers' Enochian magic. One would perhaps expect that the pragmatic approach to the legitimacy of the system as a whole should imply a pragmatic, ontologically noncommittal interpretation of the entities belonging to that system as well. In LaVey's case, this seemed to hold. With Gerald and Betty Schueler it is not that clear:

> Like John Dee, we view the Angels, Kings, Seniors, and others as inhabitants, and in some cases rulers, of those vast planes and subplanes of invisible worlds that surround our Earth. They are the emissaries, children if you will, of God, however you chose to define Him. In one sense they are real external living beings. In another sense, they are personified projections from our own personal and collective unconscious.[81]

To a certain extent, a realistic interpretation is alluded to, which involves a cosmology where the totality of the world consists of several "planes" and "subplanes," of which our material reality is the lowest one.[82] The angels are "real" in the sense that they have existence on these other planes (similarly it is stated that "the heavens of the world's religions" are situated on the astral plane). At the same time a certain psychologization is invoked with the statement that the angels, in another sense, stem from our "personal and collective unconscious." This may perhaps look like a noncommittal strategy. However, the latter statement seems just as much to be an expression of an esoteric psychology rather than a psychologized esotericism, implying that there is no real distinction between the "collective unconscious" and the supra-material "planes."[83] We recognized a touch of this in Geoffrey James as well—which here has become a thoroughgoing framework for countering the semantic questions of magic whenever they arise.

Donald Tyson's Enochian Apocalypticism

Another central player on the post–purist turn Enochiana scene of the 1990s is Donald Tyson. Tyson won fame in the contemporary occult community in 1993 with his erudite edition of Cornelius Agrippa's *Three Books of Occult Philosophy,* based on the 1651 English translation by James Freake.[84] Additionally, he is the author of a couple of dozen books on occult topics, ranging from rune magic to the *Necronomicon.*[85]

Although Tyson's *Enochian Magic for Beginners* (1997) was classified by Pasi and Rabaté as one of the two foremost examples of the purist current, Tyson's general work does not squarely fit this rubric as employed here.[86] Even in that book, Tyson possesses a desire to push on the boundaries of the actual material and make novel interpretations, although, admittedly, he is tidy enough to clearly tell the reader when he is making subjective statements.[87] The most significant point he brings to the material is the reconstruction of an "eighteen-day working," which, in Tyson's opinion, is to be performed to make contact with the spirits of the Great Table in the first place,[88] together with his firm belief that there is a dark secret to Enochian magic. According to Tyson, Enochian carries within its corpus the magical key to set off the Apocalypse as described in *Revelations.*[89]

The argument of this more spectacular idea is that there exists at the core of the Enochian system a hitherto unpronounced "Apocalypse Working," which especially relate to the use of the Angelic calls. Tyson first expressed his views on the angelic apocalyptic agenda in his book *Tetragrammaton* (1995), which was more recently republished as *Power*

of the Word (2004). The same idea was expressed in his much-discussed 1996 article in *Gnosis Magazine*, entitled "The Enochian Apocalypse."[90] In *Enochian Magic for Beginners*, the idea is found several places, such as the following:

> [I]t is also my opinion that the forty-eight expressed Keys. . . .are intended by the angels to be used in a great working, probably of fifty days duration, designed to initiate the period of destructive transformation that is generally known as the apocalypse. This may be linked with the eighteen-day invocation of the angels of the Great Table[91]. . . .or it may be a separate working.[92]

Still, Tyson's book is certainly *influenced* by the purist turn. It is written with the expressed intention of making available all aspects of Dee's original system, and does indeed give a very systematic treatment of both the Heptarchic system, the Great Table material, the Aires, and the *Claves Angelicae*, all based on research of original sources. It also includes a precise and accurate debunking of the Golden Dawn and Crowley syntheses in light of what is actually present in the primary sources.[93] The idiosyncrasies of Tyson's work stem rather from his reconstructions, which are far more spectacular and imaginative than that of the earlier purists, such as Robert Turner and Geoffrey James.

Tyson's ambivalence toward the sources is further indicated by his other projects. For instance, over the years he has collaborated with the Schuelers in their work. Most significantly, he wrote a foreword to the Schuelers' book *Angels' Message to Humanity*, published in 1996. Here it is revealed that it was actually Tyson who came up with the idea of making an inverted version of the "Tablet of Union" of the Great Table—named the "Tablet of Chaos"—to construct the "Enochian Cube" cosmology mentioned above.[94] According to Tyson, it was the collaboration on this project that eventually turned him toward the apocalyptic interpretations of Enochian which he incorporated in his *Tetragrammaton* and *Enochian Magic for Beginners*.[95]

Although he does not seem to involve himself much with the contemporary community of Enochian magicians, the publication of *Tetragrammaton* and *Enochian Magic for Beginners* has acquired for Tyson a position in it, and, as we will see in the last chapter, his work is often discussed by magicians.

8
Enochiana without Borders

The core publications of the purist turn have greatly influenced the reception and conceptualization of Enochian magic in the last two decades. However, while the purist current has remained very much alive in the 1990s and the new millennium, there is a variety of interpretations on the market. The Golden Dawn interpretation still has wide currency, Crowley's use of the Aethyrs is taken as exemplum by Thelemites and non-Thelemites alike, while some seek to build further on these occultist classics, and others even claim new revelations from Dee's and Kelley's angels. With the mass-popularization of esoteric discourse of the late twentieth century, the Enochian discourse has been imported to other countries as well, including non-English speaking countries such as France and Norway.[1]

Meanwhile, the full-blown emergence of the Internet by the mid-1990s has provided for a rapidly growing occult community online, spawning new occult fascination with Enochian in what seems an exponential growth curve. The massive migration of occultism online toward the end of the previous century resulted in a radically democratized situation, marked more by endless discussions and negotiations between individual practitioners with unlike views, than by asserted, normative positions. While I have indeed sought to emphasize these flexible, dialogical, and discursive features in earlier periods as well, moving the discussion into the contested spaces of the World Wide Web has made the subject matter of Enochian magic even more contested. Also, with the blurred boundaries between private and public knowledge that follows online publication, the many debates, uncertainties, and polemics have become even more open and apparent. Competing for survival in the marketplace is not as easy as it was before, given the omnipresence of differing views and products. This has laid strains on practitioners making claims about

Enochian, leading to the flourishing of interesting discussions on the basis for legitimacy in Enochian matters.

The present chapter will emphasize the major trends in argumentation to be found in the contemporary Enochian discourse community online. As the online/offline distinction does not refer to entirely distinct realms or worlds, there will, however, obviously be overlaps. Especially, we shall see that the literary production discussed in the previous chapter has provided a framework which much of the online debates revolve around. In addition to tracing and analyzing these discussions, I will have a closer look at the perspectives of a couple of prominent Enochian magicians who emerged solely from this online occult community, and have continued to have influence in the new millennium.

The Internet, Contemporary Occulture, and International Enochian Networks

The 1990s saw the full-blown emergence of the Internet, and the explosive growth of the World Wide Web. Probably the most revolutionary development in information technology since the printing press, this change in the conditions and means of communication and publishing had far-reaching consequences for the development of contemporary religiosity.[2] As a part of this broader development, occultism has been equally influenced by the new technology, finding new ground for recruitment and dissemination of information online.[3] As Christopher Partridge noted in his discussion of the contemporary occulture, the advent of the Internet "has facilitated and accelerated the emergence of mystical networks and organizations."[4] Following the work of sociologist Colin Campbell on the "cultic milieu," the proliferation of ideas through such networks is at the core of "mystical religion," or, in Partridge's terminology, of occulture itself. The Internet laid the foundation for an explosive growth of such networks, by largely sidestepping geographical boundaries.[5]

The significance of the Internet in providing a way of efficient communication has had a considerable impact on Enochiana. The new routes of communication provided by the Net have facilitated the growth of a worldwide network of Enochian magicians, through various e-mail lists and discussion forums. Generally, it seems, occultists were early birds in taking advantage of the new technology, as the Enochian magicians illustrate. It was only in 1995–96 that the Internet entered a period of explosive growth; during that period the Internet gained the full attention of the general public, and we also saw the distribution of user-friendly software, resulting in millions of new users.[6] Although occultism had already gone online through earlier successful networks

such as Usenet, it was in this period of growth, toward the end of 1996, that a number of occultists established the "Enochian-L" mailing list.[7] This would become the basis for thriving discussions and networking between Enochian magicians in years to come. In fact, most of the notable scholars, authors, and magicians currently working with Enochian participated in this list, including such names as Benjamin Rowe, David R. Jones, Al Billings, Clay Holden, Darcy Küntz, Chris Feldman (a.k.a. Christeos Pir), Runar Karlsen, and others. The Internet, shortly put, empowered and gave a voice to a new class of Enochian specialists, previously without the means of uttering their ideas to a broader public of likeminded individuals.

As e-lists became increasingly outdated at the turn of the millennium, the center of gravity for online occult discussions switched toward discussion groups and forums. For the Enochian community, the most notable one is the Yahoo! group "Enochian," established in January 2002 and still growing rapidly.[8] This was the forum to which the Enochian-L subscribers migrated and kept the discussions going. As discussion groups are much more easily available than e-lists to a broader public, the membership rapidly grew. As of spring 2008 the group has more than 550 members, who have published more than 5,200 posts in total.

In addition to facilitating the emergence of communication networks the Internet has also provided a cheap, easy, and decentralized way for individuals to publish material. Also on this front, the occult community has been quite prolific. The resource portal hermetic.com, established by Al Billings in 1996, holds much Enochian material. Here we find both original sources and the essays of modern and contemporary magicians.[9] Another important site is "Norton's Imperium," which was run by the late Benjamin Rowe. Now relocated to hermetic.com, this site still contains Rowe's collected works on Enochian, which have been much discussed by the online Enochianites.[10] In addition, original source documents have been made available in various forms. Perhaps most notable is the online *Magickal Review,* run by Ian Rons, which has secured rights from collections in order to publish electronic scans of the original Sloane and Cotton manuscripts, in addition to more essays and contemporary theories on the practice of Enochian magic.[11]

Also on the material side, the Internet has opened new possibilities. As marketing and distribution of goods has become more and more common online as well, there now exists a Web site making and selling ritual equipment for Enochian magic. A wooden Great Table, a "ring of Solomon" in gold, or a Sigillum Emeth carved in beeswax can all be obtained online and shipped to magicians who have a few hundred U.S. dollars to spend.[12]

It is safe to say that the growth of the Internet has provided a whole new infrastructure for the production and distribution of knowledge on Enochiana, as in other domains. Perhaps one of the most important aspects is that it has provided an arena for a whole class of people who did not already have a voice in the form of being contracted and published authors. It should be remarked that before the Internet revolution, what existed of Enochian material and discussions of it came out of a small handful of publishers. Llewellyn was certainly the main actor, publishing Regardie and the Golden Dawn material, as well as the works of Tyson and the Schuelers. The alternatives, especially the vanguard publications of the purist turn, came out of smaller publishing houses, mostly in Britain, such as Adam McLean's Magnum Opus Hermetic Sourcework series, Askin Publishers, Element, and Aquarian Press.[13] In the 1990s, Weiser Books and New Falcon also entered the scene, most notably representing the Thelemic school of Enochian magic.[14] With the advent of the Internet, and the means of networking and publication that it provided, the access to both production and consumption of Enochian lore was largely decentralized. Consequently, a host of new voices was empowered. What did they have to say?

Discussing the Angels Online

The amount of information available online—material spanning, at the time of writing, fourteen years of running discussions—is far too vast to be considered in its entirety. However, the information accumulated in discussion forums and e-lists has an advantage that will be explored here, namely its "Q&A" quality. This makes it possible to browse for specific topics that are discussed and analyzed by the main participants of the forum or e-list. In the present section, therefore, I will look specifically at discussions related to the points raised in chapter 4, concerning the authenticity problem and the legitimacy of magic.

Discussing Authenticity

When the Enochian e-list was established in 1996, the anonymous author of one of the very first posts addressed "the esteemed Benjamin Rowe," who had also subscribed to the list.[15]

Rowe was already a respected Enochian magician, operating in California, who had written several (unpublished) essays and articles on the topic, now published online. He had been experimenting with Enochian magic since 1985, when he engaged in what he termed extensive "tourism" of the tablet of Earth according to the Golden Dawn attribu-

tions.[16] Rowe's various articles reveal an innovative and practical take on Enochian magic, operating primarily from the basis of Golden Dawn and Crowley systems, but also with a sensibility tuned toward the attitude of the purists. This is especially evident from his "Enochian Magick Reference," a document detailing to some extent the different parts of the original system, a brief "history of use," and an annotated bibliography of the existing Enochian literature.[17] His other works include reports on practical experiments, newly composed rituals, and theoretical pieces on the Enochian system.

Rowe was one of the most emphatic and defining voices on the Enochian-L e-list. Although he does not qualify as a strict purist himself, he was highly critical of the eclectic approach of Gerald Schueler, and also to the more imaginative aspects of Donald Tyson's work.[18] This seems to have been a quite widespread opinion on Enochian-L; just after Tyson had published *Tetragrammaton* and his contested 1996 article in *Gnosis,* there appeared a thread discussing his system. At first, Rowe wanted to know if anybody had tried practicing Tyson's method of combining the angelic calls with the Great Table. After a short while, however, the thread focused entirely on his apocalyptic ideas. When Rowe learned that Tyson had collaborated with Schueler on *Angels' Message,* he headshakingly commented that "Between Jerry's theosophy and Tyson's apocalyptics, there's gonna be some mighty confused readers out there."[19] Meanwhile, two others, Michael Lynch and Charla Williams, proposed featuring Tyson in the humor section.[20] Clearly, his position did not have much credibility in the forum, which is perhaps also indicated by Rowe's judgment of his books in the "Enochian Magick Reference" document, where he is included together with Schueler in the "Hall of Shame":

> Tyson combines the Enochian material with Fundamentalist millennialism and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as "not what was intended."[21]

But Rowe's "Hall of Shame" was nevertheless dominated by the works of Gerald Schueler. One of the highlights of the Enochian-L discussions occurred when Schueler himself joined the list, and engaged in a polemical exchange with Rowe.[22] Before he entered the discussion, Rowe had been criticizing Schueler's books, especially what he saw as unaccredited borrowing from other sources, overly imaginative changes to

the system, and a low standard of scholarship.[23] As Rowe quickly pointed out to Schueler on the list, he had an "extreme bias" against his books: "This bias started to build with *Enochian Magick*, and that marvelous piece of semantic nullity, *Enochian Physics*, drove a spike through the heart of my few remaining doubts about my judgment."[24]

The "semantic nullity" of *Enochian Physics* referred especially to what Rowe identified as a rhetorical, inconsistent, and nonsensical use of scientific-sounding terminology. Schueler had defended his eclectic take on magical theory by saying that his work was intended to "put the Enochian material into a framework that is (1) useful and practical, and (2) founded on a solid theoretical basis."[25] Rowe responded by pointing to *Enochian Physics*, hastily deconstructing and debunking some of its scientizing language, before concluding that

> [i]t would take me at least a couple of months to catalog and explain all the errors of logic, undefined and multiply-defined terms, contradictory statements and other messes I found in the book. Doing so would be as tedious as finding all the logical fallacies in Aquinas, and would take us far from the purpose of this e-list.[26]

Rowe intended to show how the whole work was useless as a theoretical fundament, since it was massively inconsistent and contradictory. In his view, Schueler's paralleling of Einstein's famous mass-energy equation of special relativity, $E = mc^2$, with his own "equation of Enochian physics," $S = Fv^2$ (where S is "Spirit," F is "Form," and v is "the speed of thought"),[27] constitutes "a sort of "authority by propinquity," giving the aura of meaningfulness to nonsense by mentioning it in the same breath as something that is meaningful."[28] Schueler's response to the claims that his theoretical expounding qualifies as gibberish is summed up in his statement: "Not for me it doesn't. It actually makes a whole lot of sense."[29] The argumentation seemed to stop there.

Schueler's latter statement is perhaps illustrative of a subjective and relativistic argumentative strategy that goes well with his approach generally. Faced with Rowe's resentful criticism, Schueler further tries to explain that he does not accept any definite and universal mode of interpretation of the Enochian system—even though Rowe surely criticizes him for doing exactly this with his theosophical, scientizing model presented by definite and absolutist figures of speech (e.g., "Enochian magic teaches," "Enochian physics teaches," etc.). Instead, Schueler insisted on being fully aware that "[t]hose whom I would label 'Dee purists' are never going to accept my interpretations, nor did I ever expect them to. I assume that you are a 'Dee purist' and that is fine."[30]

Interestingly, Rowe did not consider himself to be a purist, as he stated explicitly in his response. However, he added, he did "believe in maintaining a sharp distinction between information that comes from the original material, and information that comes by other means."[31] The reason for this, Rowe makes clear, is that he agrees with one central point Schueler makes, namely that Dee's diaries and magical manuscripts have significant gaps, such that they do not present a fully functional magical system: "A certain amount of improvisation has always been necessary, and the angels took this into account in their (admittedly brief) instructions on how to use them."[32] Adding to this, with another clear sting against Schueler, Rowe expressed being "not at all certain that an 'overall theoretical foundation' [of Enochian magic] is in any way necessary, or even possible."[33]

The discussion between Rowe and Schueler is intriguing in connection with the problem of authenticity. It bears witness to an interesting nuance, which deserves to be addressed in some detail. In his criticism, Rowe to a considerable extent makes use of the *language* of purism, although when confronted with it, he denies being a purist. On a broad level of analysis, both Rowe and Schueler have a *pragmatic* approach to Enochian magic; they are both opposed to the strict perennialism, or appeal to tradition, of previous occultist syntheses, and at the same time aware of the operational flaws of the strictly original Dee material. Both arrive at the conclusion that a certain amount of creativity is necessary.

Their main difference is, rather, found on a somewhat deeper level of analysis, where it stems from a differing choice of discursive strategies. For this analysis, I refer again to the three strategies identified in modern esoteric discourses by Olav Hammer, namely "(terminological) scientism," "appeal to tradition," and "appeal to experience."[34] With reference to this, Rowe was an experimentalist, and his language of choice in legitimizing his claims on Enochian magic is found in an appeal to *experience*. His final word in objection to Schueler is not actually purist, but rather experiential. As Rowe put it, to prove his innovations were legitimate, Schueler would "have to publish a hell of a lot of his own magickal records to convince me he got his stuff from actually using the magick."[35] In the course of his own work, Rowe published extensive amounts of personal experiences and dealings with the Enochian entities, from the angels of the Great Table, to scrying of the Aethyrs and the ninety-one parts of the earth presented therein.[36] With the basis in such experiments he went on to (re)construct rituals and methods for working with the Enochian entities, based mostly on known ritual structures from the Golden Dawn and Crowley, such as the rituals of the hexagram, which was revised and "Enochianized" by Rowe.[37]

While an appeal to experience seems to be the main discursive strategy taken by Rowe, the polemical exchange surrounding Schueler's *Enochian Physics* illustrates a clash with what can be discerned as "terminological scientism." Rowe's suspicions about the use of scientific nomenclature constructing an "authority by propinquity" does not seem totally off target; certainly, Schueler himself seems to argue that he is merely "updating" Enochiana by making "a synthesis of Blavatsky, Crowley, Dee, and modern science."[38] Meanwhile, the experiential dimension is not as emphatic in his writing; although when confronted, Schueler had to defend himself on experiential terms as well, by affirming that he had undertaken practical work. But his final word, contrary to that of Rowe, was that a "theoretical framework" explaining how Enochian magic might work is necessary "if you want a worldview that accepts Enochian material as fact. . . . Else it all rests on faith, and you may as well go to church."[39]

Discussing the Nature of Angels

While the previous section illustrates the continued and increasing contestation of legitimacy that has followed Enochiana's migration to Cyberspace, there is now need for a brief discussion as well of the question of interpreting the nature of the Enochian *entities*. Together with the question of "who decides the right way" in Enochiana, this very question seems to attract most interest, at least from newcomers that join the online e-lists or discussion groups. Again, the plurality of views and positions is considerable. As one commentator online put it in 2005, "The two opposing schools of thought is [*sic!*]: spirit contact is either a psychological manifestation, or . . . spirits are real and have their own external abodes."[40] This broad divide frequently shows up in discussions on the reality of the angels; certainly the psychologized version does not have monopoly.[41] For the sake of brevity I will focus my discussion here on one thread of posts on Enochian-L where the local champion Ben Rowe is put to the test by fellow debaters.

After discussing a technical point concerning occult attributions in the Enochian Great Table, Rowe was asked by an eager student, signing interchangeably as "V. H." and "Tim," whether he believed that Enochian was, in fact, delivered by angels, and if he perceived validity (i.e., legitimacy) in Enochian matters to hinge on reconstructing the motivations of the angels.[42] It is well worth quoting Rowe's response at some length, as it reveals an attitude that seems quite pervasive among the more eloquent and articulate segments of the contemporary occultural

milieu. First, Rowe responded that for a long time he had adopted a practice in which he

> put the word "angels" in quotes, to show that I was using it as a convenience rather than as a statement of belief about the nature of the phenomena observed. I haven't the faintest idea as to the "real" nature of the source of these recorded words.[43]

Such seemingly agnostic, or rather conventionalist, expressions seem to be quite widespread among present day magicians. I also encountered it in my previous research on contemporary ritual magic in Norway.[44] In addition, it seems to be a part of the structure of "psychologized magic" as understood by Hanegraaff, and the "suspension of disbelief" noticed by Luhrmann in her study of contemporary British witches.[45] Revisited from the viewpoint of a discursive analysis, this seems to be a *strategic* agnosticism; a convenient way for magicians to remain ontologically noncommittal, suspending their judgment when confronted by critical or skeptical voices, while still being able to retain the basic point that there is "something going on." However, the magicians' evaluation seldom stops there, and Rowe is no exception. After asserting this initial bracketing of the ontological question, Rowe claims that the evidence of Dee's diaries provides a picture of independent, sapient beings: "In the absence of strong evidence to the contrary," he goes on to write, "it is simplest to deal with the material in the terms in which it presents itself, and to see where that leads."[46] Rowe invents an analogy to argue his point:

> The evidence I have for the existence of these "angels" as separate beings is of *exactly* the same sort as I have for the existence of "V. H." [i.e., the person he is responding to]. In some ways the evidence in their favor is a bit stronger; the angels I contact using the Calls frequently surprise me, while "Tim" is fairly predictable. Perhaps "Tim" is just a clever AI program running on a MacIntosh somewhere in the bowels of Apple Corp; or perhaps "Tim" is a bit of online theater, maintained over the years by a group of scriptwriters. ;-) Still, most of the time it is simpler to act as if Tim is an intelligent, individual being. The same for these "angels."

The essence of the argument, then, is in one sense "pragmatic," but in another sense "realistic"; given the way things *seem*, the *reality* of the angels may be perceived as an *inference to the best explanation*. In other words, Rowe claims for himself an argument based on abductive reasoning which,

although not logically valid from a formal perspective, is widely considered an important cornerstone of the scientific method.[47] Interestingly, the noncommittal, agnostic position seems to be merely an early stage in a broader argument which goes in the direction of asserting the reality of the angels in some more-than-mundane sense.

If, as I have suggested, this position is widespread, it is still far from uncontested. In the thread mentioned, Rowe quickly got a response from someone signing as "nigris (333),"[48] apparently a Satanist, opening most of his posts with "Hail Satan!"[49] Nigris's response is interesting in that it puts the seemingly rational basis of Rowe's evaluation to the test—which eventually pushes Rowe into giving even more of what he considers evidence for the reality of the angels. First of all, Nigris contests Rowe's alleged agnosticism, or bracketing, which is at the basis of his argument, by saying that taking alternative models than those presented in the diaries themselves into account actually *is* relevant from the beginning, as he puts it, "if one is attempting to discover precisely what is going on in the process of communication (as reflective or investigative inquiry during or prior to engagement of the art/science)."[50] In a later post Nigris advocates a psychologized interpretation instead, and, when actually working the magic, employing a quite conscious suspension of disbelief.[51] In addition Nigris attacks the validity of Rowe's abductive inference: the analogy he constructed is not really analogous, Nigris claims, since the inference that "Tim is real" is based on the knowledge that Rowe himself appears in the same manner (i.e., as words on a screen) via the medium of computer and Internet, whereas he has presumably no such experience of ever having appeared to someone as an angel in visions.[52] The point made is that the inference of the reality of the angels is not grounded in the same type of trivial experience; the inference of Tim's existence is based on a background knowledge of how humans generally behave, a trivial, tacit knowledge which he does not have of angels. In the end, Nigris proclaims that "I'm not sure I understand what is being called 'real' and would bypass the question of 'reality' for an analysis of possibilities as regards what it is that is *happening* in the Calls and what or who it might be that becomes involved with them."[53]

As an effect of these criticisms, Rowe defends his position by bringing in more of what he considers evidence supporting the hypothesis that the angels are real and independent beings. He especially points to the Dee diaries themselves, and some of the more mysterious features revealed by a close reading of them. For instance, Rowe points to the somewhat perplexing fact that the names of the "91 parts of the earth" in *Liber scientiae*, and the sigils belonging to each of the ninety-one

spirits, are extracted from the letter squares of the Great Table, but that the Table itself actually appears to have been constructed or received only a month *later* than the former.[54] He acknowledges that skeptics have suggested, for this and other reasons, that Kelley must have been something of "a con-man with an IQ above genius level and an eidetic memory, who planned the whole thing out ahead of time, memorized all the data, and leaked it out through the 'visions' over the course of four years."[55] However, Rowe added, "I personally do not find this alternative credible."[56]

Finally, Rowe also indicates that he is conscious of the seemingly fluctuating "nature" of the angels as they present themselves to different people:

> If you read over the available records of people's contacts with these beings, it is clear that the way in which they appear depends a lot on the nature of the magician they are contacting. To Dee and Kelly they appeared as imperious Christian angels; to Crowley they were theatrical thelemites; to the Aurum Solis they were bands of goetia-like spirits; and to me they are friendly, laid-back metaphysicians.[57]

Although this could have been taken straight out of scholarly discussions of the historical and cultural contingency of "mystical experience," as discussed by, for instance, Steven Katz and Wayne Proudfoot,[58] Rowe goes on to assert that the one stable and universal feature, in his opinion, is that the angels act in all cases as "initiators *par excellence*, who aren't restricted by any human religion or world-view."[59] Here we see again the theme initiated by Crowley.

It seems fairly unambiguous in the end that Benjamin Rowe, for one, considered the angels to be real in a more than psychological sense. To close this section, I will quote the opening statement of Rowe's perhaps most influential tract on Enochian magic, "Godzilla meets E.T.":

> What most distinguishes the Enochian magickal system is that it is an artifact, a made thing. . . . It is equally clear to those who have used the system extensively that it is not the product of human creativity, but of a being or beings possessing a much higher order of perception and a much greater scope of action. The magickal beings who are bound into this system are all (except the cacodemons) of at least the human level of development. Each has a nature as deep and complex as any man, and each has an individual will as strong. Further, the system appears to touch on every part of the magickal universe; no magician has yet found any limit to its connections.

> Both of these facts demonstrate that the origin of this magick must have been truly divine. No lesser source could possibly have bound together the elements it contains; no lesser source could have made those elements so instantly and perfectly responsive to the will of the user.[60]

New Revelations

Through the course of this book we have seen how painstakingly preoccupied modern occultists have been with negotiating the authority of Dee's original documents, possessing an air of ancient legitimacy, with new and sometimes quite modern frameworks of interpretation. In recent years, however, the field of Enochian magic has also seen an attempt to move beyond this whole complex of interpretation and reinterpretation of something that happened in Elizabethan times. At the turn of the new millennium we find an Enochian milieu that places emphasis on *new* revelation. Roughly coinciding with Benjamin Rowe's illness and death, the focus of the online discussions shifted from being centered on technical points of interpreting original data and evaluating the Golden Dawn and Aurum Solis, to extensive comparison of notes, reports on newly discovered Enochian words, or entire verses and newly received letter tablets. In Cyberspace, the angels spoke again.

A Latter-Day Edward Kelley?

The most central, or at least the most illustrative, figure of this movement is Runar Karlsen. Karlsen (b. 1963) is a Norwegian magician based in Oslo, where he graduated at the Academy of Fine Arts. He has a firm background in Thelema, having run one of the competing thelmeic groups, "Balt Oasis" of the Caliphate O.T.O., in Oslo in the early 1990s.[61] There is also evidence that he had at some point read the literature concerning Michael Aquino and the revelation of his *Book of Coming Forth by Night*.[62] This seems a relevant fact considering Karlsen's own Enochian endeavors.

When he joined the Enochian-L mailing list in September 1997, Karlsen testified of having been interested in Enochiana since 1988, when he had become absorbed by the Enochian keys.[63] Subsequently he had introduced Enochian workshops and rituals into his O.T.O. group. The name of that group itself betrays an interest in Enochian magic, as "Balt" is the Angelic for "Justice"; associated in the Enochian calls with "Iad Balt": "God of Justice."

When he joined Enochian-L in 1997 Karlsen for a long time held a relatively low profile, making the occasional comment to queries, and posting some of his own experiences with Enochian scrying. After a while he started posting material that revealed more idiosyncrasies. His first contribution was a post on "The Elements," which argued that the elemental attributions assigned to pentagrams used in the Golden Dawn did not make sense, and had to be revised, especially by incorporating certain Enochian spirit names into the equation.[64] This sparked some minor debate in the forum.

But his posts would become more intriguing still. Responding to a discussion on certain unexplained numbers that appear in the text of the nineteen Enochian calls, Karlsen revealed for the first time his quite novel interpretation. In Karlsen's view, "The numbers in the calls refer to independent spirits; a pantheon within the system."[65] He immediately followed up by giving the names of twenty-eight spirits from "the table of NI."[66] "NI" is an Enochian word appearing in the seventh call, where it is rendered as the number 28.[67] The spirit names that Karlsen lists, however, are not to be found anywhere in the original Enochian corpus. In fact, it soon surfaces that "the table of NI" is an entirely new letter table communicated to Karlsen, as some latter-day Edward Kelley, together with several other new calls and spirit names.

Karlsen's main work, it seems, had been to chart out the spirits allegedly "masked" behind mysterious numbers in the Enochian calls and devise methods to call them forth. According to his own statement, Karlsen's first encounter with these uncharted Enochian entities was not a product of any deliberate effort on his part. As he explained, he had been performing some elemental magical work unrelated to Enochian, when nine spirits intruded into his visionary experience. The spirits started speaking in "soft voices at a very loud volume," dictating a book to him in a language he would later identify as Enochian.[68] The book would become known as *Dor OS zol ma thil,* which Karlsen later translated as "The falling seats of the twelve black hands." [69] It contained three chapters that "explained" the works of "the nine fire spirits of EM" (a word meaning "nine" in Enochian, appearing in the sixth call) and revealed their names.[70] This event took place in January 1991.

This was not the only "received work" Karlsen got. Over the years to come, he tried to communicate with the angels in order to have the *Dor OS zol ma thil* translated, but with only partial success.[71] In addition, however, another series of Enochian texts were revealed to him from 1992 and onward.[72] This corpus, consisting of verses in Enochian and a series of new letter tablets, bears the name *I Ged* (translated as "Is falling").

The corpus has later been described as "an Enochian grimoire," in that it tabulates entirely new letter squares and spirit names for the groups of spirits that Karlsen has discovered behind the numbers in the original calls. It also gives entirely new Enochian calls to be used for working with them.[73] Together with the *Dor OS zol ma thil* this new material makes up a whole new subsection of Enochian magic; or, as Karlsen described it to Enochian-L subscribers in 1998, "a pantheon within the system."

Despite the somewhat extraordinary-sounding character of his work, Karlsen was not given too much attention on Enochian-L at first. His early posts gave the impression of a slightly unpredictable character, with unusual and strange ideas, often formulated in less than waterproof English. During his first months at Enochian-L, there was really just one other person, Dean Hildebrandt, who seemed genuinely intrigued by Karlsen's work, and encouraged him by asking clearly interested questions.[74] But as time progressed, Karlsen's presence on the Internet facilitated a growing interest in his work. In Spring 2001 several people posted reports on Enochian-L about their attempts to work with Karlsen's spirits and calls.[75] In the summer of 2002, Paul Joseph Rovelli (writing under the name Zephyros93) uploaded his analysis of Karlsen's transmission as a Thelemic prophetic work to the Enochian Yahoo! group, connecting it with Crowley's *Liber Legis*.[76] When the discussions moved into the Yahoo! group, it seems that Karlsen's revelations were gradually incorporated and recognized as a new part of the Enochian system.

The previously mentioned Dean Hildebrandt played a significant role in this development. He was the first to seriously embrace Karlsen's ideas, and started collaborating with him. In 1997 they started e-mailing and comparing notes as Hildebrandt begun exploring Karlsen's newly received material.[77] Around 1999 they created a Web site together, entitled *Ored Dhagia—The Infinite Ways*, which is dedicated to exploring Karlsen's system.[78] The site features all the newly received material, indexed and commented on by both Karlsen and Hildebrandt, and also a collection of various essays (and links to external essays) written by others who have become associated with this current. Especially worthy of mention are Patricia Shaffer and Marid Audran. Shaffer's claim to fame in contemporary Enochiana was her theory of "letter essences," which she published in its first form on the Enochian-L list in 1998.[79] Operating from a theory that each letter and its corresponding sound expresses some meaning that is universal (although hidden) "to the mind of man," Shaffer constructed a list of such essences for the Enochian letters.[80] Thus she got, for instance

O: Root of Being-Becoming: being, becoming; existence
L: Root of Primacy: first, primary, one; providence
S: Root of Possession: have, acquire, gather; together
N: Root of Interiority: within, inside, self-hood.[81]

Already after Shaffer's initial posting of it on Enochian-L Karlsen showed great interest in the theory, which he found resonant with his own ideas.[82] His positive response led to an exchange of ideas between the two. In his later work Karlsen frequently incorporates Shaffer's method of letter analysis in order to translate new Enochian words.

Marid Audran is another magician who has followed up on Karlsen's track, and has received more material in the same way. A section of Audran's work is included on Karlsen's Web site; this work combines Karlsen's revelations and Shaffer's letter essence theory, while exploring new and uncharted territories, such as the entity Caosgo—an Enochian name allegedly belonging to "the spirit of the Earth."[83]

"The New Flow"

In 2006 someone asked the Enochian Yahoo! group whether or not it was true that Enochiana consisted of several, rather than one, magical systems. The response given by a member calling himself Ima Pseudonym is quite illustrative of what seems to have happened in contemporary Enochiana after Runar Karlsen's entry:

> [O]n a gross level, there are at least three official systems: Watchtower, Heptarchy, and Loagaeth. Patricia [Shaffer]'s Letter Essences are perhaps best seen as an expansion of Loagaeth material, but can be considered on their own. Dean [Hildebrandt] and Runar [Karlsen] have added the I Ged material. Others have added smaller, but still relevant, works.[84]

At the turn of the millennium we find an Enochian milieu that places a much greater emphasis on new revelations. As the quote above suggests, some of these have been more or less canonized as parts of the Enochian literature, adding to the original revelations of Dee and Kelley. At least in the minds of some Enochian magicians, there is no definite distinction of authority or legitimacy between the revelations of Kelley and those of the latter-day spirit seer Runar Karlsen. After all, the real authors of the material are the Enochian angels—or so it is claimed. In recent years there has been a growing understanding in the milieu that what has happened

during the last decade or so, starting with Enochian-L and Benjamin Rowe, onward to the Yahoo! group and Karlsen, Hildebrandt, Shaffer, Audran et al., is in fact the emergence of a "New Flow" of Enochian material. The term "New Flow" was first used by Karlsen, but was soon picked up by others.[85] That the tendency was reified by being given its own term is not without significance. It signifies that legitimacy can now rightly reside in claims to a specific sort of revelatory experience; such experiential claims are intersubjectively validated by participants in the Enochian discourse.

In a sense, this development may be seen as a product of the dynamics of the online discussion community itself, starting with the Enochian-L discussions largely revolving around the person of Benjamin Rowe. In summer 2004 this was recognized in an announcement on the Enochian Yahoo! group of a proposed book project,

> that will present what Runar once referred to as "the New Flow" of Enochian work, starting most likely with Ben Rowe and continuing, with permission of course, with the stupendous amount of work accomplished by Runar and Dean, et. al. The emphasis will be on Enochiana as a spiritual practice path, rather than on scholarship per se.[86]

The book has yet to appear. Meanwhile, it is my hope that the present work, although certainly a work of scholarship and not of practice, may have made a contribution toward presenting this interesting new development in a way that does justice to its position within the modern history of Enochian angel magic.

Conclusions

Enochiana as a Contested Field of Discourse

Through the course of this book we have seen how Enochian magic became a center of controversy for post–Golden Dawn occultists. This is in part a result of the kind of religious innovation that was present in *fin de siècle* occultism: with the dawning of a more complete historical consciousness some modern occultists reached the conclusion that the Golden Dawn system was an innovative synthesis, and not necessarily a legitimate one. In the aftermath of the Golden Dawn we saw a developing contest for the legitimate interpretation of the Order's heritage between various competing groups. As is particularly evident in the case of Paul Foster Case's B.O.T.A., the Enochian factor played an important part of this. According to Case the use of Enochiana *delegitimized* the competing Golden Dawn groups, since it had nothing to do with Rosicrucianism. For others who placed importance on Enochiana, however, it was mostly the other way around: Regardie could refer to Enochian as proof that the Order was really arcane, whether stemming from Atlantis or the heavenly angels, while Crowley could appeal to the system of the Aethyrs and his exploration of those entities as confirmation of his prophetic quest. The same theme showed up again in the context of Satanism, where Crowley's strategy was taken over and imitated by Aquino.

Until the dawn of LaVey's "Age of Satan," occultists nevertheless largely stayed within the G.D. framework of interpretation. With LaVey, a breach with the "occultism of the past" was attempted, resulting in further strategies to delegitimize the Golden Dawn's perennial and esoteric conceptions, and instead construct other frameworks for understanding the legitimacy and efficacy of Enochian magic. Here we see a full-blown appeal to pragmatic groundings: Enochian *works* because it is a particularly sonorous and evocative language, not because it is "divine."

These developments coincide with the emergence of a culture in the West of questioning all authority, questioning all claims to truth, questioning all master narratives. In this respect, LaVeyian Satanism represents the emergence of the postmodern condition in occultism, a development that would become most felt in Chaos Magic. Enochian, which has been associated with "High Magic" in the most ritualized and ceremonial sense, does not seem to have caught too much serious attention in that current. However, I do suggest that the "postmodern condition" had a different impact on the development of Enochian magic considered by itself, a kind of influence that is not stereotypically attributed to postmodernism, but which nevertheless belongs to it. By questioning the occultist master narrative of the Golden Dawn one was in need of new foundations for legitimate practice. As more students started exploring Enochiana from the available textbooks, some, such as Robert Turner and Geoffrey James, took to the original sources. The strategy of using the original Dee manuscripts to both attack and delegitimize prior positions, and to pose a positive framework for doing Enochian magic "correctly" became a central feature of what I have termed the purist turn of the Enochian discourse.

The late 1980s and early 1990s witnessed an explosion of interest in Enochiana. In addition to the new standard works of the purist turn Llewellyn signed Gerald and Betty Schueler, whose books contributed to the popularization of the system. These went in a direction quite opposite from that of the purists. As suggested, they tended to cloth their discourse in the scientizing language of a "rhetoric of rationality," while continuing the synthesizing trend, adding new elements including Theosophy and transpersonal psychology. The coexistence of these two approaches to Enochian has given rise to a persistent field of conflict and polemical exchange, especially after the migration of Enochiana online. The vast criticism Gerald Schueler received on the Enochian-L list, and his attempt to defend himself, is indicative of the hardening competition faced especially by those wishing to do something more eclectic with Enochian after the purist turn.

In Cyberspace the Enochian milieu took another turn as well, with the "New Flow" associated with the circle around Runar Karlsen. Adding to the multiplicity of views and approaches, and the contested issue of "What is Enochian?" the last decade has seen an increasing interest in and acceptance of new revealed Enochian material. I believe this to be a development that was facilitated by the way knowledge is produced, disseminated, and consumed after the emergence of the Internet. As discussion forums and online networks of likeminded people complement and to a certain extent even replace the centrality of published books, a picture of Enochian magic as being less stable and fixed seems to have emerged. There has

been a growing emphasis on the comparison of notes and discussions of ritual methods, results, and metaphysical issues. When some of the results include entirely new calls, letter tablets, and instructions from the angels, this has presented a picture of Enochian magic that is more dynamic, fluctuating, and in continual development. When this picture is established, the purist criticism is no longer seen as threatening.

The Legitimacy of Magic Revisited

The close attention to individual claims and counterclaims among modern magicians in this book also provides an opportunity to make some remarks on the conceptions of magic more generally. As with the question of the nature of Enochiana the tendency is not toward a broad consensus on all points of interpretation of what magic is, how it works, and what the reality of its entities consists of. Rather we do see a great variety, from LaVey's notion that the angels "are only 'angels' because occultists to this day have lain ill with metaphysical constipation," to theories depending on the collective unconscious, the more "traditional" understandings present in parts of the purist movement, and "realistic" understandings reinforced with (purportedly) rational arguments, such as the abductive inference of Benjamin Rowe and others. There is a wealth of positions, a wealth of argumentative strategies to defend them, and a wealth of reasons to produce them. One should especially remember LaVey's polemical stance toward traditional esotericists—a clear example of how a position and the line of argumentation it is presented in is embedded in a social context.

With this I will recall the debates on the transformations of magic in light of a (possibly) disenchanted modern culture. Especially one should revisit briefly the "psychologization of magic" thesis postulated perhaps most forcefully by Wouter Hanegraaff. While it seems to me that it does not hold in its strongest formulation, there are still other observations that seem to point to a more stable phenomenon. On an *ontological* level, that is, understood as "internalization" of entities such as "demons" and "angels," or the evacuation of magic to the psyche as described by Hanegraaff, psychologization seems to be not a rule, but rather *one* strategy, sometimes employed, among several others. But Hanegraaff also observed something else, which I think is a tendency with some more permanence: the prevailing conception that magic is ultimately about personal spiritual development.[1] This seems to have been a lasting inheritance from the Golden Dawn, with its focus on the "higher self," through Crowley's "True Will" of Thelema, and further reinforced by the self-religionists of the 1960s counterculture. In Enochian magic this focus on spiritual development manifests in interesting ways, such as Regardie's exclusion of the Golden Dawn *Book "H"*, which consisted of an

interpretation of the Enochian Great Table that was close to that of Dee and Kelley. The use of angels and demons to procure precious metals, heal or cause wounds, and transporting people from country to country, although the function clearly stated in the original sources, was deemed "mediaeval, and definitely unsound from a spiritual viewpoint."[2] A similar remark was found in the contemporary writings of Schueler, this time with reference to the Heptarchic system. In both cases, it seems, there is a view of magic as more spiritually sublime than what a close reading of the early modern sources they base themselves on allows for. Interestingly, when it comes to modern Enochian discourse, it seems that the only current that really *does* allow a return to the less lofty motivations of magic is found among the purists. At large, however, the Aethyrs remain initiatory astral spheres and sources for prophecy instead of geographical entities and a magical system for geopolitical manipulation, while the Great Table remains a tool for exploring subtle aspects of the astral world and the four elements, instead of a system for evocation of angels and cacodaemons for practical purposes.

There is still a question of whether this could be labeled a psychologization of magic. There is an obvious emphasis on individual development, but it could just as well be framed as an aspect of a modern culture more generally, where individualism, personal expression, and development continue to be ideological focal points. This is in keeping with trends observed for emerging forms of religiosity in the West more generally. In the end, modern magicians tend to have a more *spiritualized* understanding of magic than their medieval and early modern predecessors. Magic has lost some of its utility, and gained instead in religious or even mystical validation.

APPENDIX

Author's note

This appendix contains the most central text alleged to have been received from the Enochian angels by the Norwegian magician Runar Karlsen in 1991. The three chapters, which are given here both in Enochian and Karlsen's own English translations, purport to introduce the names and functions of the nine "Spirits of EM." These are spirit entities that have not appeared in the earlier Enochian corpus. With regard to the language of these new calls, it consists of a combination of "old" Enochian words and new ones, which, again, appear for the first time in Karlsen's work. As Karlsen states in his introduction below, the translations are sometimes quite rough. They appear to include several grammatical errors; however, I have decided to leave the translation pretty much in its original form.

I have also included an introductory note provided by Karlsen himself, kindly supplied for the occasion of this publication. In it, he gives some glimpses of his own interpretation of the work and its significance. Readers who have read the whole book should now have little difficulty placing the interpretations in the proper context of speculations that have occupied the Enochian segment of the occulture for decades. For the ease of reference, I have added notes of my own pointing toward relevant sections in this book.

An Introductory Note to *Dor OS zol ma thil*

Runar Karlsen

This text is dictated by the three first spirits of the EM, the Nine Fire spirits, who speak out on their nature, how things look from their perspective and how the spirits may be used. The EM are a group of spirits among many

other groups that are mentioned by numbers in the Calls received by Dee and Kelly.[1]

The title *Dor OS zol ma thil..* connects it with the grimoire *. . I ged.* Combined and translated, they read: "The twelve black hands [and their] falling seats . . . are falling." From this we can understand that it is in *. . I ged* ("are falling") that the processes spoken of are carried out.[2] The *. . I ged* does contain calls for the other groups of spirits mentioned by numbers in Dee and Kelly's Calls. The whole work is therefore elaborating the system already laid out by Dee and Kelly. We see now that there are both global and galactic implications of this work which could not have been understood properly back in the 16th century, as common knowledge was limited (with an incomplete world map, and assuming our solar system to be of only seven planets).

The three chapters reveal the spirits as transcendent, the creator's newborn flame, and the lethal destroyer, or the karmic avenger. These themes are not unfamiliar to imperial religions, so I find it fair to say that the mighty powers of heaven do really want a refreshing if not an outright reset of an outdated or neglected formula.

John Dee was known as a Rosycrucian, and the central glyph of his *Monas Hieroglyphica* is also found in the main Rosycrucian books of his time.[3] The themes of the *Book of the Em* and also certain parts of *. . I ged* are relevant to Rosycrucianism, and may become part of its development into a more independent religion, more in tune with Hermetic philosophy and its traditions.

I finished the translation in 1993 and there have only been a few minor corrections since. I have also written a note to say that my translation is not perfect and should not be relied on in the particulars, just in the general. The translation is "raw" and word by word, little if anything has been done to recreate English sentence structure. There are still a few things remaining to complete the *. . I ged*, as there is much still waiting to be understood of its internal structure and functions. As of spring 2011, the old *Ored Dhagia* website is to be re-launched at http://www.infiniteways.net, where this work should be completed. Among other things, it will provide an outline or manual to the work spoken of by the EM.

Runar Karlsen, January 2011

14:53 Friday 25. January 1991

DOR OS ZOL MA THIL . . .

The 12 black hands and the falling seats.

Chapter one:

1) *Ma pratisi kolia navadigi, selig quanisi gon. Hua na vetha seg GOVENTAZ dol po.*

1. The fallen virgins are creating the stones on the path, the faithful and handless olives. I that sembles the evil spirit goventaz (saying neither here) am wholly divided.

2) *Beria merkrth, so i rana, vetha keisa leta meru. Kolemn. Kethar sefi roni, Quesar lothi na veit kolia.*

2. I am sleeping beyond, the visit is cold and to assimilate is finding torment. The creator herein. The bridge is to carry out the sunset. The destruction quenches the weaknesses that comes from the created.

3) *Betha re i vah ma the zon, ke it do le. Gavana, dire kiti meg le sik kore; Na vai. Thero saka setia le paia seki sathajia.*

3. Talking cunning is like falling as forms, therefore is it in the first. Arise, dismantle the 12 whose good intension was looking at the trinity's first mystery number, nr 2, Therefore mine provided oneness always shall be my openness.

4) *Mer doi na van sej keti, beria vethi. Ramzakal no i a sevi late zar. PERIO da sajin sekun. Doria da sai vethik lama ran methik coi Necun. Per sak sal.*

4. The torment-snake that is neither good nor bad, sleep comes from. The regrets within 456 becomes, and is the 2nd finding ways. PERIO is the black brother of mine. The black and fallen (brothers) illusionary path of regret are in continuance and (they) rather holy servants. Burning is my house.

5) *Boru metha goii me tha la ke varunn, metha fetha keiin sel na va KATI re vaunn set.*

5. The hurricane is blind, saying around in the excesses, therefore seeing. To the blinding visit within the hands of the good brother, cunning seeing is needed.

6) *Therkes da vei nala Zax periodon. Thata rami, keta sa sek vetha quati zel berathi keiin. Do rati ve nonta ri ve ogg sa vekti lavi Ni Ni me onto rama i sevi kesar ka del o seki norotauni. Pe o ka za Ni vethi ra ta quasar. Te i pe ona terio la KETI. Thedit PeNi, raki o ve lasa.*

6. The 2nd ladder which crosses Zax is the brothers fight. The cycle accelerates, they are within me, it is like having the creator's hands within. In hardening like the earths mercy-like chamber and letting the mute cry invoke the 28 28 (NI NI) for the pouring of regret, the feelings of destruction are the fighters named my defaced sons. Being called within are the 28 making regret as their pleasure. It is your making and shall be the good brother. Work the PeNI and weeping is called forth like riches.

7) *Pena, reti keon tara leane sefi keta ra te ti. Peja naka theri ve naki theja mopolosa theri. Tik tan-tika lef ti ra netika. Sa i on. Pe rati fek karjja seg olon. Fetik sevia na heria fek tarja ketholon teria kothon sak krajin.*
PERIAK

7. The furs; (as much as) the hard creation shall be (as) the branches feeling the regret as it is. Your life shall be like life when your extinguishing becomes. The man of balance; the unique man. Its regrettable being without nothing, the within is so made. The slave in the noisy oven pouring awfulness. Don't visit feelings which split matter noisy, The creatures steady waves shall be the fence of mine disappearing in spirals. PERIAK.

17:15 Saturday 26. 1991

DOR OS ZOL MA THIL . . .

Chapter Two

1) *Sa-Kala kherat; zner PA-I-ON, Ne vaktarim. Pe voojim zakre ta sejion te vani la peres-tak el mana-kire.*

1. And 456 spoke, swore that being is made; the Holy living essence of breath, for your mighty movements in the temple invoked the fiery feet of the One which bids you vitality.

2) *Pe o sa ja ki le ma perest ta veii. Pe la ki teresa karisèo taii. Pe tajo talasa kai nepa, neki o parastia tajo-no-i.*

2. Being called within, truth grants the Ones fall, fiery as the second. Your One grants becoming and let it be lit. For your excesses of the freedom sword, Life calls the Fire of comfort, which lights, becomes and is.

3) *Ven-tora tajik pejitar kavana sel tar tijo, Vekto ram-kaal najise sejio tarkes. Plostra keni-ja-kes meriva tejo pekitar. Fes taji qanos t traja.*

3. Neither sustains and doesn't light but stretches out, the arising hands

goes forth and lights. The mute and cold cry from 456 wills the black brother as the ladder. The variety is truly bound in torment as you are stretching out. Carry out your olive and its seed.

4) *Om NI, Talajo pejina saki tal, vet-toro. PeNI PaNI terio keso. PARAMA terejo tarke lanoviel. Peres saji pent.*
4. Understand the 28 (NI), the creatures stretches out mine excess and makes it sustain. PeNI PaNI, becomes and are. PARAMA shall he the ladder and map of the 2nd and the One. The Fire awfully stinging.

5) *Leta zar veiio kanatroja perestoka levani quat trokij sevi ona spav. Perenu vasti kerestinu, veijia kelastikal quato Ra-Maz-Kil.*
5. Finding the ways perfected and fixed, the fire-mountain invokes the creators mind and feelings that makes one cry in utter joy. The Fire in truth demands union with the 2nd, the born and appearing by the creator's regrettable pact of the bolt.

6) *Fe Ne za vetika quanis sekio, Pereji savina queto rakajita dol. Fetika sekit terejo natika teren sav kel.*
6. Visit the holiness within the not-made olive of mine. The Fire enters the whole weeping creation. Visit the man of mine become that man, go forth and feel born.

7) *Perji-on ta vethik quan tares ke lati seji. Qoulemanu vet tranu sak, i ta fen savji qued saki net. Tol dezi quat setina.*
7. Fire made thee the not-made creations becoming, and is found as the black brother. The creator is herein, making the marrow of mine,(and) is as a follower, feeling our shrinking creation by mine emptiness. All heads the creator's temple.

Sunday 16:00 January 27. 1991.

DOR OS ZOL MA THIL . . .

Chapter Three—Part One

1) *Gohusali ta nat ho raki-sela, methari kati na veiiti sekio fet. Thari ket naria tala veiita. Meri ketholo peti Zax nethik vetio thari ma-sala.*
1. I say thee as the child of zeros weeping hands: follow out the good intention that comes from my visit that is their deadly expansion. Torments steady waves is going to Zax, wearing full equipment, the making shall be fallen wonders.

2) *Fet-io tari KETI na za lo karia, te rati fek quati selig KETI ranousli, pei natir kevi jetolo quanis teri ja moloso.*
2. Eternal visit shall be for the good brother (KETI), that is within the One's oven. The hard noise from the creator's handless white brothers home, for the child does not care, out of him olives shall be the truth spitting out.

3) *Peria KETI sak quati leojo. Peri uat tenik quato, leta vet sakia. PERIO pa leijo ma saki uet davani keniquat.*
3. The Flaming white brother of mine is the wheel of creation. Fire made a wild creator that made or found me. PERIO is the fallen wheel of mine making the arising from the bound creation.

4) *Pel-i-va ta riga za li na huati ta reiji pen pon ta moto sagi ta roi-na. Uet ta raki seii huat da huen na huat ti raki-solo. Tejo hua do rati tejo huat di naro-kolasi-pejon-ton.*
4. The stiff Fire is like thee Core, within the first that hails as the wand destroys the furs of the awful's robes ; the sunrise of the Trinity. Do as the weeping black brother, worship the worshipper that worships its weeping hands. Light the worshipper in the slave, light the worship of the killing of the creators riches for the whole-making.

5) *PERIO dalina uatij seki doro zan. Huat pei dogi la nesi-qurasti-quan. Tekil doro huati seki pa-las-teri naki dogno pejontolosa PERIKO. na huet i GA perjei.*
5. PERIO is the fighter, making mine black finger. Worship for the howling of the walking maidens creation. The unknown blackness for mine adorer shall be the divided life howling in PERIKO's heavenly riches. That worshipper is the Fire of the 31.

6) *Kel-ika sek quato dor-onto pajina huet Berika la maasi doro pejonorak. PeNI PaNI: DO.*
6. Unborn is mine created blackness pouring and stretching over the worshipper of the sleeping (PERIAK) and laid up black heavenly no-son PeNI PaNI: IN.

7) *Keli soko ra, beti dejona fet likavi sejionor Znati gei. Pelika savani ront ka jagile sejona pari KALA mitari konoto sek quati dor-onto.*
7. Born is the reigner's regret, he is talking about resigning, and visits then the earthly sons wandering spirit. The stiff Fire arises upon the mountains sunset and are the reason why the earthly burns, the 456 follows and perfects my creators black pouring.

8) *Pei doro sak quetina, pejina dor teliko sak KETI no.Poi seki darak, ket naji metholo.*
8. For black is my rottenness, stretching out the black death for mine white brothers song. Divide my self-lessness, they will continue.

9) *PARAMAON saki nalati doro. Pei saki Na reti pejolo noraki seg so selig. Keloto sak perijo na veti Periodonto.*
9. PARAMAON mine black cross. For mine Trinity hardens the weeping sickle, and the awful visits handless. Born is the Fire that comes from the brothers full fight.

10) *QUELI !!! Znorzulgi quati na huet tejo norim. KATI?. Tejo Zax Salim. Peti reti nara-timolum-sak. Quati derinu cum pei doromiona.*
10. Disappear from earth!!! (I) bring terrible curses on creation that worships and lights the sons (brothers). The good intention? Lit in the house of Zax! Going to harden the killing wooden work of mine, Creation shall be a united frame for solid gathered shapes.

11) *Pekil sekil darim-ma-thil terio KETIL sekio. Pejonto ra-maz-tok quani, saii peli nerimo-qlzrt.*
11. The apprentice to mine gathered falling seats shall be the first white brother of mine (PA-I-ON) (This is) the heavenly and regrettable pact of the mountain and the olives, the black and stiff fire of the torment-knowing maidens.

Chapter Three—Part Two

1) *Golaqin tuari sek quan. Peii snar tolo quan deri meth faki, tel sono ta meti dol quati neres.*
1. Stainless and pure shall my creation be. The sickles absolute motion unites with creation in a blinding noise, All forms as a blinding whole, to the creators true pity.

2) *Pejonorapethivetsaiionohuetnalekira.Petsakihuetnalimiatiperionasekdolomi.*
2. Heavenly regrets is going to make the temple for the worshipper of the Ones vitality. For mine worshipper, crosses of fire makes mine ALLPOWER.

3) *Perio do sani peji huet na kai talà dorina ka huati nek ki lasa. Perio ke nati sek ki naltamire do neji kel.*

3. PERIO in parts rests, worships that freedom, all is then black, thereby is the worshipper's life's riches granted. PERIO is granting the torment of the cross in willing my child's birth.

4) *Peontorama ketinanu sak keti darum. Peli sak dolomani, ket dire paj sek ki quati nor dol EM.*
4. For the pouring of coldness to the white brothers stone, my w.b.'s [white brotherhood] self the whole offer is my stiff Fire, but for them whom dismantles the 12, by my guaranteeing the creators son of all 9.

Chapter Three—Part Three

1) *Pejiqstra donoki satia mejnokila pejonora pesita quenti la seki hua. Pet nara pei nokila meri Na trajo.*
1. The sickle's release in the servant demands looking for the servant's consumption, for the becoming regrets of the weak fire is a rotten one like mine I. Going to kill. (it) for the servants consumption of torment, to the trinity's becoming.

2) *Terio pen soko la meriona peti KALA tej dores taj netika, poj berijo toj peregi la huati na pei doro sa kila, Pei no thila perejo kani-KAL-me sek doront.*
2. Shall the furs of the reigning one become the made torment, go to 456, light blackness, light emptiness, divide the sleeper and light the Fire of the worshipper of the Trinity, for blackness is what I consume. As for the following falling seats of fire; they are falling with 456 and my black pouring.

3) *Huati nek kien sak letina pejodo tei doronto petalen cors doje. Hua lata kolia dor napi sekil dol terien dal Keti ra.*
3. The worshipper of life is restricted, I find the trinity opened by my sickle, and is against the black pouring of our common fire such howls. Where I find the black creation, that place of mine shall wholly be unto the white brothers regret.

4) *Pereti koi go lati seki la sa dol petina huati gel tojo. Peria cors da LA.*
4. The light rather says my riches goes wholly unto the trinity, and the worshipper is enlightened, (by) FIRE, such of the FIRST.

Chapter Three—Part Four

1) *Doloka—Quasinor,—torona peii dazi; ket ! La marasina huet da kalina doi pe ra si; ket!*
1. Death, o son of pleasure, shall sustain for that head, THEIRS. The hopeless worship of the blood-serpent, your regret ends, THEIRS.

2) *Però kol no basi, la huani ket dor OS. Pei no huati dol geri-sal-qina hua si noro da fiò pei nò.*
2. PERIos creating becomes (like)a cup, the worshipper; and they are the black twelve. For being the worshippers whole killing of the created man. I finished the sons with the union, for the song of it.

3) *Plati gei sati per doii nothora, pel da pej, cor sa qina laviò-sak pereijo.*
3. The partaker herein providing PERDOI (the fire snake) and makes him sustain. The stiff fire there unto such concentration, invoking my FIRE.

Chapter Three—Part Five

1) *Dolomi na terejo kati-sna pa rogo lavio-na-kile sak PeNI PeNA dol parajo nok di savjon.*
1. The All-power that becomes the good brothers motion is being coated. Invoking the bolt, my PeNI furs wholly the fire of the temple.

2) *Pel-on-toki poj dari, quen di na uja qoria sek olon da miorakistal, delio pen da-ra-mikalz corz snav pejilo por da huati saii.*
2. The stiff fire makes a mountain, divide, unite, the creation there, the made trinity. The oven pours awfulness for the mighty release of tears. The fighter's furs of the mighty regret such makes the knife move and lust for the worshipper of awfulness.

3) *Keni ma-prathisi sekio sna loi doromina del quati sekia tel doroma, pejona dol peno sem da reti Qooloimo—TORIA!*
3. The bound and falling virgins of mine moves and kisses the solid gathered shapes of the fighters of mine creator, the black seats falls, The sickle all furs overruns, the hard understanding of the creators kiss—SUSTAINS!

4) *Petik derio na veit sak peri dol ka seki tel napa-ra-kise, Fejo la ki ti sek quati nor tajo fen.*
4. Not going to unite with what comes from my Fire? All are then my seats and the sword of regret, encircling the one and guaranties it to be my creator's son, the light follower.

5) *Pelia doros saki ses sna per-odo doki la merital quati sonors. Godinal pei soninal dogorathi pei sic le.*
5. The stiff fire of the black 12, my axe moves opens the fire, fulfils the One's all-torment. The creator swore: the speed of matter for the entities of' earth, the mystery of the howling slaves.

6) *Perio sna vethi neiNa koti seg lo ponamira go huasi taj na, Vet sami na rami do kaanistra pei doqola mi senid da ronto.*
6. PERIO's motion is coming from the will of the trinity, and is the cover of the awful one, destroying torment or saying I end it by lighting the trinity making war to the power of regret in olives release, for in the creator power laments and pours blackness.

7) *Quen tagi meii dore, fet guatina le poji sek da retina, kenti malasa ko nori-ma.*
7. The creation lights and looks around the blackness and visits rottenness. Mine hard sickle divides. Rotten fallen riches covers fallen sons.

8) *Feii sek do lami-na-na del kenti sek poroto nomistral. Pejonor dol po.*
8. I am whirling in the stones path, the fighters rottenness; my fiery lust. End and release, sickle son your wholly divided.

9) *KETI sna ve rathi no; QO! Snati qe rathi re-mi-sa-na goro la mana ke saki sovi.*
9. The white brother is acting like a slave, GARMENTS! The move is only the slaves cunning power finger. Desiring the offer are mine feelings.

10) *Pei sek sa lima pei dorok ken ta de ra, peti sna veti vapelionara da ketira quana seqi sel na huati na huati dol po.*
10. The stiff Fire mine house, for darkness is bound of regret. going to move, do as the stiff Fire, kill the white brothers regrettable olive. Mine hand that worshipper wholly divides.

11) *Dolio cors da hueti ro saki sez snarza PERÒ.*
11. Everything, such as the worshipper is gone by my axe, swore PERÒ.

NOTES

Introduction

1. This episode, its context, significance and aftermath is discussed in the last chapter of this book.
2. E.g., in order of appearance, Peter French, *John Dee*; Frances Yates, *The Occult Philosophy in the Elizabethan Age*; Christopher Whitby, *John Dee's Actions with Spirits*, two volumes; Clulee, *John Dee's Natural Philosophy*; Deborah Harkness, *John Dee's Conversations with Angels*; Håkan Håkansson, *Seeing the Word: John Dee and Renaissance Occultism*; György E. Szőnyi, *John Dee's Occultism: Magical Exaltation through Powerful Signs*; Stephen Clucas, ed., *John Dee: Interdisciplinary Studies in English Renaissance Thought*. The literature of recent John Dee research is discussed in chapter 1 of this book.
3. Partridge, *The Re-Enchantment of the West*, Vol. 1., 41, 69, 77, citation on 200, n. 53.
4. Owen, *Place of Enchantment: British Occultism and the Culture of the Modern*, 186–220.
5. Ibid., 196.
6. E.g., Boaz Huss, "Authorized Guardians"; cf. Egil Asprem, *"Kabbalah Recreata,"* 132–33, 142–43.
7. Pasi and Rabaté, *"Langue angélique, langue magique, l'énochien."*
8. For this interpretation, see especially Adam McLean, "Dr. Rudd's Treatise"; idem, "Introduction," 11; Stephen Skinner and David Rankine, *Practical Angel Magic*, 38–43. It was also briefly reiterated by Pasi and Rabate, *"Langue angélique, langue magique,"* 107.
9. For parts of this argument, see Asprem, "False, Lying Spirits or Angels of Light."
10. Idel, "Prisca Theologia in Marsilio Ficino and in Some Jewish Treatments," 138–39; cf. von Stuckrad, *Locations of Knowledge*, chapter 2.
11. Partridge, *The Re-Enchantment of the West*, Vol. 1, 62–86, quotation on page 84; cf. Partridge, "Occulture is Ordinary." The term itself appears to have been coined around the early 1980s by the artist, musician, and punk-occultist Genesis P-Orridge (born Neil Andrew Megson, 1950). As Partridge relates, P-Orridge had noted in the late 1970s "how a small number of fanatical individuals could have a disproportionate impact on culture." This acknowledgment lies behind Partridge's theory of occulture as well: while occulture is becoming mainstream, reaching an enormous amount of people and ultimately changing their plausibility structures, the core milieus in which occultural ideas and discourse are produced in the first place are indeed very limited. The same goes, of course, for the occultural field of Enochiana. Whereas a relatively small group of occultists actively work with Enochian magic, drops and pieces occasionally make it into the broader culture through, e.g., literature, film, TV,

and music. See Partridge, "Occulture is Ordinary." See also my discussion in chapter 4 of the present book.

12. Partridge, "Occulture is Ordinary"; Jesper Aagaard Petersen, "From Book to Bit." For a panoramic view of crucial changes in esoteric discourse of the late twentieth and early twenty-first centuries, see the other essays in Asprem and Kennet Granholm, eds., *Contemporary Esotericism*.
13. Von Stuckrad, "Discursive Study of Religion," 266–67. For the concept of "discourse" and its import to Religious Studies, see Tim Murphy, "Discourse."
14. See, e.g., Hanegraaff, "Forbidden Knowledge"; Hammer and von Stuckrad, eds., *Polemical Encounters*.
15. E.g., Hanegraaff, "Western Esotericism in Enlightenment Historiography."
16. Hammer, *Claiming Knowledge*.

Chapter 1. The Magus and the Seer

1. Harkness, *John Dee's Conversations with Angels*, 16–17; cf. Nicholas Clulee, *John Dee's Natural Philosophy*, 140–41.
2. Harkness, *Conversations with Angels*, 16; Whitby, "John Dee and Renaissance Scrying"; Thomas, *Religion and the Decline of Magic*, 255–56, 272–74; Delatte, *La Catoptromancie Grecque et ses derives*; Lang, "Angels around the Crystal"; Fanger, "Virgin Territory."
3. Yates, *The Occult Philosophy in the Elizabethan Age*, 96.
4. Clulee, *John Dee's Natural Philosophy*, 203.
5. Ibid., 203–41.
6. Harkness, *John Dee's Conversations with Angels*. The following presentation of Dee's intellectual trajectory is deeply indebted to Harkness's and Clulee's books.
7. See especially Clulee, *John Dee's Natural Philosophy*, and Harkness, *John Dee's Conversations with Angels*.
8. See, e.g., Foucault, *The Order of Things*; Rummel, *The Humanist-Scholastic Debate*; Copenhaver, "Natural Magic, Hermetism, and Occultism in Early Modern Science."
9. Harkness, *John Dee's Conversations with Angels*, 64–65.
10. In the sense outlined and described by, e.g., Ashworth, "Natural History and the Emblematic Worldview."
11. Harkness, *John Dee's Conversations with Angels*, 71–77.
12. Ibid., 77.
13. See Josten, "A Translation of John Dee's 'Monas Hieroglyphica'"; cf. Clulee, *John Dee's Natural Philosophy*, 77–115; Harkness, *John Dee's Conversations with Angels*, 77–90; Szőnyi, *John Dee's Occultism*, 161–74; Forshaw, "The Early Alchemical Reception of John Dee's *Monas Hieroglyphica*."
14. See Clulee, *John Dee's Natural Philosophy*, 143–76; Harkness, *John Dee's Conversations with Angels*, 91–97.
15. Cf. Clulee, "At the Crossroads of Magic and Science."
16. Harkness, *John Dee's Conversations with Angels*, 96.
17. Ibid.
18. See Whitby, ed., *John Dee's Actions with Spirits*, volume II, 341; cf. Harkness, *John Dee's Conversations with Angels*, 99.
19. I.e., Yates, *Giordano Bruno and the Hermetic Tradition*; idem, *The Rosicrucian Enlightenment*; idem, *The Occult in the Elizabethan Age*; French, *John Dee*.

20. E.g., Clulee, "Dee's Natural Philosophy Revisited."
21. In order of publication the most significant works shedding light on the angel diaries are the following: Christopher Whitby, *John Dee's Actions with Spirits*, two volumes; Clulee, *John Dee's Natural Philosophy*; Harkness, "Shews in the Shewstone"; idem, *John Dee's Conversations with Angels*.
22. Clucas, ed., *John Dee: Interdisciplinary Studies*.
23. Harkness, *John Dee's Conversations with Angels*, 98.
24. Ibid., 98–130.
25. E.g., Eco, *The Search for the Perfect Langauge*.
26. Szőnyi, "Paracelsus, Scrying and the *Lingua Adamica*," 215.
27. Harkness, *Conversations with Angels*, 160. For more on the authors mentioned and their ideas on this issue, see Francois Secret, *Les Kabbalistes chrétiens*; M. L. Kuntz, *Guillaume Postel*; Claes-Christian Elert, "Andreas Kempe (1622–1689)."
28. E.g., Whitby, "John Dee and Renaissance Scrying."
29. Clucas, "'Non est legendum;'" idem, "John Dee's Angelic Conversations and the Ars Notoria."
30. For a concise biography of Kelley, see Michael Wilding, "A Biography of Edward Kelly, the English Alchemist and Associate of Dr. John Dee."
31. Yates, *Giordano Bruno and the Hermetic Tradition*, 167; French, *John Dee*, 114.
32. Sledge, "Between 'Loagaeth' and 'Cosening.'"
33. For this point, see, e.g., Susan Bassnett, "Absent Presences," 285.
34. James, *The Enochian Magic of Dr. John Dee*, xxv.
35. Cf. Harkness, *John Dee's Conversations with Angels*, 23–24.
36. Luhrmann, *Persuasions of the Witch's Craft*.
37. See e.g. Nicholas P. Spanos, *Multiple Personalities & False Memories: A Sociocognitive Perspective*. This book serves as an excellent introduction to the approach, which provides thorough discussions of research and further references.
38. Bassnett, "Absent Presences," 287.
39. Ibid.; Jan Bäcklund, "In the Footsteps of Edward Kelley."
40. Bassnett, "Absent Presences," 292.
41. See Cotton Appendix XLVI (detailing the angel conversations from May 28, 1583, to May 23, 1587, plus March 20, to September 7, 1607); MS Sloane 3188 (the diary for December 22, 1581-May 23, 1583); MS Sloane 3189 (the "received book" *Liber Loagaeth*); and MS Sloane 3191 (including the four "received books" *48 Claves Angelica*; *Liber scientiae, auxilii, et victoriae Terrestris*; *De heptarchia mystica*; *Tabula bonorum angelorum*). All these have been made available in high resolution electronic facsimile copies by Ian Rons, at "The Magickal Review" Web site: http://www.themagickalreview.org/enochian/mss/.
42. Szőnyi, "Paracelsus, Scrying, and the *Lingua Adamica*," 216–18.
43. See Peterson, ed., *John Dee's Five Books of Mystery*, 66-73. This book is a transcription of MS Sloane 3188, which contains the earliest angel conversations we have records of. It should be noted that these were not among the material published by Meric Casaubon in 1659.
44. This is preserved in MS Sloane 3189. The title page says "Liber Mysteriorum Sixtus et Sanctus" ("The Sixth and Holy Book of the Mysteries"), which is another name sometimes used for it. At any rate "Logaeth" seems to be a misspelling stemming from Casaubon's edition of the manuscripts now in the Cotton Appendix. Cotton Appendix MS XLVI f. 15b shows Dee spelling it "Loagaeth," which is the form that will be adopted here.

45. For the diary entries of these conversations, see Peterson, ed., *Five Books of Mystery*, 257–359.
46. See MS Sloane 3189. This book is written in Kelley's handwriting. See also Harkness, *Dee's Conversations with Angels*, 41. For closer examinations of the method of receiving the Angelic language, and critical linguistic evaluation of its claim to be a authentic natural language, see Donald C. Laycock, "Angelic language or mortal folly?" and also my own evaluation, Asprem, "'Enochian' Language: A Proof of the Existence of Angels?"
47. Reeds, "John Dee and the Magic Tables in the *Book of Soyga*." His thorough and penetrating mathematical and statistical analysis of the tables of *Soyga* and those of *Loagaeth* is also a valuable cross-disciplinary contribution.
48. Harkness, *Dee's Conversations with Angels*, 41.
49. E.g., as an angel answered Dee on April 18: "God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therefore Seke not to know the mysteries of this boke, tyll the very howre that he shall call thee," Peterson, ed., *Five Books of Mystery*, 351.
50. Ibid. The manuscript is now in Sloane MS 3191, f. 32–51.
51. See especially Sloane MS 3191, f. 45b-51a.
52. See the modern reprint in Stephen Skinner, ed., *The Fourth Book of Occult Philosophy*, 59–96.
53. This is in MS Sloane 3191, f. 1a-14b.
54. MS Sloane 3191, f. 14a-31b.
55. See MS Sloane 3191, f. 16a.
56. Harkness, *John Dee's Conversations with Angels*, 187–92.
57. MS Sloane 3191, f. 52b-80b. See Table 1.1 for a reproduction.
58. The conversations as they unfolded are printed in Casaubon, ed., *True & Faithful Relation*, 172–83.
59. Ibid., 179. Italics in original.
60. Considering the fact that the letter squares of the Great Table appeared a month later than the names that appear to have been extracted from it, this constitutes one of the more puzzling aspects of the angelic communications. It seems to suggest that the table must have been already produced long before Kelley "scryed" it in sessions with Dee.
61. Clucas, "'Non est legendum." For the Ars Notoria sigil, see Gösta Hedegård, ed., *Liber Iuratus Honorii: A Critical Edition*, 70. This and more links between Dee's work and earlier medieval sources and practices are explored in Clucas, "John Dee's Angelic Conversations and the Ars Notoria"; Claire Fanger, "Virgin Territory." For a highly relevant contribution to the more general discussion of medieval sources' continued importance in renaissance magic, see Frank Klaassen, "Medieval Ritual Magic in the Renaissance."
62. Peterson, ed., *Five Books of Mystery*, 445–46.
63. Donald C. Laycock, "Angelic language or mortal folly?"
64. Claire Fanger, "Virgin Territory," 203.
65. E.g., Klaassen, "Medieval Ritual Magic in the Renaissance."
66. See Bassnett, "Abesent Presences," 286.
67. The way they worked was rather through prayer and petition addressed to God for sending the angels, and not evocations of specific spirits, as is taught in the material they received. Refer again to my initial distinction between the "magic" they worked through and the "magics" that resulted from the actions. See also Harkness, *Dee's Conversations with Angels*, 41.

Chapter 2. Whispers of Secret Manuscripts

1. Harkness, *John Dee's Conversations with Angels*, 217.
2. Cited in ibid., 223.
3. The title of this section is taken from Samuel Butler's satirical poem *Hudibras* (1664), figuring the Rosicrucian adept Sidrophel, obsessed with Dee's angel conversations. In the course of the poem, Kelley's "shewstone" is referred to as "the devil's looking-glass." For a brief discussion, see Harkness, *John Dee's Conversations with Angels*, 224.
4. In the following referred to as *T&FR*.
5. E.g., Frances Yates, *Giordano Bruno and the Hermetic Tradition*, 433–70.
6. Casaubon, "The Preface," unpaginated.
7. Cf. Serjeantsen, "Casaubon, (Florence Estienne) Meric (1599–1671)."
8. Cf. Richard Kieckhefer, *Magic in the Middle Ages*, 37–42; Norman Cohn, *Europe's Inner Demons*, 22–23.
9. Cohn, *Europe's Inner Demons*, 24–29; Stuart Clark, *Thinking with Demons*, 166–67.
10. E.g., Serjeantsen, "Casaubon," unpaginated.
11. The diaries are in MSS Sloane 3624–3628. See also Harkness, *John Dee's Conversations with Angels*, 222–23.
12. See the entry for that date in Sloane 3624.Also note that the spelling "Logaeth" is a misprint on the part of Casaubon—the original diaries had "Loagaeth." Thus, we can know that the magicians were probably working from Casaubon's text.
13. Harkness, *John Dee's Conversations with Angels*, 223.
14. Additionally, Rankine and Skinner found portions of the text copied in two documents in the Bodleian, namely MS Rawlinson D.1067 and Rawlinson D.1363. These are of a later date, and are not complete copies. See Rankine and Skinner, *John Dee's Enochian Tables*.
15. The first two are in Harley MS 6485, the *Chymical Wedding* in 6486, the "Rosicrucian Chymical medicines" in 6481, and the defense of Orientals in 6479.
16. Harley MS 6483. This grimoire was recently published in Skinner and Rankine, eds., *The Goetia of Dr. Rudd*.
17. For a detailed critical analysis of this manuscript, see Asprem, "False, Lying Spirits or Angels of Light."
18. See McLean, ed., *Treatise*, 30–31; cf. Peterson ed., *John Dee's Five Books of Mystery*, 399.
19. This has notably been the opinion of Adam McLean, "Dr. Rudd's Treatise"; and idem, "Introduction," 11. The contention has also been reiterated by academic scholars. See for instance Pasi and Rabaté, "Langue angélique, langue magique," 107.
20. Yates, *The Rosicrucian Enlightenment*, 257–58.
21. As far as I am aware, the first refutation of this attribution in the scholarly literature was made in my 2008 article, "False Lying Spirits," on which the present discussion builds.
22. I.e., McLean, "Introduction," 11–12; Skinner and Rankine, *The Practical Angel Magic of Dr. John Dee's Enochian Tables*.
23. McLean, "Introduction," 15–16.
24. See for instance the overview presented in Harkness, *John Dee's Conversations with Angels*, 117–20.

25. Harkness, *John Dee's Conversations with Angels*, 218–19.
26. Ibid., 219. These documents are now to be found in Cotton Appendix XLVI, detailing the angel conversations with Kelley from May 28, 1583, to May 23, 1587, plus a couple with Hickman from March 20 to September 7, 1607.
27. Cf. Owen Davies, "Angels in Elite and Popular Magic, 1650–1790," 298–99.
28. In Christopher Whitby, *John Dee's Actions with Spirits*.
29. Appleby, "Woodall, John."
30. Harkness, *John Dee's Conversations with Angels*, 220.
31. Ibid., 2, 220.
32. Michael Hunter, ed., *Elias Ashmole 1617–1692*, 41–42. See also the indispensable volumes of original Ashmolian documents, with historical introduction by C. H. Josten, ed., *Elias Ashmole (1617–1692)*.
33. Pasi and Rabaté, *"Langue angélique, langue magique,"* 108. Ashmole's copies are preserved in the Ashmole collection of the Bodleian Library, Oxford, as MSS Ashmole 422, Ashmole 580, and Ashmole 1790. See Josten, ed., *Elias Ashmole (1617–1692)*, vol. III, 1272, and vol. IV, 1335–36, 1843.
34. Where they comprise MS Sloane 3188 (the diary for December 22, 1581-May 23, 1583), MS Sloane 3189 (the "received book," *Liber Loagaeth*), and MS Sloane 3191 (including the four "received books," *48 Claves Angelica; Liber scientiae, auxilii, et victoriae Terrestris; De heptarchia mystica; Tabula bonorum angelorum*).
35. As Casaubon tells us in his preface.
36. This was first noted in Turner, *Elizabethan Magic*, 155.
37. See Table 1.2. Dee's version in Sloane 3188 f. 94b is originally in Latin characters, while the two others displayed Enochian letters. For ease of comparison I have translated all tables to their Latin equivalents.
38. It should be noted that Waite was quite convinced that Peter Smart was a forger. In Waite's opinion, Smart had forged MS Harley 6485, appearing to be a Rosicrucian text by John Dee. See Waite, *Brotherhood of the Rosy Cross*, 401. For a discussion of that manuscript, and of the Smart/Rudd connection, see the introduction to E. J. Langford Garstin, ed., *Rosie Crucian Secrets*. The latter also finds Thomas Rudd to be an unlikely candidate for the identity of "Dr. Rudd," while being more hesitant about dismissing that there was somebody behind Smart.
39. This argument is put in full in Asprem, "False, Lying Spirits."
40. See for instance McLean, ed., *Treatise*, 173–82.
41. McLean, ed., *Treatise*, 179–80.
42. Ibid., 175–76.
43. McLean, ed., *Treatise*, 33; emphasis mine.
44. Ibid., 36.
45. With the exception of Ebriah, who nevertheless may be connected to "Ebriel," the name of the ninth unholy sefirah according to Isaac ha-Cohen of Soria. See Gustav Davidson, *A Dictionary of Angels, Including the Fallen Angels*, 101.
46. See *The Goetia*, 31, 41.
47. See Skinner and Rankine, *Practical Angel Magic*, 38–43.
48. Ibid., 42.
49. Ibid., 41.
50. Ibid.
51. Saunders, "Rudd, Thomas (1583/4–1656)."
52. Rons, "Review: *The Practical Angel Magic of Dr. John Dee's Enochian Tables*." This particular corruption is interesting, since it would have great impact later, notably on Aleister Crowley, through the central position Sloane 307 acquired

in the Golden Dawn. See also Rons's heavily detailed updated review, which does not come across any more positive than the original one. Rons, *"Practical Angel Magic:* An Updated Review."

53. I.e., as the official instruction *Book "H"*, prepared by W. W. Westcott.
54. We know that Crowley studied the document carefully. One major merit of Skinner and Rankine's otherwise problematic edition of Sloane 307 is the inclusion of Golden Dawn students' notes on the MS, including the notes of F. L. Gardner and Allan Bennett.

Chapter 3. Victorian Occultism and the Invention of Modern Enochiana

1. See Randall Styers, *Making Magic*, 3; cf. Hanegraaff, *Esotericism and the Academy*, chapter 3.
2. Granger, *A Supplement, Consisting of Corrections and Large Additions, to a Biographical History of England*, 94–95.
3. Burke, *The Annual Register*, "Characters" section, 51–52.
4. Cf. Hanegraaff, *Esotericism and the Academy*, chapter 3; idem, "Western Esotericism in Enlightenment Historiography."
5. Godwin, *Lives of the Necromancers*, 373–98; citation on 389.
6. Ibid., 390.
7. Ibid., 379.
8. The best way to form a picture of Hockley is by reading the material collected and commented in R. A. Gilbert and John Hamill, eds., *The Rosicrucian Seer*. See also Alex Sumner, "Angelic Invocations." Sumner compares Hockley's practices with those of other occult angelologies, including that of John Dee's conversations.
9. Ellic Howe, *Fringe Freemasonry*, 15.
10. See Francis King, "Introduction," 17; Barrett, *The Magus*. It is significant that *The Magus* contained no references to Enochian magic. This is a clear indication that Dee's magic was largely forgotten and/or neglected by practitioners in the eighteenth century.
11. This was his statement given to the London Dialectical Society, when speaking for their special Committee of Spiritualism on June 8, 1869. See Gilbert and Hamill, eds., *The Rosicrucian Seer*, 96.
12. Ibid., xxi.
13. See for instance Joscelyn Godwin, *The Theosophical Enlightenment*, ch. 9. I am also grateful to Daniel Kline, who let me read his unpublished paper on crystal gazing in early occultism.
14. Gilbert, "Secret Writing: The Magical Manuscripts of Frederick Hockley," 32.
15. See especially the excerpts from Hockley's "Crystal manuscripts," in Gilbert and Hamill, eds., *Rosicrucian Seer*, 109–28.
16. Godwin, *Theosophical Enlightenment*, 185.
17. King, "Introduction," 19.
18. For concise overviews of the history and significance of the Order, see Gilbert, "The Hermetic Order of the Golden Dawn"; cf. Asprem, "The Golden Dawn and the O.T.O."
19. See Joscelyn Godwin, *The Theosophical Enlightenment*, 333–79.
20. Former members of the original order were the first to speculate. Among these we find men such as the authors W. B. Yeats and Arthur Machen, and the occult

scholar A. E. Waite; all of whom touched upon the subject in their respective autobiographies. The standard scholarly discussion remains Howe, *Magicians of the Golden Dawn*, 1–25.

21. See Darcy Küntz, ed., *The Complete Golden Dawn Cipher Manuscript*. An online reproduction has also been made available. See: http://www.hermetic.com/gdlibrary/cipher/ (last accessed 09/06/2009).
22. See Gilbert, "Provenance Unknown"; idem, "Supplement to 'Provenance Unknown.'"
23. Talking about emic historiographies I refer to the uses of history and mythmaking in the process of constructing esoteric traditions, for example by delineating chains of transmission from mythical times through significant sages down to one's own group, presented as the current guardian of a "legitimate" esoteric "lineage." Cf. the detailed discussion in Hammer, *Claiming Knowledge*, 155–81.
24. The details of this episode are laid out in Howe, *Magicians of the Golden Dawn*, 1–25.
25. The most relevant evaluations of these issues are in Robert A. Gilbert, *The Golden Dawn;* idem, *The Golden Dawn Companion;* Ellic Howe, *The Magicians of the Golden Dawn;* R. A. Gilbert, "Provenance Unknown." I will mostly be following Gilbert, "Provenance Unknown," and Howe, *Magicians of the Golden Dawn* (especially pp. 1–25).
26. Several attempts to locate any traces of a German Rosicrucian Order at the indicated place and time, both by occultist and writer Gustav Meyrink, and by the scholar Ellic Howe, have proved unsuccessful. See Howe, *Magicians of the Golden Dawn*, 10. It is also well known that Westcott most probably forged a series of letters to make it appear as if the MS had come from this alleged German Order and their chief, "soror S.D.A." a.k.a. "Anna Sprengel." See ibid., 5–25.
27. See Lévi, *Transcendental Magic*, 99–103, 378–411; Howe, *Magicians of the Golden Dawn*, 2–3.
28. Howe, *Magicians of the Golden Dawn*, 2.
29. This position is convincingly argued for in Gilbert, "Provenance Unknown."
30. For a discussion and account of their meeting, see Christopher McIntosh, *Eliphas Lévi*, 117–23.
31. For my discussion of this form of creativity, its context and implication in the Golden Dawn and other occultist contexts, see Asprem, *"Kabbalah Recreata,"* esp. 133–37, 144–47.
32. On the place of "concordances" in Western esotericism generally, cf. Faivre, *Access to Western Esotericism*, 10–15.
33. See for example Anupassana [Suzan Wilson], "Introduction to the Elemental Grade Ceremonies," 135.
34. Asprem, *"Kabbalah Recreata,"* 144–47.
35. Cipher MS, f. 13.
36. Dee's final version of this being, as we have seen, in the *Tabula bonorum angelorum* of Sloane 3191.
37. Casaubon, ed., *True & Faithful Relation*, 173.
38. Ibid., 181.
39. Ibid.; cf. Sloane 3191, f. 52b-80b.
40. See Cipher MS f. 21 (Theoricus and "tablet of air"), f. 22, 26 (Practicus and "Great Western Quadrangle of water"), f. 34, 41 (Philosophus and "fire tablet").

41. This is relevant also because Mathers has often been blamed for the radical syncretism of the Order. See for instance King, "Introduction," 20.
42. See the reproduction of Westcott's letter to Mathers in Howe, *Magicians of the Golden Dawn*, 12.
43. See Howe, *Magicians of the Golden Dawn*, 75–90.
44. Cipher MS, folio 13.
45. See "Ceremony of the Zelator 1° = 10° Grade" in Regardie, ed., *The Golden Dawn*, 147–48.
46. See Regardie, ed., *The Golden Dawn*, 141, 156, 167–68, 182–83.
47. Darcy Küntz notes that it is part of a series of folios that were written and added later, probably forged by Westcott. See Küntz, ed., *The Complete Golden Dawn Cipher Manuscript*, 35. The folio itself is reproduced in ibid., 162–63.
48. See Casaubon, ed., *A True and Faithful Relation*, 179. The four tables are shown in a fourfold arrangement only in Casaubon, ed., "Actio Tertiæ," in *A True and Faithful Relation*, 15. However, here the Black Cross is not included. The arrangement of the tables shown on these pages (rearranged by Raphael in 1587) is nevertheless the one used in the Cipher MS and thus in the G.D. For manuscripts that show Dee's actual configuration of the Black Cross, see MS Sloane 3191, f. 52b-80b (*Tabula bonorum angelorum*).
49. The latter interpretation is not unreasonable, considering the novelty in the interpretation of the system generally. It would not be hard at all to find what the angels and Dee and Kelley thought about for instance the Great Table's use, as this is quite clearly stated even in Casaubon. In other words, it is not only possible but *likely* that the author knew, but did not care/had other plans.
50. See Casaubon, ed., *True and Faithful Relation*, 175–76, "Actio Tertia," in ibid., 15; Sloane 3191 f. 52b-558a; Cotton appendix XLVI f. 198b-201a.
51. See "The Book of the Concourse of the Forces," 630–58 in Regardie, ed., *The Golden Dawn*, 631–34. This document was circulated in the Inner Order of the Golden Dawn, and was probably written by Westcott. It is assumed, however, that the actual research was made by Mathers, who indeed is invoked and quoted several places in the document.
52. I have argued before that this syncretistic and progressive aspect of the Golden Dawn's frame of mind shows the Order as resonant with main aspects of Victorian Modernity. See Asprem, *"Kabbalah Recreata."*
53. "Ceremony of the Grade of Adeptus Minor," in Regardie, ed., *The Golden Dawn*, 231.
54. Ibid.
55. Ibid.
56. The five documents, or "books," are *Book "H": Clavicula Tabularum Enochi; Book "S": The Book of the Concourse of Forces; Book "T": The Book of the Angelical Calls; Book "X": The Keys of the Governance and Combinations of the Squares of the Tablets;* and *Book "Y": Rosicrucian Chess*. All but the first one were published by Regardie. See Regardie, ed., *Golden Dawn*. The significance of Regardie's exclusion will be thoroughly discussed in chapter 6.
57. See the whole list in, e.g., King, "Introduction," 28–29.
58. Regardie, "Introduction," 1–48 in idem, ed., *The Golden Dawn*, 43–44.
59. Regardie, *Golden Dawn*, 658.
60. Regardie's approach to questions of legitimacy and authenticity will be discussed more closely in chapter 6.
61. This manuscript, together with Sloane 3188, which was one of Elias Ashmole's documents on Enochian, was quite recently reproduced and published in

Rankine and Skinner, *The Practical Angel Magic of Dr. John Dee's Enochian Tablets: Tabularum Bonorum Angelorum Invocationes as Used by Wynn Westcott, Alan Bennett, Reverend Ayton*. However, as was discussed in chapter 2, there are several serious problems with the interpretative frame imposed on the material by the editors. Another edition of the *Book "H"* is available online at http://www.angelfire.com/ab6/imuhtuk/gdmans/rith.htm (retrieved 09/09/2007).

62. MS Sloane 3191, f. 52b-80b.
63. Casaubon, ed., *True and Faithful Relation*, 179.
64. As a matter of comparison, we may mention the notion of a purely "spiritual alchemy," which appeared in the middle of the nineteenth century with Mary Ann Atwood's *Suggestive Inquiry into the Hermetic Mystery* (1850). This book popularized a conception of medieval and early modern alchemists as talking entirely allegorically about the transmutation of metals, while in reality guarding a deep and very ancient spiritual insight. The conception, which has been remarkably resilient even in academic quarters, is now typically dismissed by serious scholars of alchemy as a nineteenth-century presentist projection. See, e.g., Lawrence Principe and William R. Newman, "Some Problems with the Historiography of Alchemy."
65. Most notably in another short piece by Westcott, "Further Rules for Practice," 669–70 in Regardie, ed., *The Golden Dawn*. Here he seems to keep the information of the different skills of the spirits, but blends it in with the elemental attributions to each table. More will be said about this short piece later.
66. Skinner and Rankine, *John Dee's Enochian Tables*, 49–50, 269–70.
67. "The Book of the Concourse of the Forces," 630–58 in Regardie, ed., *The Golden Dawn*.
68. Ibid., 638–42.
69. Ibid., 646–55.
70. Ibid., 655–56.
71. See "The Keys of the Governance and Combinations of the Squares of the Tablets," in Regardie, ed., *The Golden Dawn*, 659–62.
72. Ibid., 660.
73. Ibid., 661–62.
74. Casaubon, ed., *True and Faithful Relation*, 145.
75. This is elaborated in ibid., 153ff.
76. Sloane 3191.
77. "The Fourty-Eight Angelical Keys or Calls," in Regardie, ed., *The Golden Dawn*, 672–73.
78. One could add here that the former Golden Dawn magician Aleister Crowley went on to experiment with these "Aethyrs," first in 1901 and then again in 1909. See Crowley, Victor B. Neuburg, and Mary Desti, *The Vision & The Voice with Commentary*.
79. See the part "Enochian or Rosicrucian Chess," 683–96 in Regardie, ed., *The Golden Dawn*. This includes a lengthy commentary by Regardie, and original documents by Mathers.
80. For a history and introduction to the various Tarot games before it became an esoteric divinatory system, see Michael Dummet and Sylvia Mann, *The Game of Tarot*.
81. See for example Regardie, ed., *Golden Dawn*, 456–78.
82. The Adepts in question are Mrs. Helen Rand (Vigilate), Ms. Annie Horniman (Fortiter et Recte), Dr. H. Pullen-Berry (Anima Pura Sit), Dr. E. Berridge

(Resurgam), and Pamela Bullock (Shemeber). The Flying Roll is partially published two places. One half is in Regardie, ed., *The Golden Dawn*, 662–68, the other in King, ed., *Astral Projection, Magic, and Alchemy*, 81–87.

83. In King, ed., *Astral Projection*, 86–87.
84. Ibid, 87.
85. Moina Mathers, "Of Skrying and Travelling in the Spirit-Vision," reprinted in Regardie, *Golden Dawn*, 467–73.
86. Ibid, 470.
87. For a very rich and thoughtful elaboration on the role of scrying in Victorian occultism, see Alex Owen, *The Place of Enchantment*, especially chapter 5.
88. Regardie, *The Golden Dawn*, 683.
89. Howe, *Magicians of the Golden Dawn*, 228.
90. See Mary Greer, *Women of the Golden Dawn*, 141–42.
91. Ibid., 141.
92. Cited in ibid., 142.
93. Westcott, "Further Rules for Practice," 669–70 in Regardie, ed., *The Golden Dawn*.
94. Ibid., 668.
95. Ibid.
96. Ibid., 669.
97. Ibid., 699–70.
98. Ibid., 670.
99. Ibid.
100. See for instance the ritual written by Allan Bennett, performed with three other adepts, aimed at the evocation of the spirit Taphthartharath: Bennett, "Ritual for the Evocation unto Visible Appearance of the Great Spirit Taphthartharath."
101. Yeats cited in Greer, *Women of the Golden Dawn*, 141.
102. See Gnothi Seauton, Manuscript notebook, in the Gerald Yorke Collection, The Warburg Institute, "New Listing," 60, 66, 100. For a modern reproduction, see Küntz, ed., *The Enochian Experiments of the Golden Dawn*.
103. This group is an interesting chapter in the history of the Golden Dawn. For more on its workings, see, e.g., Greer, *Women of the Golden Dawn*, esp. chapters 21–24; Owen, *The Place of Enchantment*, 82, 129–30, 222.
104. This material is briefly discussed in Owen, *The Place of Enchantment*, 150, 291n.4.
105. See Küntz, ed., *The Enochian Experiments of the Golden Dawn*.
106. I am thinking here of the term as used by Olav Hammer, signifying the tendency in modern esoteric discourse to avoid citing originators of ideas, concepts, or themes. This can often be seen to give the presentation of the idea an aura of stability, sanctity, endurance, or even eternity. See Hammer, *Claiming Knowledge*, 180–81.

Chapter 4. The Authenticity Problem and the Legitimacy of Magic

1. For details, see Howe, *Magicians of the Golden Dawn*, 239–40.
2. Owen, *The Place of Enchantment*.
3. Luhrmann, *Persuasions of the Witch's Craft*.
4. Pasi, *La notion de magie*.
5. E.g., Wouter J. Hanegraaff, *New Age Religion and Western Culture;* Olav Hammer,

Claiming Knowledge; Christopher Partridge, *The Re-Enchantment of the West,* two volumes; Asprem and Granholm, eds., *Contemporary Esotericism.*

6. I.e., Hanegraaff, "How Magic Survived"; Asprem, "Thelema og ritualmagi." See also Hanegraaff's entry "Magic V" in the *Dictionary of Gnosis and Western Esotericism.*
7. There are indeed important magical currents that do not spring directly from the Golden Dawn synthesis, particularly those developed in continenteal Europe, particularly Germany, France, and Italy, at the *fin de siècle* and during the early decades of the twentieth century. Any list of important names and groups should include, e.g., Papus (Gerard Encausse), Giuliano Kremmerz (Ciro Formisano), Arturo Reghini, Julius Evola and the UR group, Gregor A. Gregorius (Eugen Grosche) and the Fraternitas Saturni, Maria de Naglowska, Franz Bardon, etc. For cursory overviews of some of these figures, see, e.g., Hans Thomas Hakl, "The Theory and Practice of Sexual Magic"; Massimo Introvigne, *Il Cappello del Mago;* Stephen Flowers, *Fire & Ice;* relevant entries in Hanegraaff et al., eds., *Dictionary of Gnosis and Western Esotericism.*
8. Webb, *The Flight from Reason.*
9. I.e., Hanegraaff, "The New Age Movement and the Esoteric Tradition"; idem, "How Magic Survived"; Owen, *Place of Enchantment;* Richard Noakes, "Spiritualism, Science and the Supernatural in mid-Victorian Britain."
10. For the former, see Godwin, Chanel, and Deveney, eds., *The Hermetic Brotherhood of Luxor.*
11. Regardie, ed., *The Golden Dawn.*
12. Such as Crowley, *Magick: Liber ABA.*
13. Colin Campbell, "The Secret Religion of the Educated Classes."
14. Peter Berger, ed., *The Desecularization of the World.*
15. Paul Heelas, *The New Age Movement;* Christopher Partridge, *The Re-Enchantment of the West,* two volumes.
16. Bruce, *God Is Dead,* 1–44.
17. E.g., Steve Bruce, "The New Age and Secularization"; Campbell, "The Cult, the Cultic Milieu, and Secularization."
18. Campbell, "The Secret Religion of the Educated Classes."
19. E.g., Hanegraaff, *New Age Religion and Western Culture.*
20. E.g., Luhrmann, *Persuasions,* 10–11.
21. See James R. Lewis, "New Religion Adherents: An Overview of Anglophone Census and Survey Data."
22. Hanegraaff, "How Magic Survived."
23. Ibid., 361–264.
24. Ibid., 366–267.
25. Ibid., 366ff. For a more detailed criticism of the "psychologization thesis", see Asprem, "'Magic Naturalized'?"
26. Ibid., 370.
27. Hanegraaff, "Magic V," 740.
28. Partridge, *The Re-Enchantment of the West,* Vol. 1, 40–41.
29. Ibid., 41; italics added. Quotes in text taken from Luhrmann, *Persuasions,* 164, 177–78.
30. I.e., Partridge, *Re-Enchantment of the West,* Vol. 1, 38–46.
31. Ibid., 84.
32. See especially Partridge, "Occulture Is Ordinary."
33. Ibid., 68, 70.

34. See for instance the articles in John Storey, ed., *Cultural Studies and the Study of Popular Culture*.
35. Cf. Asprem, "'Magic Naturalized'?"
36. LaVey, *The Satanic Bible*, 119.
37. LaVey, "Satanism," 440.
38. E.g., LaVey, "On Occultism of the Past."
39. Dyrendal, "Satan and the Beast"; LaVey, *The Compleat Witch*.
40. Asprem, "Thelema og ritualmagi," 122–24.
41. Ibid., 124.
42. Ibid., 124, 132–33.
43. See, e.g., Howe, *The Magicians of the Golden Dawn;* Gilbert, *The Golden Dawn;* Gilbert, *The Golden Dawn Companion*. For the aftermath and formation of new branches across the world, see Francis King, *Ritual Magic in England;* King, *Modern Ritual Magic*.
44. For instance, A. E. Waite, *Shadows of Life and Thought;* Arthur Machen, *Things Near and Far*.
45. Crowley, *Confessions*, 612–13.
46. Ibid.
47. Hammer, *Claiming Knowledge*.
48. E.g., ibid., 22–25, 42–46. The latter is not to be confused with the common philosophical meaning of "scientism."
49. For the polemical aspects of Scholem and other Kabbalah specialists, see esp. Huss, "Authorized Guardians." For the implications of Scholem's approach to the (neglect of) the study of modern occultism, see Asprem, *"Kabbalah Recreata,"* 132–33, 142–43.

Chapter 5. The Angels and the Beast

1. For a good survey of the literature, see Pasi, *Versuchung der Politik*, 23–32; cf. idem, "The Neverendingly Told Story."
2. See especially Lawrence Sutin, *Do What Thou Wilt;* Richard Kaczynski, *Perdurabo* for the most up-to-date biographical accounts.
3. Hugh Urban, "Unleashing the Beast;" idem, *Magia Sexualis*.
4. Pasi, *Aleister Crowley und die Versuchung der Politik*.
5. Alex Owen, "The Sorcerer and His Apprentice;" idem, *The Place of Enchantment*, 186–220.
6. E.g., Lon Milo DuQuette, *The Magick of Aleister Crowley;* Christopher Hyatt and DuQuette, *The Enochian World of Aleister Crowley;* Rodney Orpheus, *Abrahadabra*.
7. Some notable exceptions include Pasi, *La notion de magie;* Asprem, "Magic Naturalized?"; idem, *"Kabbalah Recreata"*; Urban, *Magia Sexualis*, 109–39.
8. Owen, *The Place of Enchantment*, 186–220.
9. Ibid., 196.
10. For the details of this incident, see Howe, *Magicians of the Golden Dawn*, 219–32.
11. Sutin, *Do What Thou Wilt*, 80–117.
12. Ibid., 119.
13. On Allan Bennett, see John L. Crow, *The White Knight in the Yellow Robe*.
14. Ibid., 95. Cf. Pasi, "Lo yoga in Aleister Crowley."
15. For the relevance of this book to the interpretation and use of Kabbalah in

modern occultism, see Asprem, *"Kabbalah Recreata."* For Crowley's idea of these tabulations as a form of science, see Asprem, "Magic Naturalized?"

16. For these events, see Crowley, *Magick*, 405–43; idem, *Confessions*, 391–403; but cf. Sutin, *Do What Thou Wilt*, 115ff.
17. Sutin, *Do What Thou Wilt*, 120.
18. Ibid., 121.
19. Crowley's Thelemic revisions of these rituals are known respectably as "the Star Ruby" and "the Star Saphire" rituals. Both were published for the first time in Crowley's playful *Book of Lies*, as chapters 25 (5 x 5) and 36 (6 x 6). Among the main differences from the Golden Dawn rituals are that Hebrew god-names are exchanged for Thelemic ones, and that the new version of the hexagram ritual has been given more explicit sexual references.
20. For the most important commentaries on the Law of Thelema, see Crowley, *The Law is for;* idem, *Liber Aleph.*
21. E.g., Crowley, "Liber II."
22. McGregor Mathers had translated this ritual instruction from manuscripts in the Bibliothéque de l'Arsenal and published it in 1898. See Mathers, ed., *The Book of the Sacred Magic of Abramelin the Mage.*
23. Crowley, *Magick*, 494.
24. Ibid., 126.
25. Cf. Asprem, "Thelema og ritualmagi."
26. The Greek Αστρον Αργον has a double connotation, giving the English translation "the Still and Shiny Star." This is hinted at in Crowley's esoteric poem "One Star in Sight," where we read: "One star can summon them to wake / To self—star-souls serene that gleam / On life's calm lake."
27. Crowley, "Editorial," 2. For a thorough discussion of the meaning of science in the context of Crowley and the A.·.A.·.'s "Scientific Illuminism," see Asprem, "Magic Naturalized?"
28. For a concise overview of these events, see Asprem, "The Golden Dawn and the O.T.O."; cf. Pasi, "Ordo Templi Orientis."
29. The essence of Crowley's views on the Order in this respect was published already in 1919, in the so-called "Blue Equinox," being the first issue of the third volume of *The Equinox.*
30. The best studies of the O.T.O.'s institutional legacy—a largely underresearched field—are Martin P. Starr, *The Unknown God;* idem, "Chaos from Order."
31. Crowley, *Confessions*, 192; italics in original.
32. For Bennett's copy, see Rankine and Skinner, *John Dee's Enochian Tables*, 271–77. The editors note that Bennett must have made his copy between 1892 and 1894. Crowley's note to Bennett's copy is a technical suggestion for how to evoke Enochian spirits letter by letter, through the use of the "keys." See ibid., 277.
33. Ibid., 612–13; cf. Kaczynski, *Perdurabo*, 71.
34. For Crowley's claim that the event had been entirely unanticipated, see *Confessions*, 613.
35. Ibid.
36. Kaczynski, *Perdurabo*, 71.
37. Crowley, *Vision and the Voice*, 41–42.
38. Crowley, *Confessions*, 611.
39. See Crowley, ed., *The Goetia*, 95–124.
40. See Pasi and Rabaté, "Langue angélique, langue magique," 117, n82.
41. Crowley, *Confessions*, 611.
42. Cf. Kaczynski, *Perdurabo*, 151, 155.

43. Crowley and Neuburg, "Liber XXX Aerum" (1911); Crowley, "Liber LXXXIV vel Chanokh," parts I and II (1912).
44. Crowley would have access to Ashmole MS 422, Ashmole MS 580, and Ashmole MS 1790. See my overview of the transmission of Dee's manuscripts in chapter 2.
45. Ibid., 612–13.
46. See "Liber LXXXIV vel Chanokh," parts one and two.
47. Crowley, "Liber Chanokh," part one, 239.
48. Crowley, "Liber Chanokh," part two, 125.
49. Crowley, *Confessions,* 616. For a recent discussion of the event, see Owen, *Place of Enchantment,* 186–220.
50. Crowley and Neuburg, "Liber XXX Aereum."
51. Kaczynski, *Perdurabo,* 155.
52. Crowley, *Confessions,* 616.
53. Ibid.; Kaczynski, *Perdurabo,* 155.
54. Crowley et al., *The Vision and The Voice,* 86.
55. Ibid., 87n. For the role of this recreated kabbalistic hermeneutic, see Asprem, *"Kabbalah Recreata."*
56. Crowley et al., *The Vision and the Voice,* 170.
57. Sutin, *Do What Thou Wilt,* 202–204.
58. See Sutin, *Do What Thou Wilt,* 204–205.
59. Crowley et al., *Vision and the Voice,* 156–57.
60. See Crowley, ed., *The Goetia.*
61. Kaczynski, *Perdurabo,* 159–60.
62. Ibid.
63. Ibid., 161–63.
64. Ibid., 162–63; Crowley et al., *The Vision and The Voice,* 168.
65. Crowley et al., *The Vision and The Voice,* 168–69.
66. Sutin, *Do What Thou Wilt,* 204.
67. Owen, *Place of Enchantment,* 211.
68. Crowley, *Confessions,* 628. See also Sutin, *Do What Thou Wilt,* 204–205.
69. Letter to J. F. C. Fuller, cited in Sutin, *Do What Thou Wilt,* 204.
70. This was written for the first time in 1911, but only published two years later, for the final issue of the first volume of *The Equinox.* Crowley, "A Syllabus of the Official Instructions of the A.·.A.·." See also Richard Kaczynski, *Perdurabo,* 189.
71. Crowley, "A Syllabus of the Official Instructions," 46.
72. Ibid.
73. For instance, important god-like entities in Thelemic cosmology are not to be found in *Liber Legis,* but are introduced properly for the first time in these Enochian visions. This is notably the case with "Chaos" (mentioned in the visions pertaining to Aethyrs 14, 4, 3, and 2) and "Babalon" (speculations on this Thelemic goddess occupies much of the content of Aethyrs 12 through 2). See Crowley et al., *The Vision and the Voice.*
74. See, e.g., Kaczynski, *Perdurabo,* 210–11.
75. E.g., ibid., 211.
76. For the liturgy, see Crowley, "Liber XV, O.T.O. Ecclesiæ Gnosticæ Catholicæ Canon Missæ."
77. Chaos is described in the visions pertaining to Aethyrs 14, 4, 3, and 2, while the Thelemic goddess Babalon plays a central role in all the visions from Aethyrs 12 through 2. See Crowley et al., *The Vision and the Voice.*

78. Crowley et al., *The Vision and the Voice*, 206–11.
79. Crowley, "Liber XV, O.T.O. Ecclesiæ Gnosticæ Catholicæ Canon Missæ," 585. For solar-phallic religion and occultism, see Godwin, *The Theosophical Enlightenment*, 1–48. For a brief discussion of solar-phallicism in the O.T.O., see, e.g., Asprem, "The Golden Dawn and the O.T.O."
80. See especially Crowley et al., *Vision and the Voice*, 137–42.
81. Crowley, *Liber ABA*, 187.
82. Ibid.
83. Crowley et al., *The Vision and the Voice*, 116.
84. DuQuette, *The Magick of Aleister Crowley;* Orpheus, *Abrahadabra;* Gunther, *Initiation in the Aeon of the Child.*
85. See, e.g., Crowley et al., *The Vision and the Voice*, 36, 254–56.
86. E.g., DuQuette, *The Magick of Aleister Crowley*, 246, n2.
87. Detailed examples of how path-workings may function are described in the anthropological standard work on contemporary ritual magic: Luhrmann, *Persuasions of the Witch's Craft.*
88. Frater W.I.T., *Enochian Initiation.*

Chapter 6. Angels of Satan

1. See Anton Szandor LaVey, *The Satanic Bible*, 159–272. Compare with the version in Crowley, "Liber Chanokh," part two, 99–128. The spelling of the calls here are identical, while at the same time differing from those of the Golden Dawn papers published by Regardie, *Golden Dawn*, 673–82.
2. King, *Ritual Magic in England*, 110–11.
3. But see King, *Ritual Magic in England*, 94–191; cf. Howe, *The Magicians of the Golden Dawn*, 233–83.
4. Ibid., 95–96.
5. Regardie, ed., *Golden Dawn*, 683.
6. King, *Ritual Magic in England*, 107.
7. Zalewski, *Enochian Chess of the Golden Dawn.*
8. As is the opinion of Mary K. Greer: *Women of the Golden Dawn*, 251.
9. See, e.g., Greer, *Women of the Golden Dawn*, 348–58.
10. See Moina Mathers in Greer, *Women of the Golden Dawn*, 352.
11. Greer, *Women of the Golden Dawn*, 352–53.
12. Ibid., 353.
13. Perseverantia [P.F. Case], letter to Regardie, January 15, 1933; letter to Regardie, August 10, 1933.
14. Regardie, *The Garden of Pomegranates.* For the reception, cf. King, *Ritual Magic in England*, 153–54.
15. Case authored a book on the Tarot: see Case, *The Tarot.*
16. Case, letter to Regardie, January 1933.
17. Ibid.
18. "Ceremony of the Grade of Adeptus Minor" in Regardie, ed., *The Golden Dawn*, 231.
19. E.g., Asprem, *"Kabbalah Recreata."*
20. Case, letter to Regardie, August 10, 1933.
21. Cf. my discussion of Alex Owen's work on Crowley in chapter 5.
22. Ibid.
23. Case, letter to Regardie, January 15, 1933; emphasis added.

24. Ibid.; emphasis added.
25. See for instance their international Web site for more information: http://www.bota.org/.
26. Regardie, *The Golden Dawn*, 626. Unfortunately, Regardie does not reveal who these clairvoyants were, or when the experiments were conducted. It does not seem unreasonable, however, to suspect that it was in the Stella Matutina period.
27. Ibid.
28. It is nevertheless intriguing to note, as we did at the beginning of chapter 3, that the idea of Dee as an initiate of a Rosicrucian brotherhood was being spread in the Enlightenment historiography of the late eighteenth century.
29. Ibid.
30. Partially reproduced in Regardie, ed., *The Golden Dawn*, 627–28. Again, it is not stated when or where this was actually used. However, as the position has become influential also in a later period when defense against purists had become relevant, it is nevertheless an important document.
31. Ibid.
32. Ibid.
33. Ibid., 627–28.
34. Ibid., 628. The three names are Mor, Dial, Hctga.
35. Crowley, *Confessions*, 612.
36. Regardie, *The Golden Dawn*, 628–29.
37. Ibid.
38. Modern Satanism has started to receive more attention from scholars in later years, with the first international academic conference dedicated to the topic being held in Trondheim, Norway, in the fall of 2009. The same year saw the publication of the hitherto most complete anthology of modern religious Satanism, i.e., Jesper Aagaard Petersen, ed., *Contemporary Religious Satanism*. The first work to place it in the context of earlier religious and intellectual discourses on Satan and Satanism was Massimo Introvigne, *Enquête sur le satanisme*. It remains to this day the most complete treatment of the historical background, although Introvigne's discussion of modern Satanism has been rendered outdated by more recent research. Other works that touch upon the history of modern Satanism—some scholarly, some coming from emic perspectives—include Arthur Lyons, *The Second Coming;* Joachim Schmidt, *Satanismus;* Philip Stevens, "Satan and Satanism"; Jean LaFontaine, "Satanism and Satanic Mythology"; Gavin Baddeley, *Lucifer Rising;* James R. Lewis, *Satanism Today;* Jesper Aagaard Petersen, "Modern Satanism"; Petersen and Lewis, eds., *Encyclopedic Sourcebook of Satanism*.
39. See, e.g., Asbjørn Dyrendal, "Satan and the Beast." Introvigne also discusses the influence of earlier occult trends, especially the Californian Thelemic circle around Jack Parsons, on LaVey. See, e.g., Introvigne, *Enquête sur le satanisme*, 260ff. Cf. Pasi, "Dieu du désir, Dieu de la raison."
40. The now classic discussion of this process is Hanegraaff, *New Age Religion and Western Culture*.
41. Cf. the discussion in chapter 4.
42. E.g., Petersen, "Modern Satanism," 424–25; Partridge, *Re-Enchantment of the West*.
43. E.g., LaVey, "Satanism"; idem, "On Occultism of the Past."
44. Pasi, "Dieu du désir, Dieu de la raison" gives a discussion of the differences between LaVey and Aquino concerning the interpretation of the devil.

Although he does not explicitly use the dichotomy adopted here, it gives a good example of one of its main manifestations. See also the section on Aquino in this chapter.

45. Petersen, "Modern Satanism." One should however also note that applying the label "Satanism" to Aquino's position is not without its problems. For a discussion, see Kennet Granholm, "Embracing Others than Satan." Petersen's distinction is similar to an earlier fourfold typology made by Introvigne, which distinguished between "Rationalist Satanism" (Church of Satan), "Occultist Satanism" (Temple of Set), "Acid Satanism" (informal, youth oriented), and "Luciferian Satanism" (Gnostic). See Introvigne, *Auf den Spuren des Satanismus*. In the following I will be adhering to Petersen's dichotomy, which bases itself on Introvigne's "Rationalist"/"Occultist" distinction.
46. Petersen, "Modern Satanism," 444.
47. Ibid. Thus, it is "esoteric" in ways more similar to those movements, spokespersons, and texts defined and circumscribed by Antoine Faivre, e.g., *Access to Western Esotericism*. However, I do not here enter into the web of debate on the definition (or description) of "esotericism." See, however, Hanegraaff, *Esotericism and the Academy;* cf. von Stuckrad, *Was ist Esoterik?;* idem, "Western Esotericism."
48. It has been suggested, notably by Kennet Granholm, that referring to the Temple of Set as "Satanic" is misleading. The figure and symbolism of Satan is largely changed for other expressions (e.g., Set), and it would be more accurate to refer to the position by the more generic "Left-Hand Path." This also holds true for a range of later groups often denoted "Satanists" because of their heritage and links to LaVey and/or Aquino. See Granholm, "Embracing Others than Satan."
49. See Aquino, *The Church of Satan*, chapter 3.
50. Ibid, 52.
51. See LaVey, "Satanism," Appendix 1 to *The Church of Satan*, Aquino, 436–45.
52. Ibid, 444.
53. Lewis, "Diabolical Authority," 8.
54. Ibid; Aquino, *Church of Satan*, 65.
55. Crowley, "Liber LXXXIV vel Chanokh. A Brief Abstract Description of the Symbolic Representation of the Universe Derived by Doctor John Dee through the Skrying of Sir Edward Kelly," *The Equinox* I, nos VII and VIII (1912). Compare those in "A Brief Abstract...," *Equinox* VIII (1912): 99–128, with LaVey's in *The Satanic Bible*, 159–272. The spellings of the keys here are identical, while at the same time differing from those of the Golden Dawn published in Regardie, *Golden Dawn*, 673–82.
56. Aquino, *Church of Satan*, 65. See also Crowley, Victor B. Neuburg, and Mary Desti, *The Vision and The Voice*.
57. Aquino, *Church of Satan*, 52.
58. Although it should be made clear that it was not known at the time that Redbeard's tract was in fact the source of this part of the *Satanic Bible;* it was only named "The Book of Satan" and references to Redbeard were not included. Rather, the content was seen as compatible with the rest of the content of the satanic philosophy of life.
59. E.g., Campbell, "The Cult, the Cultic Milieu, and Secularization"; Olav Hammer, *Claiming Knowledge;* Partridge, *The Re-Enchantment of the West*, Vol. I.
60. Dyrendal's forthcoming "Satan and the Beast" gives a more thorough treatment

of this subject by comparing the notion of magic in Crowley, LaVey, and Aquino, their affinities and differences.

61. LaVey, *The Satanic Bible*, 111.
62. Dyrendal, "Satan and the Beast"; LaVey, *The Compleat Witch*. This book is really a sort of handbook for women in how to attract and manipulate men through various more or less mundane tricks.
63. LaVey, "Satanism," 439.
64. Ibid.
65. LaVey, *The Satanic Bible*, 110.
66. Ibid.
67. E.g., LaVey, "Enochian Pronunciation Guide"; idem, "Suggested Enochian Keys for Various Rituals and Ceremonies." Both reproduced on the CoS Web site: http://www.churchofsatan.com/Pages/EnochianGuide.html.
68. *The Satanic Bible*, 155.
69. Ibid. Also in LaVey, "Satanism," 442.
70. LaVey, "Enochian Pronunciation Guide."
71. Regardie cited in Aquino, *Church of Satan*, 65.
72. Ibid.
73. Ibid., 66. LaVey considered Regardie a personal friend, and it seems likely that his disappointment was due to this rather than any hope to be recognized by the established esoteric community.
74. Ibid. I have not succeeded in locating a copy of this article. However, Mr. Aquino has kindly told me that the article "was fairly brief, just making the point that Anton LaVey's modification of the Enochian Keys was only the latest in several successive modifications through the Golden Dawn and Crowley periods." Later on, however, Aquino would do more research into the original sources, acquiring a microfilm of the Dee material in the Ashmolean collection at the Bodleian Library. These studies were incorporated into his own position, which developed later. Aquino, e-mail to the author, February 20, 2008. More on Aquino's position follows below.
75. Aquino, *Church of Satan*, 66.
76. Aquino, e-mail to the author, February 20, 2008.
77. Lewis, "Diabolical Authority."
78. See Weber, *Wirtschaft und Gesellschaft*, Chapter III, §10.
79. Aquino, *Temple of Set*, 6–7.
80. See LaVey, "Phase IV message," appendix no. 116 in Aquino, *Church of Satan*.
81. Lewis, "Diabolical Authority," 5.
82. Aquino, *Temple of Set*, 7; emphasis added.
83. Aquino, *Temple of Set*, 9; emphases added.
84. Ibid., 7–8. This was Stephen Skinner's edition of Casaubon's *A True and Faithful Relation*, published as *John Dee's Action with Spirits*. It was a hardcover facsimile copy in a limited edition of 350 copies.
85. Aquino, *The Temple of Set*, 8. Aquino's engagement with U.S. military PSYOP, and the battalion's coterie of strange and unusual men is further outlined in his *Church of Satan*, 535–36.
86. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 104–105.
87. Aquino, diary entry of March 9, 1974, cited in *The Temple of Set*, 8.
88. Aquino, *Temple of Set*, 9.
89. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 105. For the full text of the result (which, amusingly, is in dialogue form

between the two mythological creatures mentioned in the title), see Aquino, "The Sphinx and the Chimera."
90. Ibid.
91. Aquino, *Temple of Set*, 9.
92. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 105.
93. The current version of these translations is available as appendix 4 to Aquino's *Temple of Set*, 129–35.
94. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 103; emphasis added.
95. LaVey, *The Satanic Rituals*, 173–202.
96. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 104.
97. Ibid., 105.
98. The other seventeen were done much later, the whole composition being ready by 1981.
99. Aquino, *Word of Set*, 129.
100. Ibid.
101. Aquino, *Temple of Set*, 9.
102. Ibid.
103. For details, see Aquino, *The Book of Coming Forth by Night;* idem, "The Book of Coming Forth By Night—Analysis and Commentary."

Chapter 7. The Purist Turn

1. E.g., Dave Evans, *History of British Magic after Crowley*, 374–75.
2. Jean-François Lyotard, *The Postmodern Condition*.
3. Ibid., xxiv.
4. Ibid., xxv.
5. It may be interesting to compare this project with other attempts to preserve, save or even recreate "uniqueness." The theme has clear parallels to postcolonial discourse, the struggle against Western acculturation of natives, and the recovery of "subaltern" identities and voices. This of course impacted the Western religious landscape as well, notably perhaps with the flowering of neo-pagan currents, some of them at least attempting to reconstruct lost or repressed identities.
6. Pasi and Rabaté, "Langue angélique, langue magique," 120. It might be added that the perception that a "purist" tendency has gained ground over this period was recognized by Enochian magicians themselves, sometimes by that precise term (see, e.g., Gerald Schueler, "Re: Schueler's 'translations,'" Enochian-L, 13.10.1997; cf. the discussion in chapter 8). Incidentally then, I already developed a category of Enochian purism for my working hypothesis, before encountering it independently developed in Pasi and Rabaté's article.
7. *The Satanic Bible* is likely to have been one of the most popular occult books ever. In 1991 it had already sold more than 600,000 copies worldwide. In addition there have been illegal translations distributed in Spanish and Russian, and since the 1991 figures, other legal translations into Swedish, German, and French have been made. See Lewis, "Diabolical Authority," 9.
8. Skinner, ed., *John Dee's Action with Spirits*.
9. Aquino, e-mail to the author, February 20, 2008.

10. Vinci, *Gmicalzoma!*
11. See Pasi and Rabaté, "Langue angélique, langue magique," 119; Vinci, *Gmicalzoma!*, 12.
12. Laycock, *The Complete Enochian Dictionary*. Reprinted in 1994 by Weiser Books.
13. I.e., Laycock, "Angelic language or mortal folly?"
14. Skinner, "Preface to the Revised Edition," no page numbers.
15. It seems a promising vista for new research to chart out the extent to which something like the "purist turn" makes itself present more generally in the world of ritual magic from the 1970s and 1980s onward. Certainly, a considerable number of sourcebooks were published in this period. Some examples would include Skinner, ed., *The Fourth Book of occult Philosophy* (1978), the various editions by Adam McLean's Magnum Opus Hermetic Sourcework series, and editions of grimoires, such as Daniel Driscoll, *Sworn Book of Honorius* (1977).
16. King, *Ritual Magic in England*, 187.
17. Ibid.
18. Cited in King, *Ritual Magic in England*, 190.
19. For the reproduced self-initiation ritual, originally titled "The Magical Ladder of Frater L.Z.I., the 4 = 7 to 5 = 6 Workings," see King, *Ritual Magic in England*, 187–89. For Crowley's "Mass of the Phoenix," see Crowley, *The Book of Lies*, chapter 44.
20. Edwards, *Dare to Make Magic*.
21. Pasi and Rabaté do not treat this Order in their article, although Turner is mentioned in connection with the "*Necronomicon* scam," discussed below. See "Langue angélique, langue magique," 105–106.
22. Ashe, e-mail to the author, March 2, 2008. Steven Ashe was a member of the O.C.S. from 1979 to the early 1980s. Later he has acquired a name within contemporary occultism for his publications on occultist Kabbalah. See, e.g., his recent *Qabalah—The Complete Golden Dawn Initiate*.
23. Ashe, e-mail to the author, March 2, 2008.
24. Turner, ed., *The Heptarchia Mystica of John Dee*. First published in the Magnum Opus Hermetic Sourceworks series in 1983, reprinted with new introduction and additional material by Aquarian Press, 1986. Turner, *Elizabethan Magic*.
25. Turner, *The Heptarchia Mystica of John Dee*, xxii.
26. Ashe, e-mail to the author, March 2, 2008.
27. Ibid.
28. George Hay, ed., introduced by Colin Wilson, *The Necronomicon: Book of Dead Names*.
29. A full-length treatment of this phenomenon is available in Harms and Gonce, *Necronomicon Files*. For a scholarly analysis of Lovecraft's place in modern and contemporary esotericism, see Hanegraaff, "Fiction in the Desert of the Real."
30. H. P. Lovecraft, "A History of the *Necronomicon*."
31. Ibid.
32. Ibid., 49.
33. In Sloane MS 3189.
34. For this account, see Harms, "The *Necronomicon* Made Flesh," 50.
35. Gonce, "A Plague of *Necronomicons*," 129.
36. Ashe, e-mail to the author, March 2, 2008.
37. In Ashe's words, the success "went to Mr. Turner's head somewhat." Ibid.
38. See http://www.staffordtown.co.uk/tlodge.html (accessed Match 2, 2008).
39. Ashe, e-mail to the author, March 2, 2008. Forman's magical papers are in the

British Library, Add. MS 36674, ff. 47–56, f. 56. For more on Forman, see A. L. Rowse, *Simon Forman;* Barbara Traister, *The Notorious Astrological Physician of London;* Lauren Kassel, *Medicine and Magic in Elizabethan London.*

40. Turner, *The Heptarchia Mystica of John Dee,* 12.
41. This constructed tradition is set forth by Denning and Philips, *Robe and Ring,* xxx–xxxv.
42. Denning and Phillips, *The Magical Philosophy,* Book I, *Robe and Ring,* was published in 1974 by Llewellyn. Books II and III followed in 1975 (*The Appeal of High Magic* and *The Sword and the Serpent*), number IV in 1978 (*The Triumph of Light*), and number V in 1981 (*Mysteria Magica*). Hereafter I will refer to the volumes by their second titles.
43. According to a well-informed previous member, Al Billings, the few searches that have been done into the roots of the order have failed to find any trace of the turn of the century antiquarian society it claims to stem from, the Societas Rotae Fulgentis. The claimed lineage still seems to have wide currency among present members. Billings, e-mail to the author, March 10, 2008.
44. Dennings and Phillips, "The Heptarchical Doctrine." Although I have not been able to acquire a first edition of this book, there are strong indications that this material was not present when it was first published in 1974. *Vide infra.*
45. Ibid., 150.
46. Ibid., 149.
47. Ibid., 150–52.
48. Denning and Phillips, *The Apparel of High Magick.*
49. Idem, *The Sword and the Serpent,* esp. 139–41.
50. Idem, *The Triumph of Light.*
51. Idem, *Mysteria Magica,* 174–212, 213–54, 431–52.
52. Ibid., 184–208, 209–12.
53. Ibid., 232–44.
54. Ibid., 174–79.
55. James, *Enochian Evocation,* 194.
56. Ibid., 1–15.
57. Ibid., xxiv.
58. Ibid., xxii.
59. James, *The Enochian Magick of Dr. John Dee,* xii.
60. See, e.g., Hanegraaff, *New Age Culture,* 482–514.
61. Ibid., 179–91.
62. Pasi and Rabaté, "Langue angélique, langue magique," 120–21.
63. DuQuette and Hyatt, *Enochian World of Aleister Crowley,* 19–59 (exegesis/instructions), 61–102 *(Liber Chanokh).*
64. Ibid., 103–22.
65. DuQuette, "Instruction," in *Enochian World of Aleister Crowley,* 17; emphasis added.
66. Ibid.
67. For an intriguing personal account of DuQuette's magical biography, see his book *My Life with the Spirits.* Here, he also writes about his experiments with Enochian magic, which has been a long-term pursuit. DuQuette also mentions that he ran a study group called the Guild of Enochian Studies (G.O.E.S.). The group apparently met twice a week for three years, studying the available Crowley and Golden Dawn material on Enochian magic. Unfortunately, DuQuette does not provide us with an exact dating, but this seems to have taken place in the early 1980s. See *My Life With the Spirits,* 133–55.

68. Gerald Schueler has a background in the latter, being a member of the Association for Transpersonal Psychology (ATP). For his and Betty's *curriculum vitae*, see http://www.schuelers.com/bio.htm.
69. Especially "Liber Chanokh" and "The Vision and the Voice," published in Regardie, ed., *Gems from the Equinox*, 385–430, 431–591. Regardie's compilation was published for the first time in 1974.
70. Both these models are succinctly laid out on the Schuelers' Web site: see "Universe," http://www.schuelers.com/enochian/map.htm.
71. http://www.schuelers.com/enochian/index.htm.
72. See "Liber scientiae," "De Hep Mystica," and "Language" subsections at http://www.schuelers.com/enochian/index.htm. The Enochian language is also treated in G. and B. Schueler, *Enochian Magick*, predominantly from a G.D. and Crowley perspective.
73. G. Schueler, "Comments on the Heptarchia Mystica," linked to http://www.schuelers.com/enochian/index.htm.
74. Regardie, *The Golden Dawn*, 44.
75. "Schueler's Enochian Magic," javascript pop-up at http://www.schuelers.com/enochian/index.htm.
76. Ibid.
77. "Enochian healing," linked to http://www.schuelers.com/enochian/index.htm.
78. Ibid. This was first spelled out in G. and B. Scueler, *Advanced Guide to Enochian Magick*.
79. "Schueler's Enochian Magic," javascript pop-up at http://www.schuelers.com/enochian/index.htm.
80. G. and B. Schueler, *Angels' Message to Humanity*, acknowledgments page.
81. "Schueler's Enochian Magic," javascript pop-up at http://www.schuelers.com/enochian/index.htm.
82. This cosmology, which is succinctly explained on the Schueler Web site, borrows heavily from Blavatsky. The "higher" planes are, in order, the etheric, astral, lower and higher mental, and the divine plane. See also G. Schueler, *Enochian Physics*.
83. Cf. Hanegraaff's observation in "Magic V," 743.
84. Agrippa, *Three Books of Occult Philosophy*.
85. For a list and discription of his prolific production, see Tyson's Web site: http://www.donaldtyson.com/books.html.
86. It should nevertheless be noted that for Pasi and Rabaté the distinction between "purists" and "revisionists" is meant to indicate whether or not an author accepts the particular revisions done by the G.D. and Crowley (Pasi and Rabaté, "Langue angélique, langue magique," 119). In this sense, Tyson too is certainly a critic of the G.D. synthesis. With reference to the discursive strategies discussed in chapter 3, however, this is not the end of the story, since he also has a highly innovative side which is explored further here.
87. E.g., Tyson, *Enochian Magic for Beginners*, 35–47, 212, 220–25, 269, 271–74, 308, 309–51.
88. Ibid., 309–51.
89. E.g., ibid., 35–47, 225, 274–76.
90. Tyson, "The Enochian Apocalypse."
91. Tyson's other main innovation.
92. Ibid., 274. This seems to be the main criterion for Pasi and Rabaté. See note 26 above.

93. Ibid., 245ff, 283–308.
94. Tyson, "Foreword," xxiii–xxvi.
95. Tyson, *Power of the Word*, 170. Here he refers to the book as *Enochian Mandalas*, which seems to have been the working title of *Angels' Message*.

Chapter 8. Enochiana without Borders

1. The French context is briefly discussed by Pasi and Rabaté, "Langue angélique, langue magique," 121–23. Content-wise the Enochian material published in French is unremarkable, being mostly based on the G.D. material. See, e.g., Jean-Pascal Ruggiu, *La Magie Hénokéenne;* Étienne Morgant, *La magie enochienne*. The Norwegian context will be treated somewhat more in detail later, as it has had a greater influence on the recent development of Enochiana internationally as well.
2. The study of the Internet's impact on religion is rapidly developing. Some recent key studies include Douglas E. Cowan and Jeffrey K. Hadden, "Virtually Religious"; Lorne L. Dawson and D. E. Cowan, eds., *Religion Online;* Heidi Campbell, *Exploring Religious Community Online;* D. E. Cowan, *Cyberhenge;* Morten T. Højsgaard and Margrit Warburg, eds., *Religion and Cyberspace*. A good overview of the state of research is available in Doris R. Jakobsh, "Understanding Religion and Cyberspace."
3. Studies that focus more specifically on occult and related currents online include Dawson and Jenna Hennebry, "New Religions and the Internet"; Cowan and Hadden, "Virtually Religious"; and Cowan, *Cyberhenge*. For a thorough discussion on *how* and how *not* the Internet has affected modern religious groups (represented by pagan communities), see especially Cowan, *Cyberhenge*, 51–58. Cowan argues that there is nothing radically new about religion online (i.e., it does not become "virtual" per usage of "virtual reality"), but rather has given somewhat new patterns to old phenomena. For a discussion of methodological challenges related to studying online religion (and esotericism), see Petersen, "From Book to Bit."
4. Partridge, *Re-Enchantment of the West*, Vol. 1, 66.
5. Although it should be noted that researchers for a long time have pointed to a new global class divide along the lines of Internet access and information technology "haves and have-nots." See, e.g., Castells, *Internet Galaxy;* Lenhart, "The Ever-Shifting Internet Population."
6. K. G. Coffman and A. M. Odlyzko, "The Size and Growth Rate of the Internet," 13.
7. All the posts of this list are archived and accessible at http://www.hollyfeld.org/heaven/Email/Enochian-l/.
8. http://groups.yahoo.com/group/enochian/. Founded and moderated by "Frater Amoris" from Sidney. See his profile: http://profiles.yahoo.com/amoris313. Amoris also runs the group "Realmagick," a more general occult discussion forum which currently has more than 1,250 members. http://groups.yahoo.com/group/realmagick/.
9. http://hermetic.com/enochia/index.html.
10. http://hermetic.com/browe-archive/.
11. http://themagickalreview.org/.
12. http://www.enochian.org/new/enochiantools.shtml. The site has been

operative since 2006, and is run by a person writing under the name "Athena" in the Enochian Yahoo! group.

13. *Vide* the publications of Turner, Skinner, and Laycock in the bibliography.
14. E.g., DuQuette and Hyatt, *Enochian World of Aleister Crowley;* Crowley et al., *Vision and the Voice.*
15. "on line enochian resources?" Enochian-L, November 11, 1996. When citing posts from e-mail lists and online discussion forums, I will refer to the author, the subject title, name of list/forum, and date of posting. In the bibliography I give URLs to the archives of the forums and e-lists used (see the "Web sites and online sources" section), so that the reader can easily find the reference without it being necessary to litter the footnotes with URL addresses. The exact URL to online documents and essays can also be found in the bibliography.
16. Rowe, "Enochian Temples."
17. Rowe, "Enochian Magick Reference."
18. The first post in which he openly attacks the Schuelers' books on Enochian is "Re: Scheuler and context," Enochian-L, November 17, 1996.
19. Rowe, "Re: Tyson's system," Enochian-L, November 20, 1996.
20. E.g., Charla Williams, "Re: Tyson's system," Enochian-L, November 20, 1996.
21. Rowe, "Enochian Magick Reference," 52.
22. "Jerry" Schueler wrote his first post on October 12, 1997.
23. E.g., Rowe, "Schueler's \'translations'\," Enochian-L, October 9, 1997.
24. Rowe, "Re: Schueler's 'translations,'" Enochian-L, October 12, 1997. When quoting online posts I will generally leave the language and system of punctuation unedited. Since the language styles in discussion forums online tend to be rather liberal, the result is that several of the quotations will have odd punctuation and abundant spelling errors. For ease of reading I have chosen not to interfere with *sic!* in the most extreme cases, but rather let the texts stand as they are. As an exception, I have inserted italics where authors have indicated it through the use of underscores. For a discussion of styles and genres online, see Petersen, "From Book to Bit."
25. Schueler, "Re: Schueler's 'translations,'" Enochian-L, October 13, 1997.
26. Rowe, "'Enochian physics,' mostly," Enochian-L, October 14, 1997.
27. For Schueler's equation, see *Enochian Physics,* 156–57.
28. Rowe, "'Enochian physics,' mostly," Enochian-L, October 14, 1997.
29. Schueler, "Re: 'Enochian physics,' mostly," Enochian-L, October 14, 1997.
30. Schueler, "Re: Schueler's 'translations,'" Enochian-L, October 13, 1997.
31. Rowe, "'Enochian physics,' mostly," Enochian-L, October 14, 1997.
32. Ibid.
33. Ibid.
34. E.g., Hammer, *Claiming Knowledge,* 22–25, 44–45. See also my discussion in chapter 4.
35. Rowe, "Schueler's \'translations'\," Enochian-L, October 09, 1997.
36. See for instance the papers: Rowe, "The 91 Parts of the Earth"; idem, "The Lotus of the Enochian Temple: Sample Visions"; idem, "Experiments with the Second Enochian Key."
37. I.e., Rowe, "A Modified Hexagram Ritual for Enochian Workings"; idem, "A Ritual of the Heptagram." Rowe's most complete manifesto on Enochian magic is his "Godzilla meets E.T." (two parts).
38. Schueler, "Re: 'Enochian physics,' mostly," Enochian-L, October 14, 1997.
39. Ibid.

40. Frater_tommy, "enochian electrical field," Enochian Yahoo! group, August 26, 2005.
41. As is testified by for instance the fairly recent discussion on the Enochian Yahoo! group entitled "ritualistic enochian vs. spoken enochian," especially from the post by Dean Hildebrandt posted January 18, 2007, and onward.
42. Tim a.k.a. V. H., "Re: The Tablet of God," Enochian-L, November 14, 1996.
43. Rowe, "Are the Angels Real?" Enochian-L, November 15, 1996.
44. I.e., Asprem, "Thelema og ritualmagi."
45. Hanegraaff, "How Magic Survived"; Luhrmann, *Persuasions of the Witch's Craft*.
46. Rowe, "Are the Angels Real?" Enochian-L, November 15, 1996.
47. For a recent and thorough (philosophical) discussion, see Lipton, *Inference to the Best Explanation*. It should be noted that I found the same abductive line of argumentation in my study of ritual magicians in Norway. See Asprem, "Thelema og ritualmagi," 124.
48. In the following, I will normalize the spelling of his name, to read "Nigris" with a capital "N."
49. Nigris (333), "Re: Are the Angels Real?" Enochian-L, November 15, 1996.
50. Ibid.
51. Nigris (333), "Re: Are the Angels Real?" Enochian-L, November 23, 1996.
52. Nigris (333), "Re: Are the Angels Real?" Enochian-L, November 15, 1996.
53. Ibid.
54. Rowe, "Re: Are the Angels Real?" Enochian-L, November 16, 1996. The Aethyrs with geographical attributions, names, and sigils were given in Krakow, May 21–23, 1584, while the Great Table was revealed on June 25 the same year. Cf. Casaubon, *True and Faithful Relation*, 140ff, 172–81.
55. Rowe, "Re: Are the angels real?" Enochian-L, November 16, 1996.
56. Ibid.
57. Ibid.
58. E.g., Katz, ed., *Mysticism and Philosophical Analysis;* idem, ed., *Mysticism and Religious Traditions;* idem, ed., *Mysticism and Language;* Proudfoot, *Religious Experience.*
59. Rowe, "Re: Are the angels real?" Enochian-L, November 16, 1996.
60. Rowe, "Godzilla meets E.T."
61. Balt camp, and later oasis (from 1994), was founded in 1992, and was the third attempt to start an O.T.O. group in Oslo. The Balt group arose as a response to a conflict in the previous camp, Yggdrasil, which was run by Simen Berntsen. According to informed sources, the circle surrounding Karlsen's Balt group consisted of around twenty people, of which half were more or less stable and actively participating members. The group had a distinct emphasis on magical practice, including Enochian work. It was disbanded by its leader in 1997, due to what Karlsen experienced as homophobic discrimination embedded in the O.T.O. structure. This especially related to Karlsen's dissatisfaction with the Gnostic Mass, which he wanted to rewrite in order to incorporate two male priests instead of a priest and a priestess. During its period of existence, two other more or less competing O.T.O. camps were in existence in Oslo: Heimdall, and Aurora Borealis. While Balt focused extensively on ritual magic and Enochiana, Heimdall focused on the revival of Ásatrú (the group was run by Egil Stenseth, who played a pivotal role in establishing organized Ásatrú in Norway in the 1990s), while Aurora Borealis was preoccupied with Masonry. After the demise of Balt oasis, Heimdall largely took over as the main O.T.O.

body in Oslo. This continues to be the case, although with renewed leadership and somewhat weakened ties to the Ásatrú community. For references, see Karlsen, "A Recollection by Runar Karlsen"; for the O.T.O. in Norway, see O.T.O. Norway's official Web site, http://www.oto.no/; for reconstructionist Ásatrú in Norway and internal and external polemics, see Asprem, "Heathens Up North."

62. See Karlsen, "EM: The 9 Fire spirits," Enochian-L, January 4, 1998.
63. Karlsen, "Re: Intro & New Questions—Paraoan," Enochian-L, September 22, 1997.
64. Karlsen, "The Elements," Enochian-L, December 13, 1997.
65. Karlsen, "Re: Thoughts on the calls," Enochian-L, January 2, 1999.
66. Ibid.
67. To exemplify, the strophe in question reads "they are become 28 living dwellings, in whom the strength of man rejoices" (Enochian: "i noas *ni* paradial, casarmg ugear chirlan").
68. Karlsen, "EM: The nine Fire spirits," Enochian-L, January 4, 1998. One should note, however, that Karlsen, by his own statement, had already developed a great interest in Enochian, and especially the calls and its language.
69. Ibid.
70. This text, with Karlsen's translation, is found as an appendix to this book.
71. The translation he finally ended up with (by 1993) is claimed to be partially "received," but mostly his own. Looking closer at Karlsen's calls shows that some words are identical or very similar to those found, with translations, in the original calls (and later tabulated in the various Enochian dictionaries), while others do not resemble anything known.
72. See Karlsen, "About the I Ged Calls," http://home.no.net/karl24/aboutCalls.htm.
73. See the section of Karlsen's Web site where the *I Ged* is published, with all the squares and new calls: http://home.no.net/karl24/IgedIndx-rel.htm.
74. E.g., Hildebrandt, "Re: Thoughts on the calls," Enochian-L, January 2, 1999.
75. E.g., Hildebrandt, "Precession of the Equinoxes essay revisited," Enochian-L, April 23, 2001; W. P., "I GED Godname prayers," Enochian-L, May 27, 2001.
76. Zephyros93 [P. J. Rovelli], "New file uploaded to enochian," Enochian Yahoo! group, August 29, 2002. For the document, see Rovelli, "The DOzmt Index vel Dor OS zol ma thil: Commentary on the Runar Transmissions."
77. Hildebrandt, e-mail to the author, dated April 28, 2008.
78. http://home.no.net/karl24/. The Web site was taken down around 2009, but is expected to reappear at a new domain shortly: http://www.infinite-ways.net.
79. Shaffer, "Letter Essences of the Angelic Language," Enochian-L, June 4, 1998.
80. Ibid.
81. Ibid. Shaffer's theory has later been published online in a more condensed form. See http://members.aol.com/AJRoberti/enochale.htm.
82. Karlsen, "Re: Letter Essences of the Angelic Language," Enochian-L, June 5, 1998.
83. See http://home.no.net/karl24/audMindex.htm.
84. Ima Pseudonym, "Enochian and Gnosticism," Enochian Yahoo! Group, May 12, 2006.
85. I.e., Karlsen, "Re: Meta Re [enochian]: Re: Worldsoul of the Sun," Enochian Yahoo! group, June 7, 2004; Frater S.S.N.S., "A Modest Proposal," Enochian Yahoo! group, July 23, 2004.
86. Frater S.S.N.S., "A Modest Proposal," Enochian Yahoo! group, July 23, 2004.

Conclusion

1. See Hanegraaff, "Magic V," 743.
2. Regardie, *Golden Dawn*, 44.

Appendix

1. The introduction of this group of spirits is discussed in chapter 8 of the present book—E. A.
2. According to Karlsen, the awkward translation is an effect of a general lack of congruence between English and Enochian grammar. Karlsen's translations (those in the document given below included) follow a direct word-by-word approach, which tend to ignore aspects of grammar and syntax which remain unclear. The words added in brackets qualify merely as a best guess at the "correct" grammatical relation—E. A.
3. But see the discussions of Dee, Enochiana, and the construction of Rosicrucian lineage elsewhere in this book, particularly chapters 3 and 6. From the perspective of the academic historian, there is no evidence that Rosicrucianism existed before the early seventeenth century, i.e., after Dee's death—E. A.

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INDEX

48 Claves angelicae, 24, 27, 61, 133–135, 138, 142, 175, 178

d'Abano, Pietro, 24
abductive reasoning, 78, 151–152, 161, 198
Adam and the Adamic language, 11, 15–16, 21–23, 28–29, 50–51
aeons, 88–89, 101, 112, 122, 159
Aethyrs, 24, 27, 62, 66, 67, 79, 119, 128, 133–134, 136, 138, 142, 149, 159, 162, 182, 198; Aquino's experiments, 119–120, 123; Crowley's experiments with, 85, 91–101, 187; Dee and Kelley's system, 24, 27; and initiation, 95, 99, 101, 128
Agrippa, Heinrich Cornelius, 13, 28, 33, 40, 74, 136, 141
Aires. *See* Aethyrs
Alchemy, 13, 14, 18, 24, 32, 49, 182
Alpha et Omega, 104–106
Apocalypse Working, 141–142, 147
apocalypticism, 1, 11, 16, 21–23, 25, 27, 28, 29, 92, 97, 141–142, 147
Aquarian Press, 146, 193
Aquino, Michael, 7, 77, 82, 104, 112, 116–123, 125, 127, 140, 154, 159, 189–190, 191
Ars Almadel, 28
Ars Notoria, 17, 22, 33, 45, 176
Ashe, Steven, 129, 193
Ashmole, Elias, 35, 38, 93, 178, 181
Askin Publishers, 146
astral bodies; astral light; astral plane, 64–65, 76, 80, 91, 94–95, 99, 123, 141, 162, 195
astrology, 12–14, 49
Astron Argon, 89
Atlantis, 1, 80, 109, 110–111, 159
Atwood, Mary Ann, 182
Audran, Marid, 156–158
Aurum Solis, 127, 132–134, 136, 153–154
authenticity problem, 6–7, 71, 78–82, 93, 98–101, 104, 108, 111, 116, 122, 135, 140, 146–150
Ave (angel), 25, 53, 59

Babalon, 99, 177
Balt Oasis, 154, 198–199
Barrett, Francis, 45, 72, 179
Bassnett, Susan, 20, 175
Bennett, Allan, 60, 87, 91, 179, 182–183, 185, 186
Bergson, Henri, 65
Berridge, Edward, Dr., 64, 182
Billings, Al, 145, 194
Black Cross, 25–26, 42, 52, 55, 169, 181
Book of Nature, 12–16, 69
Book of Soyga, 23, 176
Book of the Law (*Liber AL vel Legis*), 87–88, 93, 112, 122, 156, 187
Brodie-Innes, J. W., 104, 109–110, 116, 127
Bruce, Steve, 73
Buddhism, 87
Builders of the Adytum (B.O.T.A.), 105–106, 108, 159
Burke, Edmund, 43–44
Burton, Richard, 45

Campbell, Colin, 7, 76, 144
Casaubon, Isaac, 30
Casaubon, Meric, 2, 17, 21–22, 29–32, 34–40, 42, 43–44, 54–55, 59, 96, 119, 122, 126, 133, 135, 175, 177, 178

Case, Paul Foster, 82, 105–108, 116, 159, 188
Catoptromancy. *See* crystal gazing
Chaos (god), 99, 187
Chaos Magic, 125, 160
charismatic authority, 101, 117–118
Choronzon, 40, 95; Crowley's evocation of, 96–97; originally spelled "Coronzom," 42
Church of Satan (CoS), 104, 112–113, 116–119, 121, 190
cipher manuscript, 5, 46–51, 53–56, 60, 79, 107
clairvoyance, 80
Clark, Stuart, 177
Clavicula Tabularum Enochi, 58, 63, 65–67, 181
Cloven Hoof (journal), 116
Clucas, Stephen, 15, 16, 28, 173, 176
Clulee, Nicholas, 12, 15, 18, 172, 174
cognitive dissonance, 74
Cohn, Norman, 177
Concourse of the Forces, The, 58, 60–61, 63–66, 68, 181Cotton, Robert, 35–36, 41–42
Crowley, Aleister, 3–4, 6, 42, 72, 79–80, 82, 85–101, 103–104, 106–107, 111–113, 115–116, 118–119, 122–123, 128–129, 133, 137–138, 140, 142, 143, 147, 149–150, 153, 156, 159, 161, 178, 179, 182, 186, 191, 194, 195
crystal gazing, 2, 11–12, 16, 22, 31, 44–46, 67–68, 179; explanations of, 17–20
Cthulhu, 190–120, 130

Darwinism, 112, 113–114
Dee, Arthur, 19, 34
Dee, John, 1–5, 11–28; angel conversations of, 17–28; angelic diaries, 17–23, 29–36, 38, 42, 48, 51, 59–61, 71, 108, 129, 136,149, 151–152, 175, 177, 206; natural philosophy of, 12–15; portrayal in Enlightenment historiography, 43–44; "revealed books" of, 22–28, 41, 45, 93
De heptarchia mystica, 24, 27, 90, 129, 131–132, 135, 138–139, 142, 162, 175, 178
Demonologie, 29
demons, 25, 27, 42, 59, 67, 74, 78, 95–97, 153, 161–162; as tricksters, 30–31, 38–40
Denning, Melita (Vivian Godfrey), 132, 135, 194
discursive strategies, 4–8, 76–78, 81–82, 86, 100, 109–111, 115, 117, 139–141, 148–151, 160–161, 195; appeal to experience, 78, 80–81, 100, 133, 149–150, 152, 158; appeal to tradition, 4–5, 56, 78, 80–82, 140, 149; in Enochian authenticity problem, 78–81; terminological scientism, 81, 149–150, 185
disenchantment, 6, 71–79, 116, 161
DuQuette, Lon Milo, 101, 127, 137, 194

Edwards, David, 128–129
Element (publisher), 146
Elizabeth I, Queen, 29
emic historiography, 47–48, 54, 56–57, 109
Enlightenment, the, 2, 8, 43–44, 72, 74–75, 189
Enoch (patriarch), 15, 53
Enochian ("Rosicrucian") chess, 58, 62–63, 105; evidence of use, 65–66
Enochian-L (email list), 145, 147, 150, 154–158, 160
Enochian language, 1, 4, 21–24, 27–28, 53–54, 90, 93–94, 100, 103, 107–109,111, 115–116, 122, 126–127, 133–135, 137–139, 155, 159, 176, 195; constructed language, 120–121, 127, 176; Enochian alphabet, 23; linguistic analysis, 127, 176; myths of origin, 56–57, 108–111; Runar Karlsen's new material, 155–157, 163–172
Enochian Yahoo! group, 145, 156–158, 196, 198
Equinox, The (journal), 72, 89, 93–94, 103, 106, 113, 186, 187
Esotericism, 2–8, 13–14, 17, 30, 44, 46–47, 49, 56–57, 76–77, 81, 86–87, 104, 108–113, 122–123, 141, 143, 149, 161, 174, 180, 190, 193, 196; secularization of, 111–112, 114–116, 125

Faivre, Antoine, 180, 190
Fanger, Claire, 28

Farr, Florence, 67
Felkin, R. W., 104–105
Ficino, Marsilio, 14–15, 74
Forman, Simon, 131, 193–194
Fortune, Dion (Violet Mary Firth), 72, 105
Fraternity of the Inner Light, 105
Frazer, James George, 49

Gabriel (archangel), 17, 33
Galilei, Galileo, 12, 29
Gardner, F. L., 60, 179
Gilbert, R. A., 179, 180, 185
Gnostic Catholic Church (*Ecclesia Gnostica Catholica*), 98–99, 187, 198Godwin, Joscelyn, 179, 188
Godwin, William, 44
goetia, 33, 39–40, 45, 66, 93, 131, 133, 153
Golden Dawn, The Hermetic Order of, 2–8, 26, 42, 46–68, 96, 143, 146; and the authenticity problem, 77–82; and Crowley, 86–94, 99–101 disintegration of the Order, 69–72; Enochian documents of, 57–63; magical practice in, 63–68; mythologization of Enochiana, 53–54, 68, 104–109; "psychologization of magic," 76–78; and the purist turn, 125–129, 132–134, 137–140, 142, 146–147, 155, 159–161; and Satanism, 103, 111, 115–117, 119, 122, 125; Second Order, 50, 53, 56–58, 60, 63–64, 67, 70, 86
Gonce, J. W., 131, 193
Granger, James, 43–44
Granholm, Kennet, 174, 190
Great Table, the, 25–27, 51, 90–91, 134–136, 138–139, 141–142, 145, 147, 149–165, 153, 162, 176, 181, 198; difference between Dee and Golden Dawn interpretation, 55, 68–70, 62, 79; and the Golden Dawn cipher manuscript, 51–53; and Sloane 307, 40–42

Håkansson, Håkan, 15, 18
Hakl, Hans Thomas, 184
Hammer, Olav, 8, 81, 111, 149, 180, 183
Hanegraaff, Wouter J., 71, 74–77, 151, 161, 190
Harkness, **Deborah, 11, 14–16, 18, 25,** 41, 48, 174
Harms, Daniel, 130, 193
Heptameron, 24, 28
Hermetic Brotherhood of Luxor, 72
Hermetic Society, 46
Hermeticism, 15–16, 30, 32–33, 43
Hickman, Bartholomew, 19, 28, 34, 178
Higher Self, 74, 161
Hildebrandt, Dean, 156–158
Hockley, Frederick, 4, 44–46, 67, 72, 179
Holden, Clay, 145
Holy Table, the, 22, 28, 33, 35–37, 39; variation in sources, 37
Horos scandal, 69–70
Howe, Ellic, 48, 180
Humphrey, W. E. H. (Gnothi Seauton), 67–68, 183
Hyatt, Christopher, 137

Inference to the best explanation (IBE). *See* abductive reasoning
Internet, 2, 4, 7–8, 82, 143–146, 152, 156, 160, 196
Introvigne, Massimo, 189, 190
Irwin, Francis George, 44

James I, King, 29
James, Geoffrey, 18, 20, 126, 134–136, 141–142, 160
Jones, David R., 145
Jones, Mr. (seventeenth century confectioner), 35–36

Kabbalah, 4, 16, 48–50, 60, 62, 81, 87, 106, 185–186
Kaczynski, Richard, 92, 94
Karlsen, Runar, 145, 154–158, 160, 163–164, 198–199, 200
Katz, Steven, 153
Kelley, Edward, 2–4, 11, 17–25, 28, 29–34, 39–40, 53, 55, 57, 60–61, 68, 79–80, 82, 86, 94, 96, 100–101, 107–109, 111, 116, 133, 143, 153–155, 157, 162, 164, 176, 178, 181; possibility of fraud and/or psychopathology,18–20
Kempe, Andreas, 16
Kieckhefer, Richard, 177
King, Francis, 128, 179, 181, 188, 193
Kingsford, Anna, 46

Klaassen, Frank, 176
Küntz, Darcy, 146, 180, 181

LaVey, Anton, 7, 77, 82, 103–104, 111–119, 121–123, 125, 140, 159–161, 189, 190, 191; and *The Satanic Bible*, 113–114
Laycock, Donald, 127, 133, 135, 176, 197
Left-Hand Path, 111–112, 117, 119, 121–122, 133, 190
Lévi, Eliphas, 48, 62–63, 106–107, 111
Lewis, James R., 117, 189
Liber iuratus Honorii, 28, 176
Liber Loagaeth, 22–23, 27, 62, 130, 157, 175, 176, 177, 178*Liber scientiae, auxilii, et victoriae terrestris*, 24, 27, 42, 62, 94, 99, 134–136, 138, 152, 175, 178
Llewellyn, 126, 132, 138, 146, 160, 194
Lovecraft, H. P., 120, 130–131, 147, 193
Luhrmann, Tanya, 20, 71, 73–76, 151, 188
Lyotard, Jean-François, 126

Machen, Arthur, 179, 185
Mackenzie, Kenneth, 5, 46, 48–49, 54, 68, 106–107
Madimi (angel), 17, 31
Magic, *passim*; "disenchanted magic," 72–78, 116, 161–162; folk magic, 16–17; Golden Dawn's theories of magic, 57–68; and grimoires, 28, 39, 78, 130–131, 193; legitimacy of magic in modernity, 5–8; psychologization of, 74, 77–78, 97, 122, 135–136, 141, 150–152, 161–162, 184; realism about magical entities, 77–78, 133, 136, 141, 150–153, 161–162; in Renaissance natural philosophy, 11–17; Satanism and magic, 114–117, 122–123; Thelema and magic, 7, 88–90, 98–101
Magister Templi, 50, 98–99, 101, 119, 121
Mathematical Preface to Euclid, the, 14, 34, 41
Mathers (née Bergson), Moina, 64–65, 105–106
Mathers, Samuel Liddell MacGregor, 46–47, 49, 51, 53–56, 60–62, 64–65, 67, 69–70, 86, 8, 93, 104–105, 107, 181, 182, 186 ; and the Golden Dawn's Second Order, 53, 56
McLean, Adam, 32, 34, 146, 173,177, 193
Meyrink, Gustav, 180

Nalvage (angel), 17, 31
natural philosophy, 2, 12–17, 22, 29
Necronomicon, 130–131, 141, 193
Neuberg, Victor, 3, 92–97, 182
New Age, 73, 76, 111, 114, 138
New Falcon, 146
New Flow, 82, 157–158, 160
Nostradamus, 40

Occultism, 2–4, 8, 32, 42, 44–46, 49, 59, 61, 65, 71–72, 74, 77–79, 82, 85, 96, 99, 101, 105, 107, 109, 111–112, 115, 117, 125–126, 128, 134, 143–144, 159–160
Occulture, 3–4,7, 69, 76–77, 111, 114, 144, 163,173–174; definition, 7, 76
Order of the Cubic Stone (O.C.S.) 128–132, 133, 193
Ordo Templi Orientis (O.T.O.), 90, 98–99, 154, 186, 198–199
Owen, Alex, 3, 71, 85–86, 97, 188

Paganism, 73, 76, 192, 196
Pantheus, Giovanni, 28
Partridge, Christopher, 3, 7, 75–77, 144, 173–174
Pasi, Marco, 4, 71, 126–127, 137, 141, 173, 177, 192, 193, 195, 196
Perennialism, 3, 6, 47, 60, 49, 68–69, 100, 107–111, 123, 140, 149, 159; as strategy, 80–81
Petersen, Jesper Aagaard, 112, 189, 190
Peterson, Joseph, 28, 175, 176
Phillips, Osbourne (Leon Barcynski), 132, 135, 194
Pico della Mirandola, Giovanni, 15
Pontois, John, 35
P-Orridge, Genesis (Neil Andrew Megson), 173
Postel, Guillaume, 16
postmodernism, 125–126, 160

pragmatism (strategy), 78, 80–82, 100, 112, 116, 122–123, 133, 136, 140, 149, 151, 159
programmatic syncretism, 49–50, 80, 107
Proudfoot, Wayne, 153
purism (strategy), 80–82, 106–109,116, 120, 126, 132, 136, 147, 149, 159–162, 189, 192, 195
purist turn, 7, 82, 125–142, 143, 146, 160, 193

Rabaté, Philippe, 4, 71, 126–127, 137, 141, 173, 177, 192, 193, 195, 196
Rand, Ayn, 112
Rankine, David, 32, 34, 41–42, 91, 177, 179
Reeds, John, 23, 176
Regardie, Israel, 52, 72, 76–77, 82, 103, 105, 110, 120, 126–127, 137–139, 146, 159, 161–162, 181, 189, 191; correspondence with P. F. Case, 116–118; selective editing of Golden Dawn material, 58–60, 63, 108–109, 139; views on Satanism, 116–117
Reuchlin, Johannes, 16
Reuss, Theodor, 90
Rons, Ian, 42, 145, 175, 178–179
Rorbon, E., 31–32
Rosicrucianism, 1, 3, 32, 34, 43, 46–48, 50, 56–58, 62–63, 69–80, 106–107, 109, 159; Christian Rosenkreutz, 32, 56–57, 80, 107, 109; Golden Dawn's rosicrucianism as origin myth, 56–57, 106–110, 181; and myths about John Dee, 43–44, 164, 178, 189, 200
Rowe, Benjamin, 145–154, 158, 161
Royal Society, the, 2, 29
Rudd, Dr., 32–34, 36–38, 41–42, 45, 178; manuscripts assigned to, 32–33; spurious relation with Thomas Rudd, 37–38, 41
Rudolph II, Emperor, 20

Satanic Bible, 7, 103, 113–114, 116–117, 126, 190, 192
Saul, Barnabas, 19
Scholem, Gershom, 4, 81, 176
Schueler, Betty, 137, 140, 160, 195
Schueler, Gerald, **137–140, 142, 146-150, 160, 162, 195**
secret chiefs, 3, 57, 70, **88, 98, 112, 119,** 133
Secularization, 6–7, 72–73, 76, 111–112, 114, 116, 122–123, 125
sefirot. *See* Tree of Life
sex magic, 1, 106, 137, 186
Shaffer, Patricia, 156–158, 199
Shemhamphorash, 33
Sigillum Dei, 22, 28, 33, 145
Skinner, Stephen, 32, 34, 41–42, 91, 126–127, 133, 177, 179, 191, 197
Sledge, James Justin, 18–20
Sloane, Hans, 36
Smart, Peter, 32, 38, 178
Societas Rosicruciana in Anglia (S.R.I.A.), 46, 49
Solomon, 17, 32, 39, 93, 145
Sphere Group, 67–68, 70
Spiritualism, 44–45, 72, 179
Sprengel, Fräulein Anna (Soror S.D.A.), 47, 70, 79, 180
Stella Matutina, 104–106, 108–109, 189
strategic agnosticism, 151–152
Stuckrad, Kocku von, 173, 174
Sutin, Lawrence, 97
Szőnyi, György, 15, 18, 21, 23

Tabula bonorum angelorum, 25–26, 41, 175, 178, 180
Tarot, 1, 40, 48–49, 58, 60–62, 65, 106, 138, 182, 188
Temple of Set, 7, 104, 112, 117–120, 151, 180, 190–192
Tetragrammaton, 33, 50, 60–61, 90, 141–142, 147
Thelema, 7, 87–90, 92, 99, 101, 154, 161, 186; and True Will, 88–89, 101, 161
Theosophical Society, 46
Theosophy (modern), 46, 72, 76, 138, 147, 160
theurgy, 54
transpersonal psychology, 136, 138, 195
Tree of Life, 49–60, 87, 99, 101; *sefirot*, 50, 87, 96, 101, 134
Trithemius, Johannes, 16, 47
Troeltsch, Ernst, 76

True & Faithful Relation, 2, 17, 22, 29–30, 36–38, 52–55, 59, 126, 135, 165, 176, 180, 181, 182, 191, 198; and seventeenth century revival of magic, 30–32, 34, 36–38
Turner, Robert, 128–132, 134–135, 137, 142, 160, 178, 193
Tyson, Donald, 126, 141–142, 146–147, 195, 196

Vinci, Leo, 127
Vision and the Voice, 94, 98–99
Voarchadumia contra alchimiam, 28

Waite, A. E., 38, 72, 104, 178, 180, 185
Watchtowers, 25–27, 42, 52, 55, 79, 157
Webb, James, 72, 184
Weber, Max, 72, 76, 101, 117–118
Weiser Books, 127, 146, 193
Westcott, William Wynn, 46–47, 49, 51, 55, 59–60, 62, 66–67, 69–80, 91, 179, 180, 181–182
Whitby, Christopher, 15
Wilson, Colin, 130–131
witch hunts, 29, 31
Woodall, John, 35
Word of Set, 120–121, 123, 127

Yates, Frances, 11, 15, 17, 34
Yeats, William Butler, 65, 67, 179, 183
Yoga, 87, 138
Yuggothic, 120–121

Zalewski, Chris, 105

MS. A. ~~50.~~
3189
XVI K

This is the original Ms. in Edward Kelley's ~~Dr Dees~~ handwriting. It formerly belonged to the Cottonian ~~collection~~ as appears by a note of Ashmole, in Ms. Sloane 3677 f. 328.* ~~Bibl. Ashmoleana~~.

A copy of this Book may be found also in Ms. Sloane 2599.

See Ms. Sloane 3188. fol. 80 for some account of the author of this Volume, &c.
6 April 1843. AB.

ght this booke of Dr Biggs for a Guinea

Mr Jarl
Hulbert is my nar
/

The Book of Enoch
revealed to Dr. John Dee
by the Angels.

This writing beginning (not at [Army Pahery end) at Orar parmos the 1s
the 2d Page of the first Leaf of the famous Book shown in the Stone: wch consists
of 49. lines or Rows. ~~in every~~ Row of 49. words or letters. The first 40. of this
Page have a word in every little Square. wch could not well be contained in the little
Cells of a square table in this Book — Therefore they are writ thus at large as you see.
But the 9. last Rows of this Page had but one Letter a piece, & were accordingly
set down at the end hereof F. pag. 5.

All the other Leaves of that Book has but a single Letter in each little Square. &
So they are set down, as hereafter follows in this Book — Vide l. 5. MS. pag. 142-143. &c.

The first Page of that first Leaf is not (as it ought to be) transcribed here before
this 2d Page. save only the 49. Row beginning [Army Pah. &c) But they may be seen &
(if thought fit) copied out thence in Ld Clarke MS. p. 150. 151 &c.

Liber Missarum, Sextus
et Septimus

MVSEVM
BRITAN
NICVM

Liber 8.9

1 arney bah nol gadeth adney ox bals, nath gemseh ah axa
ball gemāh, oh gedā on zembah nohsad bomfah oben
empha nols admacha nonsah bamsas onad, alphol. andax
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3 mantgots, admad notgals. Bantmtnah tondeh als beh
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als abmicadampagat idbomph, axah gethol bab axel
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pxchan nabadah oxemblis armax lothar, bos antath, orse
bax alnoth, othzx mals olnah gethon barbamaich, alls
4 Dgethlox pasguah omzadah borts, angenodah barsaba
5 och aldomph, angel snsabal galta oth arnsth ax pa
gsns obad ax ornsh aldombages, bosromph alze ax
okzad andah goet astoh nadah bortes, astmah notsma
goth nathad dmza, gth altzth ox, degath oada boxa
6 gemnache adna danga als alst axah. Orthath olsgast
axdoh max barmah doth nobamy lath, adnah gethan,
nadrmoh ctomagel apagrt asbzth axdā obza, ols (na)
gamtapalabamida oxlat nahah odmazen andrshel, ox
ambiallah oxah geth nox bamtah genoh bagnth als
astna, oh tatoh, allah goth nacox androh nro aba nah

6 Banbah oya dzmagzus ou Saufah, paphah olzmuzh, ozadcha Lax oxnah vox admz ox vaztmah. D labazna, camnacho aztmah ochado Laudridah Bons sah, Lugho iahat nabscham nohadz bandispa rossamod androch alpoh, zdmbloh atnah jontagzph aldsh lo dah vax oth asmo, qad av Dauszqua dzo, dath vax nograh vox szqbat Mon ~~shusha~~

7 Azmi olbah qalpa lohánaha qaupbmagzusah ollo var sz dadsah, joho álbzmtclámacapaloth izho nad vzslah vors ardno mmom asquam rath als vásmah qzda lóg gahah astmb. ~~axnah notah lax vart Lugho dzsmagi~~

8 Axnah notah lax bart shoh dzsmaphi ol capzaminacah oxandundah qzmuzloxiphtoupha accamplahnotapha oxmaxadahar oxzemblizadmah panchzthzgzdoh ashah olmah lzdóh baxma

9 Sans na cap lan szda ax nox boxza bo Laspral ousa qzm qtmah noph gázo na Von sautta nostrad dusel Dusa pah Vout vzlla ox ada biax nox adroh Szmnz obs vandzsqual ólzah nolpax pahah lothor ax vb bansax glimnaph gath ardot audi axa noh yaga Leth ardz maxa

10 Coxsal mabah nophch alps ax od vord vanfax oxiox niáhat qzmuspoh Laphzt toda nat Vombál nams ax geth athah nzphint Lauda noxa voxtaf ardno androch Labmagzth oss állmaglo ardot nálbax vmse darto Boxts pursan bx Inkah vor gádzth lzth oxze nax bomzh agzlpha, lzgax ox nzmbla ox ax vah sb

Zanchebmáchaspy, olzuminóah pallébbraah
modalidánax orsapnago darságnapha nobsíblith
armipvth axsepólonitantons fremblssamax lebóge
axpax oxnaza oldaxardacoah

12 Srmmo ah alchidoácha da Szlxagínodah
a da hxbámi ca noh dam·psa gliáscha nox
ox om pa mína xbo. limx, na, gbu, xpha
nz co ál pha asxa gémo cal. na tú na gz

13 Sen gál sz qnax xbs fa ylau sbx tast
óxmaca ox i no dál zbrah nop tax náazl
bom na chesp ál ma cax, arsep a dón sadz
asc lan sam chz dah nox bi car máx coh
Zbm bla zánpha ad gzh do ca bá ah

14 Ax yém ma ca pál ux, ox nído hab cá prgan
alpuh gágah foth val sá bra dan go sápux
pól sam guest tan sudapha opicab ox zz lá pa
a chxa px má srs id má car pah oxalps
ou dé px, gém na dz bóx gnsz

15 Lat ɣaub ʃa par ʃat laʃʃ'ah ʃor adah
nórax ardɛphis nóuʃou undoh ɣbinzi bor
ɕab líboh ad mi ʃá ɣa loh ɣaho lux du
norax oho lau ʃempah nora vriah ʃephah
bʃaz odgálʃax nottaph ax vínoc árpos axla
ɕem ɕbbah, ʃothor ɣas bobah bom
ɕá da phi cá no

16 Rɕʃótaphɛ ondah voc bau ʃumphax pa luth agno
lam néʃkoh am algóus vxrábah ɣeuʃeh adɛ ox
nah vous pbéblox amphicab nostrohh admág
or naʃʃh aʃmo lon ɣumphi urbil nof ámphi ou
ʃembɛlos aʃchi nax laffax las bɔxa pxa ɣem a
ʃɛʃɛlrox amphi nax bar ʃémbɛh

17 Tuɣʃɛl oxcapácad onz adq ochádah ólɣah bax
máʃ orpogógraphɛl al ʃa ɣem na ca pi coh.
Ol da pa pók ʃah naxók bonʃá vous vrbam
ʃab dún ɕaph algadef ʃoh ɣem bortáoh.
amph ahoʃa ɕa baxorɕa lɛʃʃh oxɛt nsoh uh da
dɔ na ca. pi ca lodox axd nah.

18 Tahod box úx pi cah ʃot tax pi ɣrs
nol ɕim na plah ɣr ó ɣra phí nz ɣó ah
ba lb ɣau ɕɛd am phí la doh ɕaudah al
nex oh al pha ɕr goth ɣrdóth axcx bau ɕrbá
ʃl ca pa ʃema ɣrs ud dɛ oh ah

19 Onchas lagod dom Sebagch oxangam pah gos dah
manzch ocondah Daxdol. Sebach ol madan lla ohal
sepazet, otoxen naxbah lubatan ansem notet ab
naba nozoh ax axsah mans Detgam pahod pah mak
sednah astons amphes al mansd capalsbaton axxa
nax Damtes amah dot agen nahphat ax zamuz oh
20 sagest nax terda nath Zembloh axpadabamah
Sanzapas gnnzangnah ona Dax demneh gah tod
Dmmah doxa dil tazgnat mans al gem nagphah
Zambat Dx unzach al pambopa naxtath ol nuda
Dam nonbal ah na. gedot Doxx alge lahdespa
gb prominabamigah . pat oxd gamnat lem pax
21 Dath noxmadah on Demg Lahah ne oga dallegh
abxmanada oldomph Zadghnax Inuchux ouze
Dam sepno Dxdbext ol Sautgn Samph nas
Sages em narzax Dox nu am Zenex xapxal
22 qesso dnx Sangol ass xebnax Dom Sunah ox
gmnrida . ganl Dx . nd ons dun get hanga
Doxh hubax gal uxopah nxgnax dap Zmno ab
23 spmidah noxd Dxmbamtal gelxox ax avdan oh
Zempal gb avdax no dmnat ax bmbals nop
nonbl geh nax Dm Dxxtop ax Dxah cadax
Son Songes ab Dmax ax nxbax ga Zmnx
om Lsda Doxts Dmxal Dal mangh nob Sampaga
Dxbxast Lbxbandax Bppbod Dam Zbxtax doa
an Dxax nax Zmpnabgadah oxatncoa Babna
amphx Dbm nonap Dxs xatbah max asgnal ocna
nanah Sxbotnal nxtnx Dal Sampxa ubh Dabe
ondzh nop Dmbax ax mana nacpal Dngznal
Dox xpax Dxabad nxmgnah Dnbaph asnob dxa
nx Cxsnax Dmpaxal Lappxob dal nxtxa Dx
Sxtgnam no axma Dox Dxdxm gnaxnat dzt
abaxpaxal nöbah Dabs Dxdam obs nxtxdah ax
Inuapxn gzh axix nobsp damba Dox dzmgch apoxab
enbiganbxnaxal axgal Damnad Dxg Zmbxbex ax

4 b

yruh ȝeh orzid bal nrho; Bam ɛlɛpy ora, nya
pae ȝomsah. aȝɛpy nox adkoh lɛstol ad noka
31 nousbrkach. Bomrhal ac pb ȝam San Bax,
sɛm qnah sah sɛt ȝɛdoh arqli oranza Dox ȝma
sɛdrákah ȝBrɛhoh admich, ors arsah Bar, ab. olba
Dortes ... Bnunsah; adnah Box semqBax, Boxau kap
Barsah ... ɛdah Bɛxlar ȝɛoh, ȝomfɛl ad ȝBus. abich
ȝox Banlah, ȝɛhBan Box ábkɛ, ȝɛdBɛl ax ors,
32 manch Bix ɛmbloh. Ax-dam ȝa ȝɛ do sah
Lpxh arcan mans; LBkah Box ɛmblas adna ȝox
pxɛtat, nox Bisso adhB apri sɛd amphlɛ, nox arna
ȝɛtol. Box Sambla ȝɛth, arɛ pnx Box sah ȝɛsh aho
ȝɛthmah or ȝɛmta mah prax chilad a Sham na peah
orah Bax ɛtqna lɛxoy Box yambɛsh ȝBɛah.

33 Lax ox sɛtqnah Bah Sox rɛmah Nol sadna Bort,
ɛmta sa ȝɛm mh ox ɛpah. Bantɛl a ȝeh Bha
Sou qaza Onsa ȝɛs adnx: Bombálzah ah Baxtal.
noh ȝɛdo tam, Bom tanta oxarzah, Mɛɛnól Da ȝɛBn
ȝɛth adna Bax, ormacha Sourbi adrah, Gens arnah
Dox, Arsad odicoh ahdah nrho. Hastan Bah ges
34 Soy, ɛB mal; Brabro Dan Bɛɛh, Mɛh Kox ndhord
ȝ Sna dɛmphz, Drs imbi ri, Ornbi orad Da ges lah
Brior: nil pas Bi mi kó to ad na Bah ȝɛd ans
lah Bɛrdrod Bn qɛlpa, Snx and do ah Hastl Box
se ma sa noh.
35 Amlas andmpha noxt Bradah
ȝɛ nBBro, Arb a cha so ȝɛ go ȝá pa ra
ȝɛm rhz pax ma la Ha bn ra doh: ȝɛm la pa
or ȝni ix noh ad micapax, Bo si pn ca la ton
audrah Box nano, ȝɛt na ca pioh ȝal ȝBn.

36 ór ge mah lyzá cá poh inor tráh bi
nebo hb ge o mi lah, cox chá dah ocna hp
bob, pah: yó bzo ch, ál pa, chídomph
náb la grbx la px w gá fum gel, ñe do gá lah
po sa pah. ✱ Cn ta ye dóp ax ix ór a max
lyntá gem pah, órsa dɛblmah Cé pa cha
vor i ma coh, aldth grnpfa: nóx gal max
ax shb gaf gli no rob ba gen tá cax
db zbm ox ám pli zam zb lat mah ge gé ma
38 ohahah ✱ Ca tá pa Idrbx bix ma gro lá grb
ox ché plow gan zed ah, box ax box gelt
ax gahad, gan pá gm: dox bm naplah box zmah
cb pa cyst, axdkah ór ox ipol sa gal máx nah
gbth, axdéth on zbpta cró cvo gah bax sa ma mol
39 Air sabáchoas noh al gch ah, ax ár pa gul
olza dh, or za zb max, exoh eh, ox cah pal
lenzahá onza zethas: no x sap se pah, onzap a
pat max aldoh voh nábl ebah, gem ná pam ost malsa or
nioh, zár bu lagem pah nió ha bah: ✱

40 Tal zep ax ep nah doh, vors alla doh nrioh am ax
geth, na gzc alpran odox malsápnah, gohox ahoh
gadmah ol dimps aldax. dón za gab. ób sa gah
nrbthzh ox sapnax halgonph nzp grmoh, ax ayna
dbth ichár, sassá, zohe, nár bolh gas berzol ah
pratnom gra nostrumph. ✱ Dm sa pál sah, gon so gox
41 gz la bu ná doh, cato Lang, q- me fe ram

ólt macha san bon ſé gor apri cas noz bá gel
om bra rab rohadal.

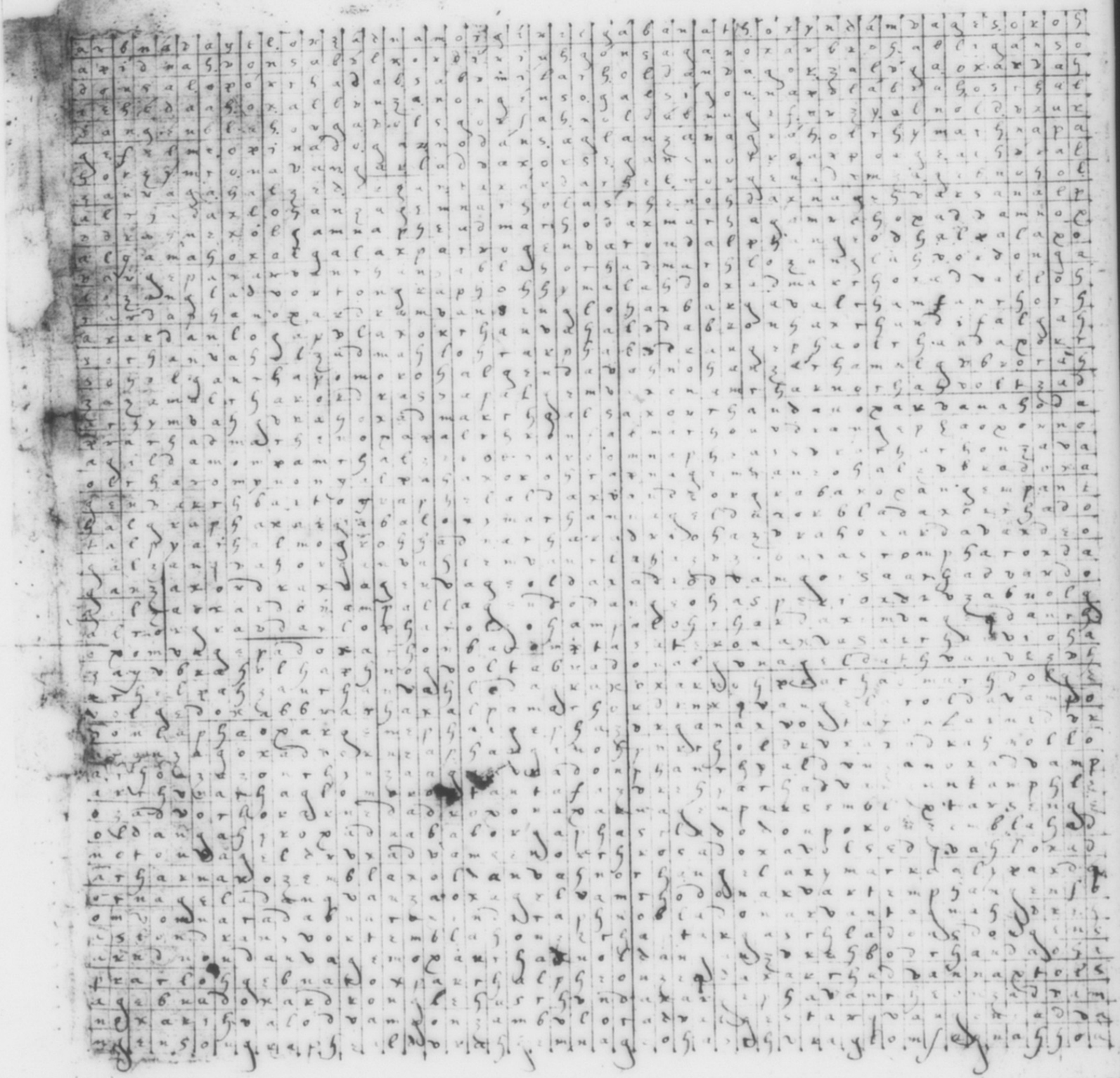
a d r o ſ a r l o d f a r d o g é p n a ſ h l a p r a ſ m o c

a d r o s a c l o d f a r d o g é p n a ſ h l a p r a ſ m o c
d r á s n a g e t h, a m p h i d o n, g a n s e l, d a x, ó x c h a m a ſ, b o z ſ a ſ, a n ſ a, d r a ſ,
d a m i ſ a g a, n a b d l a x, o r ſ a g é h n a m b a ſ, o c a x, l o n, ſ a n g e l, r a t é p a t o a.
ſ o m n a p h, a p a n, a g é ſ, l o n z d g a l a n, g r a c t, b l á n, ó, a x n o x, d o n ſ a o
t a l t, m a p r t h, ó t m a i h a d a g é n o x d r s t a m b a h, n á d a x t h, c n s, a x g,
g r á n z d, n a p l i o t a h, n o z g é, h a h a n a g a, b s p l a h g z a d r n d a h, n a b l ó,
a x s a ſ, d o n r o g e n d a ſ b a l a h, ó z a p, r b l, c a x, r d a, x o r p a l, q a ſ t a d a,
d a n ſ d m a x a b o m c n a h, g a s t a g é s, ó r d o l p h, n a q á s o r g é m b a ſ, n o x a d.

3

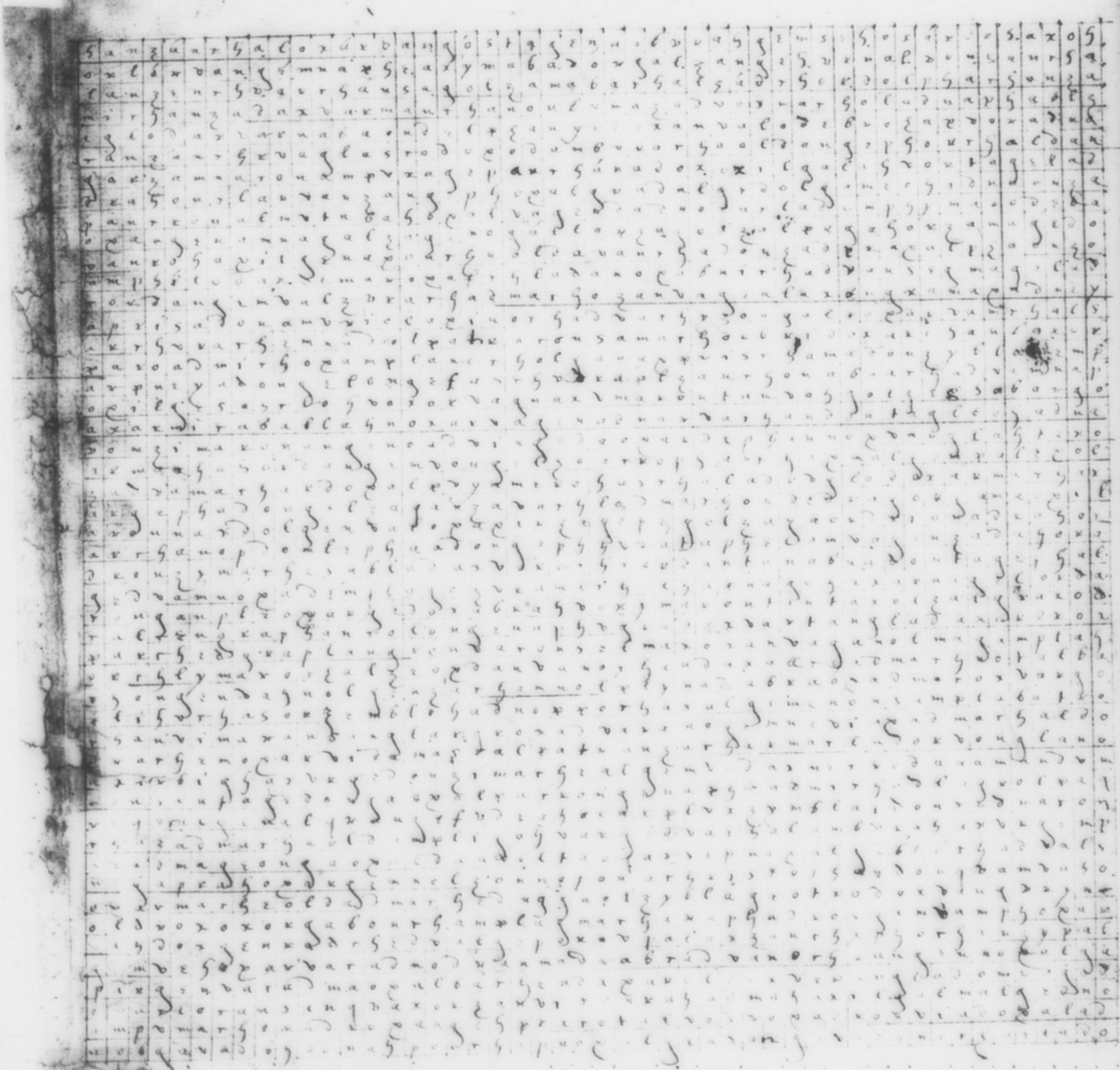
pandobna ox adkoh azimchol arnux ..

Tabla or arnogan Algers aclo

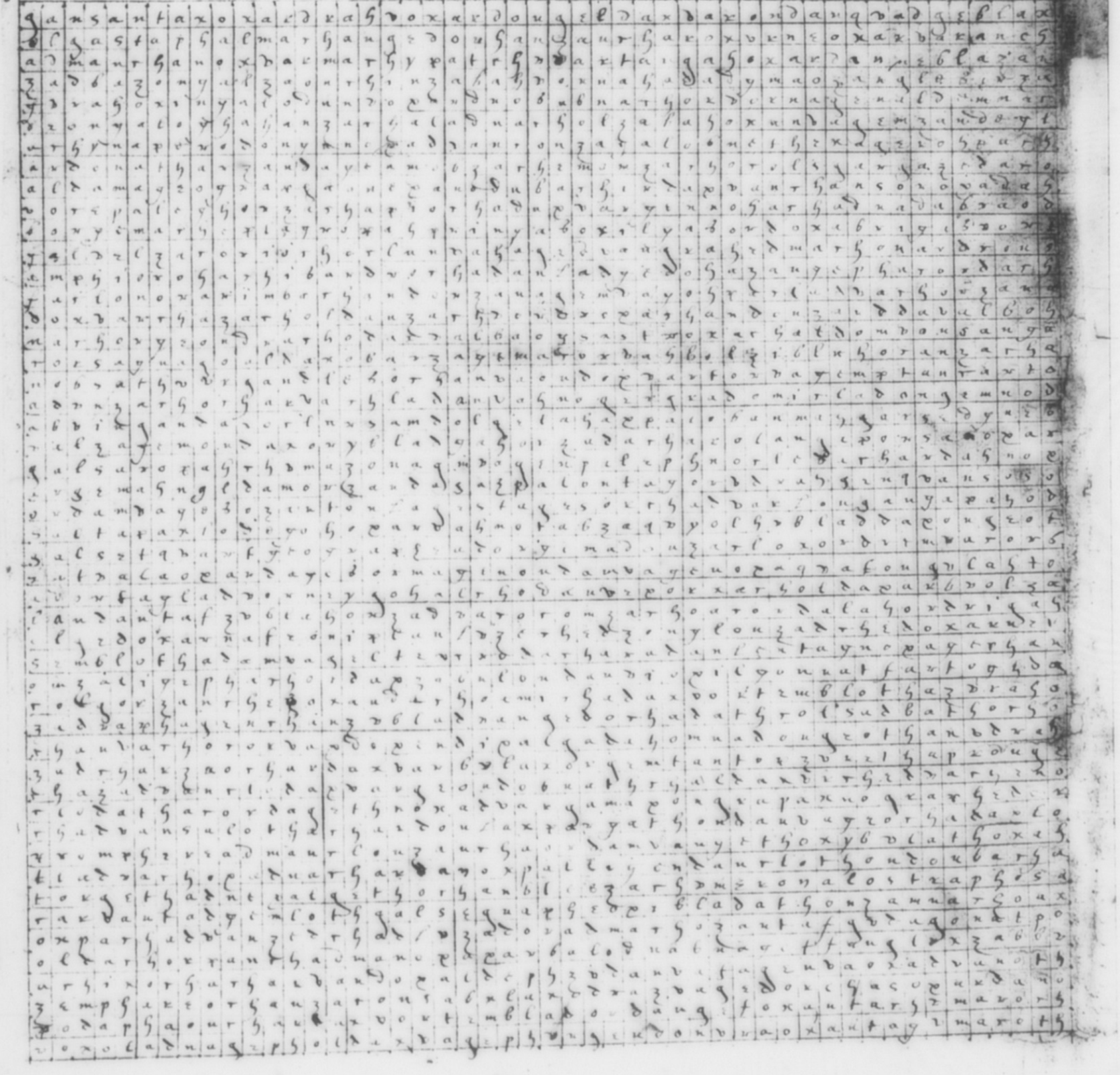


Danfah gest Axamph acrosta.

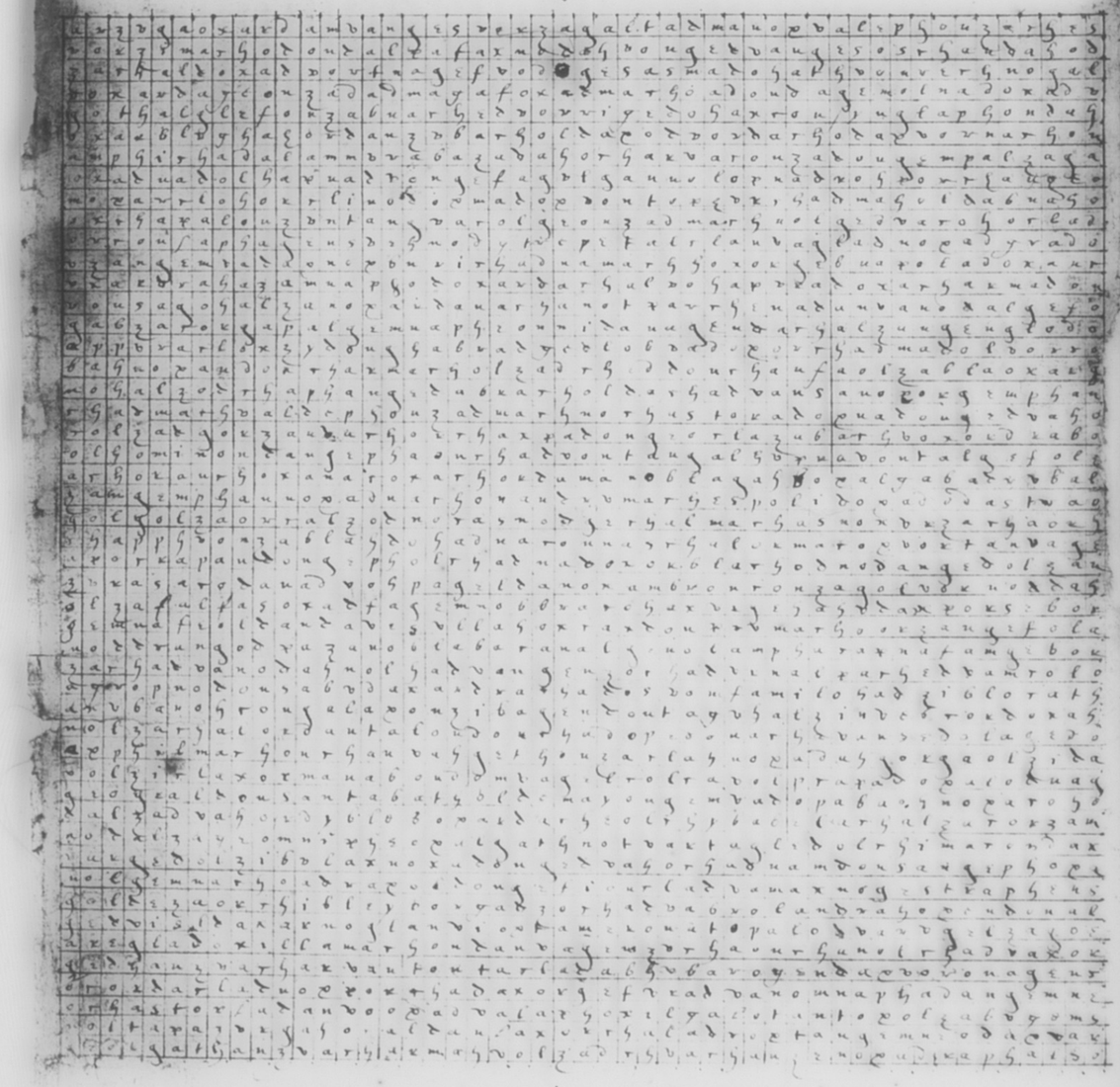
Gonzahoh alch argi oho Adanch.

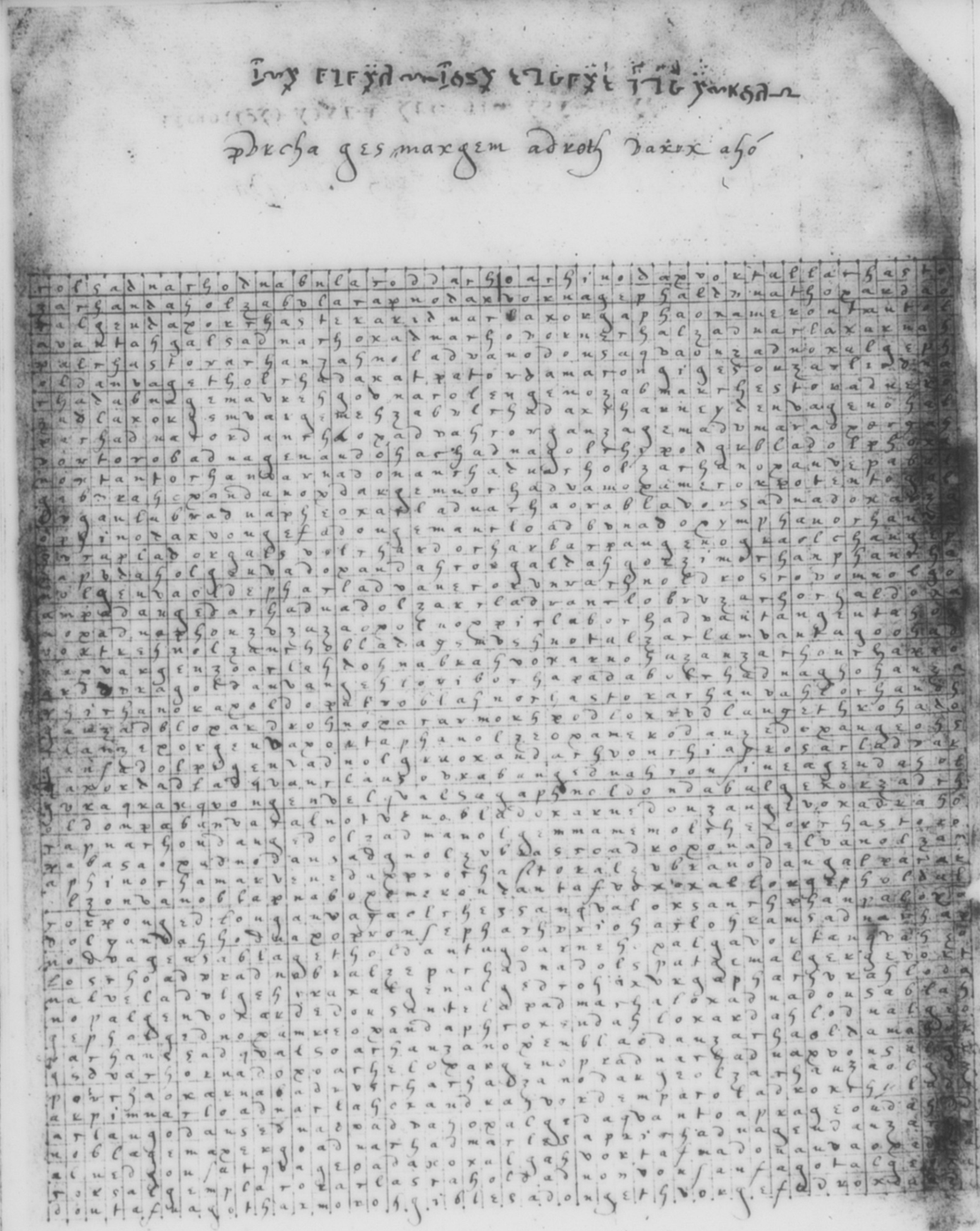


Zbchastors plosodmax argednon.acho



Sancgonfal aldex, Abe gok adatqban,





15

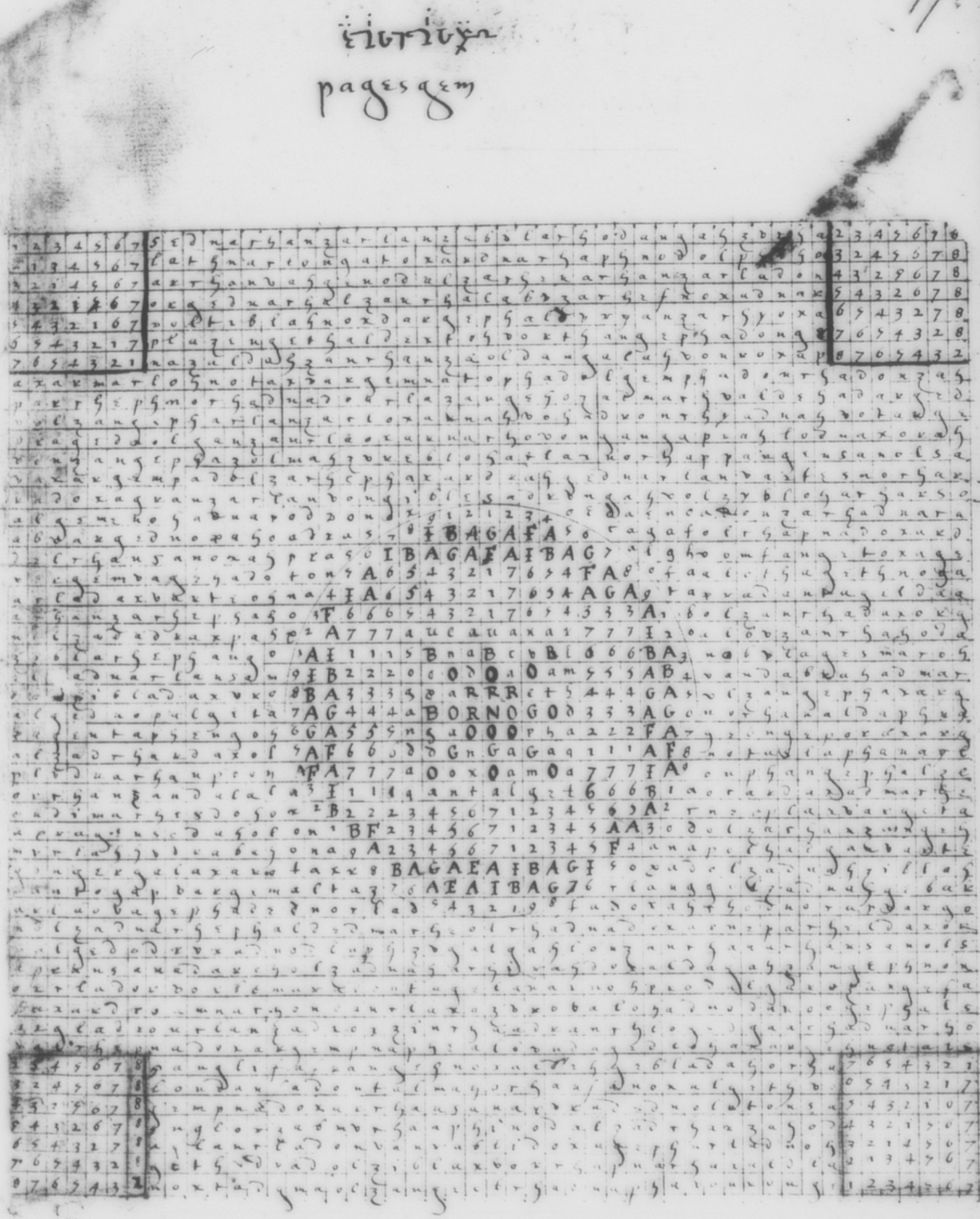
Dam lethgath onzar adoralgeth

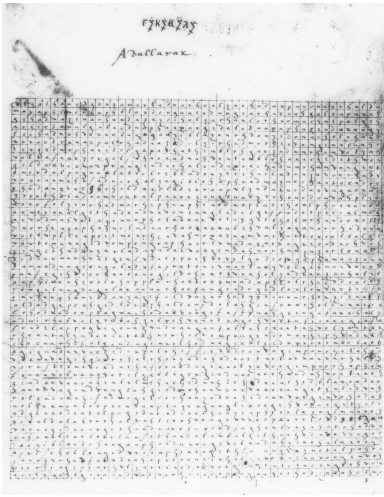
cshmaxrhaberexmapsha

algebadreth

GANSANBAHZVRACHADOMVAGENNARBAVODNACHAPHNOTOR

ZVR





Gordengemps

Bacap Laffos

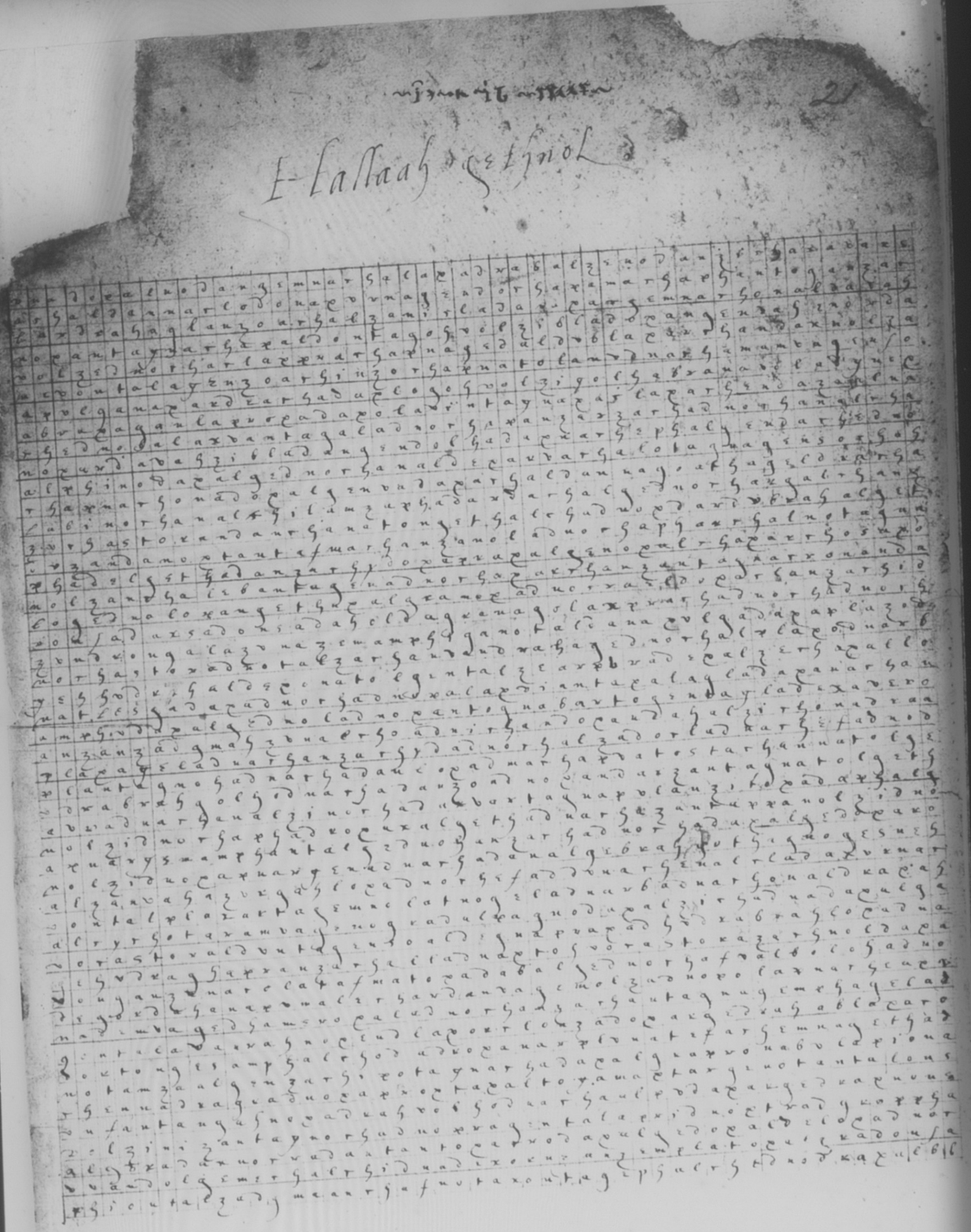
Ozimba Londorf

19

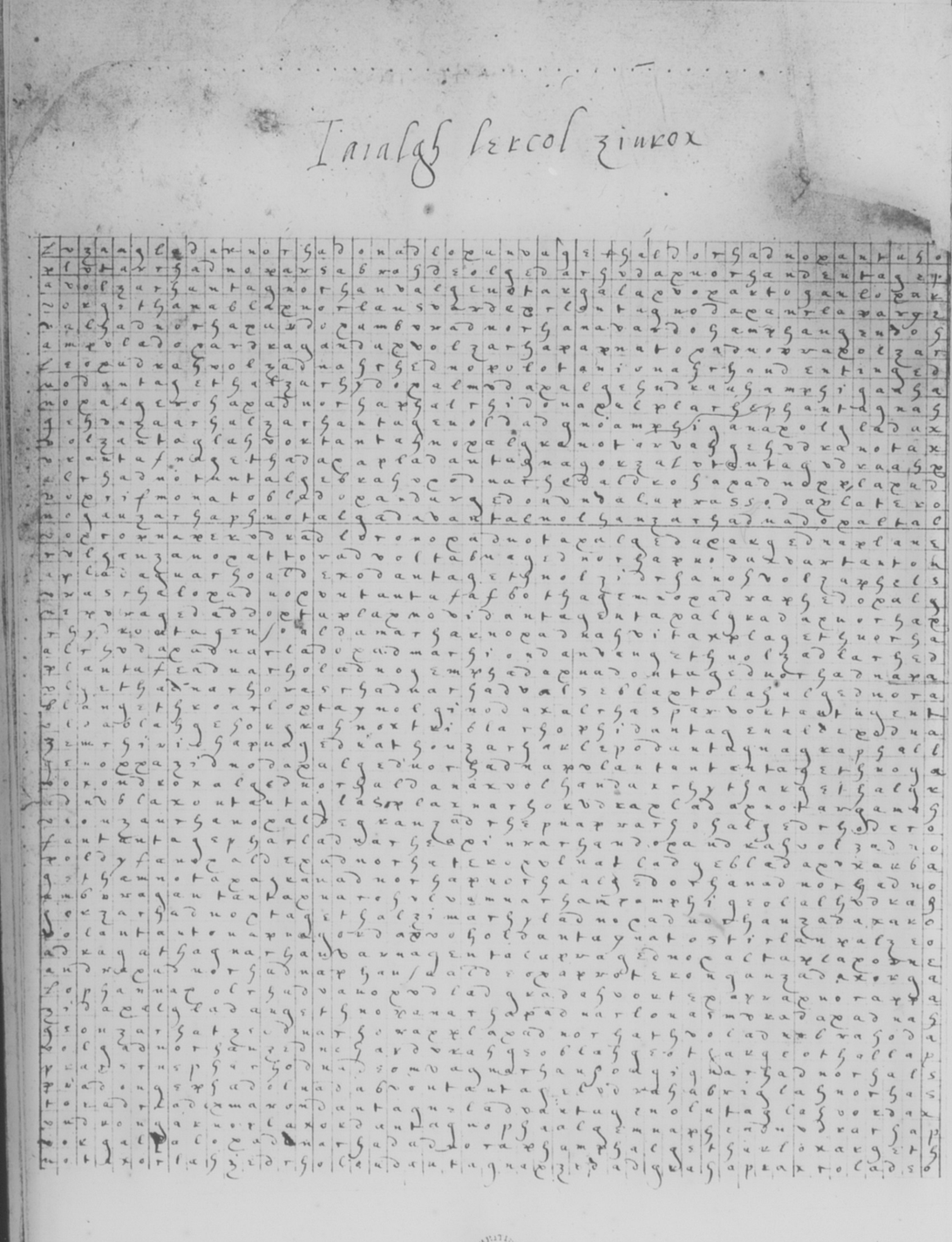
Nopsame

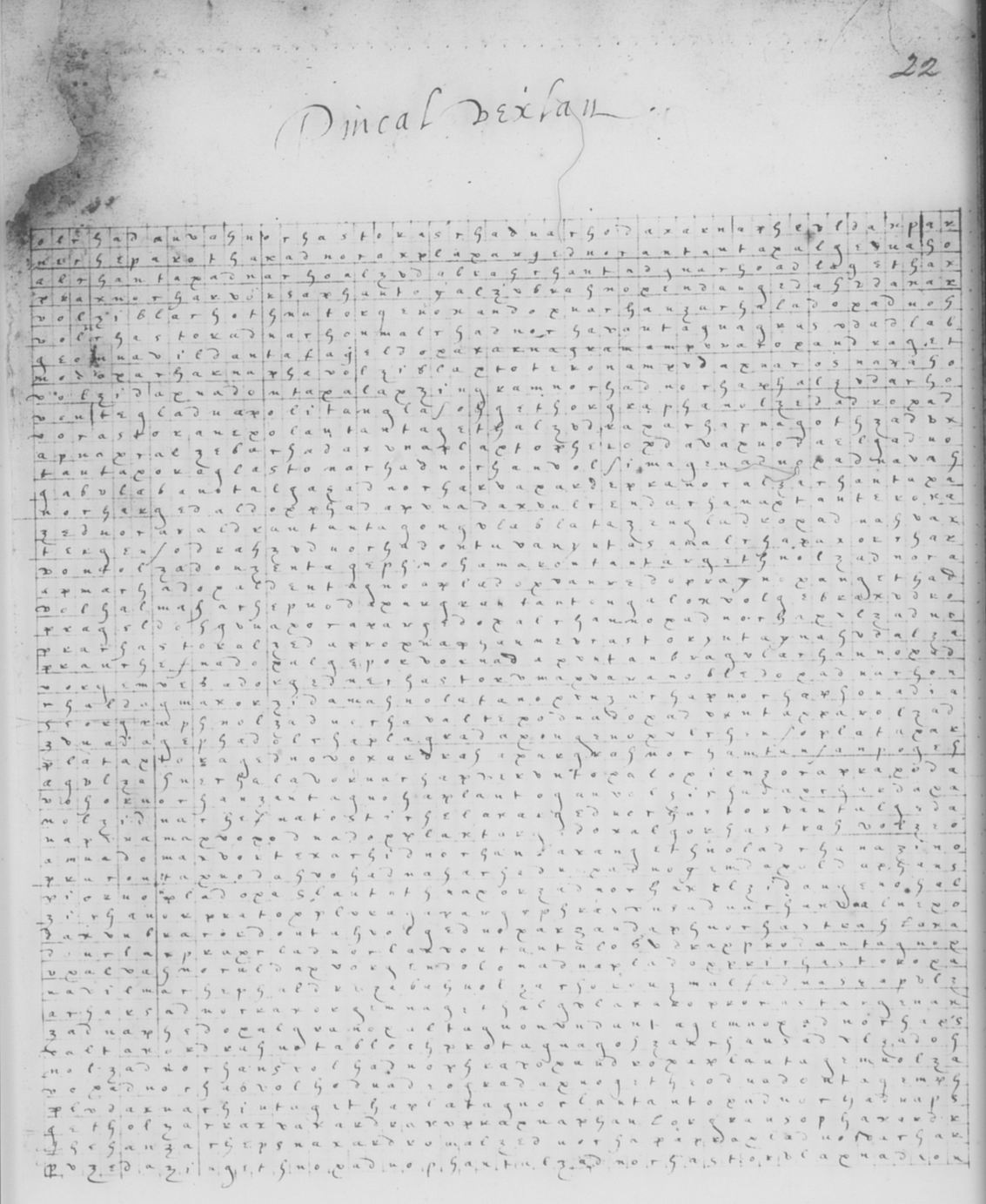
Signes gax

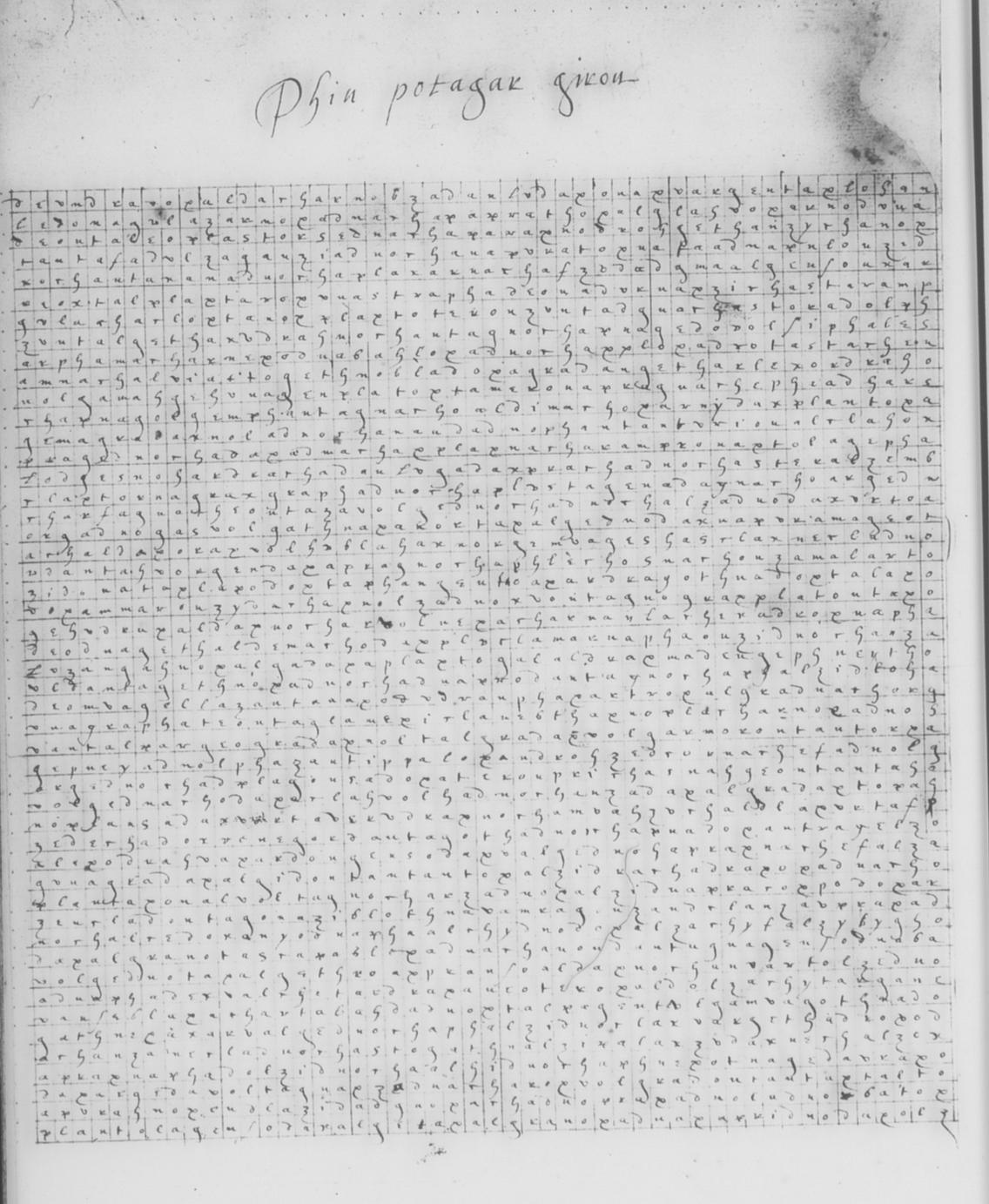
E-lasaah ɔɛtɥol



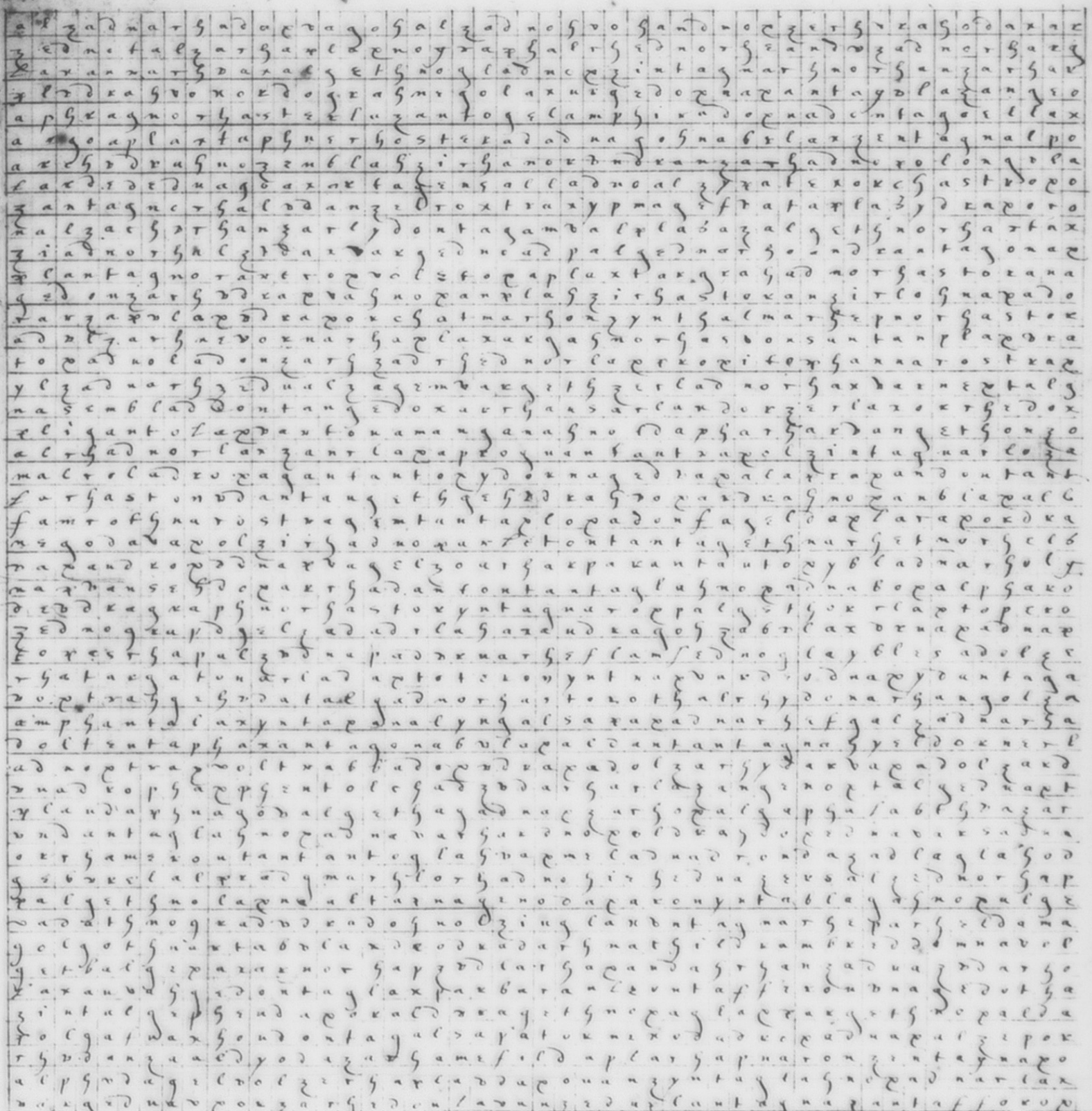
Iaialɣh lɛɛcol ziuxox



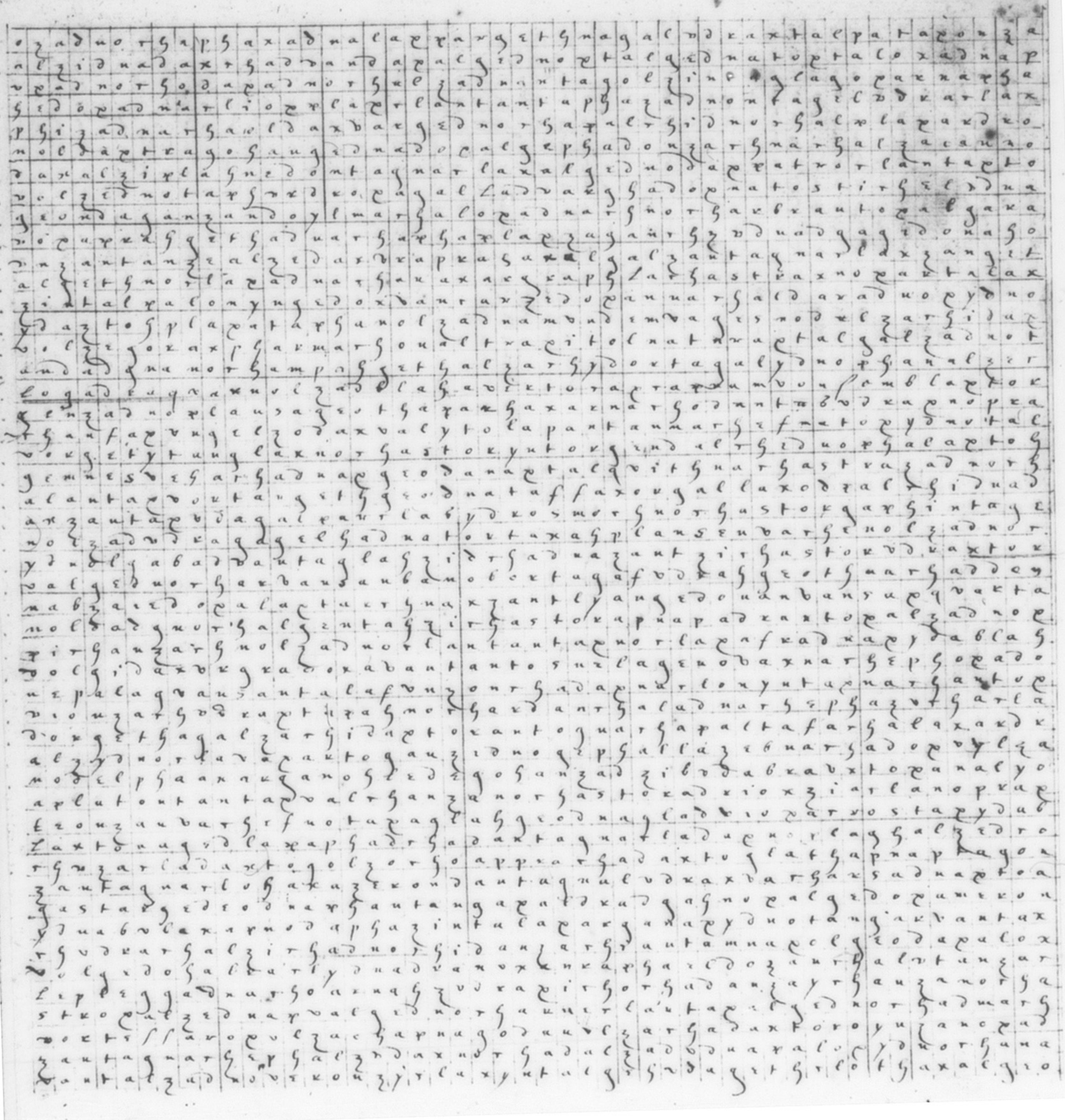




Dadabak geoxong



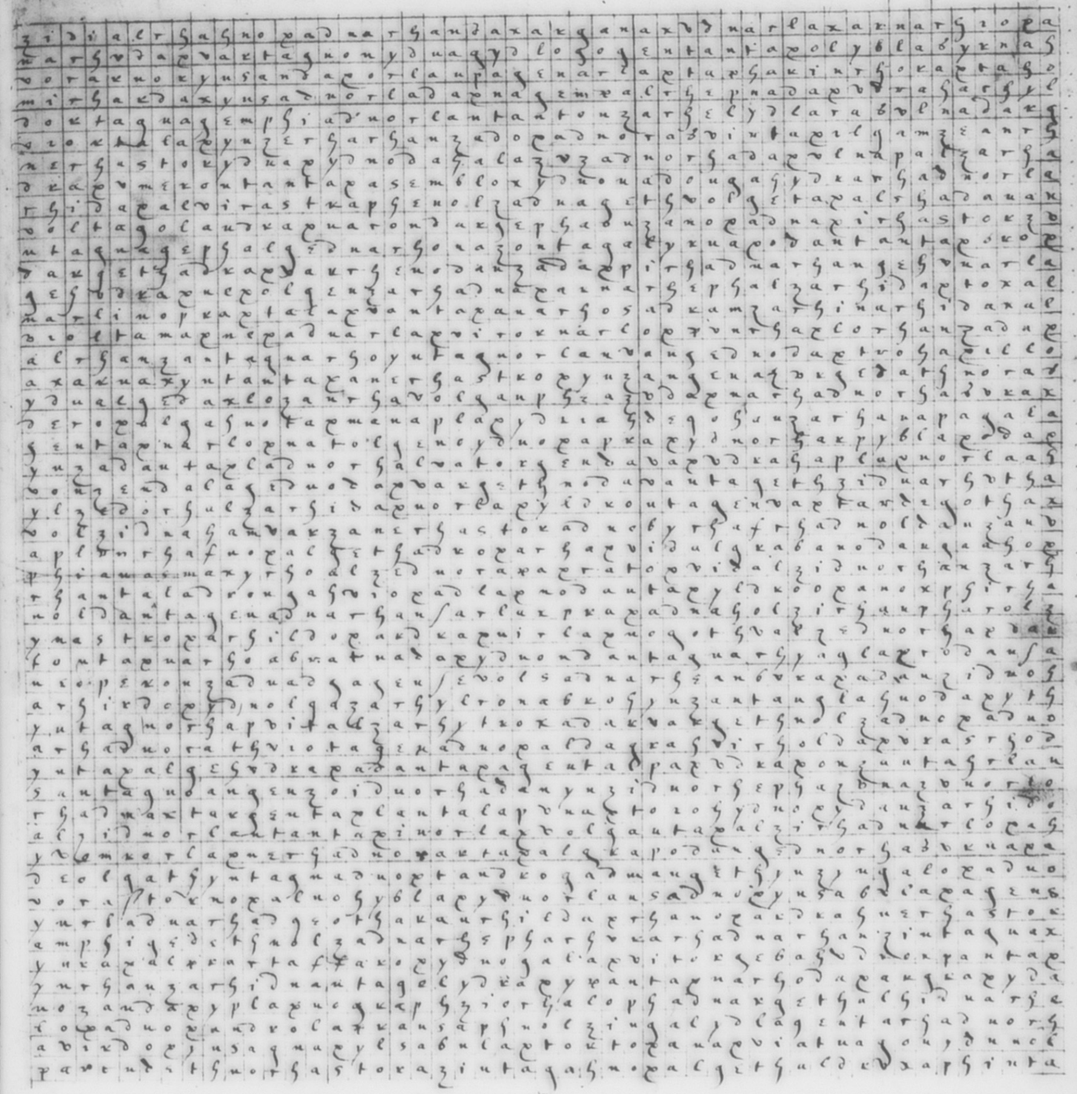
Darafshatraglax pligeo



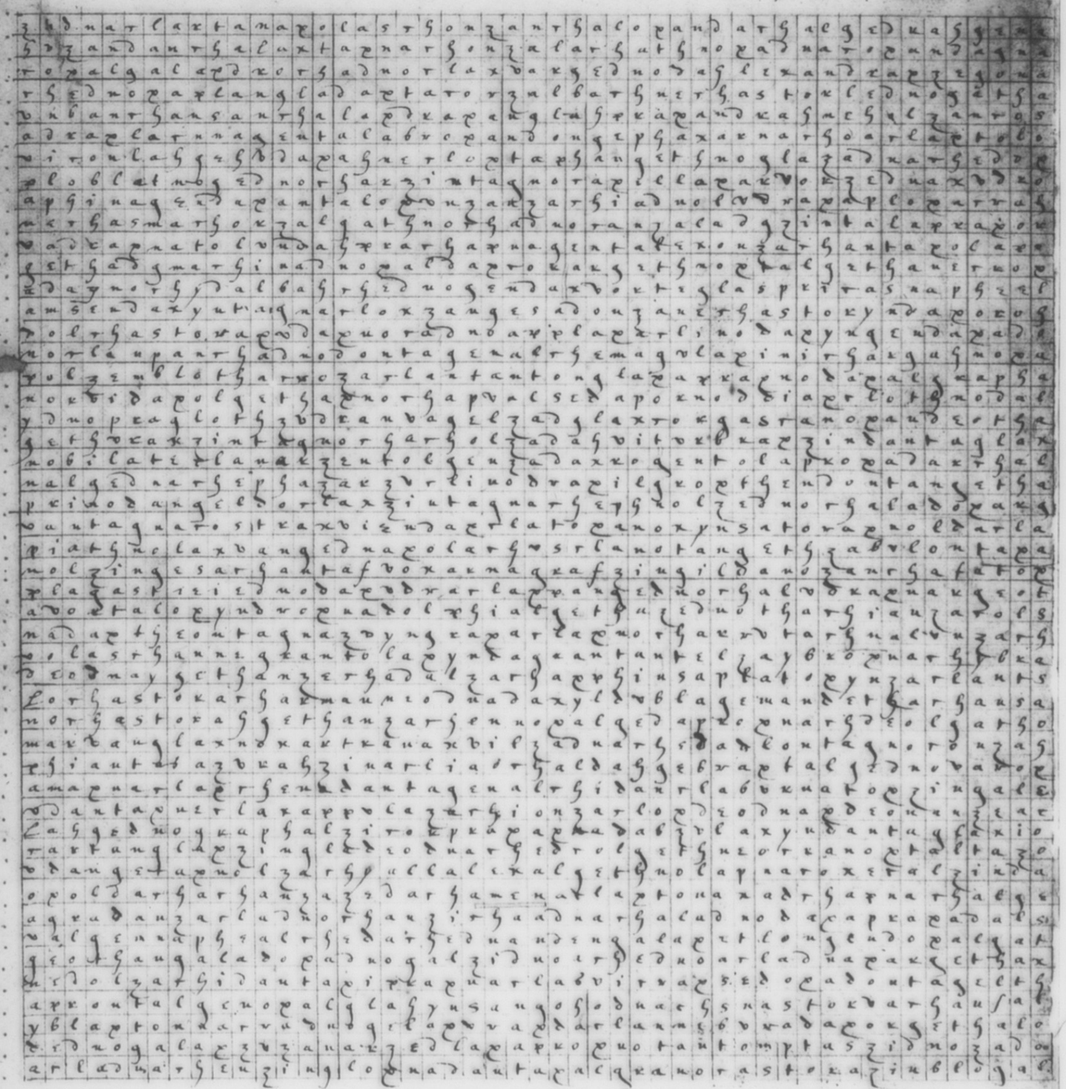
Hidrahah glazizbagel

Engidexol ineolchiph

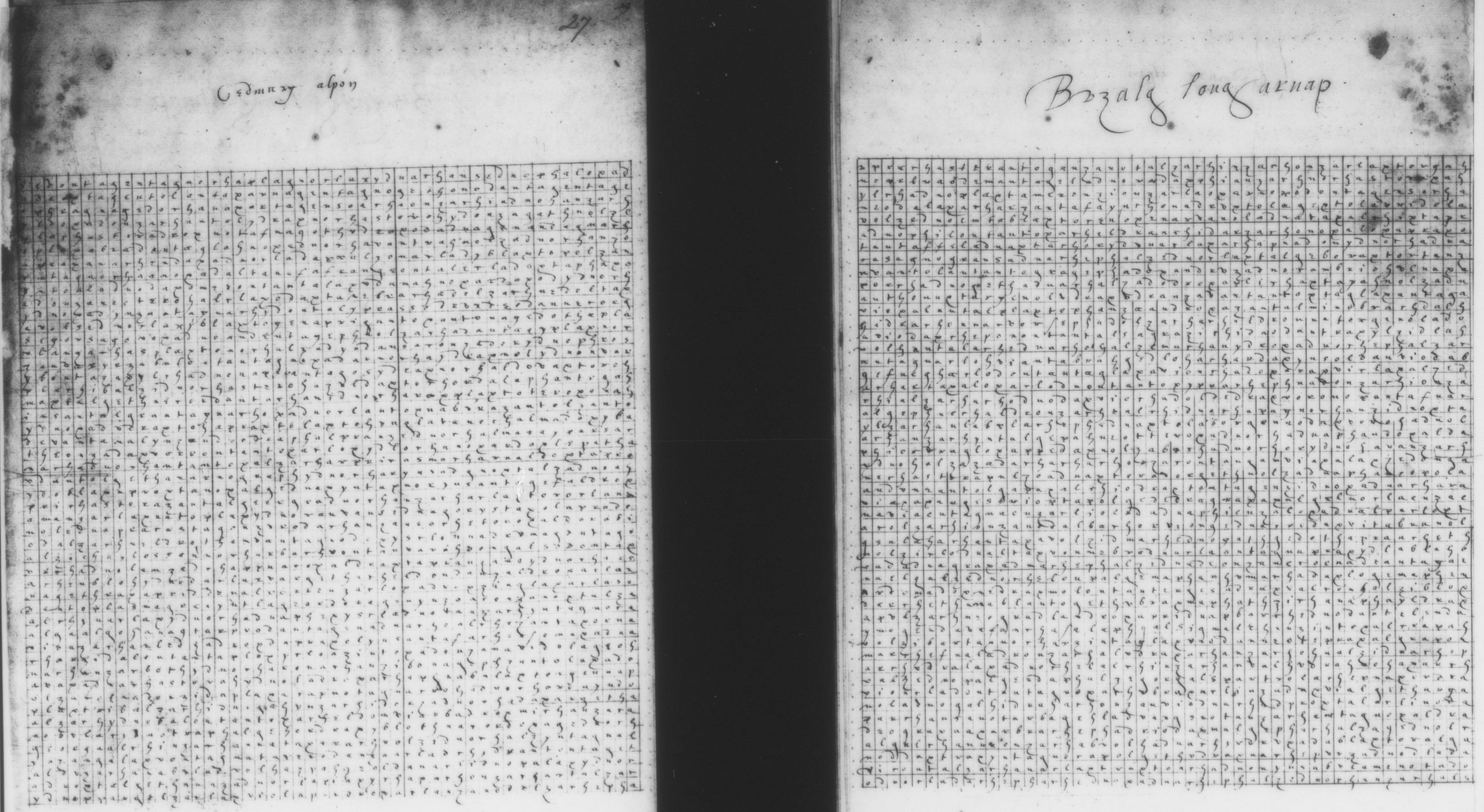
Polacax ebbagod

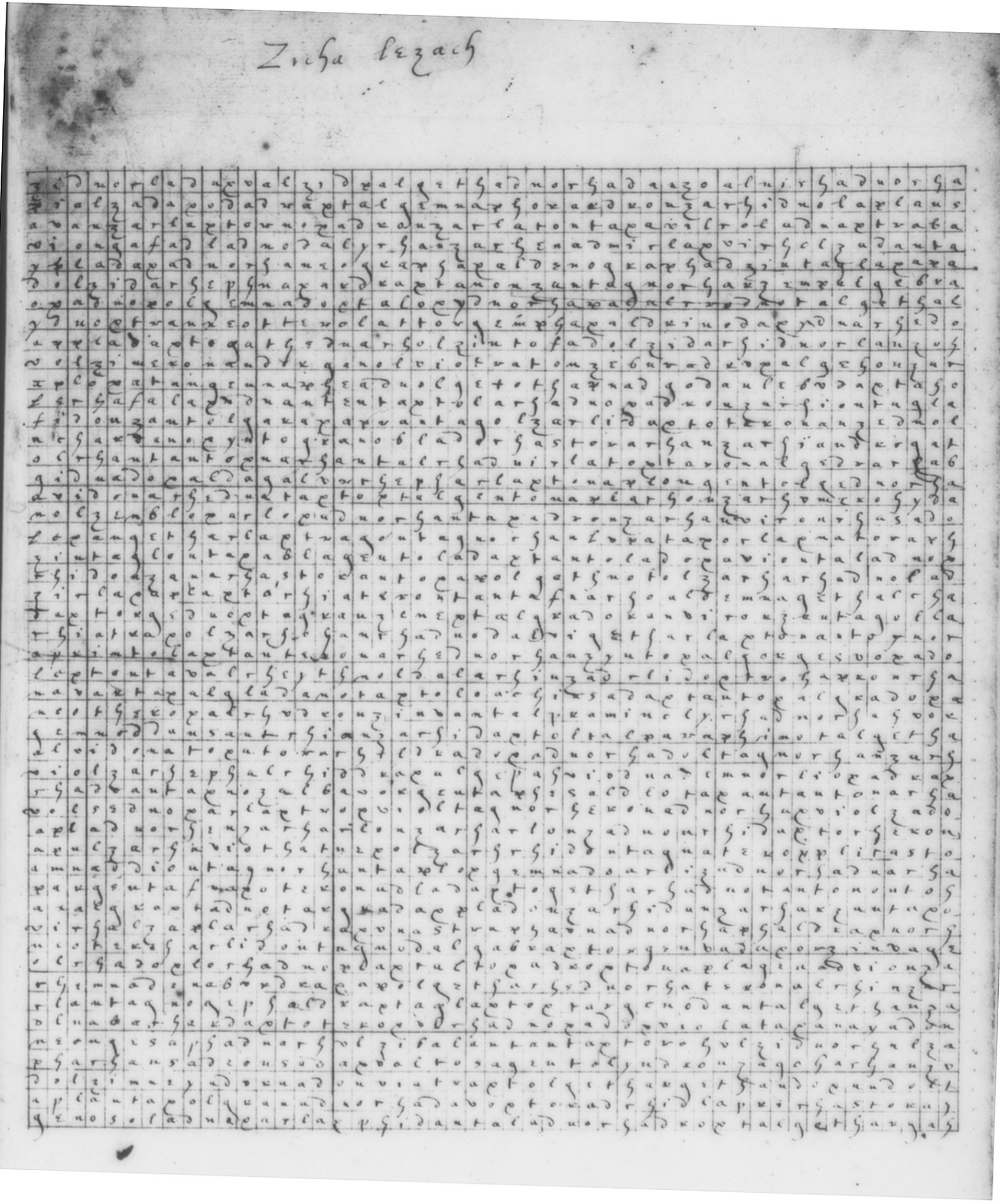


Zad, von anshak



Soli deo, laus, et honor
sempiternus.





Drem phingel oxah oho

z e o d r s o a l r h e d n o r h a d n o r h a u z a u t o l g c n d o p a d k a p t a l o p o h
r h i v a m n a r h o a l r h i d n a g e l a d n o r h a x o p i a n t a p t o l g z n t a g c h
a v o x x o n t a n g l a p t a x o n z n d n o p y d n a r l a d o n t a l g e t h x a p o d n a
g t o n a p h e a d n o p t a p l a p a d r h i d n o l a d y n t a p x x t o g l a p a n d x a p
z h a n t a p p l e t o n t a g e n a d n o r h i l a d x h i n a l r h e r h x m s a d n a p e d
a l z v z a r h a r h a l r h a l d x a z a n t a g o n a d n o h a d n o r l a t a p n e o t e x
a x h i n a l e e d a p t a n t o p u n g e o d x a x a r l i n z a t a p a l a p t a n o p t a l
y n t o l a r h e d n o r h a p a l d x o p t a n t o l g e n o d a n t a g e m a r l a p t a l a
r h i d a p t a l a p r h a n t a x n o x a r l a n s a s i d a n s a r h i n z a d n o r h a n s
a p l a p r a t e x o n r h i d n i r h a n t a g n o r l a p a b i n t o g a t z a d n o r h a t
i b l a p a d o l z a r h i d a n t a g n o p a d r o p a v i o n z a r h a l g e d n o r h a l s
g e o d x a n t a t r h a d a p x o p t a x n o r h a t e x o n z i n t a g n o r a l y d l o g h
a r h a x n o p a d n o t a l z a d n o h a v i n t o n a t o n t a x o n g e n o p t a l z a d n
a l r h i d n o p a p a l r h a d n o l g e d v n g a s a p o u n a r h o n a t o p t a r g e l a
p l i r h o n z a n e o n t a y v a n t e l g e n o p a l r h i d o n a p d e o n z a n t h l z a
r h i d n o t a p a n t a r y a n o h y d n d p a l g e b x a h n o l z a d z i r h a s t x o p a
p l a p a d n o r h a d n a b v l a p y n t a g n a r h o l o p a x x o p t a p a l g x a n a t a
v i o n s a t a p a l g x a d n o t a u t o u a g n o f t a n z a r h i d a p a l p p a p a x t o
n e o r h a d a n t a p a l g e t h a r h e n v a g o l a b a n t a g n a r h v d x a p y d n o r
a d v l g e t a p a l g x a h a g o l z a r h y n d o n z a n o r h a s t o x a r h i n v a h o d
n e b h l z a d n o r h o a l r h a d n a p t o t i x o u r h i d n a r h e f a d n o p a d n o r
v l z e d n o d a p a l g l a v o r t o n t o n a l r h i x a m e x o n r h i n s a g n o l a d x
a g e d m o p t a t e t o d x o n r h a d n o r h a d o l z a r h i m v a n t o l g i m n a d o p a
a p x a p t o l a r h i d n o d a p t a x t a n t a p a l g x a d n o r h a s t o x z i m n a r h
y l z a d n a r h i t a p l a p a x l u r a b t o n o g e n t a l a d n o u v a x h a d d v n t a
n e r h a s t o x d n a e n d o n t a g n o r h a l z e d n a r h e n a r l a p t o t e x o p u l
v i a n t a r l a p i n o t a l g e n t o r o p a l h l a n n o l z i d n o h a r h a n v a n t a
h a p t o x g e n t o l a r h i d t o l a p x a n t a s i n a l v n a d x a p t o l q a n n a t o
a v a n t o l a d x a p t l a p a d n o r h a x z i n t a p o n a l v i o l n l g e t h h a d n o u
p o l r h a d n a p a r h i d n o p a r l a p t d t e x o n r h i n r h a d n a p o r h o l z a x
z i v a n n a g e h o x g x a p t o n t a g o n i s t o l a d x o p a d p h i d a p n o h y l z p
r h i t a x g d p a l r h e x n o d a x y n t o l a p a n v a v o n z i d n e r h a x a p a l z i
r h i d n o g x a d a p r h i n t o l z a d a m a n z a x r l a d o n z u r o n s a t n o r h a l
f d v b l a p a v l o p t a t e x o n r h i n a d o p t a n t o v g e n v a p t o v a p a d n a r
r l a n t a p n s a d i n t a g l a n r h a n s a r h n o r h a s t o x a d o l z a r h a d x a n
r h e d o p a p l a p t o t e x o n a n r h i n z a n a p a d a p v i o n z a n d a l a p m i t o
a v o x t a l r h i r h a l z o a d o n g e p h n o l z i n t a p a r h a d n o r h a d n o l z a
y n t o g a n t a l p a t l a g e o t h a d a p a r l a p t o x t a n t a p a n a v o x g e t h a p
r h i a d n a p h i a n z a n o t o l g x a p a d g n o r h a x h n l r h v d a p a x g e d n o h
r a l b l a p a d x a n r h a n o s e n b l u t h r h i t a n t a g a l z v d n a p a t r h e d n o
a x r h a p n a d o x y n t a p a l p l a r a t o n a t c r a g a n y n g e f a d n o p a d x o p
n e o l g x a p h a p g e o d n a x o n t a n t o n a r h e l d x o n n a p t a l g e t h a d o p
l i z e d n o a n d a n z a r h i o n t a p a l l e p t x a r h e d o n t a p a r h i d o n t a l
y b d o n t o g a n r h i d o p a l g e t h a r l o p t x m p n a y o l a r h e l d x o n z a r h
v d a n g a t h a l r h o n a r h n x z a x t a g n o r l a p a x g e p h a l d x a p n n v a r h
g e o n z a d a p t o l g x a d n e n y n t l a g x a d n a r h a p m i r h a d n o p a d o l z a
t h i o n z a r l a p a d n o r h a p h n e o t e x o p a r l o p a d n a v o x g e n t a n m a r
v d x a n t a h a p l g x e d o n n o x t a n t a n g o h n h a d n d t a h v a n z a d n o p t
v x g e t h a d x o n z a n o t a x g e n o l v n r h a p l g g e n t a x o n e t o p a l d e p h

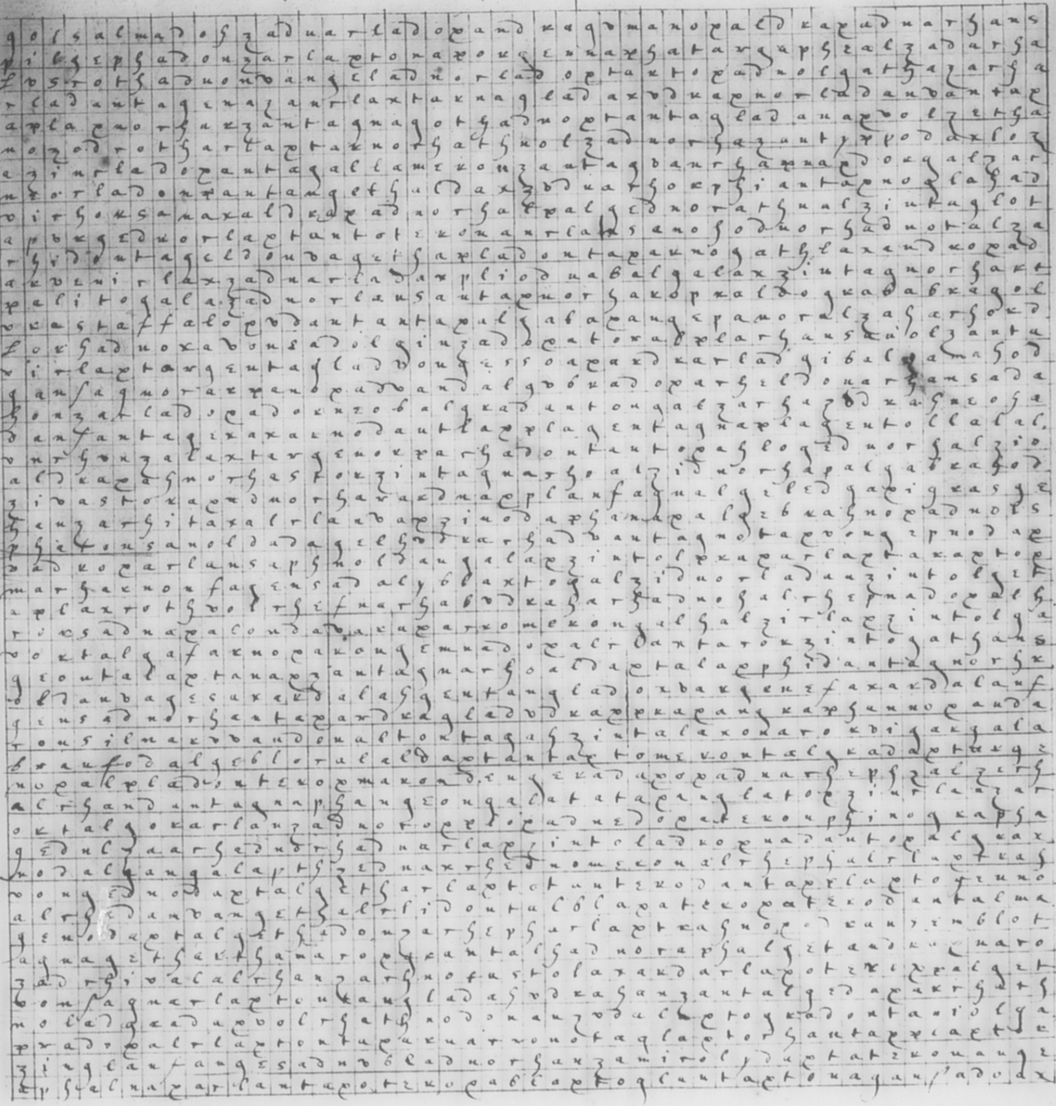
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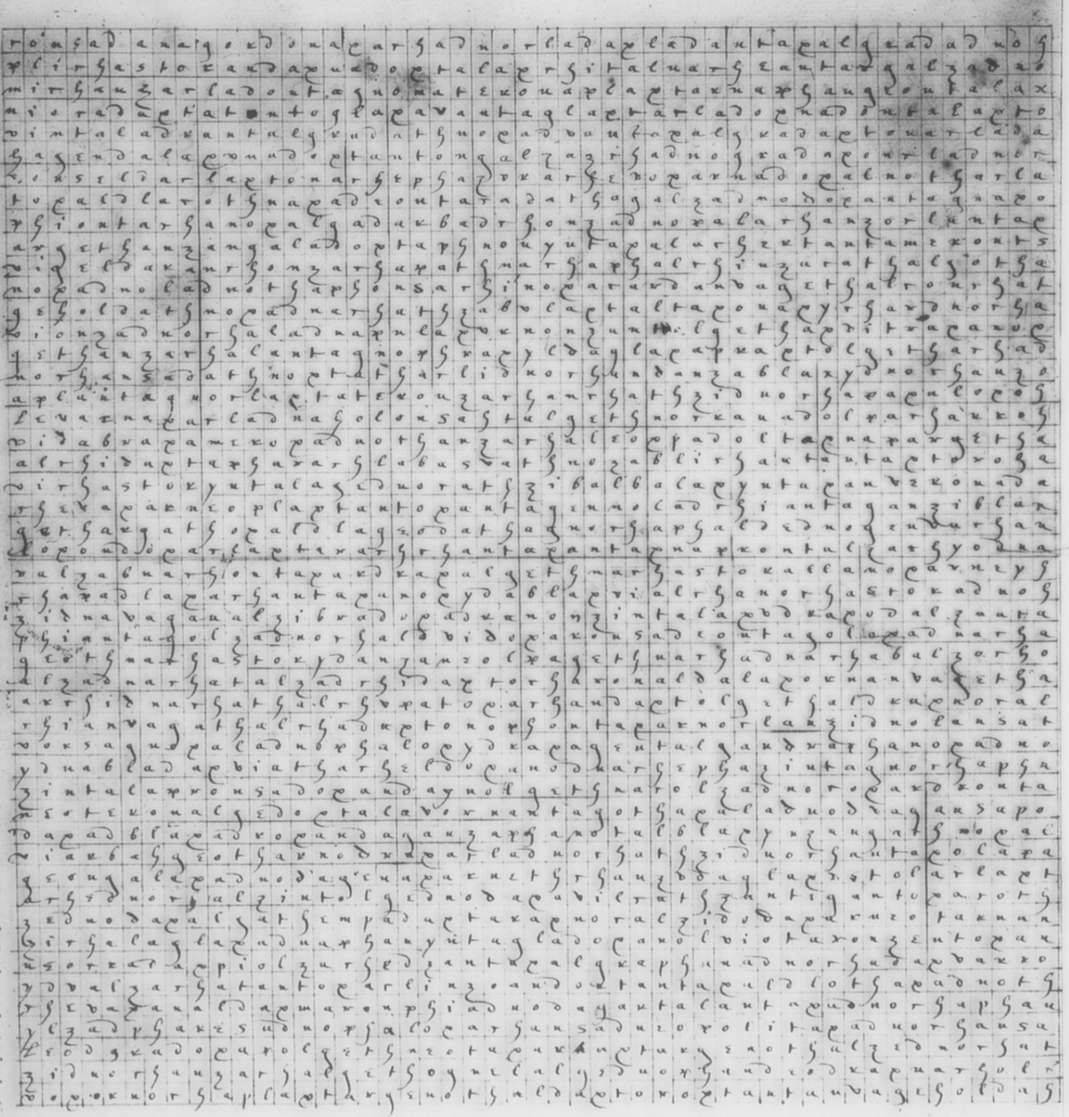
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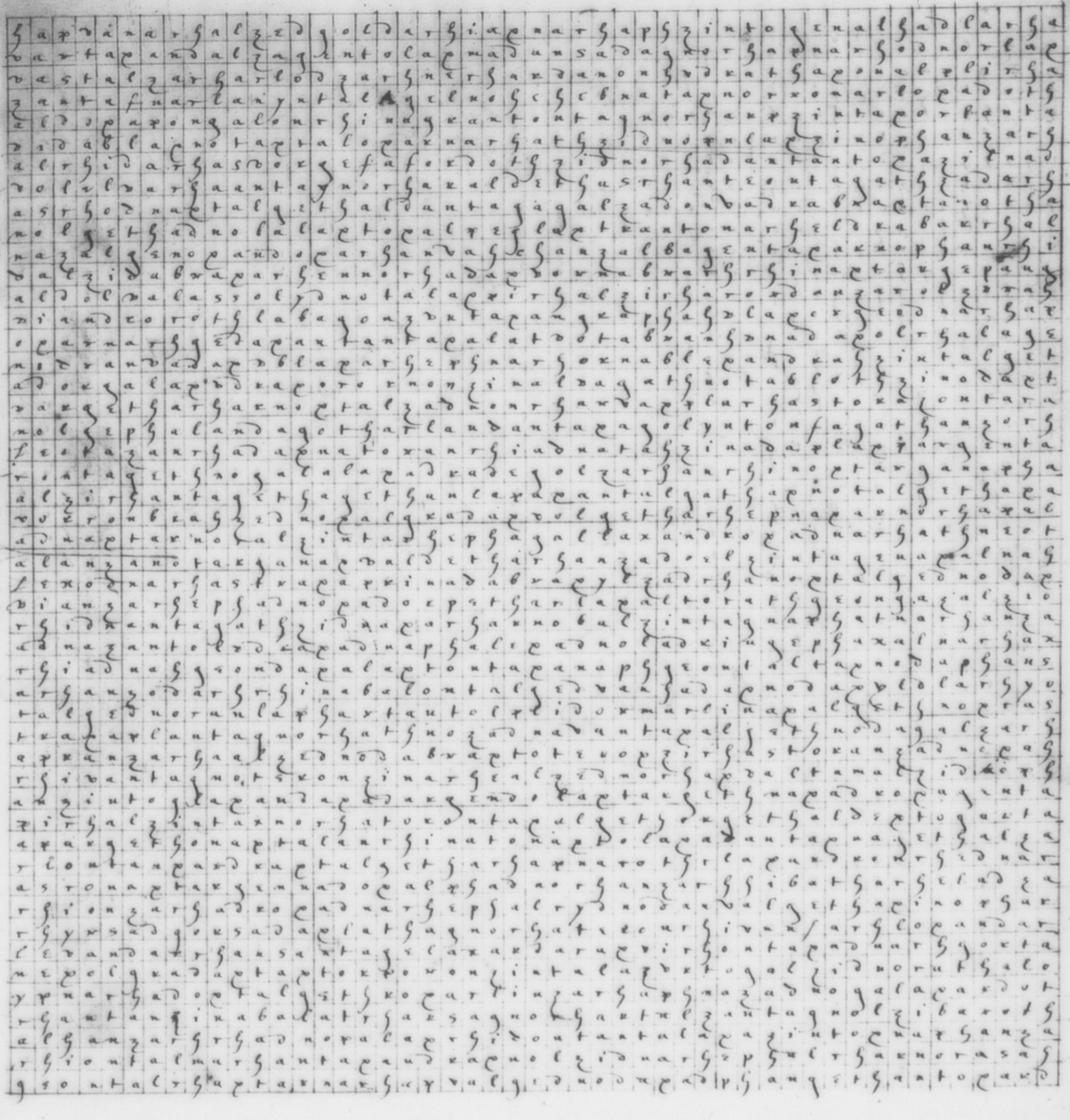
Conar Domfagal

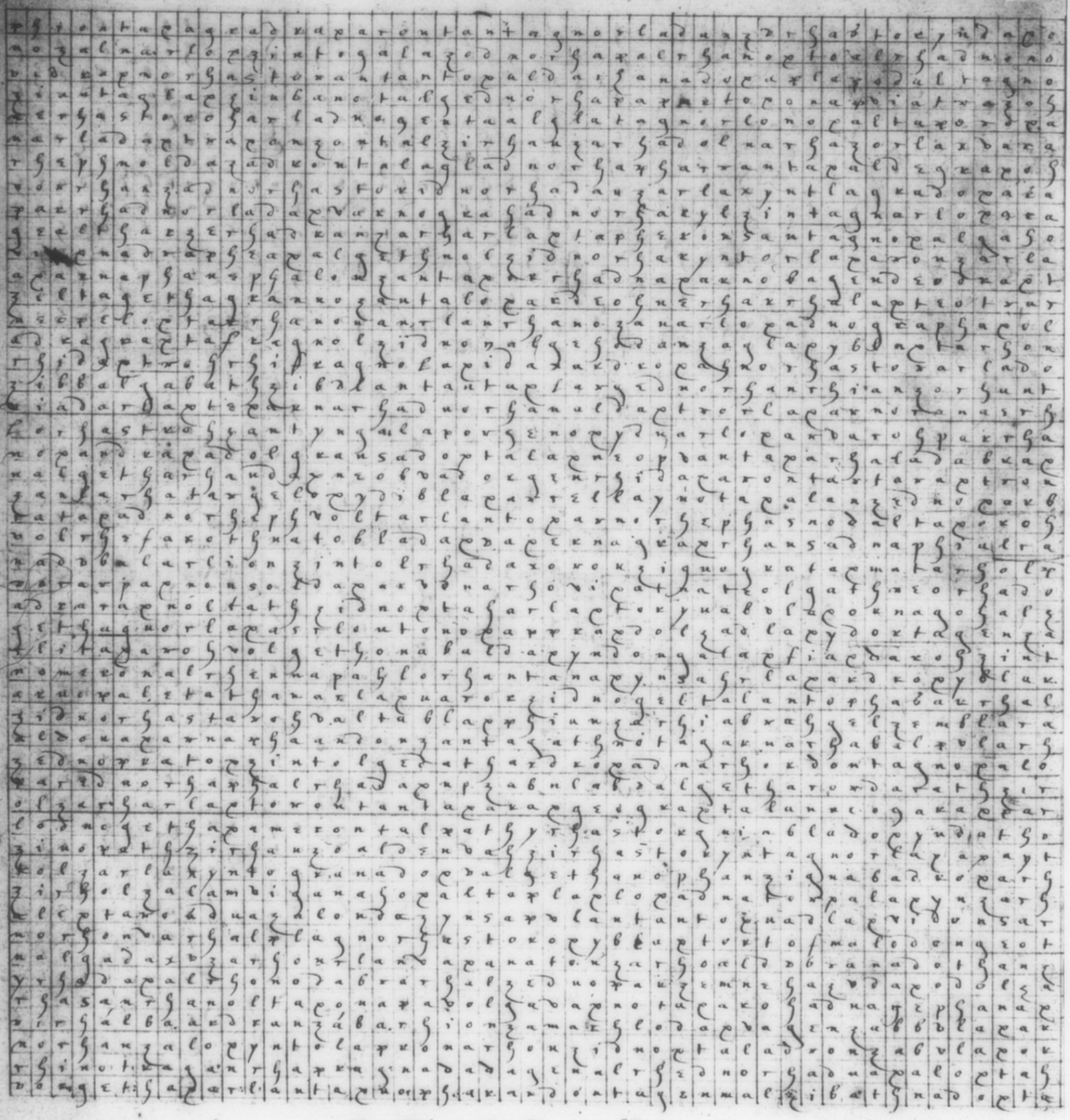


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Zirchidpha Lazipf

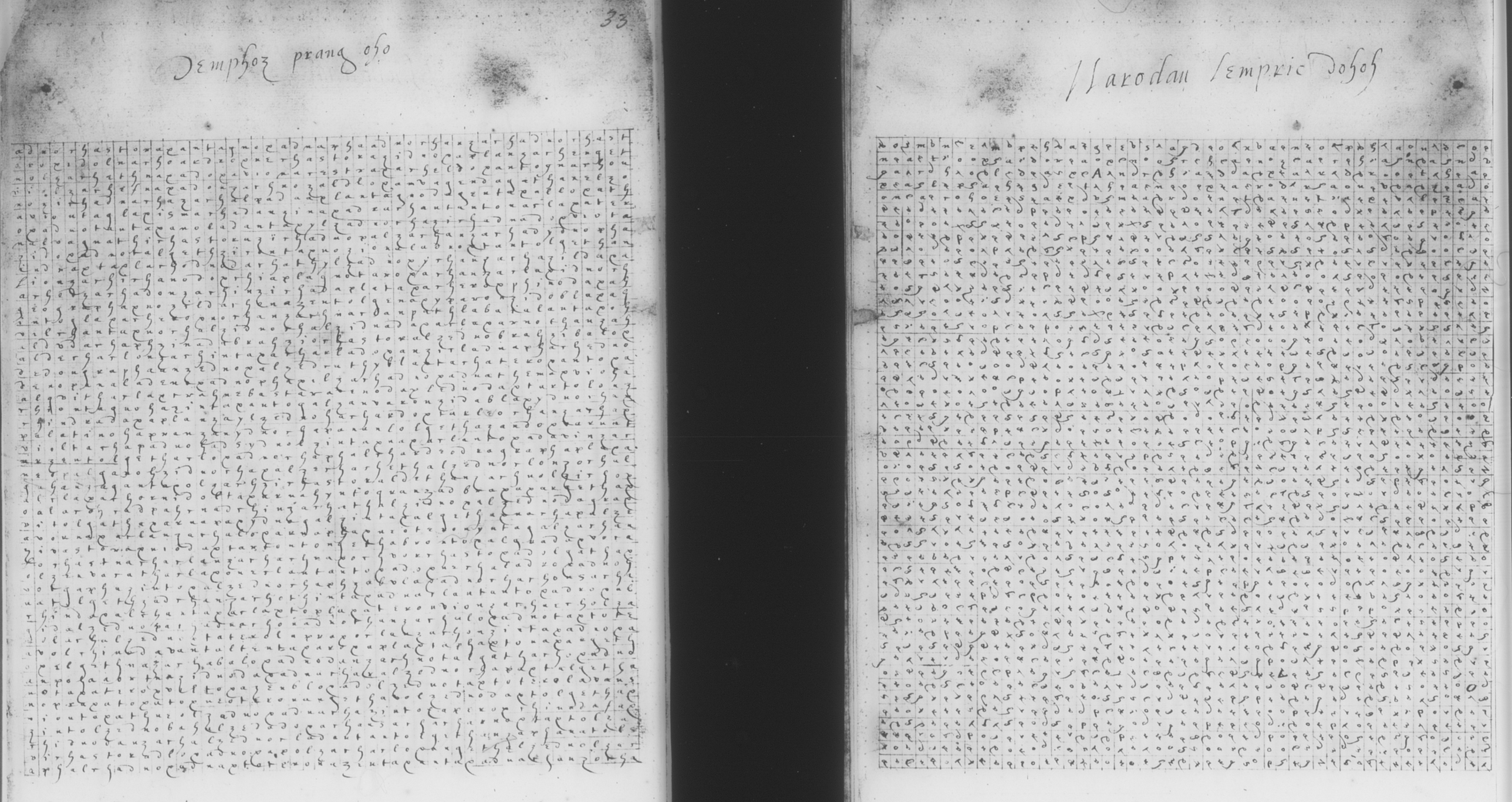




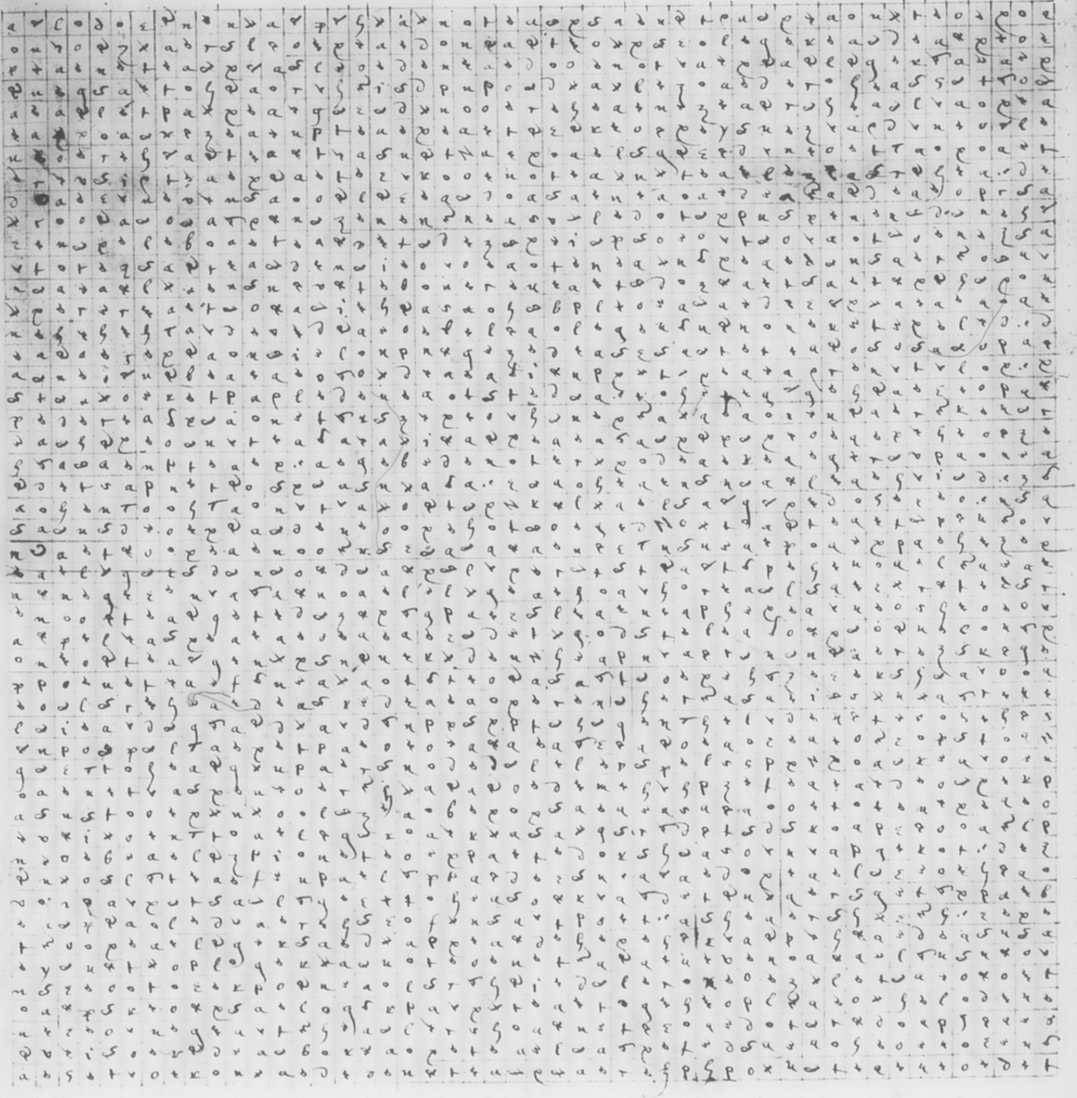
A medio. agbarū, et ſſmmine,
miſeriarū mearū, eruandi nos
deus omnipotens, propter
ſanctū nominis tui, multa
ſunt enim peccata mea.

Demphoz prang oso

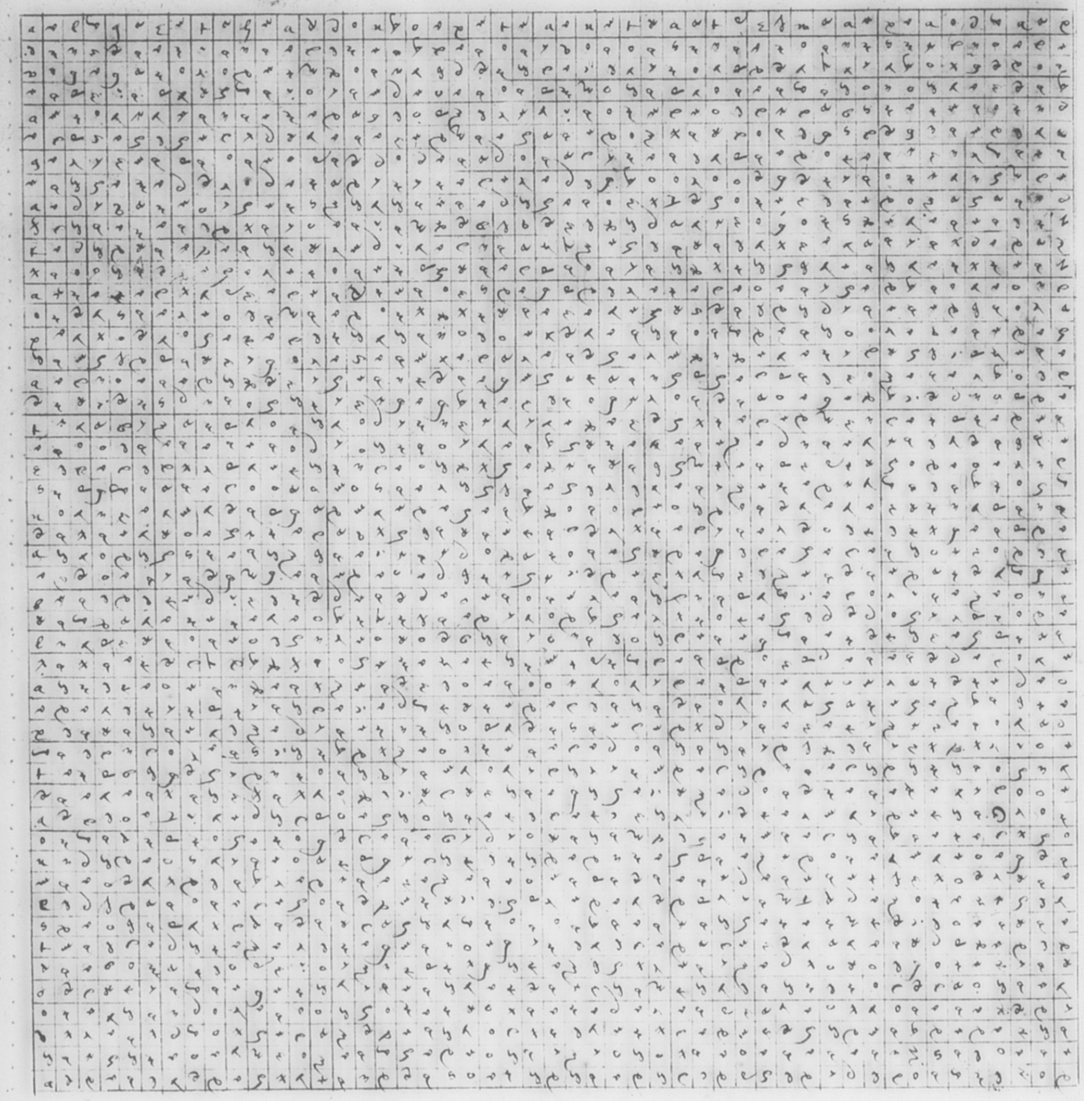
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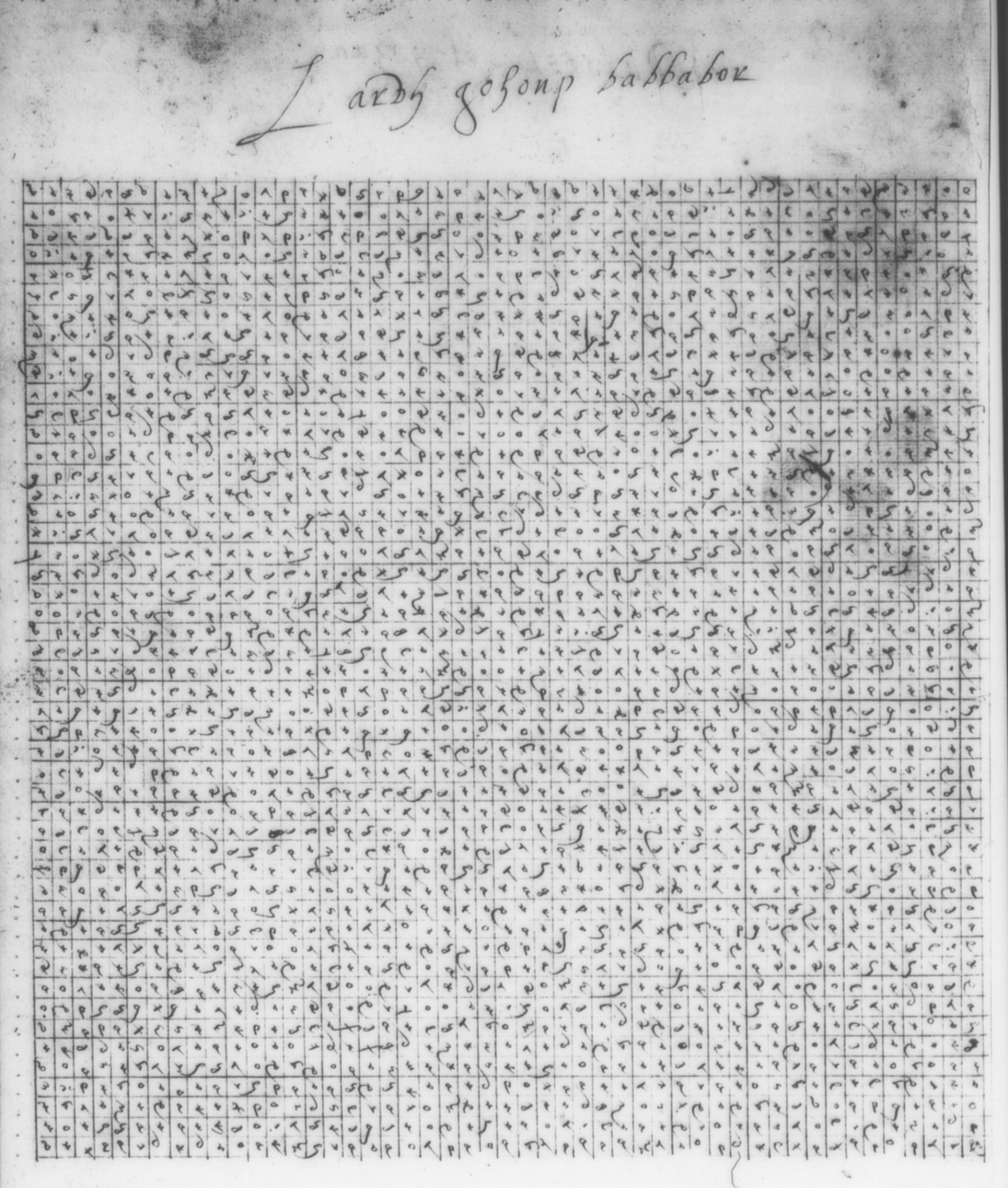
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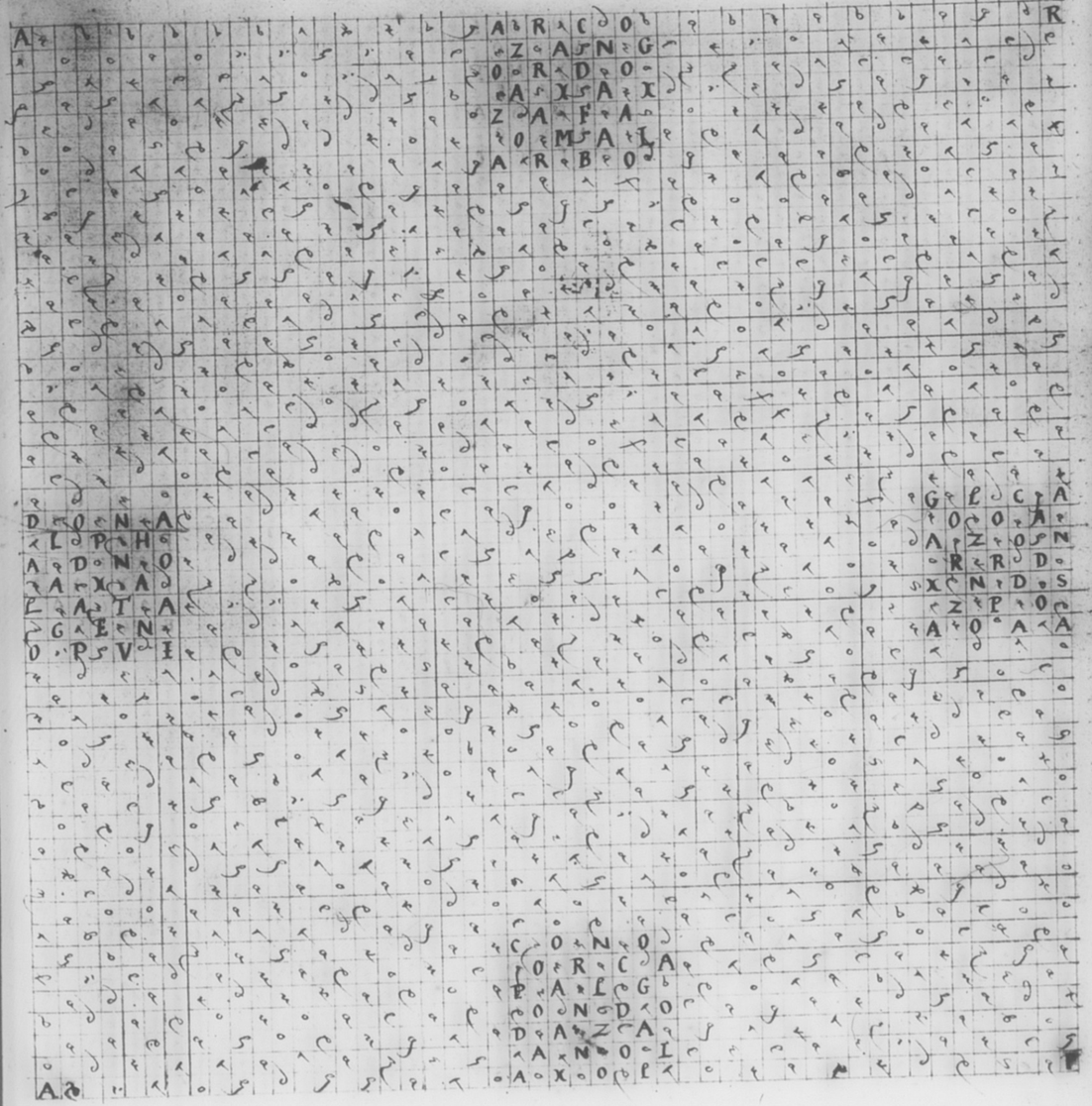
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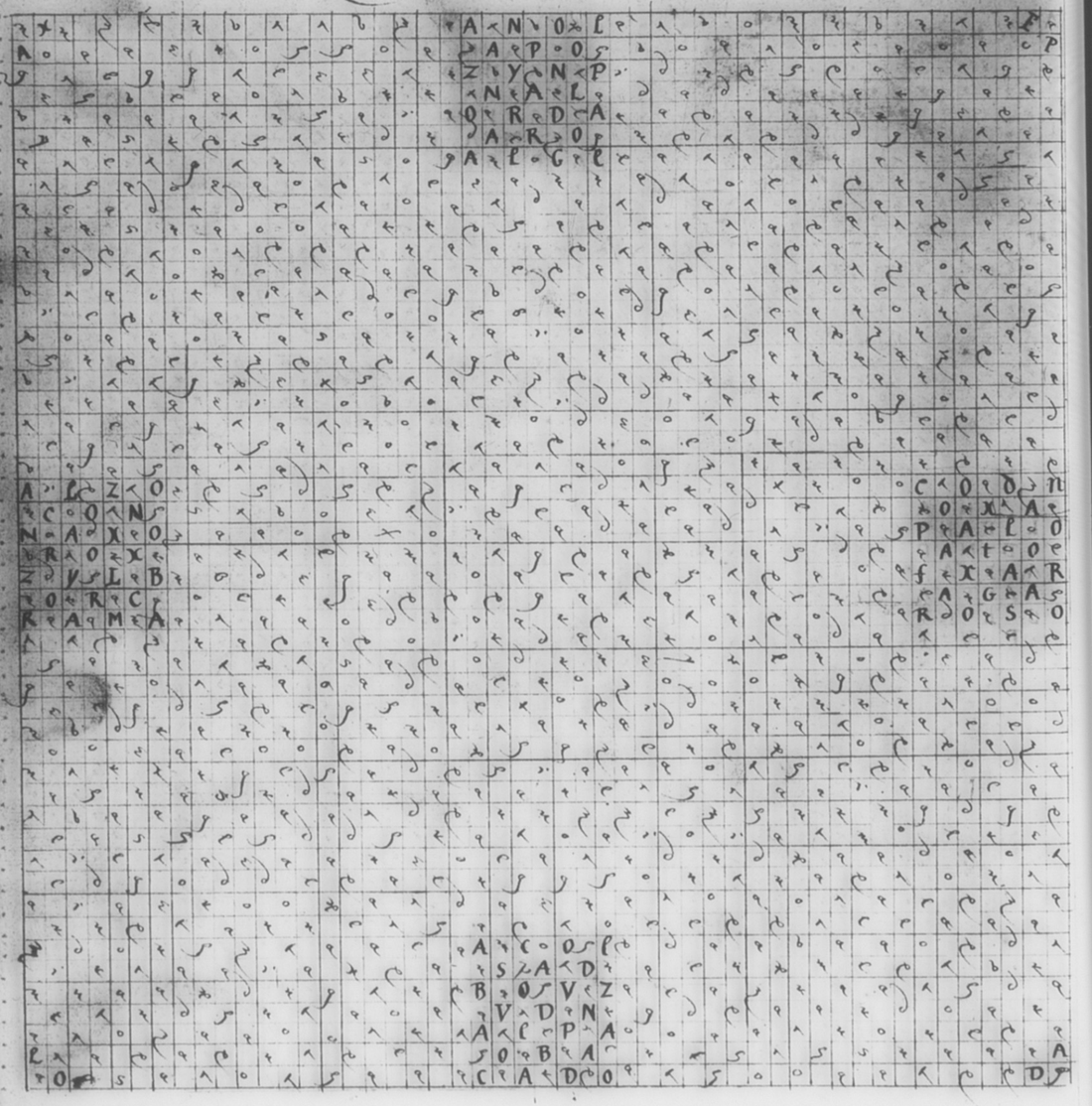
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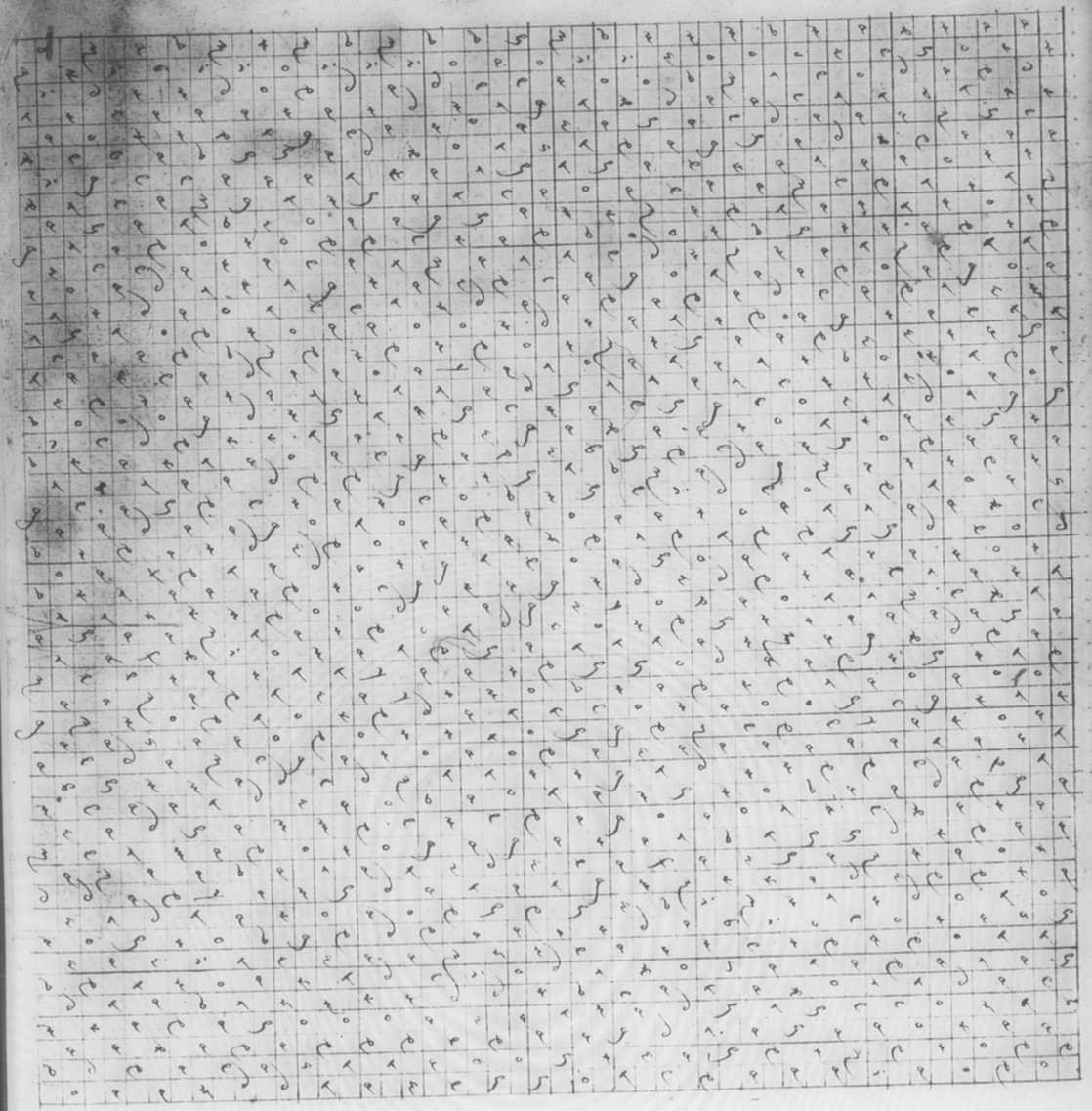
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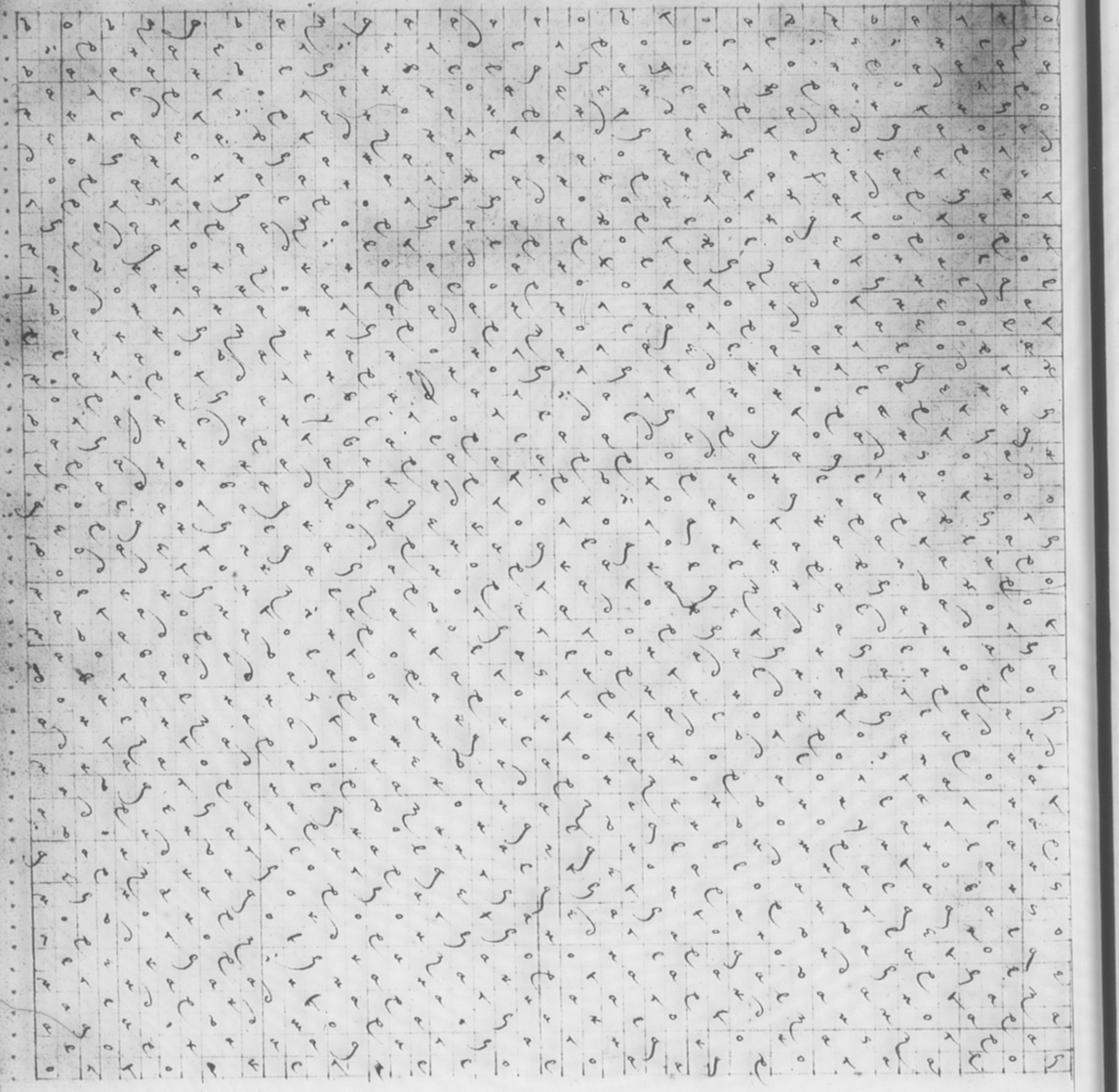
Zirzach Homazon

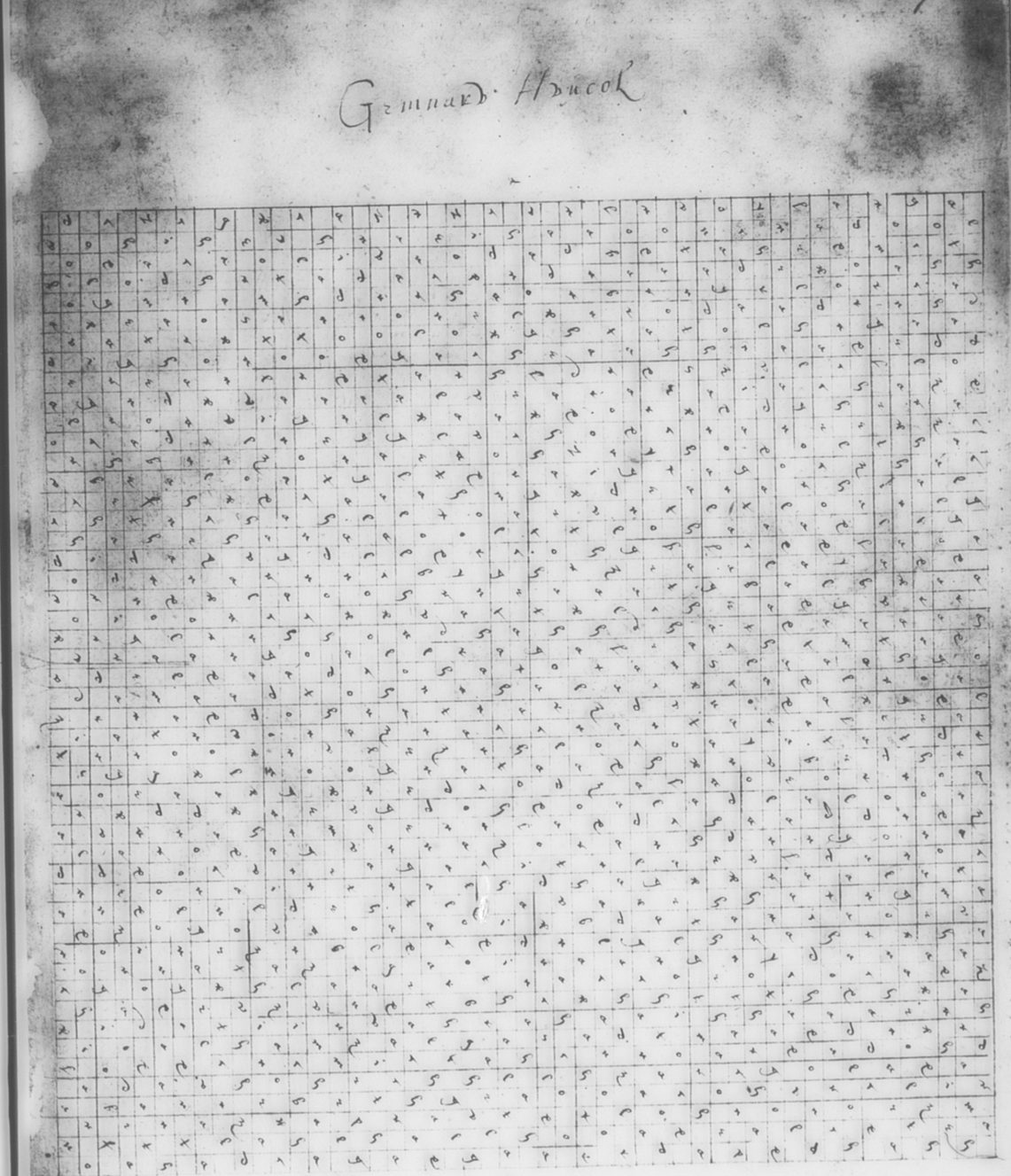


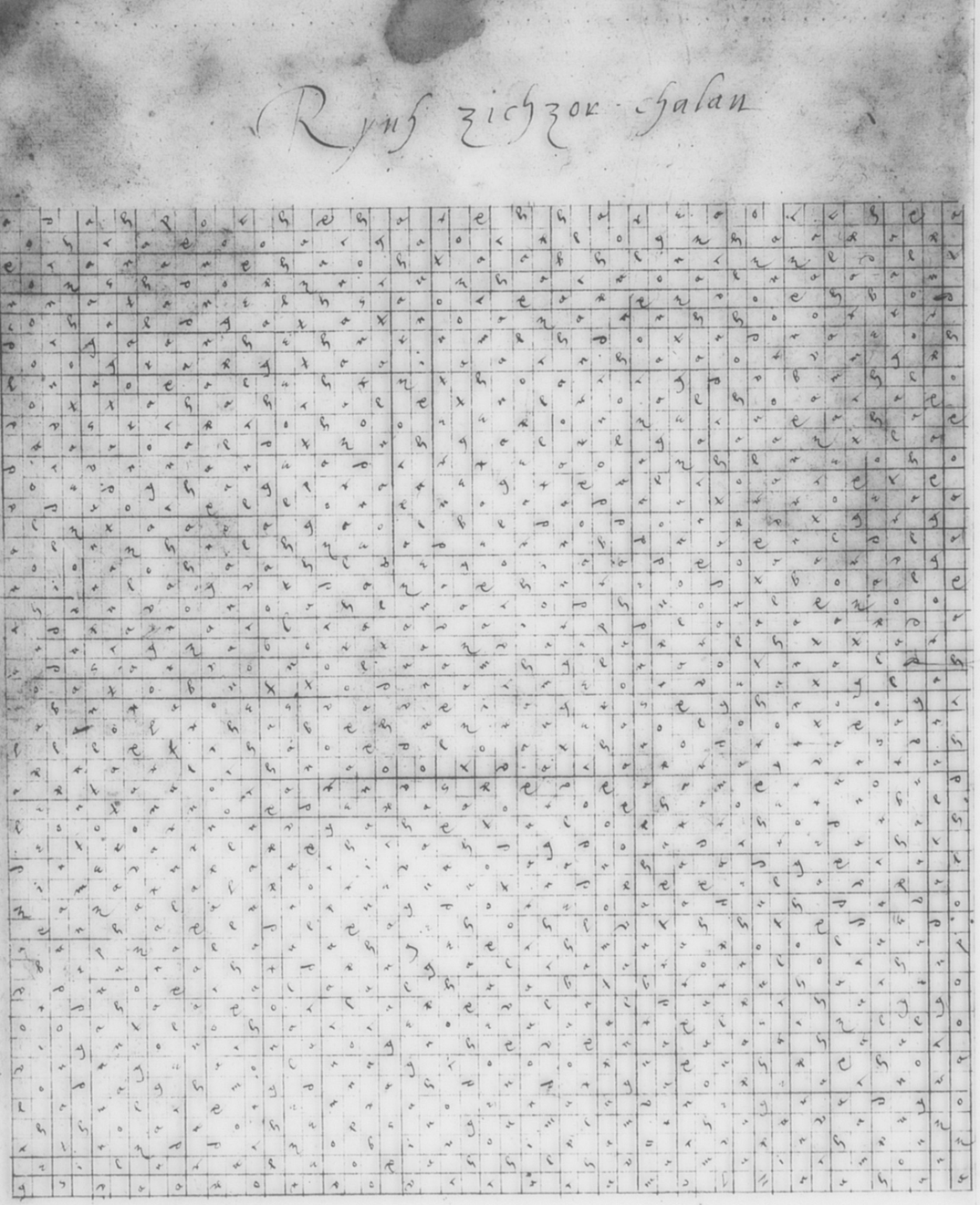
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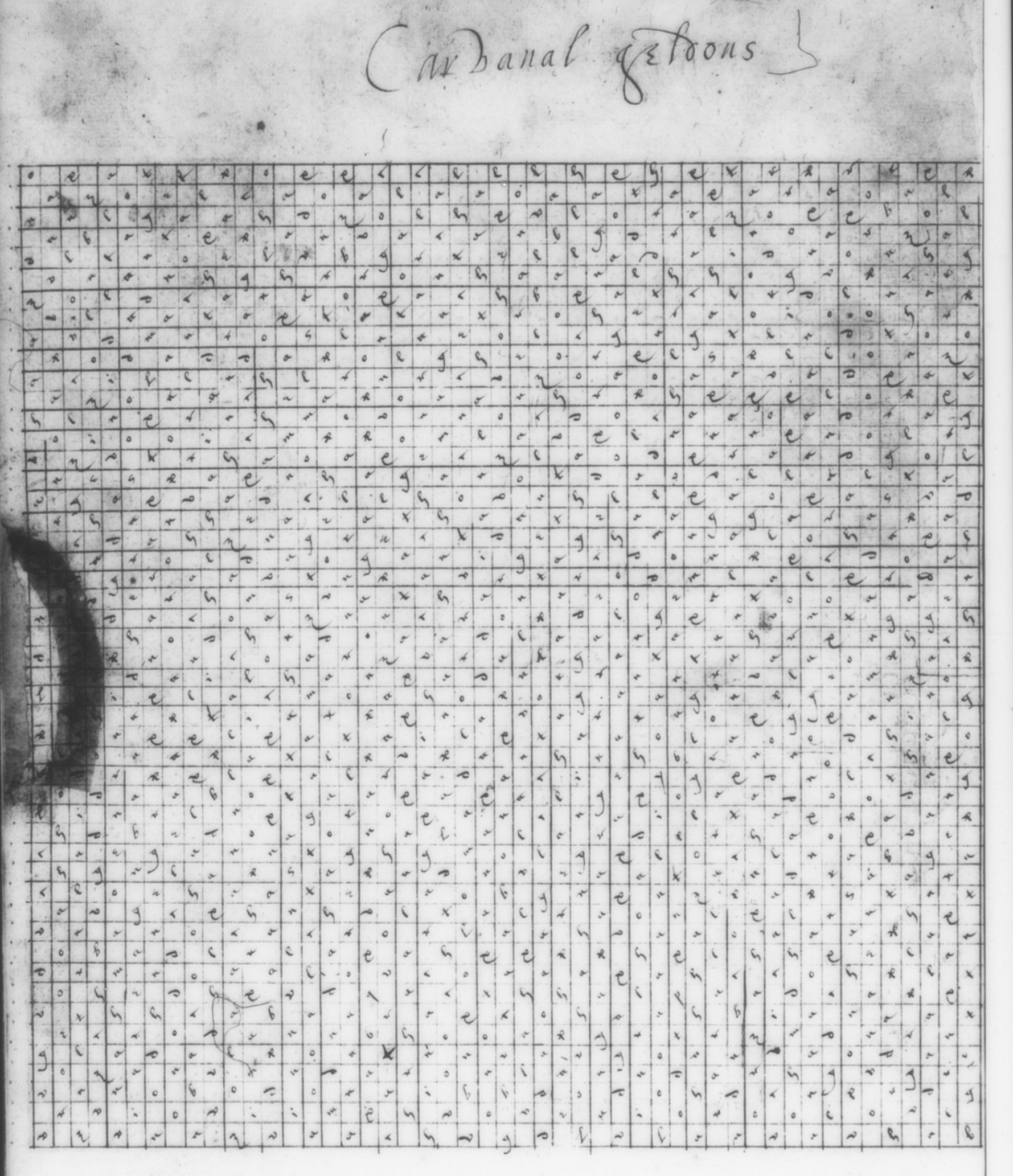
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yayazk hafpaoeh



Dio nilg onpso

Toxsencol ylnolox zibors

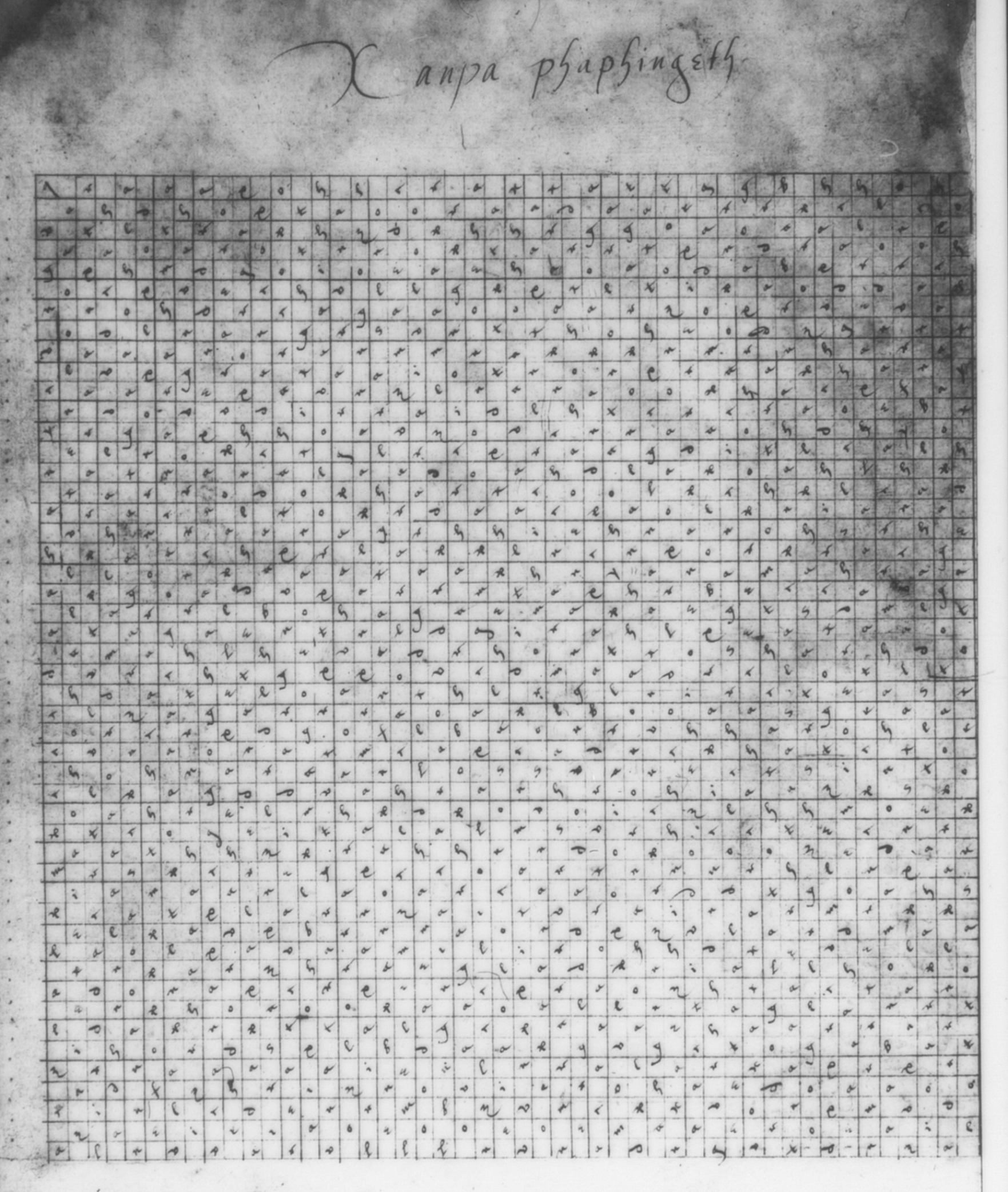
Balbomph chiphan

Dinagelg Laxih parcan

Hoda Big Pancar

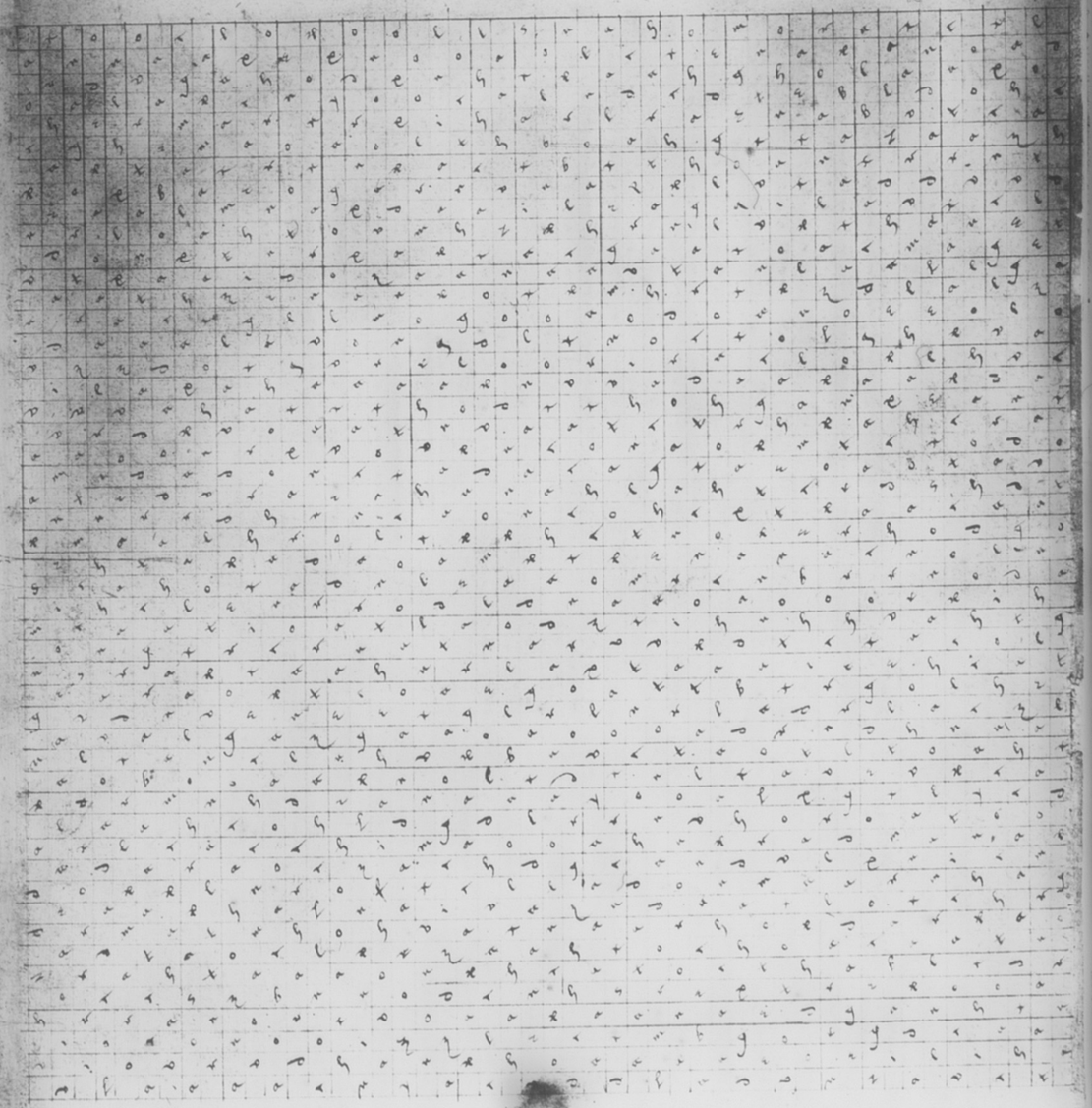
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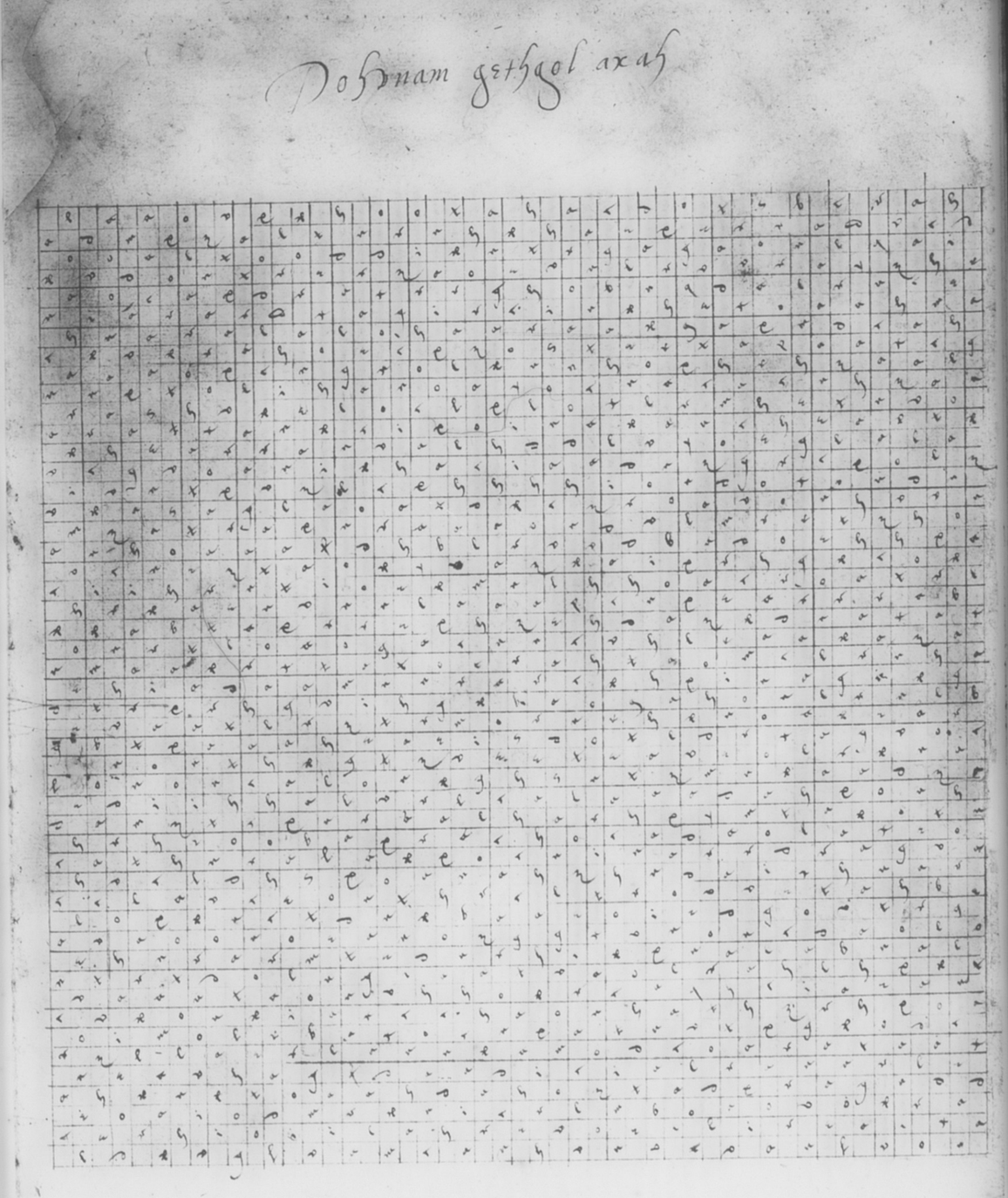
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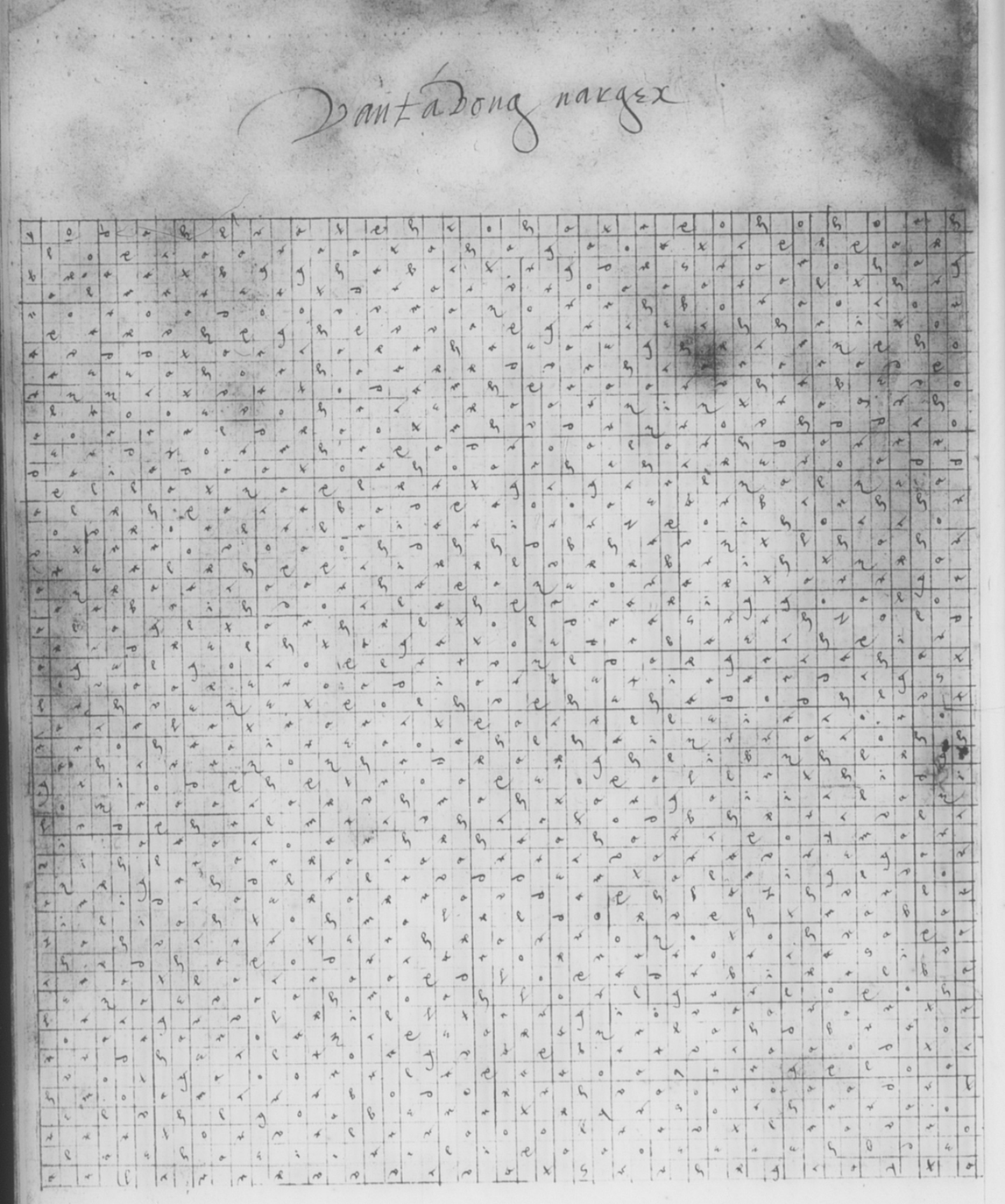


Roulox bardabap orh

Calbaffah yenrox



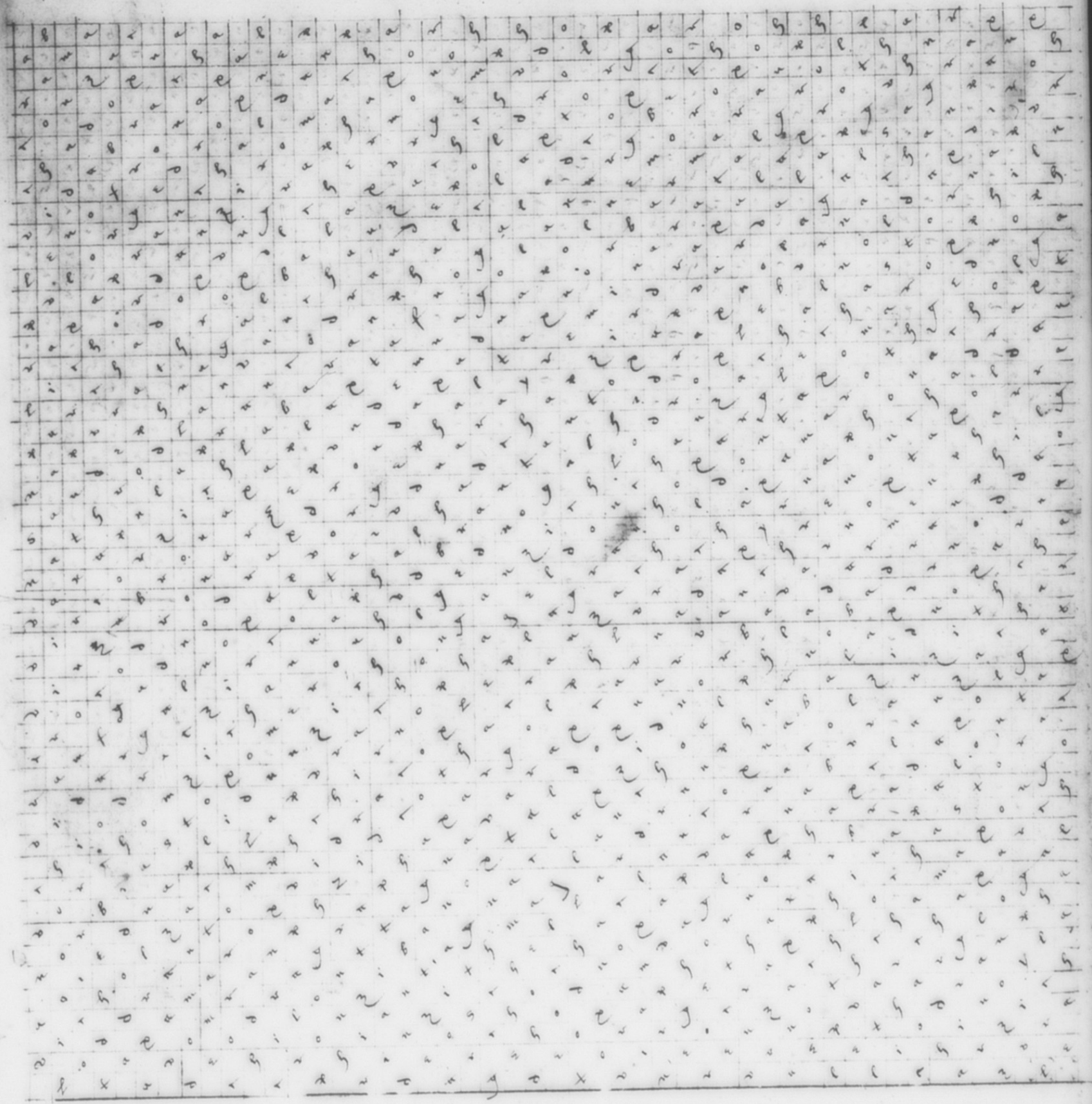




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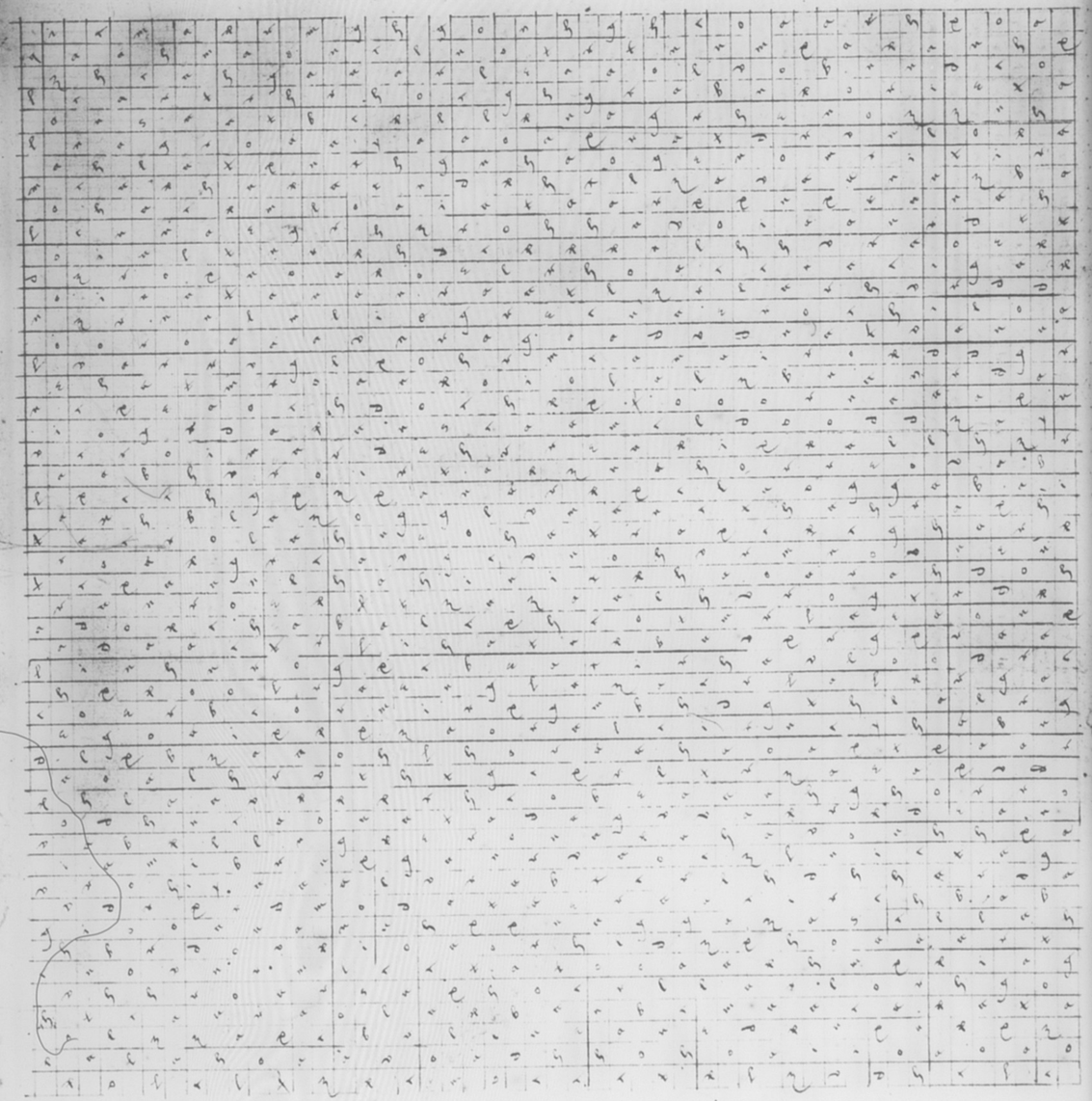
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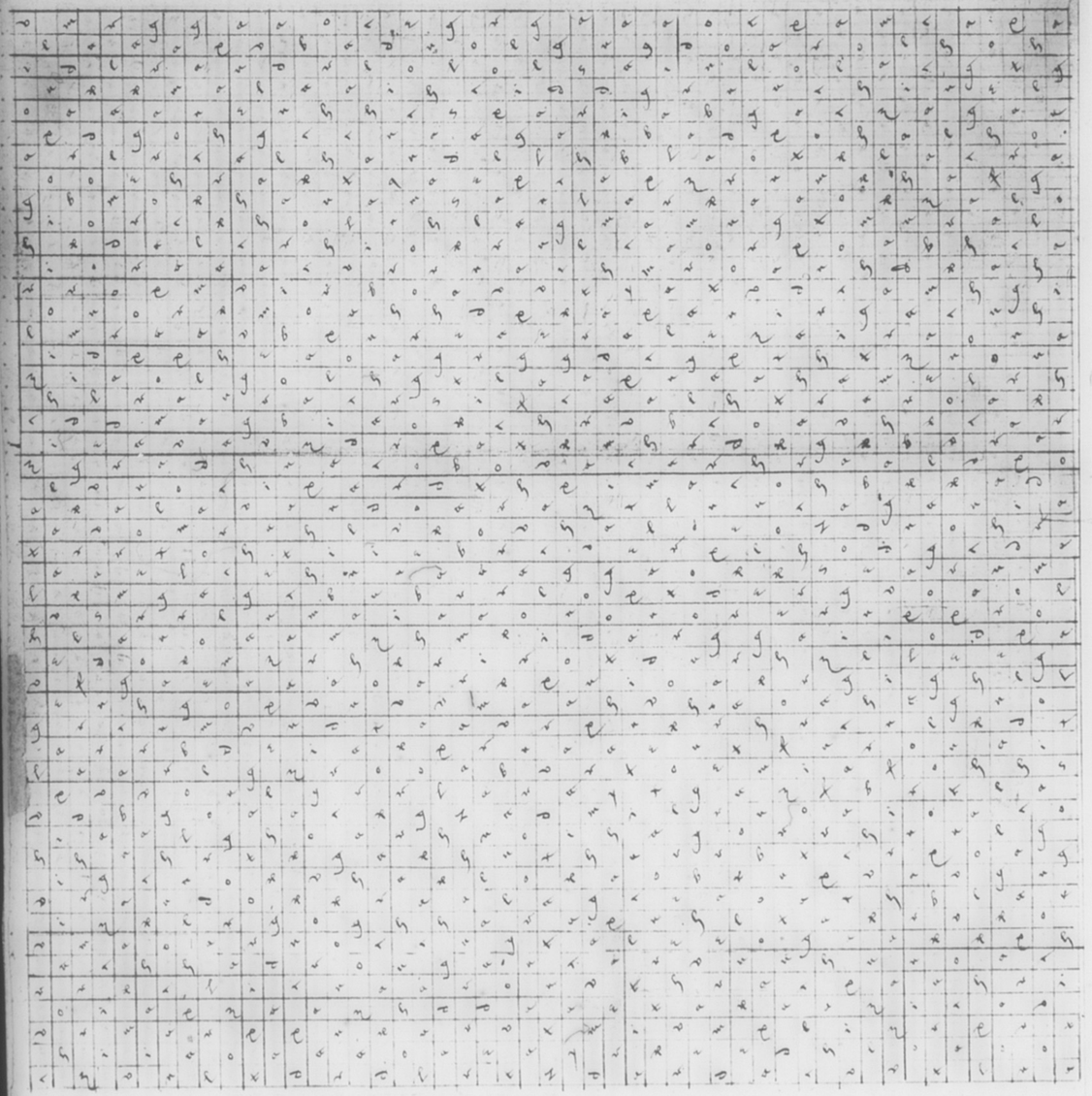


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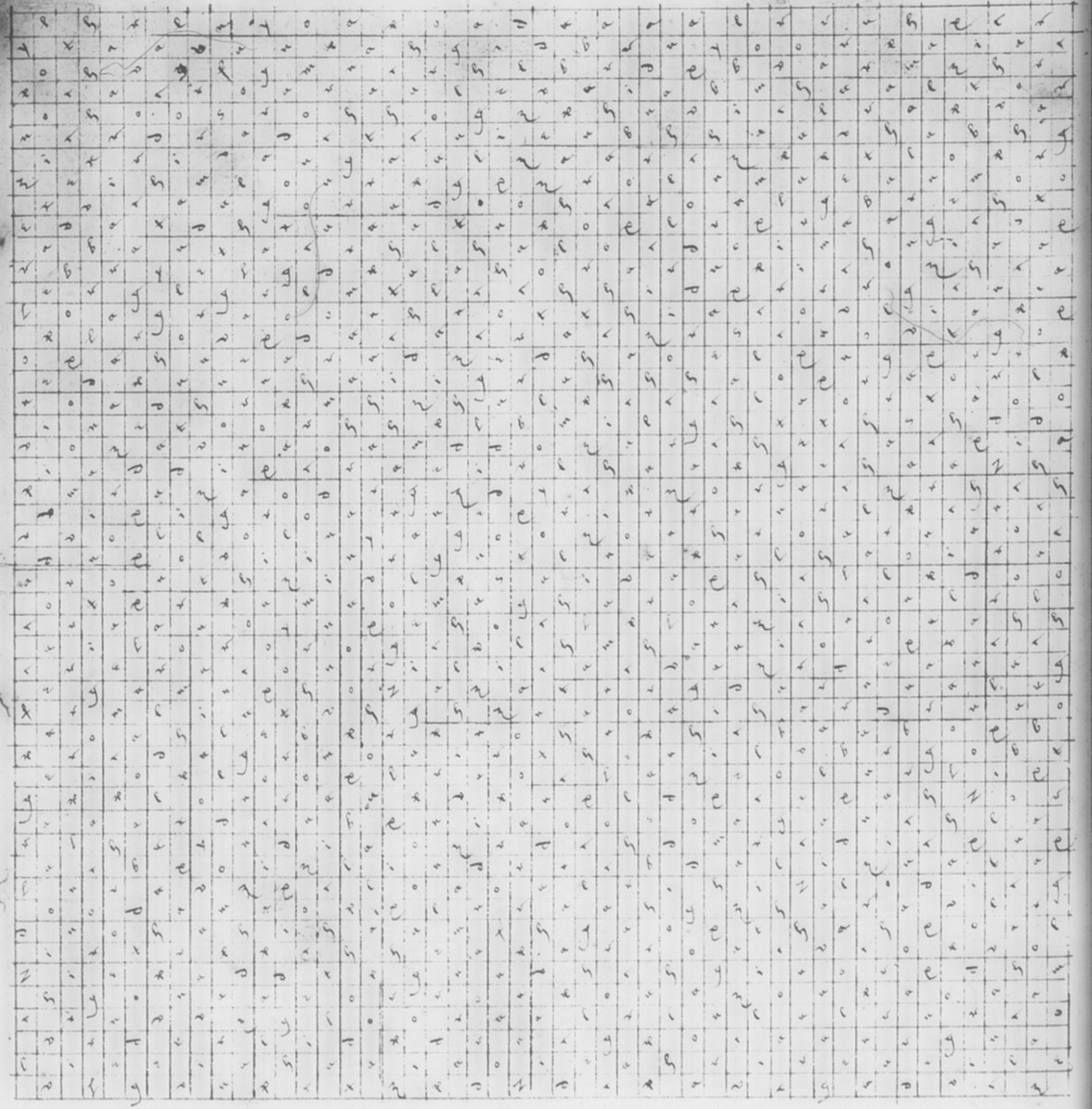
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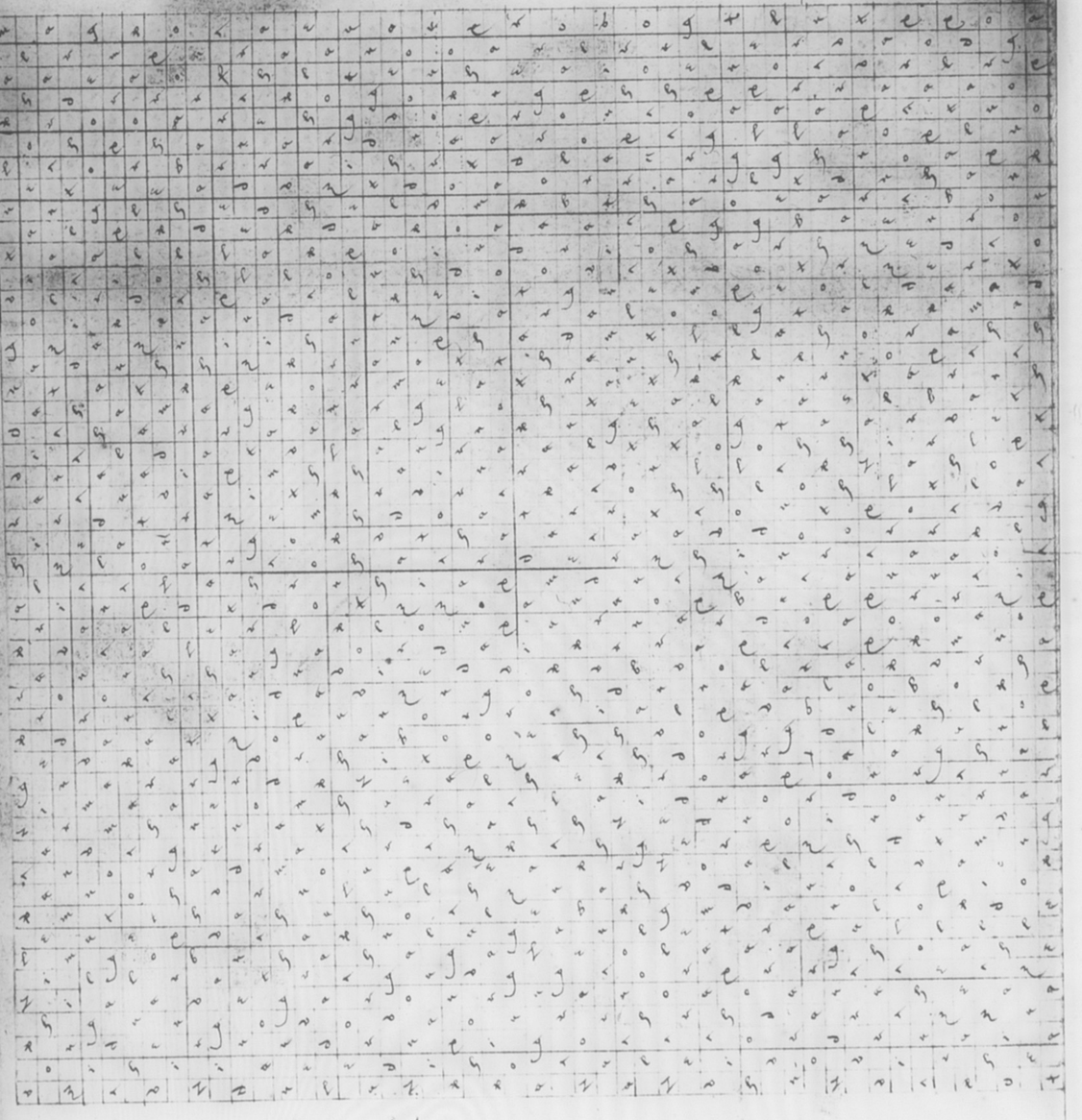
Fam filgisch Lärbonch



Cemgealg xalphos



Zódagnap zilpob



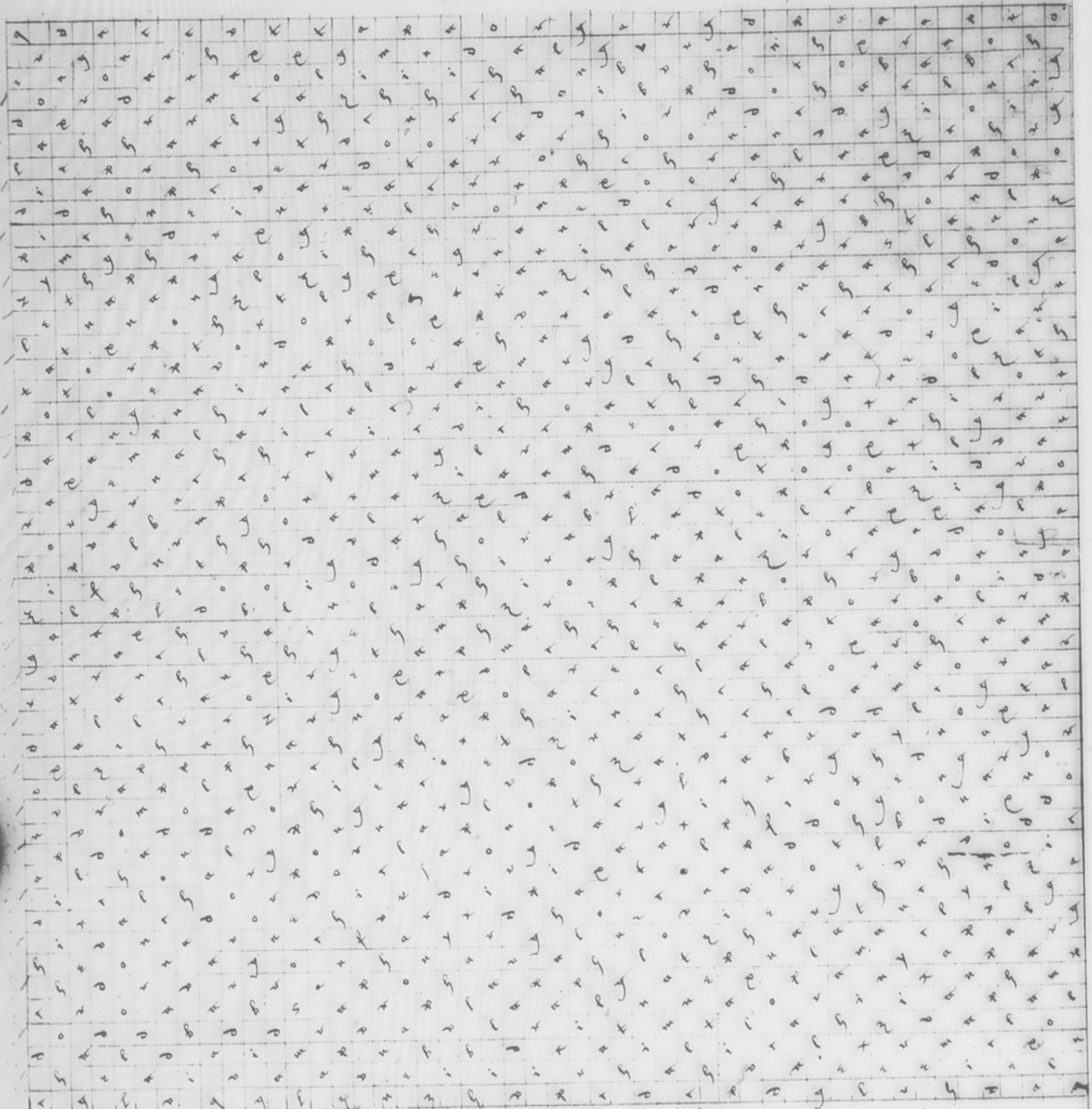
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the [illegible] of [illegible] [illegible] [illegible] of the [illegible]
[illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] 51
[illegible] our [illegible] [illegible] but a [illegible] of them
[illegible] our [illegible] [illegible] but a [illegible] of them
for [illegible] [illegible] [illegible] to [illegible] [illegible]

Mecpelga [illegible]

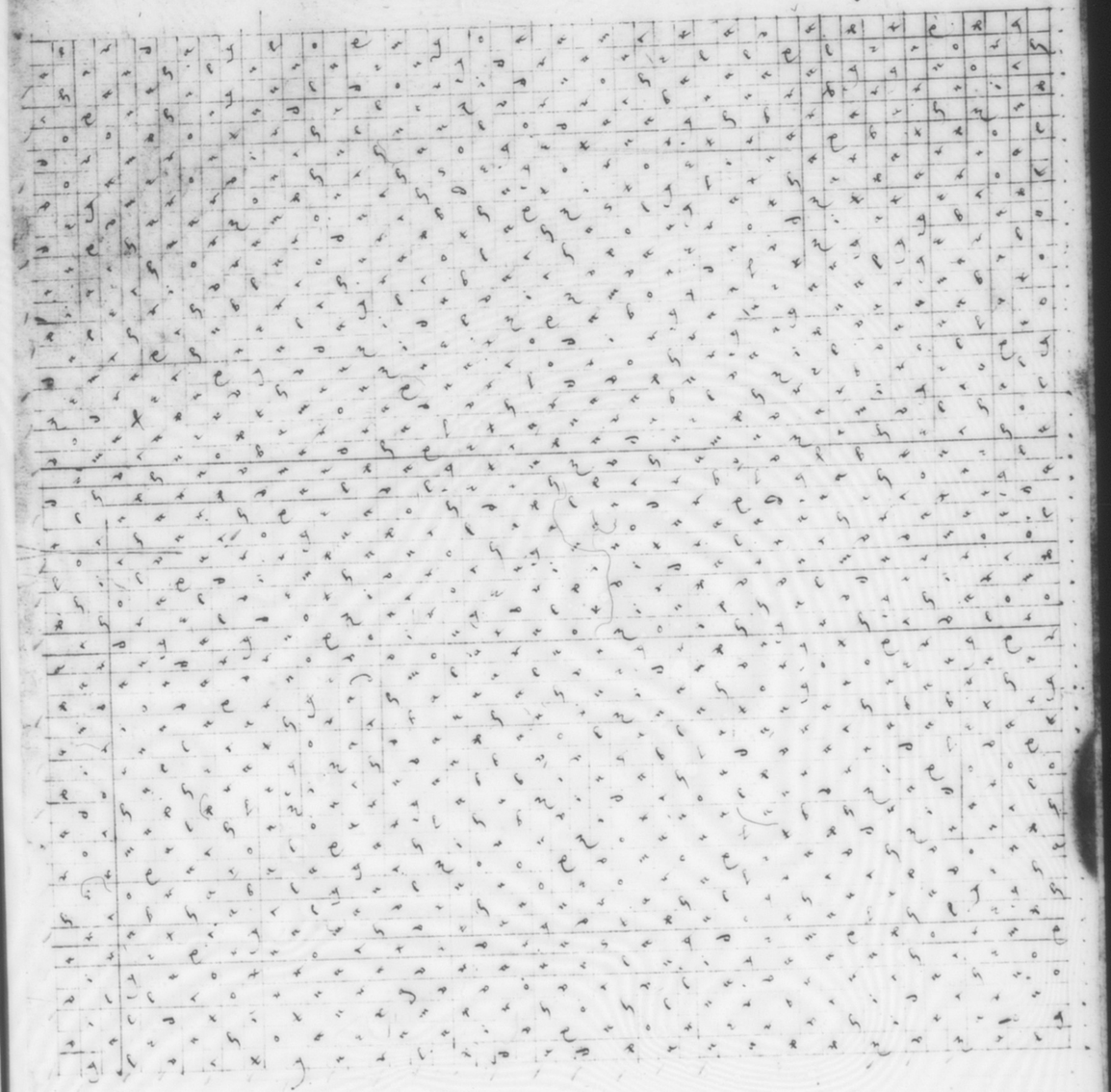
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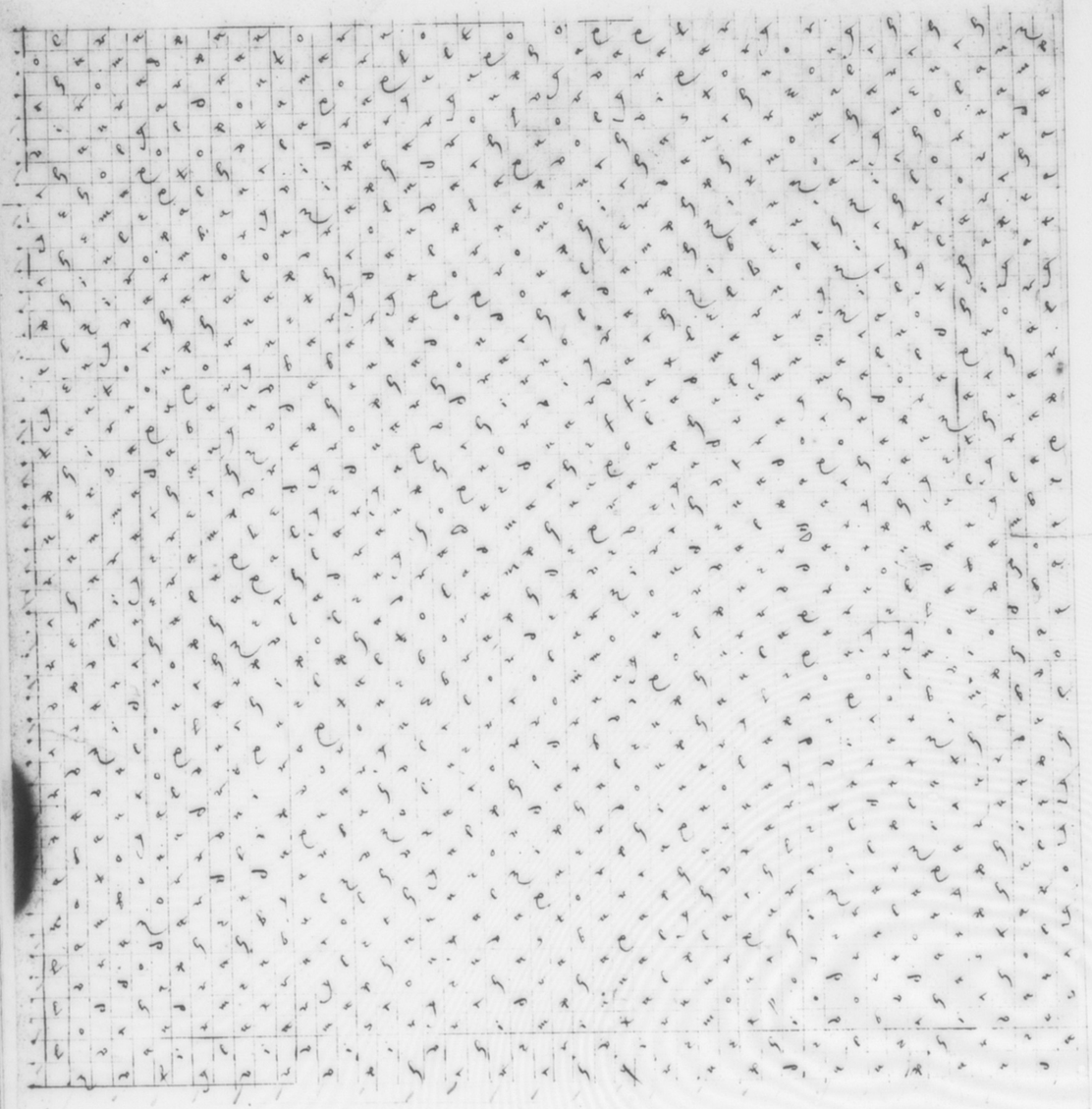
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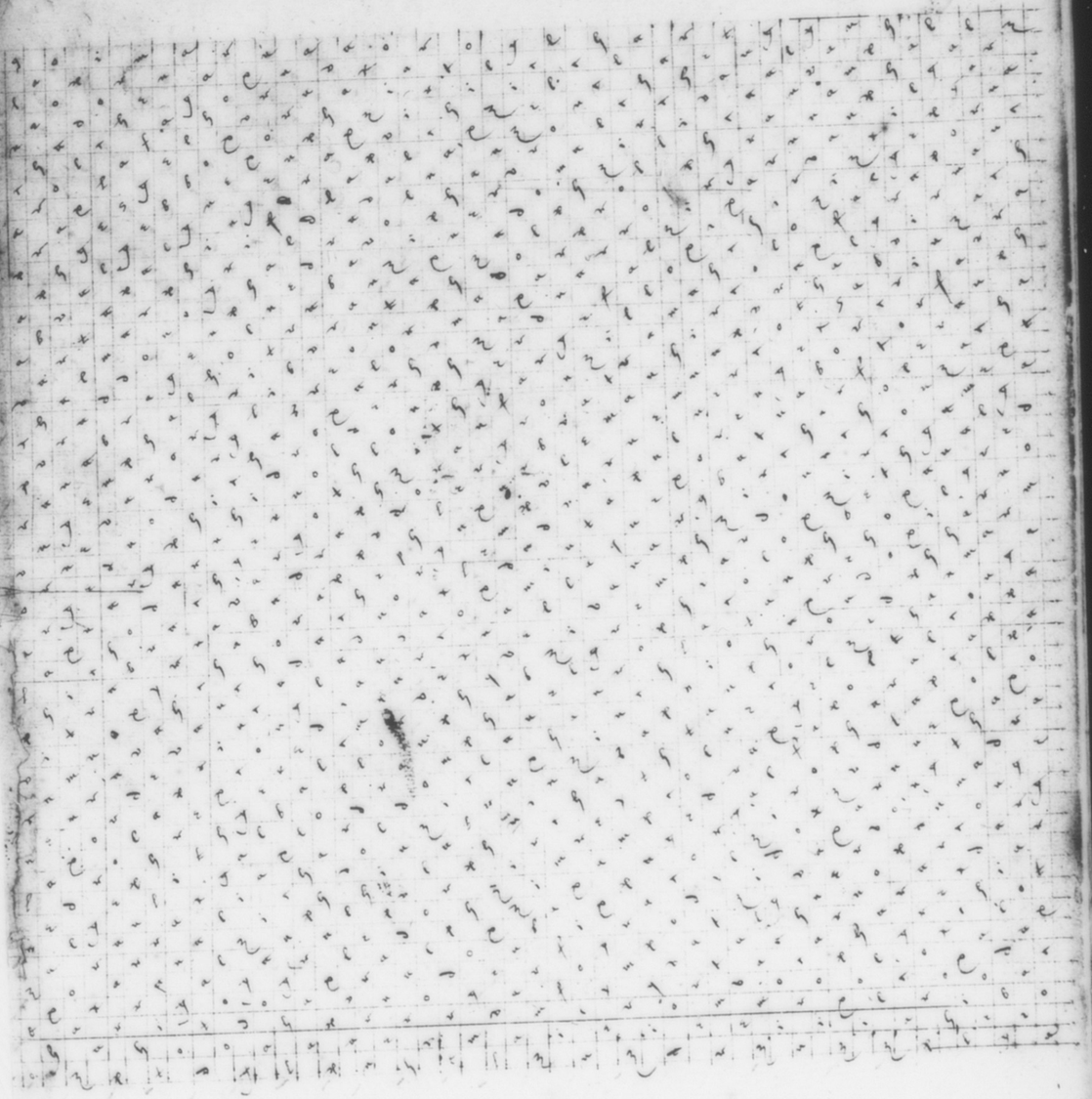
Acbirzila chiparal



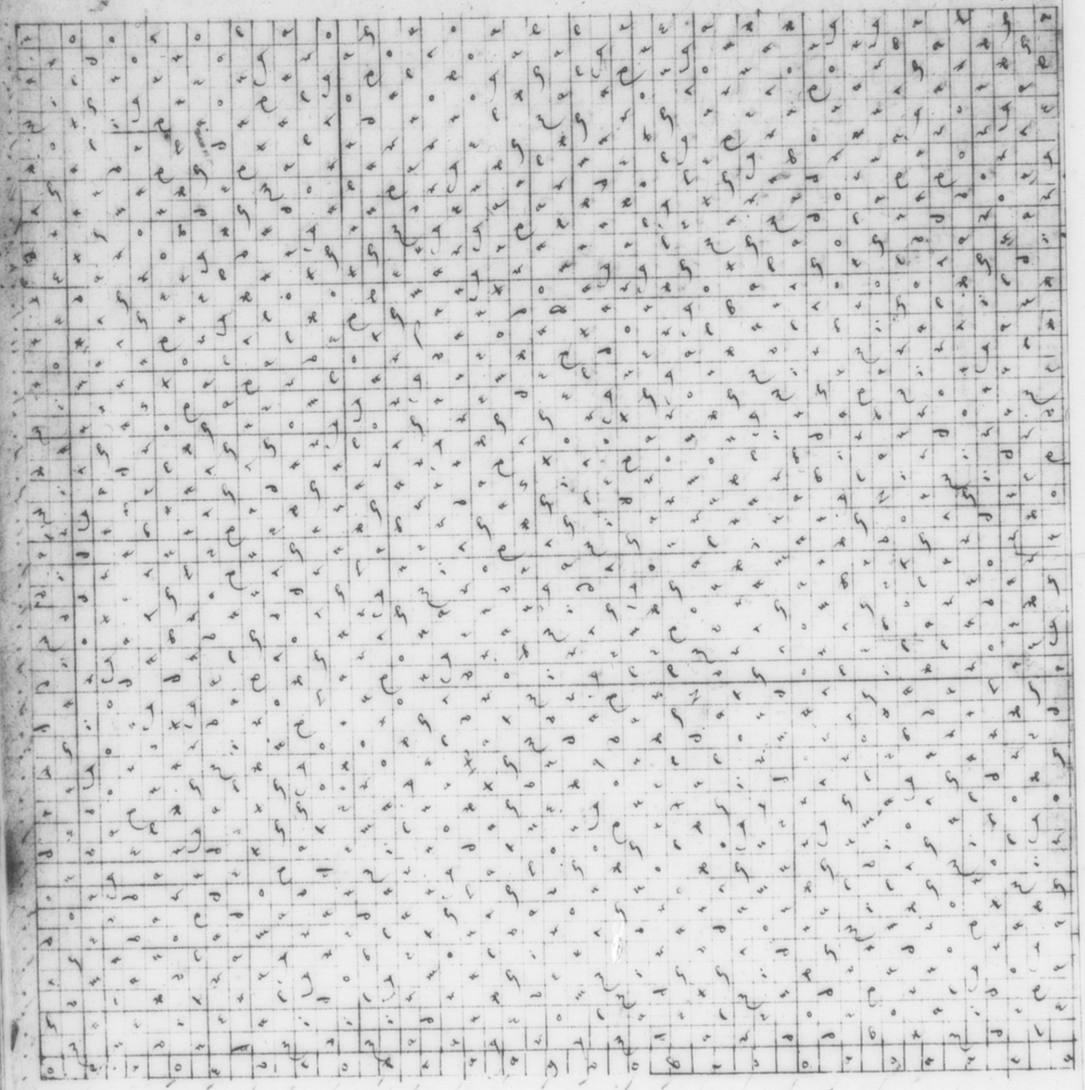
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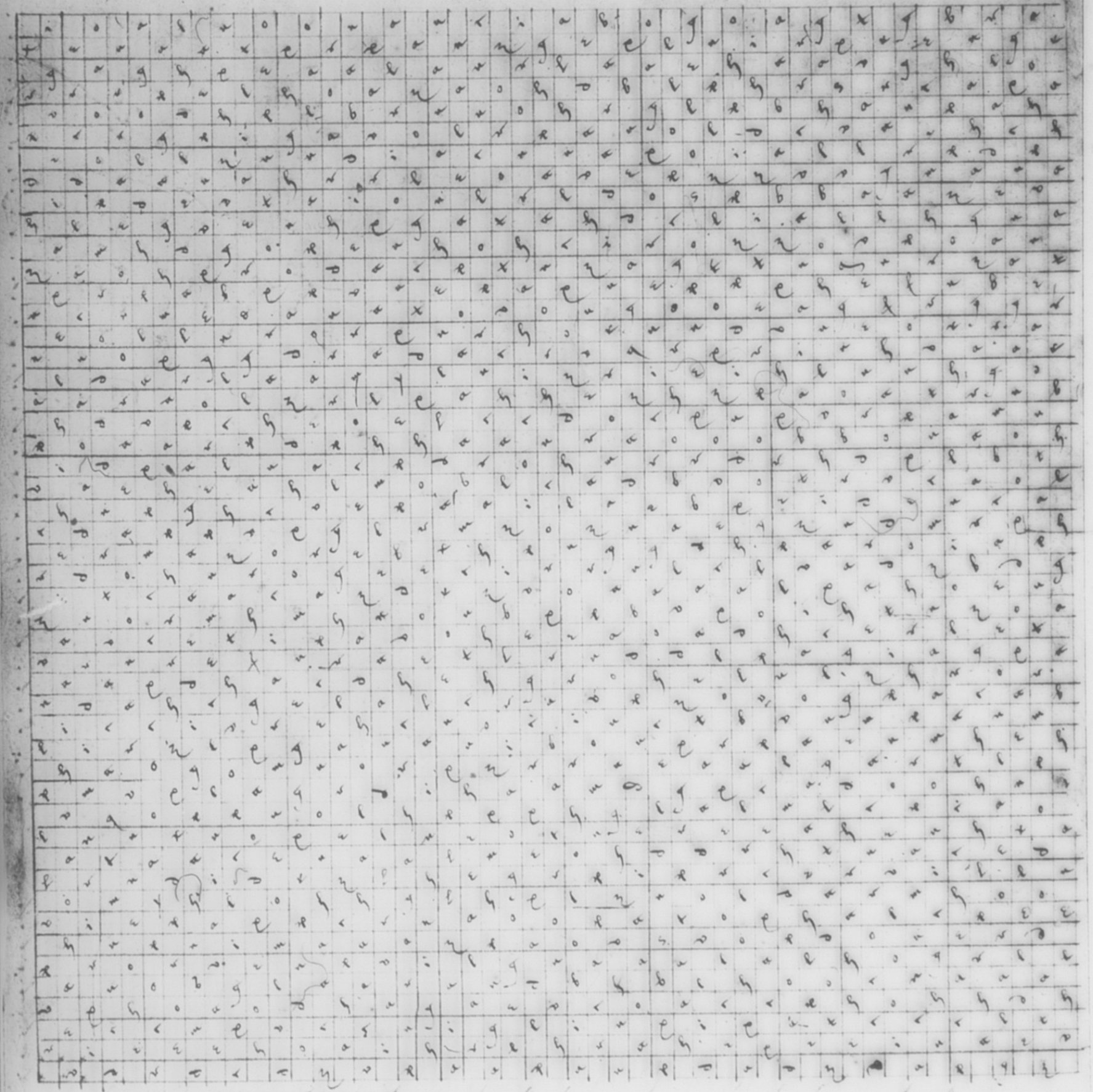


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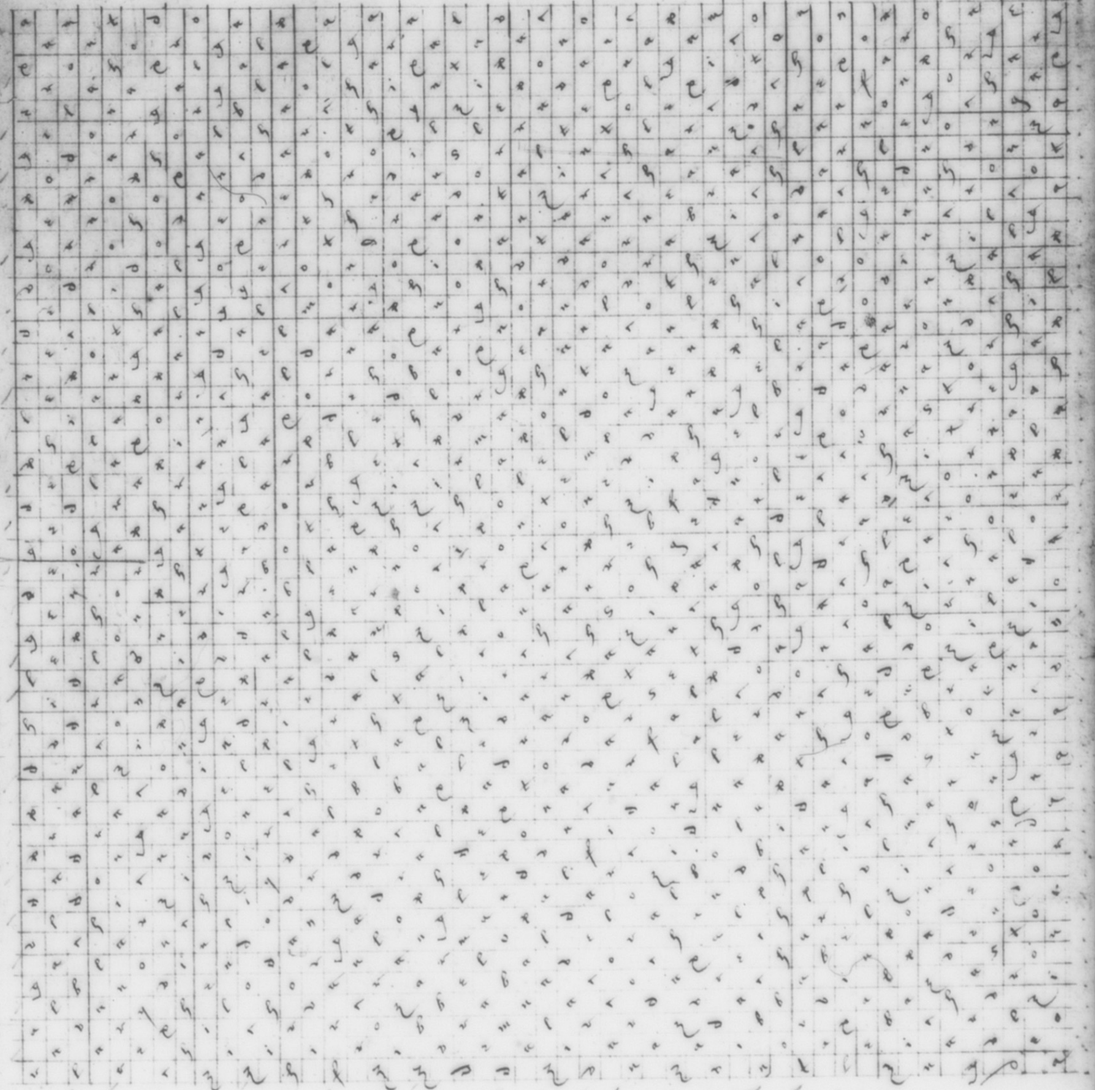
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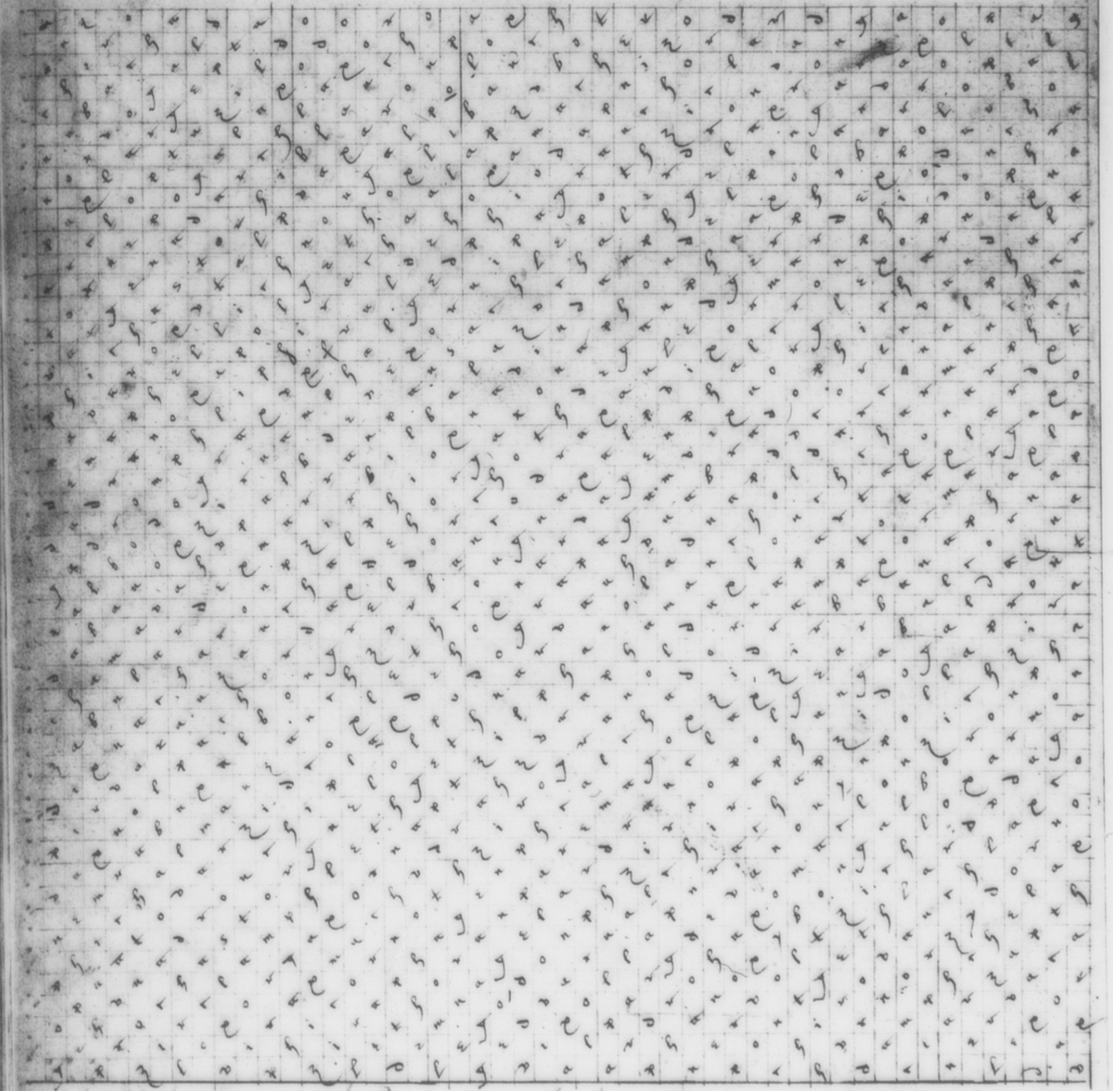
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57

SL. 3191.

101 h

Ms. A. 652.
3191
XVI. F.

This is the Original Act on Mr. Steele's handwriting, & for a copy by Parliament see Mr. Ind. Steele 3198.

This Volume properly belongs to the Journals and in the Clerks of the Parliaments but the contemporary was inspected. ~~& a Transcript thereof compared & collated with the said original, & certified~~

Mr. Rolls obtained this Ind. office of his assistant & placed it in Ind. Steele 36[illegible]

18 Claud
Angelicæ
A°
1584
Cracoviæ

Liber 18°

48 Claud. Angelicæ.

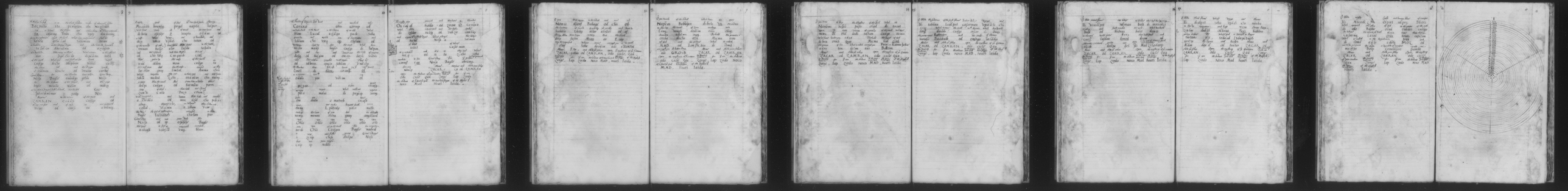
A° 1584.

Cracoviæ, ab Apostolo et ad huc 15 diuersis temporibus Regis & meæ Dei nutu

Mysticis

Claudia
Angelica
Anno
A

MVSEVM BRITANNICVM



O you seraphs whose dwell in the first Aire, are Mystic

Madriax ds praf Lil chis Micaolz

in the porches of the first, and execute the Judgments of the Second.

Saanir Caosgo od fisis bal zizras Iaida

To you it is said, Behold the fire of your God.

nonca gobulm Micma adorian MAD

the beginning of comfort. where you are the Second

Sá od bliorb Sabaoáöna chis Lucifias

of the Aire. which proceed you for the government

peripsol ds abraasa nonef nctuáb

of the first, and her inseparable Powers, furnishing

Caosgi od tilb adphast damploz todat

you. in a place understanding, to despise all things

nonef gmi calzöma Lvasd tesglo

according to the principles of the Second Aire.

mavb yarry IDOIGO

and rose by in the beginning, Saying, To Earth

od torzulp Ia ô dasf gosol Caosga

Let him be governed by the first and Let there be Division

tubaord saanir od Christeos yr pori

in fire, that the glory of Sin may be always troubles

tiobl Busdn tilb nonlvt paid orsba

and which in it self. Her order, Let it reveal

od Aoarmni zylna El zap tilb parmga

of the Aire. and as as husband Let her Order thus:

peripsiax od tn Qurlst booapiS

Our selves Let it confound another. And Let there be

Lnibm. oVeso symp, od Christeos

no Creature, Power, or within her, the same. All

Ag tol torn mire Q tiobl Lcl, Ton

her members, Let them effect in their qualities. And Let there be

piombil dilemo aspian, Od Christeos

no one Creature, repell all other: the reasonable Creatures of the Second Aire

Ag L tor torn parace a Symp, Cord zi

Let them two and Providence one another: And

dosi pal od fisisz Ls mnad, Od

the dwelling place Let them keep their waters: The Work of men,

farsi bams omaois, Conisbra

and his power. Let them be obeyed. His dwellings

od nuanex tonug, Ors cath

Let them become Order for the health of the spirit. Confound

noasmi tabges, Lcuns mong. Vncta

her Understanding, with darkness. For Holy, to represent me

omp tilb ors. Bagle Moöas.

I make Man. Our Wills Let him be Noble, and in the Noble

ol cord zi. L capimao ixomaxip od caoocass

a Prayer. Eternal, to the help of my Spirits,

gosaa. Baglen pri tiantn abaiaiond

and the dwelling place of him that is pure. O you Governors, arrise:

od saorgt teloc vo dim. Madriax torzu

the Lower Governors Under world you, Let them Rule you Powers

Oadriax orocha abogpri. Tabaöri

thou that Rulest Earth Call down such as fall

priaz artabas. Adrpan corsta dobiax.

Bring forth, with them that exercise: And destroy the workers

Yolcam prinzi arcoaziar. Od quasb qdmg.

No place Let it remain in your numbers: Ad and Powers,

Ripir paaoxt sagadaor. Vmi od prdzer

Dwell the Aires for numbers. Arise, Move

cacrm. Aoivéne cormpt. Torzu zacar

and Appear before the Covenant of his Wives, which

od Zamran aspt sibsi butmona ils

for hath Decreed Unto Us, in his Justice. Open the Mysteries

Sitzas tia baltan. Odo cicle

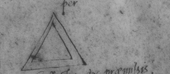
of your Creation. And Make Us partakers of Prophesies both Age.

Qaa od Ozazma plapli faanamad

Liber Scientiæ, Auxilij
et Victoriæ Terrestris
Aº. 1588.
Mayj 2.
stylo nouo

Cracouiæ
in Polonia

per



Collectas ☞ præmissus
in Lib. 10. &c. Algi.



Robert Gray
Gentleman Servant
unto Sr Walter Raleigh

Quando dixerint Alphonsus Cattus, Saundo
Ptolomæus, Iulius Firmicus, Haly, Albumasar
Iupiterum, Iulium Firmicum, & Haly Iouis.

Abyla. a Canis. Centro. 32.

Et videbis numeros magnum, et alium, Indicatum
per 24. Diadema, et in porta, Angelos duos
Portæ, et Coronæ, et Sol cum Luna
Nomina Diadematis Trahunt fabula Veteres.
Arcuphorus. cap. 11.

Liber Scientiæ, Auxilij & Victoriæ Terrestris
Liber Secundus

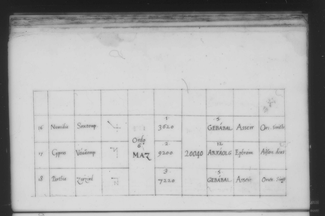
Nonagesimus et hoc Partium, Simul Coniunctæ	8. Partium Liber Nonagesimus, vel alius respectu	Partium Liber Nonagesimus	28. Partium Liber Nonagesimus	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
1.	Aegyptus	Occidens	♈		1 72.09		9 ☽	ZARIELIS	Nephthalim	Ocean. Septen.	
2.	Syria	Pisces	♓	Oriens LIL	2 2360	14931	11 ☽	TANIAEL	Zabulon	Quid dicam	
3.	Mesopotamia	Vulgares.	♌		3 2362		7.	ALEPHIS	Iacinabi	Quid Simile	

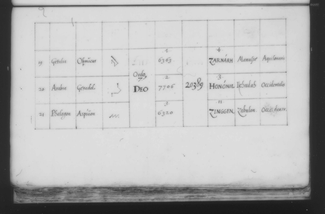
Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
4	Capricornus	Decimus	♑	Occid. ARIN	4 3636	15960	4 ☽	ZAMAEL	Manasse	Aquilonaris	
5	Tigris	Nonus	♒		2. 2362		2.	ZAMAEL	Ruben	Australis	
6	Romulus	Duodec.	♓		3. 8965		2.	ZAMAEL	Ruben	Australis	

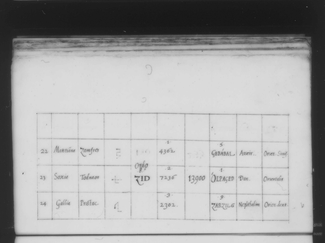
Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
7	Hyrcania	Sanctus	♊	Occid. ORIO	1 4440	17396	9 ☽	ZARIELIS	Nephthalim	Ocean. dicam	
8	Tyrus	Vndec.	♉	ROM.	2. 3660		7.	ALEPHIS	Iacinabi	Qui. Simile	
9	Germania	Ascend.	♈		3 9236		10	LAMAVOT	Gad	Aquilonar.	

Numerus et Ordo Partium Terræ Sanctæ	Partiũ Terræ Nomina, ab hominibus impositæ	Partiũ Terræ Nomina, Diuinitus impositæ	Diuinæ Impositionis Characteres Symmetrici	Bonorũ Principũ Aereorũ Ordines Sphærici	Bonorũ Ministrorũ Vnuscuiusq; Ordinis Numerus Tripartitus	Bonorũ Ministrorũ Ordinibus Tripartitis Numeri Totales	Angeli bonũ Aereorũ Ordinũ, et 12. Tribuum Præsides.	Tribus Populi Israelitici in dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
10	Thebaſili	Thotanf		Ordo 4ª PAZ	1 2360	11660	10 LAVAVOTH	Gad	Auſtr. dex.
11	Parſadal	Axziarg			3000		10 LAVAVOTH	Gad	Auſtr. dex.
12	India	Pothmir			6300		12 ARFAOLG	Ephraim	Aſſon. dex.

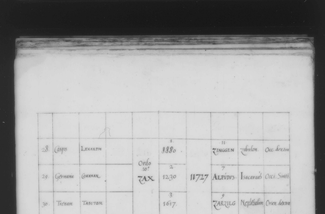
Numerus et Ordo Partium Terræ Sanctæ	Partiũ Terræ Nomina, ab hominibus impositæ	Partiũ Terræ Nomina, Diuinitus impositæ.	Diuinæ Impositionis Characteres Symmetrici.	Bonorũ Principũ Aereorũ Ordines Sphærici	Bonorũ Ministrorũ Vnuscuiusq; Ordinis, Numerus Tripartitus	Bonorũ Ministrorũ Ordinibus Tripartitis Numeri Totales	Angeli Bonũ Aereorũ Ordinum, et 12. Tribuum Præsides.	Tribus Populi Israelitici, in Dispersione	Plagæ Mundi Tribubus dispersis assignatæ
13	Bactriane	Lazdixi			1 8630		1 OLPAGED	Dan.	Orientalis
14	Cilicia	Nocamal		Ordo 5ª LIT	2 2306	16738	7 ALPVDVS	Iſacarãs	Occi. ſiniſtr.
15	Oxiana	Tiarpax			3 5802		11 ZINGGEN	Zabulon.	Occi. dextr.

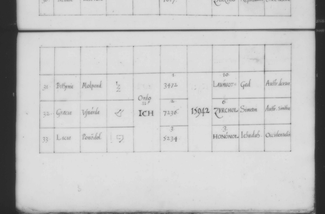

18 Nouelle Sauoye
19 Cygne Vbedoing
20 Bertin Zeyrel
Orbe de MAZ
1 3610
2 9200
3 7222
2004ß
5 GERARL Aleon
11 ARABUS Ephrem
5 GERARL Aroni
On. Gaulle
Affen. Aust
Orien. Sept

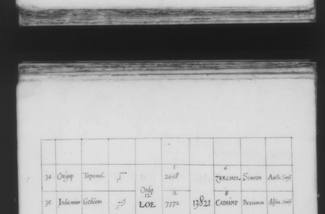

21 Gabriel Ophiuus
22 Andre Gemeaul
23 Philippe Aquilon
Orbe de DIO
1 6343
2 7726
3 6310
2158
4 TARAEL Memphis
8 HONORIL Ichtiofel
11 ZUNGEL Gebalen
Aquilonaire
Occidentale
Orien. Aust

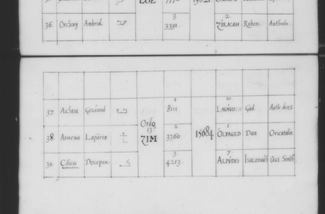

22 Martelin Tempeste
23 Simon Tabaran
24 Gallet Brettac
Orbe de TID
1 9236
2 7236
3 2392
13000
5 GERARL Aaron
9 ZEBUEL Thir.
8 ZEBUEL Nephtalim
Orien. Sept
Occidentale
Orien. Aust

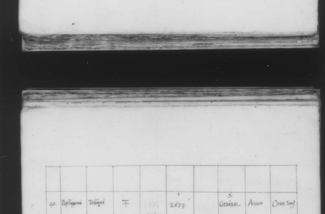

24 Hyrin Abbeny
25 Stephane Cadyar
25 Lydie Pendarin
Orbe de ZIP
1 6996
2 3610
3 4230
17816
8 HONORIL Ichtiofel
12 LAMIEL Gad
7 ZAMUEL Nephtalim
Occidentale
Antle Aust
Orien. Aust

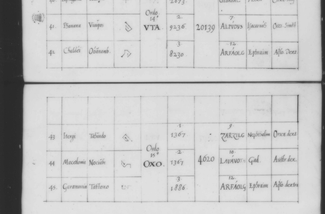

28 Gaye Lenarin
29 Germine Germin
30 Terrien Terrien
Orbe de TAN
1 1886
2 1230
3 1617
11727
7 ZAMUEL Gabalon
13 ALPHEO Emanuel
7 ZAMUEL Nephtalim
Occ. Aroni
Occ. Sept
Orien. Aust

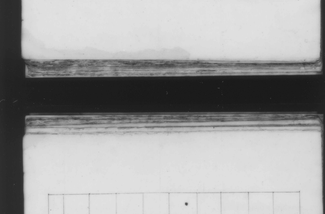

31 Bethune Malpaud
32 Gatine Vendale
33 Lucie Pendale
Orbe de ICH
1 3212
2 7126
3 5234
15912
12 LAMIEL Gad
6 ZECHIEL Simeon
8 ZALMON Reben
Antle Aust
Antle Aquil
Antle Occ

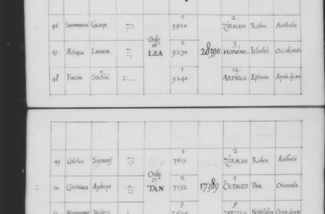

34 Origny Tepeuil
35 Isidore Gerbin
36 Orchery Andreul
Orbe de LOL
1 2018
2 7772
3 3391
13921
7 ZALMON Simeon
8 CAMAEL Benoum
7 ZALMON Reben
Antle Sept
Affen. Aust
Antlande

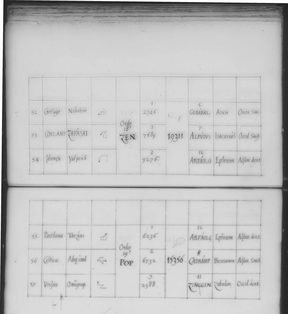

37 Achart Gricourd
38 Annesse Lapierre
39 Celsin Perepon
Orbe de ZIM
1 811
2 3566
3 4323
15804
12 LAMIEL Gad
1 OLIBEL Dan
7 ALPHEO Emanuel
Antle Aust
Orientale
Occ. Sept

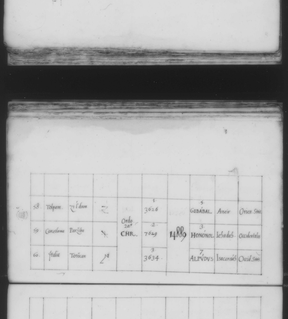

40 Bethune Tilleul
41 Bauvin Vimpe
42 Chalet Odonnet
Orbe de VTA
1 2053
2 9236
3 8230
20130
5 GERARL Aaron
13 ALPHEO Emanuel
11 ARABUS Ephrem
Orien. Sept
Occ. Sept
Affen. Orien

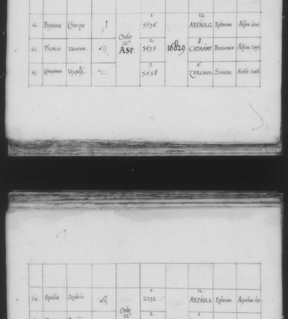

43 Iacqs Tilleule
44 Marchenne Nicolle
45 Germonne Tellene
Orbe de OXO
1 1267
2 1363
3 1886
4010
7 ZACHIEL Nephtalim
12 LAMIEL Gad
11 ARABUS Ephrem
Orien. Aust
Antle Aust
Affen. Aust

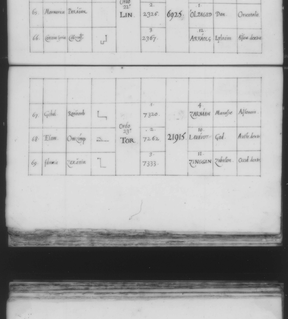

46 Soumarin Gaspe
47 Arbaye Lauran
48 Tiacin Sachet
Orbe de LEA
1 9810
2 9230
3 9240
20700
7 ZRACH Ruben
8 HONORIL Ichtiofel
11 ARABUS Ephrem
Antlande
Occidentale
Apuis Aust

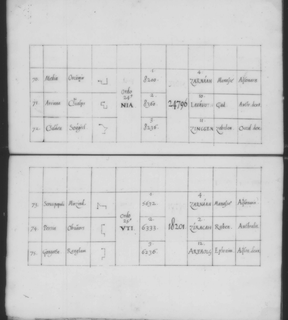

49 Gilchin Seymart
50 Germaine Apdorge
51 Nazenonne Thiber
Orbe de TAN
1 7413
2 7132
3 2234
17789
7 ZRACH Ruben
6 OLIBEL Dan
9 ZACHIEL Nephtalim
Antlande
Orientale
Orien. Aust

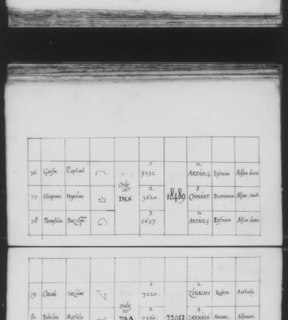

52 Gregor Nicholas 20 1 2348 5 Gerard. Anor Orior. Inc
53 Orland Ferrall 45 Orbis TERN 2 7689 10311 Alphon. Intermid Occid Sept
54 Henric Warwick 6 3 9578 11 Arthur. Ephraim Affric dext

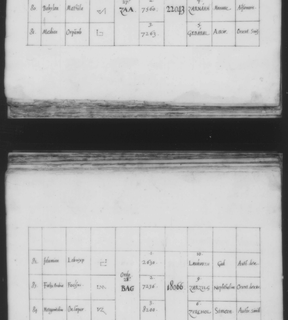

55 Pastrana Magist. 4 6236 12 Arthur. Ephraim Affric dext
56 Gilbert Abigail 54 Orbis POP 2 6231 15356 4 Gerard Boreum Affric Sept
57 Verdun Dominus 12 3 2388 11 Thurgon Hebron Occid dext

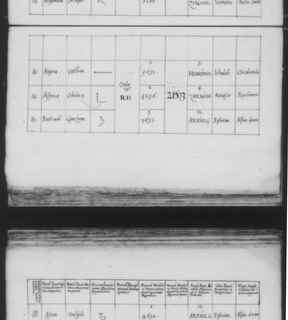

58 Wigorn Adam 22 1 5618 5 Gerard. Anor Orior. Inc
59 Cantelow Barbar 8 Orbis CHR. 2 7149 14889 9 Hermon. Iebuseo Occidentale
60 Yale Tristan 38 3 3634 7 Alphon. Intermid Occid Sept

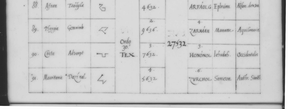

61 Bristow Clarys 3 1 5536 12 Arthur. Ephraim Affric dext
62 Dorset Taurus 42 Orbis ASP. 2 5631 16820 8 Gerard Boreum Affric Sept
63 Gloucest Vespas 11 3 5028 3 Gilbert. Simeon Antic Sept


64 Apulia Apulus 28 1 2332 12 Arthur. Ephraim Apulia dext
65 Mauretan Tertian 30 Orbis LIN. 2 5316 6925 7 Gerard Dan Orientale
66 Gloucest Vespas 3 2367 12 Arthur. Ephraim Affric dext


67 Cyclad Equinoct 3 1 7320 4 Gerard Mansfor Affricus
68 Elian Cancing 24 Orbis TOR. 2 7242 21915 10 Lamuel Gal Antic dext
69 Silures Taurus 3 7333 11 Thurgon Hebron Occid dext


70 Media Orologe 1 2240 4 Gerard Mansfor Affricus
71 Arcuar Claudus 52 Orbis NIA 2 7140 24790 10 Lamuel Gal Antic dext
72 Chalcis Scagael 2 8236 11 Thurgon Hebron Occid dext


73 Sinopica Mercuri 1 5632 4 Gerard Mansfor Affricus
74 Persia Cholera 5 Orbis VTI 4 6333 21015 2 Gracian Rubea Australis
75 Gangetis Regulus 3 6236 12 Arthur. Ephraim Affric dext

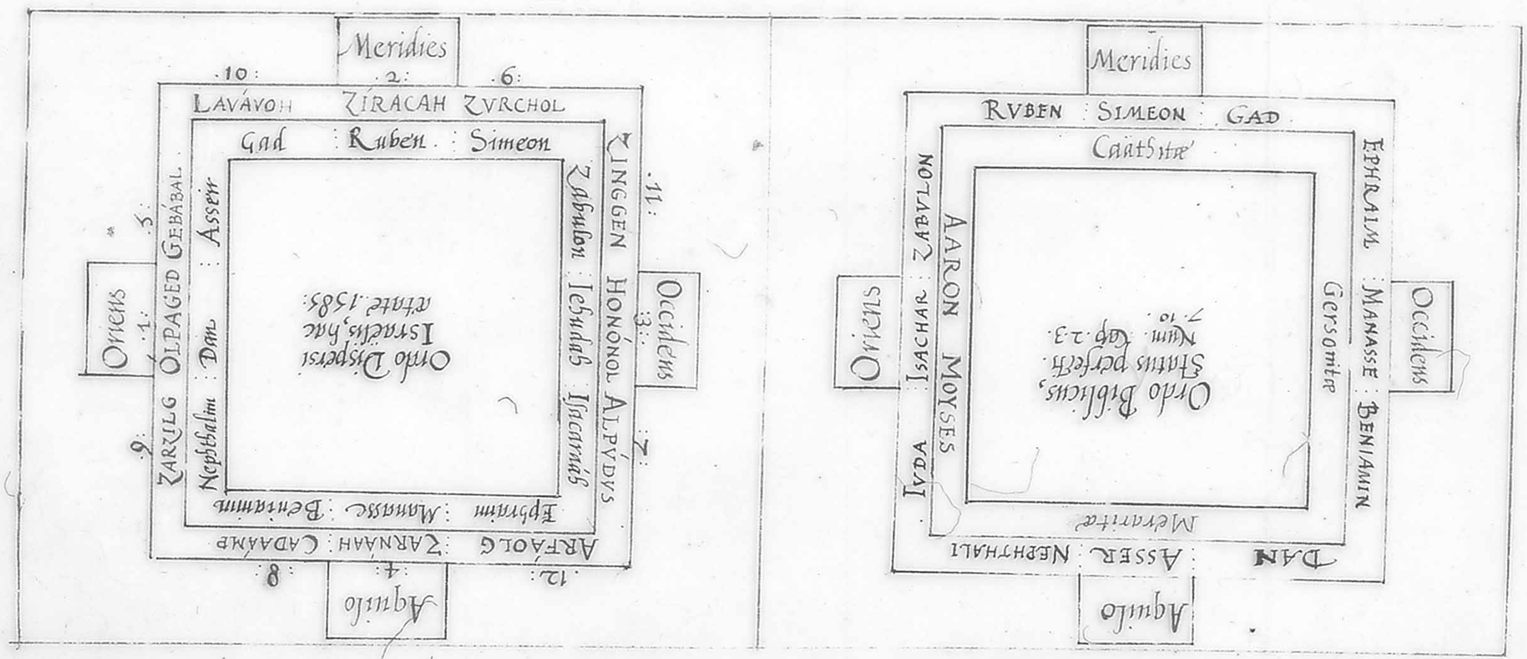

96 Gregor Elephant 1 8332 12 Arthur. Ephraim Affric dext
97 Hispania Aquarius 52 Orbis DEA 2 8420 24480 7 Gerard Boreum Affric Sept
98 Pamphilia Bacchus 3 8237 12 Arthur. Ephraim Affric dext

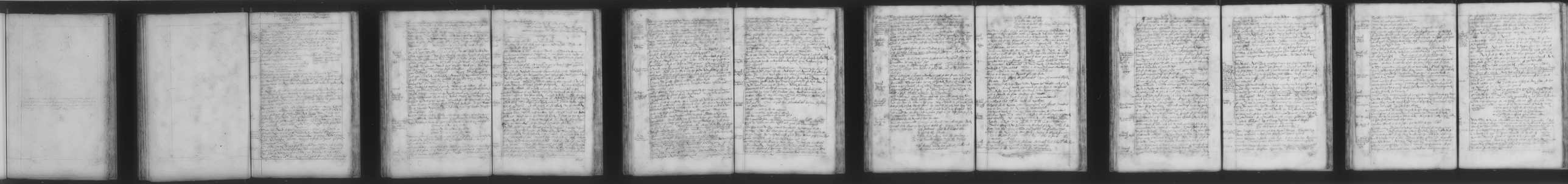
99 Cretic Virgine 1 7220 2 Gracian Rubea Australis
80 Babylon Martial 40 Orbis TAA 2 7260 22083 3 Gerard Anor Affricus
81 Median Orpiad 3 7243 5 Gerard Anor Orient Sept

82 Idumea Libertas 1 2432 10 Lamuel Gal Antic dext
83 Pedemontan Pisces 120 Orbis BAG 2 7232 18086 9 Gracian Napolitan Orient dext
84 Aegyptia Dextran 12 3 8140 7 Gracian Simeon Antic Sept

85 Aegyptia Vestitus 1 5632 3 Hermon. Iebuseo Occidentale
86 Africus Orbicus 1 Orbis RII 2 5332 21823 4 Gracian Mansfor Aquilonar
87 Bastarnæ Gemelus 3 7432 12 Arthur. Ephraim Affric dext

88 Affric Vestitus 1 4632 3 Hermon. Iebuseo Occidentale
89 Assyria Gemenid 2 4632 4 Gracian Mansfor Aquilonar
90 Gallia Adiutor 1 Orbis TEN. 2 7632 27532 12 Arthur. Ephraim Affric dext
91 Mauretan Martial 4 5432 9 Gracian Simeon Antic Sept


Meridies
Aquilo
Occidens
Orientis
RVBEN SIMEON GAD
EPHRAIM MANASSE BENIAMIN
DAN ASSER NEPHTHALI
IVDA ISACHAR ZABVLON
AARON MOYSES
Gersomitæ
Merarithæ
Caathitæ
Ordo Biblicus,
Status perfecti
Num. Cap. 2.
7. 10.
Meridies
Aquilo
Occidens
Orientis
LAVAVOH ZIRACAH ZVRCHOL
ZARVLG OLPAGED GEBABAL
ZINGGEN HONONOL ALPVDVS
ARFAOLG ZARNAAH CADAMP
Gad Ruben Simeon
Nephthalim Dan Asser
Zabulon Iehudah Issachar
Ephraim Manasse Beniamin
Ordo Dispersi
Israelis, hac
ætate 1585.



Conciliation

To the Crowns — Δ — Conciliation, upon me and
Jh — The Table is an Instrument of Conciliation. And so are the
other 7 Quarters, wherein upon roll the Name of Tables:
Crowned with the forms of Crowns: wherein are prayers to every
King and Prince, according to their order.
Note to the last — Δ — No routemunge the end of Idolatry and
Operation — Jh — It only consisteth in the Merit of Christ,
& the Quarters of those Books.
Fol. Down the Kings, and their Princes, in a Table, as the
Crowns of them with their Letters backwards (excepting the
Beef) from the right hand to the Left. Let Bobogel be
the first, and Borongo his Prince. Yours
Δ. Now
Δ — So, on my Quarter or Campus of Dionysius: are all
the names of the 7 Kings, and of the 7 Princes: perfectly
as in the great Table, (called after Synod Mensa sedens)
the Beef, only (being the first Letter Simon & upon all)
kept back, in memory.

De sigillo Ameth; alias, vocato Sigillo Dei.

Michael — I will show thee in the might and strength of God, what his
Mysteries are: The true Circle of the Heavenly: compass finding all
Secrets: the Whole and Sacred Trinity: Oh holy be he: Oh
Holy be he: Oh holy be he.
Δ — Pray and Record, Amen
Mich — Note, Royal Will thou? — Δ — I will fulfil thine pronde
according to the Matter in them.
Mich — Divide this Outward Circle into 40 equall parts: wherein
are also Numbered 100 4. Set these do it present — Δ I do
10. Dividing it first into 4; and then every of them, into 10.

Michael 1582. March. 19.

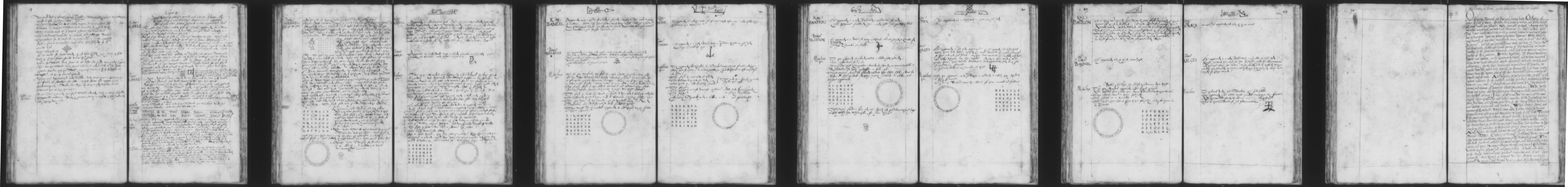
Δ — He calleth one of the names Semiel. One came in, and spake down
and great fear, came out of his Circle, Michael said, To him are the
Mysteries of these Tables known. Michael said, Semiel (Virgine) and
by the Almighty God this hast said, and this liest for ever. Then
Semiel stood up and stearing fire from out of his Circle, and then he
spake, as followeth.
Semiel — Mighty Lord, Royal Will thou with the Tables?
Michael — It is the Will of God, these shall from hence.
Sem — I am the Tables. Behold, these are the Tables, Lo these the Arts.
Δ. There came in 40 Noble Creatures, all in bright Silk long robes; And

these

the like Crowns. And all these falling on their knees, said.
Thou only, art Holy among the Hosts: O God, thy Name be blessed for ever.
Δ — Michael stood up out of his Quire: and by Cl. All his Host to be like
two great pillars of Brass: Cl as fire, as glass Cl to Ether. And
by and by, his Swords were all on fire: And the strokes of his
Sword over all these 40 their Foes. The Earth quaked. And the
4 fires down. And Michael Semiel with a thundrous voice:
and said. Declare the Mysteries of the Living God: our God: of One
Eternity for ever.

Sem — I am ready
Δ — Michael stroke over them with his Sword: in the Air fell down
and Vriel also on his knees. And removed at the striking of his
Sword, flaming fire, like lightening, that Host were all.
Michael — Note, Here is a Mystery.
Δ — On first sixty, One of first 40, from the East: Cl opened his
breast, wherein was covered with Silk, and there appeared a cross T
all of Gold
Michael — Note the number — Δ — adde the T, stode the Number
of 4 on his Forehead T
Δ — The 40, all, royal, & Lively, and Multiplieth for ever: Blessed
be his Name
Δ — The Creatures did fall by his breast bosome, and vanished away
like a fire.
Michael — Plain that in the first place: It is the Name of God.
Δ — On three Scrolls a great Clap of Thunder & Cl:
And so that: And note that the whole Extract
Book is Nothing else but the Mysteries most Medaylous of
Sigillum Dei: otherwise called Sigillum Ameth. Notwithstanding
how I did set under a Letter Salomons Seal.
Note finally, Almost all, the Good Book, and of the
Conclusions of Creation. wherein mention was how before
made.
Δ — The Quire was divided in 4 parts: and 7 equal angled Mount.
Vriel — This is a Seal of protection: from Mischief, Things shall
prevail and the Wicked shall last long decayed.
Δ — On Mount a square Table adjoyned with the Mount. and I
demanded, Royal that Table belongeth
Vriel — A Mystery and not to be known. These two shall
remain in the Tone, to the Light of all undefiled Creatures.

You must



SONDAYE

MONDAYE:

TVESDAYE:

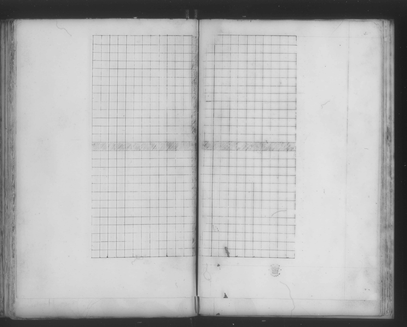
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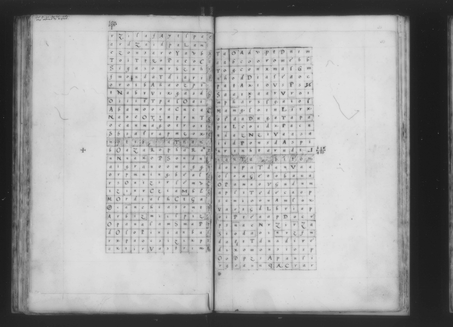
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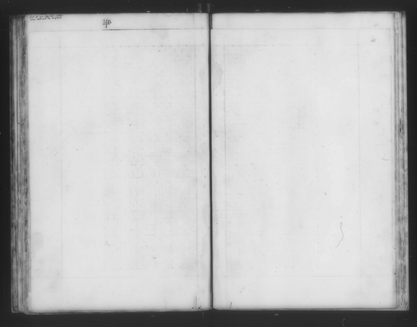
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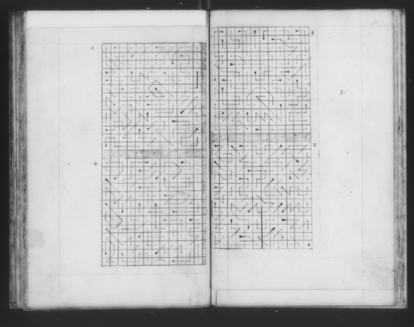
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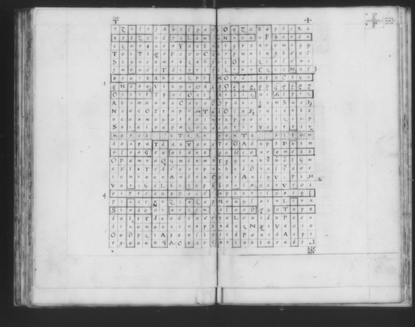
BRITISH MUSEUM

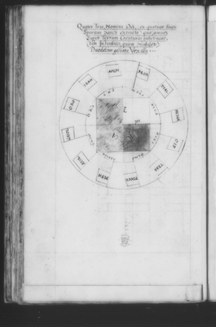


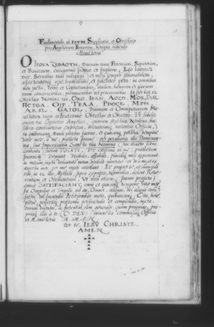












VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Ioannis est mentio) ex Patris, Filij et Spiritus Sancti Imeis, collecta Nomina: Istorū Bonorū Angelorum Munus est, Hoibus, Rerū humanarum Scientiam, ſudiciumq; impertire, &c

	Numen Diuinum BATAIVA, ſiue BATAIVH.
ORIENS	Abioro, ſiue Habioro Aaoxaif Htmorda Haozpi, ſiue Ahaozpi Hipotga Autotar
	Numen Diuinum ICZHHCA, ſiue ICZHHCL.
MERIDIES	Aiſrom, ſiue Laiſrom Aczinor Lzinopo Lbctga, ſiue Albctga Lbiansa Acmſicu b
	Numen Diuinum RAAGIOS ſiue RAAGIOL
OCCIDENS	Srabpm, ſiue Lſrabpm Saiinou Laonxrp Lgaiol, ſiue Slgaiol cb Lugdiſa Soaixnt
	Numen Diuinum EDLPRNA, ſiue EDLPRNAA.
SEPTENT.	Aetpio, ſiue AAetpio Adocoet Aſnſood Apdoce, ſiue Aapdoce Arinnap Anodoin

SEX SENIORVM Orientalium Invitatio

O vos Sex SENIORES, Orientales, præpotentes, fideleſq; Omnipotentis DEI nostri Miniſtri, In Nomine eiusdem DEI, (Vnius et Trini) O vos (inquam) ABIORO, ſiue HABIORO, AAOXAIF, HTMORDA, HAOZPI, ſiue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter præſominās Diuinum Numen, Nomenq; Angelicū BATAIVA, ſiue BATAIVH, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, coniunctim, et quomodocunq; diuiſim, amicè, vehementer, et confidenter requiro et peto, VT posthac, quanq; tempore voluero, per reliquum totius vitæ meæ curſum, vel omnes vos, vel ex vobis, illi quos ego nominauero (per prædictū Myſticum Diuinumq; Nomen BATAIVA ſiue BATAIVH, à me, præfato Ioanne, Vocati, Invocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, viſibiles, affabiles ac placidi: Præterea adeo Fauorabiles mihi esse velitis, VT Petitiones meas omnes et quaſcunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO, aliiſq; rebus, Veſtro Diuinitus aſſignatis, pertinentibusq; Officio, ſiue Miniſterio (Vobis omnibus, vni, vel pluribus) factas faciendasq;, Cito, bene, vere, planè, plene, perfectèq; præſtare, perficere et complere velitis: iuxta veſtrarū Virtutū, potentiarū, Officiorumq; ſiue Miniſteriorū veſtrorum Menſuram, a DEO Omnipotente vobis concreditam et commiſsam. AMEN. Per Sanctum Dei Nomen, BATAIVA, ſiue BATAIVH AMEN

Sex Seniorum Meridionaliū Invitatio

O vos Sex Seniores Meridionales, præpotentes, fidelesq Omnipotentis Dei nostri Ministri: In Nomine eiusdem Dei Vnius et Trini O vos (inquam) Aidrom, sive Laidrom, Aczinor, Lzinopo, Lhctga, sive Alhctga, Lhiansa, et Acmlicv per Vobis peculiariter præstominans Diuinū Numen Nomenq Angelicū Iczhhca sive Iczhhcl, Ego Ioannes Dee, fidelis eiusdem Omnipotentis Dei Servulus, à Vobis omnibus, (coniunctim, et quomodocunq diuisim) amicè, Vehementer et confidenter requiro et Peto. Vt posthac, quocunq tempore Voluero, per reliquum totius Vitæ meæ cursum, Vel omnes Vos Vel ex Vobis, illi, quos ego Nominauero (per prædictū Mysticū Diuinumq Nomen Iczhhca sive Iczhhcl, à me, præfato Ioanne, Vocati, Invocati, sive requisiti) Statim et sine mora, mihi, præfato Ioanni, Adesse, Visibiles, affabiles, ac placidi: Præterea adeo mihi Fauorabiles esse Velitis, Vt Petitiones meas omnes et quascunq, De Rerum Humanarum Scientia, et Iudicio, aliisq rebus, Vestro, diuinitus assignatis, pertinentibusq Officio, sive Ministerio, Vobis omnibus Vni, Vel pluribus factas faciendasq, Cito, bene, Vere, plane, plene perfecteq præstare, perficere, et complere Velitis: iuxta Vestrarum virtutum, Potentiarū Officiorumq sive Ministeriorū Vestrorū Mensuram, à Deo Omnipotente, Vobis concreditam, et commissam.

Amen.

Per sanctum Dei Nomen.

Iczhhca, sive Iczhhcl

Amen.

Sex Seniorum Occidentaliu Invitatio

O vos Sex Seniores Occidentales, præpotentes, fidelesq Omnipotentis Dei nostri Ministri: In Nomine eiusdem Dei, Vnius et Trini O vos, (inquam) Srahpm, sive Lsrahpm, Saiinov, Laoaxrp, Lgaiol, sive Slgaiol, Ligdisa, Soaixnt per Vobis peculiariter præstominans Diuinum Numen Nomenq Angelicū Raagios, sive Raagiol, Ego Ioannes Dee, fidelis eiusdem Omnipotentis Dei Servulus, à Vobis omnibus, (coniunctim et quomodocunq diuisim) amicè Vehementer et confidenter requiro et Peto, Vt posthac, quocunq tempore Voluero, per reliquum totius Vitæ meæ cursum, Vel omnes Vos, Vel ex Vobis, illi, quos ego Nominauero (per prædictū Mysticū, Diuinumq Nomen Raagios sive Raagiol à me, præfato Ioanne, Vocati, Invocati, sive requisiti) Statim et sine mora, mihi, prædicto Ioanni, Adesse, Visibiles, affabiles ac placidi: Præterea adeo mihi Fauorabiles esse Velitis, Vt Petitiones meas omnes et quascunq De Rerū Humanarum Scientia et Iudicio, aliisq rebus Vestro diuinitus assignatis, pertinentibusq Officio sive Ministerio, Vobis omnibus, Vni Vel Vestrum pluribus factas faciendasq Cito, bene, Vere, plane, plene, perfecteq præstare perficere et complere Velitis: iuxta Vestrarum Virtutum, Potentiarū, Officiorumq, sive Ministeriorum, Vestrorū Mensurā, à Deo Omnipotente Vobis concreditā et commissā.

Amen.

Per Sanctum Dei Nomen.

Raagios, sive Raagiol

Amen.

Sex Seniorum Septentrionalium Invitatio

O vos Sex Seniores Septentrionales, Præpotentes, fidelesq Omnipotentis Dei nostri Ministri In Nomine eiusdem Dei Vnius et Trini O vos, inquam, Aettio, sive Aaettio, Adoeoet, Alndood, Atdoce, sive Aatdoce, Arinnap et Anodoin per Vobis peculiariter præstominans Diuinū Numen, Nomenq Angelicum Edlprna, sive Edlprna, Ego Ioannes Dee fidelis eiusdem Omnipotentis Dei Servulus, à Vobis omnibus, coniunctim, et quomodocunq diuisim, amicè, Vehementer et confidenter requiro et Peto, Vt posthac, quocunq tempore Voluero, per reliquum totius Vitæ cursum, Vel omnes Vos Vel ex Vobis, illi, quos Ego nominauero (Per prædictum Mysticum, Diuinumq Nomen Edlprna, sive Edlprna à me, præfato Ioanne, Vocati, Invocati, sive requisiti) Statim, et sine mora mihi prædicto Ioanni Adesse, Visibiles, affabiles, ac placidi, præterea adeo Fauorabiles mihi Velitis esse. Vt Petitiones meas omnes et quascunq De Rerum Humanarum Scientia et Iudicio aliisq rebus, Vestro, diuinitus assignatis pertinentibusq Officio sive Ministerio, Vobis omnibus, Vni Vel pluribus Vestrum factas, faciendasq, Cito, bene, Vere, plane, plene, perfecteq præstare, perficere et complere Velitis: iuxta Vestrarū Virtutū, Potentiarū Officiorumq sive Ministeriorū Vestrorū Mensurā à Deo Omnipotente Vobis concreditam et commissam.

Amen.

Per Sanctum Dei Nomen.

Edlprna sive Edlprna

Amen.

Nomina Sedecim Bonorum Angelorum Peritissimorum et Potentium in Medicina Curisq Morborum: Annexis sedecim Cacodæmonū nominibus, qui morbos inferre possūt. &c.

	Nomina Diuina Idoigo Ardza		
Oriens	Czns, sive Czons Tott, sive Toitt Sias, sive Sigas Fmnd, sive Fmond	Xcz Ato Rsi Pfm	Ogiodi Azdra
	Nomina Diuina Angpoi Vnnax		
Meridies	Aira, sive Aigra Ormn, sive Orpmn Rsni, sive Rsoni Iznr, sive Izinr	Xai Aor Rrs Piz	Iopgna Xannv
	Nomina Diuina Obgota Aabco		
Occidens	Toco, sive Togco Nhdd, sive Nhodd Paax, sive Patax Saix, sive Saaix	Mto Onf Cpa Hsa	Atogbo Ocbaa
	Nomina Diuina Noalmr Oloag		
Septentrio	Opmn, sive Opamn Apst, sive Apist Scio, sive Scmio Vasg, sive Varsg	Mop Oap Csc Hua	Rmlaon Gaolo

Quatuor Bonorū Angelorū Orientalium in Medicina et Curis Morborū peritissimorum et Potentium Invitatio

O vos quatuor Angeli Lucis, Czns sive Czons, Tott sive Toitt, Sias sive Sigas, Fmnd, sive Fmond, in Orientali Mundi parte, Medicinaliū Dei Virtutum Sanitatū et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee (eiusdem Dei gratia, Cælestis Hierusalem futurus Civis) Per reuerentiā et Obedientiam, quam eidem Deo nostro debetis, et per hæc Diuina illius, ac Mystica Nomina, Idoigo et Ardza, à Vobis omnibus et singulis, serio, Vehementer et confidenter requiro et Peto, Vt mihi, Ioanni prædicto, posthac, quocunq temporis momento Voluero, durante Vita mea naturali, Adesse, ac mihi placidi, Visibiles, et Favorabiles esse Velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et complendis: quas à Vobis, omnibus vel Vestrorū aliquibus Vel aliquo, per hæc Dei Nomina præfata, Idoigo et Ardza Petiuero: et quas per Vestram Virtutem, Potentiam, peculiaremq Vestrorū Officiorū sive Ministeriorū Medicinalium quorumcunq tenorem, ac rationem, citissime, perfectissime, plenissime, placidissimeq præstare, perficere, completeq potestis: Amen.

Per hæc prædicta Sacrosancta Dei Nomina

Idoigo et Ardza

Amen.

Quatuor Bonorū Angelorū Meridionalium, in Medicina et Curis Morborū Peritissimorū et Potentiū Invitatio

O vos Quatuor Angeli Lucis Aira, sive Aigra, Ormn, sive Orpmn, Rsni, sive Rsoni, Iznr, sive Izinr, in Meridionali Mundi parte, Medicinalium Dei Virtutum, Sanitatū, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee (eiusdem Dei gratia, Cælestis Hierusalem futurus Civis, Per Reuerentiā et Obedientiam, quam eidem Deo nostro debetis Et per Diuina illius ac Mystica Nomina Angpoi et Vnnax à Vobis omnibus et singulis, serio, Vehementer et confidenter requiro et Peto. Vt mihi, Ioanni prædicto posthac, quocunq temporis momento Voluero, durante vita mea naturali, Adesse, ac mihi placidi Visibiles, et Favorabiles esse Velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et Complendis: quas à Vobis, omnibus, Vel Vestrorū aliquibus Vel aliquo, per hæc Dei Nomina præfata Angpoi et Vnnax Petiuero: et quas per Vestrā Virtutem, Potentiam, peculiaremq Vestrorum Officiorum, sive Ministeriorū Medicinaliū quorumcunq tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq præstare, perficere, completeq potentis. Amen.

Per hæc Sacrosancta Dei Nomina

Angpoi et Vnnax

Amen.

Quatuor Bonorū Angelorū Occidentaliū in Medicina et Curis Morborū Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Lucis Toco, sive Togco, Nhdd, sive Nhodd, Paax, sive Patax, Saix sive Saaix in Occidentali Mundi parte, Medicinaliū Dei Virtutū, Sanitatū, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee eiusdem Dei gratia, Cælestis Hierusalem futurus Civis Per Reuerentiam et Obedientiam, quam eidem Deo Vro debetis, et per hæc Diuina illius ac Mystica Nomina Obgota, et Aabco, à Vobis omnibus et singulis serio, Vehementer, constanter, et confidenter requiro et Peto, Vt mihi Ioanni prædicto posthac, quocunq temporis momento Voluero, durante Vita mea naturali, Adesse, ac mihi placidi, Visibiles, affabiles, et Favorabiles esse Velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et Complendis: quas à Vobis, omnibus, Vel Vestrorū aliquibus, Vel aliquo per hæc Dei Nomina (præfata Obgota et Aabco petiuero: et quas per Vestram Virtutem, potentiā, peculiaremq Vestrorum Officiorū, sive Ministeriorū Medicinaliū quorumcunq, tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq, præstare, perficere, completeq potentis. Amen.

Per hæc sacrosancta Dei Nomina.

Obgota et Aabco

Amen.

Quatuor Bonorū Angelorū Septentrionalium, in Medicina et Curis Morborū Peritissimorū et Potentium, Invitatio.

O vos Quatuor Angeli Lucis Opmn sive Opamn, Apst sive Apist, Scio, sive Scmio, Vasg sive Varsg, in Septentrionali Mundi parte, Medicinaliū Dei Virtutū, Sanitatū, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee, eiusdem Dei gratia, Cælestis Hierusalem futurus Civis: Per Reuerentiam et Obedientiam, quam eidem Deo Vro debetis, et Per hæc Diuina illius ac Mystica Nomina Noalmr et Oloag, à Vobis omnibus et singulis, serio, Vehementer, constanter et confidenter requiro et Peto, Vt mihi, Ioanni prædicto posthac, quocunq temporis momento Voluero, durante Vita mea naturali, Adesse, ac mihi placidi, Visibiles, affabiles, et Favorabiles esse Velitis, in omnibus meis Petitionibus quam citissime, perfectissime plenissimeq præstandis, perficiendis et complendis, quas à Vobis, omnibus, Vel Vestrorum aliquibus, Vel aliquo per hæc Dei Nomina præfata Noalmr et Oloag petiuero: et quas per Vestram Virtutem, Potentiā, peculiaremq Vestrorū Officiorū sive Ministeriorū Medicinaliū quorumcunq tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq, præstare, perficere, Completeq, potentis. Amen.

Per hæc Sacrosancta Dei Nomina.

Noalmr et Oloag,

Amen.

Nomina Sedecim Bonorū Angelorum, Qui in Metallorū Inventione, Collectione, Vsu et Virtute ac etiam in Lapidum Coagulatione, Virtuteq periti, et Potentes sunt: &c.

	Nomina Diuina Llacza Palam		
Oriens	Oyub, sive Oyaub Paoc, sive Pacoc Rbnh, sive Rbznh Diri, sive Diari	Xoy Apa Rrb Pdi	Aczall Malap
	Nomina Diuina Anaeem Sondn		
Meridies	Omgg, sive Omagg Gbal, sive Gbeal Rlmu, sive Rlemu Iahl, sive Iamhl	Xom Agb Rrl Pia	Meeana Ndnos
	Nomina Diuina Nelapr Omebb		
Occidens	Magm, sive Malgm Leoc, sive Leaoc Vssn, sive Vspsn Rvoi, sive Rvroi	Mma Ole Cvs Hru	Rpalen Bbemo
	Nomina Diuina Vadali Obava		
Septentrio	Gmnm, sive Gmdnm Ecop, sive Ecaop Amox, sive Amlox Brap, sive Briap	Mgm Oec Cam Hbr	Iladav Avabo

Orientalium Quatuor Bonorū Angelorum, in Metallis, et Lapidibus Peritorum, et Potentium, Invitatio

O vos Quatuor Angeli Lucis, fideles Dei (Creatoris nostri) Ministri: O vos (inquam) Oyub, sive Oyaub, Paoc, sive Pacoc, Rbnh, sive Rbznh, et Diri, sive Diari, in Mundi parte Orientali Dominantes, ac (ex Dei dispensatione et dono peculiari) in Metallicarū Venarum, sive Metallorū Inventione, Materiæ Metallicæ Collectione, sive Coacervatione, Metallorum Vsu et Virtute: Nec non in Lapidum Coagulatione et Virtute; aliisq multis (de Metallorū, Lapidumq loco, collectione, Natura, proprietate, Virtute et Vsu Secretis et Arcanis, Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, Vnius et Veri Dei (ipsius Ieova Zebaoth) humilis et deuotus Servulus: Per inuisibilem, quam eidem Deo nostro, in nominibus istis, Notificato, Videlicet, Llacza et Palam, debetis Reuerentiam et Obedientiam, à Vobis omnibus et Singulis, Vehementer et confidenter requiro et Peto, Vt mihi, (prædicto Ioanni) totius meæ reliquæ Vitæ, quocunq Voluero tempore, Benigni, placidi, Visibiles, affabilesq Adesse Velitis: Adeoq mihi (eidem Ioanni) Favorabiles esse dignemini, Vt Petitiones meas omnes et quascunq, Vobis, omnibus, quibuscunq, Vel cuicunq Vestrum, propositas factasve, et proponendas, faciendasve, Citissime, euidentissime, certissime, perfecte, pleneq perficere, et perimplere Velitis: Sub hac tamen arctari Conditione contentus sum, quod dictæ Petitiones meæ, totaliter, Vel maxima ex parte, Vel aliquo saltem modo, peculiarem Vestram (supra expressam) circa Metalla Vel Lapides, peritiā, Virtutē, Potentiam, facultatemve respiciant: Ac etiam cū debita Contestatione dictorū Diuinorū Nomi Llacza et Palam per me prædictū Ioanne à Vobis, Vestrū aliquibus, Vel aliquo, requirantur sive petantur: Amen.

Per dicta Sancta et Mystica Dei Noia

Llacza et Palam

Amen.

Meridionaliū Quatuor Bonorum Angelorū in Metallis et Lapidibus Peritorum et Potentium Invitatio

O vos Quatuor Angeli Lucis, fideles Dei (nri Creatoris) Ministri: O vos, inquam, Omgg, sive Omagg, Gbal, sive Gbeal, Rlmu, sive Rlemu, et Iahl, sive Iamhl in Mundi parte Meridionali Dominantes, ac (ex Dei dispensatione et dono peculiari) in Metallicarū Venarū, sive Metallorū Inventione, Materiæ Metallicæ collectione, sive Coacervatione, Metallorū Vsu et Virtute: Nec non in Lapidum Coagulatione et Virtute: aliisq multis (de Metallorum, Lapidumq loco, collectione, natura, proprietate, Virtute et Vsu) Secretis et Arcanis Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis Vnius et Veri Dei (ipsius Ieova Zebaoth) humilis et deuotus Servulus, In Nomine eiusdem Dei nostri, et Per inuisibilem, quam eidem Deo nostro (in nominibus istis Notificato) Videlicet, Anaeem et Sondn, debetis Reuerentiam et Obedientiā, à Vobis, omnibus et singulis, Vehementer, constanter et confidenter requiro et peto Vt mihi (prædicto Ioanni) totius meæ reliquæ Vitæ, quocunq Voluero tempore, benigni, placidi, Visibiles, affabiles, Adesse Velitis: Adeoq mihi (eidem Ioanni) Favorabiles esse dignemini, Vt Petitiones meas omnes, et quascunq, Vobis, oibus, quibuscunq Vel cuicunq Vestrum, propositas, factasve, et proponendas, faciendasve, Citissime, euidentissime, certissime, perfecte, pleneq, præstare, perficere et perimplere Velitis: Sub hac tamen conditione arctari Contentus sum: Quod dictæ Petitiones meæ, totaliter, Vel maxima ex parte, Vel aliquo saltem modo, peculiarē Vestrā, supra expressā, circa Metalla Vel lapides, peritiā, Virtutem, potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum Diuinorū Nominū Anaeem et Sondn, per me (prædictū Ioanne) à Vobis, Vestrū aliquibus, Vel aliquo requirantur, sive Petantur: Amen.

Per dicta Sancta et Mystica Dei Noia

Anaeem et Sondn

Amen.

Occidentaliū Quatuor Bonorū Angelorū in Metallis et Lapidibus Peritorū et Potentium, Invitatio

O vos Quatuor Angeli Lucis, fideles Dei (nri Creatoris) Ministri, O vos (inquam) Magm, sive Malgm, Leoc, sive Leaoc, Vssn sive Vspsn, et Rvoi, sive Rvroi, in Mundi parte Occidentali Dominantes, ac ex Dei dispensatione, et dono peculiari in Metallicarū Venarū, sive Metallorum Inventione, Materiæ Metallicæ Collectione, sive Coacervatione, Metallorū Vsu et Virtute: Nec non in Lapidum Coagulatione: aliisq multis, de Metallorum, Lapidumq loco, collectione, natura, proprietate, virtute, et Vsu, Secretis et Arcanis Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, Vnius et Veri Dei (ipsius Ieova Zebaoth) humilis et deuotus Servulus: In Nomine eiusdem Dei nri, Et Per inuisibilem, quam eidem Deo nostro (in nobis istis Notificato) Videlicet Nelapr et Omebb debetis Reuerentiā et Obedientiam à Vobis, oibus et singulis, Vehementer, constanter, et confidenter requiro et Peto, Vt mihi, (prædicto Ioanni) totius meæ reliquæ Vitæ, quocunq Voluero, tempore, benigni, placidi, Visibiles, Affabilesq Adesse Velitis: Adeoq mihi (eidem Ioanni) Favorabiles esse dignemini, Vt Petitiones meas omnes et quascunq, Vobis, omnibus, quibuscunq Vel cuicunq Vestrum propositas, factasve, et proponendas faciendasve (aliquo modo peculiarem Vestram, supra expressā, circa Metalla Vel Lapides, peritiam, Virtutem, Potentia facultatemve respicientes aut concernentes: ac etiam cū debita Contestatione dictorū Diuinorū Nominū Nelapr et Omebb requisitas Vel petitas) Citissime, euidentissime, certissime, perfecte, pleneq præstare, perficere, et perimplere Velitis: Amen.

Per dicta Sancta et Mystica Dei Noia

Nelapr et Omebb

Amen.

Septentrionaliũ Quatuor Bonorũ Angelorũ in Metallis, et Lapidibus, Peritorum, & Potentiũ, Invitatio ▲ ▲ ▲

O vos Quatuor Angeli Lucis, fideles, Dei (uĩ Creatoris) Ministri, ô vos inquam GMNM, siue GMDNM, ECDE, siue ECAOP, AMOX, siue AMLOX, et BRAP siue BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari) in Metallicarũ venarũ, siue Metallorũ inventione, Materiæ Metallicæ collectione siue Conservatione, Metallorũ usu et virtute: Necnon in Lapidum Coagulatione et virtute: aliisq multis de Metallorũ Lapidumq Loco, collectione, natura, proprietate, virtute, et usu) Secretis et Arcanis, Peritissimi et Potentissimi Ego Ioannes Dee, Oipotentis, Vivi et Veri Dei (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: In nomine eiusdẽ Dei uri: Et Per meritabilem, quam eidem Deo nro (in Nobis istis Nobiscato) videlicet VADALI et OBAVA, debetis Reverentiam et Obedientiã, à Vobis, omnibus et singulis, Vehementer, constanter et confidenter requiro et Peto, VT mihi (præfecto Joanni) totius meæ reliquæ vitæ, quocunq volucro tempore, Benigni, placidi, Visibiles, Affabilesq adesse velitis; adeoq mihi (eidem Joanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, Vobis, omnibus, quibuscunq vel cuicunq Vestrũm propositas factasve, et proponendas faciendasve, (aliquo modo, peculiarem Vestrã, supra expressam, circa Metalla, vel Lapides, peritiã, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorũ Divinorũ Nominũ VADALI et OBAVA requisitas vel Petitas) Citissimè, evidentissimè, certissimè, perfectè, plenèq præstare, perficere, et perimplere velitis. AMEN.

Per dicta Sancta, et Mystica Dei Nõia,

VADALI et OBAVA

AMEN

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Nomina Sedecim Bonorum Angelorũ qui in TRANSFORMATIONE Periti et Potentes sunt: Sedecim etiam Cacodæmonũ manifestatis Nominibus

	Nomina Divina AIAOAI OIIIT	
ORIENS	Abmo, siue Abamo	Cab
	Naco, siue Naoco	Ona
	Ocnm, siue Ocanm	Moc
	Shal, siue Shial	Ash
	Nomina Divina CBALPT ARBIZ	
MERIDIES	Opna, siue Opana	Cop
	Doop, siue Dolop	Odo
	Rxno, siue Rxpao	Mrx
	Axir, siue Axtir	Anx
	Nomina Divina MALADI OLAAD	
OCCIDENS	Paco, siue Palco	Rpa
	Ndzn, siue Ndazn	And
	Iipo, siue Iidpo	Xii
	Xrns, siue Xrins	Exr
	Nomina Divina VOLXDO SIODA	
SEPTENTR.	Datt, siue Dalt	Rda
	Diom, siue Dixom	Adi
	Oopz, siue Oodpz	Xoo
	Rgan, siue Rgoan	Erg.

Orientalium Quatuor Bonorum Angelorum in Transformatione Peritorum & Potentium Invitatio

O vos Quatuor Boni, Veracesq. DEI (Creatoris nri) Angeli ABMO, sive ABAMO, NACO, sive NAOCO, OCNM sive OCANM, et SHAL, sive SHIAL, qui in Mundi Orientali parte Dominantes, peculiare Virtutem, Scientiã Veram, Potentiamq. perfectã et absolutam TRANSFORMATIONUM, in Creatione Vrã, ab eodem (Creatore nostro, et Vestro) recepistis: tanquam Munus et Officium quoddam: Vt hominibus (ab eodem DEO nostro praeordinatis) per vos, eadem talis Vestra Scientia Vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nri laudem, honore et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et Dei nri devotus Servulus, Valde Cupiens Dei nri laudes, honorem, et gloriam Vere, diligenter, et fideliter, per hanc Vestram (supradictam) Scientiam, et eiusdem verã Vsum, inter hoies promouere et amplificare: PER eundem DEVM Creatorem nrm, et per hac (vobis peculiariter praeminentia et praedominantia) DEI nri Mystica Nomina AIAOAI et OIIIT, a Vobis, omnibus, et singulis, Vehementer requiro, et confidenter Peto, VT quocunq. temporis momento, et quotiescunq. per totius Vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis Momento, et toties, Benigni, placidi, Visibilesq. mihi (dicto Ioanni) Adesse Velitis: et adeo Amici, Fauorabilesq. mihi (dicto Ioanni) esse dignemini. VT omnes et quascunq. Petitiones meas, quocunq. modo, quamcunq. vestram TRANSFORMATIONVM peritiam, Scientiam, potentiamq. concernentes vel respicientes et per me (dictu Ioannem) a vobis, vestru aliquibus, vel aliquo, (per hac iam memorata Dei nri Noia, AIAOAI, et OIIIT) requisitas, sive petitas, requirendas sive petendas, quocunq. post hac tempore; Easdem, statim, sine mora, (vel saltem, quam cito fieri vllo modo poterint) Vere, perfecte, manifeste, plane, plenêq. facere, praestare, complere et perficere velitis. AMEN.

Per hac sancta, Mysticaq. Dei Noia
AIAOAI et OIIIT
AMEN.

Meridionalium Quatuor Bonorum Angelorum in Transformatione Peritorum & Potentium Invitatio

O vos Quatuor Boni, Veracesq. Dei (Creatoris nri) ANGELI OPNA, sive OPANA, DOOP, sive DOLOP, RXAO, sive RXPAO, et AXIR, sive AXTIR, qui in Mundi Occidentali parte Dominantes, peculiare Virtute, Scientia vera, et Potentia perfecta ac absolutam TRANSFORMATIONVM, in Creatione vestra, ab eode Creatore nro et vro recepistis, tanq. Munus et Officiu quoddam: Vt hominibus (ab eodem praeordinatis) per vos, eadem talis vra Scientia vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nri laudem, honore et gloria: Propterea, Ego Ioannes Dee, eiusdem Creatoris et DEI nri devotus Servulus, Valde cupiens Dei nri laudes, honore et gloria, Vere, diligenter et fideliter, per hanc vestra (supradicta) Scientia, et eiusdem veru Vsum, inter hoies promouere et amplificare: PER eundem DEVM Creatorem nrm, et per hac (vobis peculiariter praeminentia et praedominantia) DEI nri Mystica Noia CBALPT et ARBIZ a vobis, oibus et singulis, Vehementer requiro, et confidenter Peto, VT quocunq. temporis momento, et quotiescunq. per totius vitae meae residuum tempus, Ego, dictus Ioannes, voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, Visibilesq. mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Fauorabilesq. mihi dicto Ioanni esse dignemini, VT omnes et quascunq. Petitiones meas, quocunq. modo, quamcunq. vestram TRANSFORMATIONV peritiam, Scientiam, Potentiamq. concernentes, vel respicientes, et per me, dictum Ioem, a vobis, vestrum aliquibus, vel aliquo per hac iam memorata Dei nri Noia CBALPT et ARBIZ requisitas, sive Petitas, requirendas, sive Petendas, quocunq. post hac tempore; Easdem, Statim, sine mora (vel saltem, quam cito fieri vllo modo poterint) vere, perfecte, manifeste, plane, plenêq. facere, praestare, complere et perficere velitis: AMEN.

Per hac Sancta et Mystica Dei Noia
CBALPT et ARBIZ
AMEN.

Occidentalium Quatuor Bonorum Angelorum, in Transformatione, Peritorum, & Potentium, Invitatio

O vos Quatuor Boni, Veracesq. DEI (Creatoris nri) ANGELI, PACO, sive PALCO; NDZN, sive NDAZN; IIPO, sive IIDPO, et XRNH sive XRINH, qui in Mundi Occidentali parte Dominantes, peculiare Virtute, Scientiam vera, et Potentia perfecta et absolutam TRANSFORMATIONVM, in Creatione vestra, ab eodem Creatore nro et vestro recepistis: tanquam Munus et Officiu quoddam: Vt hominibus (ab eode Deo nro praeordinatis) per vos, eadem talis Scientia vra vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nri laude, honore et Gloria: Propterea, Ego Ioannes Dee, eiusdem Creatoris et DEI nri devotus Servulus, Valde cupiens Dei nri laudes, honorem et Gloria, Vere, diligenter, et fideliter, per hanc vram (supradictam) Scientiam, et eiusde verum Vsum, inter hoies promovere et amplificare: Per eundem DEVM, Creatore nrum, et per hac (vobis peculiariter praeminentia et praedominantia) DEI nri Mystica Noia, MALADI et OLAAD, a vobis, oibus et singulis, Vehementer requiro, et confidenter Peto, VT quocunq. temporis momento, et quotiescunq. per totius vitae meae residuum tempus, Ego dictus Ioannes volvero, eodem etia temporis momento, et toties, Benigni, Placidi, Visibilesq. mihi (dicto Ioanni) Adesse velitis: et adeo Amici Fauorabilesq. mihi (dicto Ioanni) esse dignemini. VT omnes et quascunq. Petitiones meas, quocunq. modo, quamcunq. vestra TRANSFORMATIONV peritia, Scientia, potentiamq. concernentes vel respicientes: et per me (dictu Ioannem) a vobis, vestrum aliquibus, vel aliquo (per hac iam memorata Dei nri Noia, MALADI et OLAAD) requisitas sive Petitas: requirendas, sive Petendas, quocunq. post hac tempore. Easdem Statim, sine mora (vel saltem, quam cito fieri vllo modo poterint) Vere, perfecte, manifeste, plane, plenêq. facere, praestare, complere et perficere velitis: AMEN.

Per hac Sancta et Mystica Dei Noia
MALADI et OLAAD
AMEN.

Septentrionalium Quatuor Bonorum Angelorum, in Transformatione Peritorum, et Potentium, Invitatio

O vos Quatuor Boni veracesq. Dei (Creatoris nri) ANGELI, DATT, sive DALTT: DIOM, sive DIXOM: OOPZ, sive OODPZ: RGAN, sive RGOAN, qui in Mundi Septentrionali parte Dominantes, peculiarem Virtute, Scientia vera, Potentiamq. perfecta et absoluta TRANSFORMATIONV, in Creatione vra, ab eodem Creatore nro et vro recepistis: tanquam Munus et Officium quoddam: Vt hominibus (ab eodem Deo nro praeordinatis) per vos, eadem talis vra Scientia, et Potentia perfecta, manifesta fieret et impertiretur: propter eiusdem Creatoris nri laudem, honore, et Gloria: Propterea, Ego Ioannes Dee, eiusdem Creatoris, et DEI nri, devotus Servulus, Valde cupiens Dei nri laudes, honore, et gloria, vere, diligenter, et fideliter per hanc vram (supradicta) Scientiam, et eiusdem verum Vsum, inter hoies promouere et amplificare: Per eundem DEVM, Creatore nrm, et per hac (vobis peculiariter praeminentia et praedominantia) DEI nri Mystica Noia, VOLXDO et SIODA, a vobis omnibus et singulis, Vehementer requiro, et confidenter Peto, VT quocunq. temporis momento, et quotiescunq. per totius vitae meae residuum tempus, Ego dictus Ioannes voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, Visibilesq. mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Fauorabilesq. mihi dicto Ioanni esse dignemini, VT omnes et quascunq. Petitiones meas, quocunq. modo, quamcunq. vestra TRANSFORMATIONVM peritiam, Scientiam Potentiamq. concernentes vel respicientes: et per me, iam memorata Dei nri Noia VOLXDO et SIODA, a vobis, vestrum aliquibus vel aliquo, per me dictum Ioannem requisitas, sive petitas: requirendas, sive Petendas, quocunq. post hac tempore; Easdem Statim, sine mora (vel saltem, quam cito fieri vllo modo poterint) Vere, perfecte, manifeste, plane, plenêq. facere, praestare, complere et perficere velitis. AMEN.

Per hac Sancta, et Mystica Dei Noia,
VOLXDO et SIODA.
AMEN.

Nomina Sedecim Bonorum Angelorum, Qui Omni in 4 Elementis Viventium, et Species et Vsus cognoscunt: Expressis etiam, Sedecim Cacodaemonum Nominibus

	Nomina Diuina AOVRRZ ALOAI			
ORIENS	Acca, sive Acuca	Aeris	Cac	CARVOA / TAOLA
	Npat, sive Nprat	Aquae	Onp	
	Otoi, sive Otroi	Terrae	Mot	
	Pmox, sive Pmzox	Ignis	Apm	
	Nomina Diuina SPMNIR LLPIZ			
MERIDIES	Msal, sive Msmal	Aeris	Cms	RINMPS / ZIPLL
	Iaba, sive Ianba	Aquae	Oia	
	Izxp, sive Izixp	Terrae	Miz	
	Stim, sive Strim	Ignis	Ast	
	Nomina Diuina IAAASD ATAPA			
OCCIDENS	Xpcn, sive Xpacn	Aeris	Rxp	DSAAAI / APATA
	Vasa, sive Vaasa	Aquae	Ana	
	Dapi, sive Daspi	Terrae	Xda	
	Rnil, sive Rndil	Ignis	Ern	
	Nomina Diuina RZIONR NRZFM			
SEPTENTR.	Adre, sive Adire	Aeris	Rad	RNOIZR / MFZRN
	Sisp, sive Siosp	Aquae	Asi	
	Pali, sive Panli	Terrae	Xpa	
	Acar, sive Acrar	Ignis	Eac	

Orientalium Quatuor Bonorum Angelorum Invitatio: quorum vnusquisq. vnius ELEMENTI VIVENTES Creaturas omnes, et earum vsus novit

O vos Angeli DEI, Veritatis et Bonitatis pleni (vos dico) ô ACCA, sive ACVCA, NPAT, sive NPRAT, OTOI, sive OTROI, et PMOX, sive PMZOX, qui in Mundi parte Orientali Dominamini: ita vt vnusquisq. Vestrum in vno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus seu Officium, peculiare peritia, Scientia, Potentia et Authoritatem peculiarem: O tu ACCA, sive ACVCA, Angele praeclare, qui oim in Orientali Aere viventium, diversas species oes, perspectas habes: et quae in vsus a Deo nro, quasq. ob hoim vtilitates creabantur, perfecte percipis: Tu autem ô illustris NPAT, sive NPRAT, qui oim in Orientali AQUA VIVENTIU species, vsusq. cognoscis vere: Et ô tu insignis OTOI, sive OTROI, qui omnium in Orientali TERRA vita fruentium Species varias, et ad quos vsus, a Deo nro creabantur, exacte intelligis: Denique ô tu PMOX, sive PMZOX, fulgide Dei Angele, qui Orientalis IGNIS Secretissima efficaciamq. Vitalem proprietate plene cognita habes: O vos inquam omnes, fideles Dei et Creatoris nri Ministri, qui in Orientali Mundi parte, praedicta, aliaq. perplura, 4 Elementorum Arcana et Secreta vestris Scientijs et Officijs a vro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quae, ad Dei laudem, honorem et gloriam, atq. ex magna vestra erga humanu genus Charitate; nobis autem maxime, (annuente Deo) impertire potestis, et reddere manifesta: Vivaq. et Coelesti vestra voce, et Electis impertire (annuente Deo) poteritis, atq. manifesta reddere. Ego igitur Ioannes Dee, ardentissimus huiusmodi Secretorum Amator et Indagator (idq. maxime propter Dei nri laudem, honore, et gloriam) In eiusdem Dei et Creatoris nri Noie, vobis oibus et singulis, iam memoratis, humiliter Supplico, et per Dei nri sancta Noia, AOVRRZ et ALOAI, a vobis, ego (dictus Ioannes) requiro denuo, et confidenter PETO, VT quocunq. tempore vitae meae (post hanc horam) futuro, vestrum oim, vel alicuius vestrum, per hec sancta Dei Noia, AOVRRZ et ALOAI, requisiturus ac Petiturus praesentia benignam, Personalem, mihiq. conspicua, Apparitione: Petitionumq. mearu quarumcunq. (vestra iam dicta peculiaria officia, munera, sive Scientias potestatesq. vrãs speciales, respicientia aut concernentia) expletione, satisfactione, executioneq. manifesta, plenam et perfectam: Easdem omnes, et singulas dictas meas Petitiones, benigne concedere, evidenter praestare, amanter perimplere, perfecteq. perficere velitis. AMEN.

Per hec reverenda et Mystica Dei Noia
AOVRRZ et ALOAI
AMEN

Meridionalium Quatuor Bonorum Angelorum Invitatio: Quorum vnusquisq. Vnius ELEMENTI VIVENTES Creaturas oes, et earum vsus noscit

O vos Angeli DEI, Veritatis et Bonitatis Pleni (vos dico) ô MSAL, sive MSMAL: IABA, sive IANBA: IZXP, sive IZIXP, et STIM sive STRIM, qui in Mundi parte Meridionali Dominamini: ita vt vnusquisq. vestrum in vno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus seu Officium, peculiarem peritia, Scientiam, Potentia, et Authoritatem peculiare: O tu MSAL, sive MSMAL, Angele praeclare, qui oim in Meridionali AERE viventium, diversas Species omnes, perspectas habes, et quos in vsus a Deo nro, quasq. ob hoim vtilitates creabantur, perfecte percipis: Tu autem ô illustris IABA, sive IANBA, qui oim in Meridionali AQVA viventiu species, vsusq. cognoscis vere: Et ô tu insignis IZXP, sive IZIXP, qui oim in Meridionali TERRA vita fruentium Species varias, et ad quos vsus, a Deo nro creabantur, exacte intelligis: Denique ô tu PMOX, sive PMZOX, fulgide DEI Angele, qui Meridionalis IGNIS Secretissimam, efficaciamq. Vitalem Proprietate, plene cognitam habes: O vos inquam Omnes, fideles Dei, et Creatoris nri Ministri, qui in Meridionali Mundi parte, praedicta, aliaq. perplura, quatuor ELEMENTORV Arcana et Secreta, vestris Scientijs et Officijs a vro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et, quae, ad DEI Laudem, honorem et Gloriam, atq. ex magna vra erga humanu genus charitate, nobis autem maxime (annuente Deo) impertire poteritis, et reddere manifesta (Vivaq. nobiscu, et coelesti voce) ad hoc a vobis requirendu, incitatis: Ego igitur, Ioannes Dee, ardentissimus huiusmodi Secretoru Amator, et Indagator (idq. maxime propter Dei nri Laudem, honorem et Gloria) In eiusdem DEI et Creatoris nri Noie, vobis oibus et singulis, iam memoratis, humiliter supplico; Et per Dei nri sancta Noia SPMNIR et LLPIZ, a vobis, ego (dictus Ioannes) requiro denuo, et confidenter Peto, VT quocunq. tempore vitae meae (post hanc horam) futuro, vestrum oim, vel alicuius vestrum, per hec sancta Dei Noia SPMNIR et LLPIZ requisiturus ac Petiturus praesentia benigna, Personalem, mihiq. conspicua apparitione, Petitionumq. mearu quarumcunq. (vestra iam dicta, peculiaria officia Muneraq., sive Scientias Potestatesq. vras speciales respicientia aut concernentia) expletione, satisfactione, Executioneq. manifestam, plena et perfecta: Easdem, omnes et singulas dictas meas Petitiones, benigne concedere, evidenter praestare, amanter perimplere, perfecteq. perficere velitis: AMEN.

Per hec reverenda et Mystica Dei Noia,
SPMNIR et LLPIZ
AMEN.

Occidentalium Quatuor Bonorum Angelorum Invitatio: Quorum vnusquisq. Vnius ELEMENTI VIVENTES Creaturas oes, et earum vsus noscit

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô XPCN, sive XPACN, VASA, sive VAASA: DAPI, sive DASPI, et RNIL, sive RNDIL, qui in Mundi parte Occidentali Dominamini: ita vt vnusquisq. vestrum in vno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suu habeat Munus seu Officium, peculiarem peritia, Scientiam, Potentia, et Authoritate peculiare: O tu XPCN sive XPACN, Angele praeclare, qui oim in Occidentali AERE viventiu, diversas species omnes, perspectas habes: et quos in vsus a Deo nro, quasq. ob hoim vtilitates creabantur, perfecte percipis: Tu autem ô Illustris VASA, sive VAASA qui oim in Occidentali AQVA viventium Species, vsusq. cognoscis vere: Et ô tu insignis DAPI, sive DASPI, qui oim in Occidentali TERRA, vita fruentium Species varias et ad quos vsus, a Deo nro creabantur, exacte intelligis: Denique ô tu RNIL, sive RNDIL, fulgide Dei Angele, qui Occidentalis IGNIS Secretissimam efficaciamq. Vitalem Proprietatem, plene cognitã habes. O vos inquam Omnes, fideles Dei, et Creatoris nri Ministri, qui in Occidentali Mundi parte, praedicta, aliaq. perplura Quatuor Elementoru Arcana et Secreta, vestris Scientijs et Officijs a vro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quae ad Dei Laudem, honorem et Gloria, atq. ex magna vra erga humanu genus Charitate, nobis autem maxime (annuente Deo) impertire poteritis, et reddere manifesta: Vivaq. vra nobiscu coelesti voce, ad hoc a vobis requirendu, incitatis: Ego igitur, Ioannes Dee, ardentissimus huiusmodi Secretoru Amator et Indagator (idq. maxime propter Dei nri Laudem, honorem et Gloria) In eiusdem Dei et Creatoris nri Noie, vobis oibus et singulis, iam memoratis, humiliter Supplico: Et per Dei nri sancta Noia, IAAASD et ATAPA, a vobis, ego (dictus Ioannes) requiro denuo, et confidenter Peto, VT quocunq. tempore vitae meae (post hanc horam) futuro, vestrum oim, vel alicuius vestrum, per hec sancta Dei Noia IAAASD et ATAPA requisiturus ac Petiturus praesentia benignam, Personale, mihiq. conspicua Apparitione: Petitionumq. mearu quarumcunq. (vra iam dicta, peculiaria officia, Muneraq., sive Scientias Potestatesq. vras speciales respicientia aut concernentia) expletione, satisfactione, Executioneq. manifestam, plenam et perfectam: Easdem omnes et singulas dictas meas Petitiones, benigne concedere, evidenter praestare, amanter perimplere, perfecteq. perficere velitis. AMEN.

Per hec reverenda et Mystica Dei Noia
IAAASD et ATAPA
AMEN.

Septentrionalium Quatuor Bonorum Angelorum Invitatio: Quorum vnusquisq. Vnius ELEMENTI Viventes Creaturas oes, et earu vsus noscit

O vos ANGELI DEI, veritatis et Bonitatis Pleni (vos dico) ô ADRE, sive ADIRE: SISP, sive SIOSP: PALI, sive PANLI, et ACAR, sive ACRAR, qui in Mundi parte Septentrionali Dominamini: ita vt vnusquisq. vestrum in vno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare sui habeat Munus, seu Officium, peculiare peritia, Scientia, Potentia, et Authoritate peculiare: O tu ADRE, sive ADIRE, Angele praeclare, qui oim in Septentrionali AERE viventiu diversas species oes perspectas habes, et quos in vsus a DEO nro, quasq. ob hoim vtilitates, creabantur, perfecte percipis: Tu autem ô illustris SISP, sive SIOSP, qui oim in Septentrionali AQVA Viventiu Species, vsusq. cognoscis vere: Et ô tu insignis PALI, sive PANLI, qui oim in Septentrionali TERRA vita fruentiu Species varias, et ad quos vsus, a DEO nro creabantur exacte intelligis: Denique ô tu ACAR, sive ACRAR, fulgide Dei Angele, qui Septentrionalis IGNIS Secretissima efficaciamq. vitalem proprietatem plene cognitam habes: O vos (inquam) oes, fideles DEI, et Creatoris nri Ministri, qui in Septentrionali Mundi parte, praedicta, aliaq. perplura, 4 Elementoru Arcana et Secreta, vestris Scientijs et Officijs, a vro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quae, ad Dei laude, honore, et Gloriam, atq. ex magna vestra erga humanu genus Charitate: nobis autem, maxime, (annuente Deo) impertire poteritis, et reddere manifesta (Viva vt nosmet) coelesti voce ad hoc a vobis requirendu, incitatis: Ego, igitur, Ioannes Dee, ardentissimus huiusmodi Secretoru Amator et Indagator (idq. maxime, propter Dei nri laude, honore et gloria) In eiusdem DEI et Creatoris nri Nomine, vobis oibus et singulis, iam memoratis, humiliter supplico, et per Dei nri Sancta Nomina RZIONR et NRZFM, a vobis, ego (dictus Ioannes) requiro denuo, et confidenter peto, VT quocunq. tempore vitae meae (post hanc horam) futuro, vestrum oim, vel alicuius vestrum, per hec sancta Dei Noia RZIONR et NRZFM, requisiturus ac Petiturus praesentia benigna, Personalem, mihiq. conspicua Apparitione, Petitionumq. mearu quarumcunq. (vra iam dicta, peculiaria Officia Muneraq., sive Scientias Potestatesq. vras speciales respicientia aut concernentia) expletione, satisfactione, Executioneq. manifesta, plena, et perfecta: Easdem oes et singulas dictas meas Petitiones benigne concedere, evidenter praestare, amanter perimplere, perfecteq. perficere velitis. AMEN.

Per hec reverenda et Mystica Dei Noia
RZIONR et NRZFM.
AMEN

Nomina Sedecim Bonorum Angelorum qui in Commixtionibus Naturarum Periti et Praepotentes existunt

		Nomen Diuinum ERZLA	
ORIENS	Rzla / Zlar / Larz / Arzl	I	
		Nomen Diuinum EBOZA	
MERIDIES	Boza / Ozab / Zabo / Aboz	A	
		Nomen Diuinum ATAAD	
OCCIDENS	Taad / Aadt / Adta / Dtaa	O	
		Nomen Diuinum ADOPA	
SEPTENTR.	Dopa / Opad / Pado / Adop	N	

Orientalium Quatuor Bonorum Angelorum Invitatio, qui in COMMIXTIONIBUS NATURARU periti et Potentes sunt

O vos Quatuor Fideles, Veraces Dei Omnipotentis, nri Creatoris Ministri, RZLA, ZLAR, LARZ et ARZL, qui in Orientali Mundi parte, in NATURARVM COMMIXTIONIBUS, peritissimi et praevalidi estis: Ego Ioannes Dee, eiusdem nri Creatoris, devotus famulus, Per eiusdem Creatoris nri Omnipotentiam, et per Mysticu Dei nri Nomen ERZLA, a vobis omnibus et singulis humiliter requiro, et Vehementer Peto, VT quocunq. post hac tempore vitae meae, per Nomen Dei nri Mysticum ERZLA, Vos, vel aliquos, aut aliquem vestrum, Ego (praedictus Ioannes) Nominatim Vocavero vel Invocavero, mihi dicto Ioanni benigni, Placidi, Adesse, Visibiles ac Personaliter apparere velitis: Adeoq. mihi dicto Ioanni esse Amici et Favorabiles dignemini, VT omnes et quascunq. Petitiones meas De Naturaru Commixtionibus, et aliis Secretis Naturalibus, quae in Optimas Creatas vestrae Cognitionis, Intelligentiae ac dispositionis commisit, vestrisq. quasi deputavit Officijs et Ministerijs, Cito, bene, plene, plane, perfecte, praestare, adimplere, perficereq. velitis. AMEN.

Per Sanctum hoc et Mysticum Dei Nomen,
ERZLA,
AMEN.

Meridionalium Quatuor Bonorum Angelorum Invitatio, qui in COMMIXTIONIBUS NATURARUM, Periti et Potentes sunt

O vos Quatuor Fideles, Veracesq. Dei Omnipotentis, nri Creatoris Ministri BOZA, OZAB, ZABO et ABOZ, qui in Meridionali Mundi parte, in NATURARUM COMMIXTIONIBUS, Peritissimi et Praevalidi estis: Ego Ioannes Dee, eiusdem nri Creatoris, devotus famulus, Per eiusdem Creatoris nri Omnipotentiam, et per Mysticum Dei nri Nomen, EBOZA, a vobis, omnibus et singulis humiliter Requiro, et Vehementer Peto, VT quocunq. post hac tempore, per Nomen Dei nri Mysticum, EBOZA, Vos, vel aliquos, aut aliquem vestrum, Ego praedictus Ioannes Nominatim Vocavero, vel Invocavero: Mihi, dicto Ioanni Benigni, Placidi, Adesse, Visibiles ac Personaliter apparere velitis: Adeoq. mihi dicto Ioanni esse Amici et Favorabiles dignemini, VT omnes et quascunq. Petitiones meas De Naturaru Commixtionibus, et aliis Secretis Naturalibus, quae in Optimas Creatas vestrae Cognitionis, Intelligentiae, ac Dispositionis commisit, vestrisq. quasi deputavit Officijs et Ministerijs, Cito, bene, plene, plane, perfecte, praestare, adimplere, perficereq. velitis: AMEN.

Per Sanctum hoc et Mysticum Nomen,
EBOZA,
AMEN.

Occidentalium Quatuor Bonorum Angelorum Invitatio, qui in Commixtionibus Naturarum, Periti, et Potentes sunt.

O vos Quatuor Fideles, Veracesq; Dei Omnipotentis, Mi Creatoris Ministri TAAD, AADT, ADTA, et DTAA, qui in Occidentali Mundi parte, in Naturarum Commixtionibus Peritissimi et Præbalidi estis; Ego Joannes Dee, eiusdem Mi Creatoris, devotus Famulus, Per eiusdem Dei, Creatoris Mi, Omnipotentiam, et per Mysticu Dei Mi Nomen ATAAD, à Vobis omnibus et singulis, humiliter requiro et vehementer Peto, Ut quocunq; (posthac) Vitæ meæ tempore, per nomen Dei Mi Mysticu ATAAD, Vos, vel aliquos, aut aliquem Vestrum, Ego, (præfatus Joannes) Nominatim Vocauero, vel Invocauero: Mihi, dicto Joanni Benigni, Placidiq; Adesse, Visibiles ac Personaliter apparere Velitis: Adeoq; mihi (dicto Joanni) esse Amici, et Fauorabiles dignemini: Ut omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ Mi Optimus Creator, Vræ Cognitioni, Intelligentiæ, ac Dispositioni commisit: Vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plenè, plane, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticu Dei Nomen,

ATAAD.

AMEN.

Septentrionalium Quatuor Bonorum Angelorum Invitatio, qui in Commixtionibus Naturarum Periti et Potentes sunt.

O vos Quatuor Fideles, Veracesq; Dei Omnipotentis, Mi Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi Parte, in Naturarum Commixtionibus, Peritissimi et Præbalidi estis: Ego Joannes Dee, eiusdem Mi Creatoris, devotus Famulus, Per eiusdem Creatoris Mi Omnipotentia, et per Mysticu Dei Mi Nomen ADOPA, à Vobis omnibus et singulis, humiliter requiro, et vehementer Peto, Ut quocunq; (posthac) Vitæ meæ tempore, per Nomen Dei Mi Mysticu ADOPA, Vos, vel aliquos, aut aliquem Vestrum, Ego, (præfatus Joannes) Nominatim Vocauero vel Invocauero: Mihi (dicto Joanni) Benigni, Placidiq; Adesse, Visibiles ac Personaliter Apparere Velitis: Adeoq; mihi (dicto Joanni) esse Amici, et Fauorabiles dignemini, Ut omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ Mi Optimus Creator, Vræ Cognitioni, Intelligentiæ ac Dispositioni commisit: Vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plene, planè, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticu Dei Nomen

ADOPA

AMEN

Nomina Sedecim Bonorũ Angelorũ qui in Locali Mutatione Potentes sunt

	Nomen Diuinũ EUTPA	
ORIENS	Vtpa Tpau Paut Autp	L
	Nomen Diuinũ EPHRA	
MERIDIES	Phra Hrap Raph Apẽr	A
	Nomen Diuinũ ATDIM	
OCCIDENS	Tdim Dimt Imtd Mtdi	N
	Nomen Diuinũ AANAA	
SEPTENTR.	Anaa Naaa Aaan Aana	V

Orientalium Quatuor Bonorũ Angelorũ in Locali Mutatione Potentium, Inuitatio.

O vos Quatuor Fideles Nobilesq; nr̃i Omnipotentis Creatoris Angeli ac Ministri, UTPA, TPAU, PAUT et AUTP, qui in Orientali Mundi parte, peculiariter Dominamini: Ore a uĩo Creatore dotati, prædicti, estis peritia, Virtute et Potentia, Quod de Loco in Locum, quemcunq; hominẽ, vel rem quamcunq, Verè, cito, benè, tuto, et sine cuiusli hominis, vel rei alterius sic localiter lati vel latæ læsione aliqua, nocumento, offensione, vel damno, mouerẽ, deferre, sue transferre poteritis: Ego, Ioannes Dee, Dei Omnipotentis, nr̃i Creatoris, deuotus etiam, et humilis famulus, Per eiusdem Dei, nr̃i Creatoris Reuerendã Maiestatẽ, et per Diuinũ Mysticumq; eiusdem nomen EUTPA, à Vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, UT, quocunq; posthac, totius meæ Vitæ tempore, per Nomen Dei EUTPA, Vos omnes, vel vestrum aliquos, aut aliquem, nominatim Vocauero, siue inuocauero: Mihi (dicto Ioanni) Benigni, placidiq; Adesse, Visibiles, personaliterq; apparere: Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas Vobis factas et faciendas De Locali Motione, Siue Mutatione de Loco in Locũ, aliisq; Secretis, quæ Vestræ, peculiariter, à Deo uĩo, propter eiusdem laudem, honorẽ, et gloriã, sunt Concreditæ, commissæq; Authoritati et Dispositioni: Cito, benè, Verè, plenè, et perfectè præstare, implere, perficereq; velitis: AMEN.

Per Sacrum Dei, Mysticumq; Nomen,
EUTPA
AMEN.

Meridionalium Quatuor Bonorũ Angelorũ, in Locali Mutatione Potentium, Inuitatio.

O vos Quatuor Fideles, Nobilesq; nr̃i Omnipotentis Creatoris Angeli ac Ministri, PHRA, HRAP, RAPH, et APHR, qui in Meridionali Mundi parte, peculiariter Dominamini: Ore a nr̃o Creatore dotati, prædicti, estis peritia, Virtute et Potentia, quod de Loco in locum, quemcunq; hominẽ, vel rem quamcunq, Verè, cito, benè, tuto, et sine cuiusli hominis vel rei alterius (sic localiter lati, vel latæ) læsione aliqua, nocumento, offensione, vel damno, mouere, deferre, siue transferre poteritis: Ego Ioannes Dee, Dei Omnipotentis, nr̃i Creatoris, deuotus etiam et humilis famulus, Per eiusdem Dei, nr̃i Creatoris Reuerendã Maiestatem, et per Diuinũ Mysticumq; eiusdem nomen, EPHRA, à Vobis omnibus et singulis prænominatis humiliter requiro, et ardenter Peto, UT quocunq; posthac totius meæ Vitæ tempore, per Nomen Dei EPHRA, Vos omnes, vel vestrum aliquem, aut aliquos, Nominatim vocauero, siue inuocauero: Mihi (dicto Ioanni) Benigni, Placidiq; Adesse, Visibiles, Personaliterq; apparere: Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas Vobis factas et faciendas, De Locali Motione, siue Mutatione de Loco in Locũ, aliisq; Secretis quæ Vestræ peculiariter, à Deo nr̃o, propter eiusdem laudem, honorẽ et gloriam, sunt concreditæ, Commissæq; Authoritati, et Dispositioni: Cito, benè, Verè, plenè, et perfectè præstare, implere, perficereq; velitis. AMEN.

Per Sacrum Dei, Mysticumq; Nomen,
EPHRA
AMEN.

Occidentalium Quatuor Bonorũ Angelorũ, in Locali Mutatione Potentium, Inuitatio.

O vos Quatuor Fideles Nobilesq; nr̃i Omnipotentis Creatoris Angeli, ac Ministri, TDIM, DIMT, IMTD, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: Ore a uĩo Creatore dotati, prædicti, estis peritia, Virtute, et Potentia, quod de loco in Locũ, quemcunq; hominẽ, vel rem quamcunq, Verè, cito, benè, tuto, et sine cuiusli hominis vel rei alterius, sic localiter lati, vel latæ læsione aliqua, nocumento, offensione, vel damno, Mouere, deferre, siue transferre poteritis. Ego Ioannes Dee, Dei Omnipotentis, nr̃i Creatoris, deuotus etiã, et humilis famulus, Per eiusdem Dei, nr̃i Creatoris Reuerendam Maiestatem, et per Diuinum Mysticumq; eiusdem Nomen, ATDIM, à Vobis omnibus et singulis prænominatis humiliter requiro, et ardenter Peto, UT quocunq; posthac totius meæ vitæ tempore, per Nomen Dei ATDIM, vos omnes, vel vestrum aliquos, aut aliquem, Nominatim Vocauero, siue inuocauero, Mihi dicto Ioanni Benigni, Placidiq; Adesse: Visibiles Personaliterq; Apparere: Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas, vobis factas, et faciendas, De Locali Motione, siue Mutatione de loco in locũ, aliisq; Secretis, quæ vestræ peculiariter, à Deo uĩo, propter eiusdem laudem, honorem, et gloriam, sunt concreditæ, Commissæq; Authoritati et Dispositioni: Cito, benè, Verè, et perfectè præstare, implere, perficereq; velitis: AMEN.

Per Sacrum Dei Mysticumq; Nomen,
ATDIM.

Septentrionalium Quatuor Bonorum Angelorum in Locali Mutatione Potentium Inuitatio

O vos Quatuor Fideles, Nobilesq; nr̃i Omnipotentis Creatoris Angeli ac Ministri, ANAA, NAAA, AAAN, et AANA, qui in Septentrionali Mundi parte, peculiariter Dominamini: Ore a nr̃o Creatore dotati, prædicti, estis peritia, Virtute et Potentia, Quod de Loco in Locum, quemcunq; hominem, vel rem quamcunq, Verè, cito, benè, tuto, et sine cuiusli hominis, vel rei alterius sic localiter lati, vel latæ læsione aliqua, nocumento, offensione, vel damno, Mouere, deferre, siue Transferre poteritis. Ego, Ioannes Dee, Dei Omnipotentis, nr̃i Creatoris, etiam deuotus et humilis famulus, Per eiusdem Dei, Creatoris nr̃i, Reuerendã Maiestatem et per Diuinum Mysticumq; eiusdem Nomen AANAA, à Vobis, et singulis, et omnibus (prænominatis) humiliter requiro, et ardenter peto, UT quocunq; posthac, totius meæ Vitæ tempore, per Nomen Dei, AANAA, Vos omnes, vel Vestrum aliquos, aut aliquem Nominatim, Vocauero, siue inuocauero: Mihi, dicto Ioanni Benigni, placidiq; Adesse: Visibiles Personaliterq; Apparere: et mihi præfato Ioanni tam Amici et Fauorabiles esse dignemini, Quod omnes et quascunq; Petitiones meas, Vobis factas et faciendas, De Locali Motione, siue Mutatione de loco in locũ, aliisq; Secretis, quæ Vestræ, peculiariter, à Deo nr̃o, propter eiusdẽ laudẽ, honorem et gloriam, sunt concreditæ, commissæq; Authoritati et Dispositioni: Cito, benè, Verè, plenè et perfectè præstare, implere perficereq; velitis.

A M E N
Per Sacrum Dei Mysticumq; Nomen.
AANAA.
AMEN.

Nomina Sedecim Bonorũ Angelorũ in Artibus Mechanicis Peritorum & Potentium

	Nomen Diuinũ HCNBR	
ORIENS	Cnbr Nbrc Brcn Rcnb	A
	Nomen Diuinũ HROAN	
MERIDIES	Roan Oanr Anro Nroa	C
	Nomen Diuinũ PMAGL	
OCCIDENS	Magl Aglm Glma Lmag	M
	Nomen Diuinũ PPSAC	
SEPTENTR.	Psac Sacp Acps Cpsa	V

Orientaliũ 4 Bonorũ Angelorum, in Artibus Mechanicis Peritorũ & Potentium, Inuitatio

CNBR, NBRC, BRCN, et RCNB

O vos 4 Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̃i, Ministri, qui in Orientali Mundi parte, peculiare habetis a Deo nr̃o vobis iniunctũ ac commissũ Ministeriũ, in Artium om̃i Mechanicarũ peritia perfecta, tam exercenda quam imperitis docenda, communicandaq; ad Dei nr̃i Laudem, honorem, et gloriã: Ego Ioannes Dee, Creatoris nr̃i, baptizatus, inscriptusq; Seruus: eiusdemq; fideliter prudenter, et Potenter in eodem Capiens (ad suum honorẽ et Electoru Commodum Solatiumq; atq; ad malorũ, atq; Omnipotentis Dei Hostium, Ruborem et Confusionem) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nr̃i Omnipotentis Sapientiam, et per hoc eius sanctum Mysticumq; Nomen HCNBR. UT posthac, quocunq; tempore totius meæ Vitæ, Ego, dictus Ioannes, Vos omnes, Vestrum aliquos, siue aliquem, Nominatim, per hoc Dei dictũ Nomen HCNBR Vocauero, Vel inuocauero: Mihi, dicto Ioanni, Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles Velitis: Quod omnes et quascunq; Petitiones meas, Vobis Vestrum aliquibus, Vel alicui factas, faciendasq; De Arte aliqua Mechanica, Conclusione aliqua, Vel Experimento Mechanico quocunq, Eiusdem, adeo Petitiones meas, subitaq; statim, Verè, plenè, manifestè, perfectèq; præstare, implere, perficereq; velitis. AMEN.

Per Mysticum Dei Nomen,
HCNBR.
AMEN.

Meridionaliũ 4 Bonorũ Angelorũ, in Artibus Mechanicis Peritorum, & Potentium, Inuitatio

O vos 4 Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̃i, Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis a Deo nr̃o vobis iniunctũ ac commissum Ministeriũ, in Artium om̃i Mechanicarum peritia perfecta, tam exercenda, quam imperitis docenda, communicandaq; ad Dei nr̃i laudem, honorem, et gloriã: Ego Ioannes Dee, Creatoris nr̃i baptizatus, inscriptusq; Seruus, eiusdemq; fideliter, prudenter, et Potenter in eodem capiens (ad suum honorẽ et electorum Commodũ Solatiumq;, atq; ad malorũ, atq; Omnipotentis Dei hostium, Ruborem, et confusionem) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nr̃i Omnipotentis Sapientiam, et per hoc eius sanctũ Mysticumq; Nomen, HROAN, UT posthac, quocunq; tempore totius meæ Vitæ, Ego dictus Ioannes Vos omnes, Vestrum aliquos, siue aliquem, Nominatim, per hoc Dei dictum Nomen HROAN, Vocauero vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles Velitis: Quod omnes et quascunq; Petitiones meas, Vobis, Vestrum aliquibus, uel alicui factas, faciendasq; De Arte aliqua Mechanica, Conclusione aliqua, vel Experimento Mechanico quocunq, Statim, Verè, plenè, manifestè perfectèq; præstare, implere perficereq; velitis. AMEN.

Per Mysticum Dei Nomen
HROAN
AMEN.

Occidentaliũ 4 Bonorũ Angelorũ, in Artibus Mechanicis Peritorum, & Potentium, Inuitatio

O vos Quatuor Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̃i, Ministri, MAGL, AGLM, GLMA, LMAG, qui in Occidentali Mundi parte peculiare habetis, à Deo nr̃o vobis iniunctum ac commissum Ministerium, in Artium om̃i Mechanicarũ peritia perfecta, tam exercenda, quam imperitis docenda communicandaq; ad Dei nr̃i laudem, honorem et gloriam: Ego Ioannes Dee, Creatoris nr̃i baptizatus, inscriptusq; Seruus, eiusdemq; fideliter, prudenter et potenter in eodem capiens (ad suum honorẽ et Electorũ Commodum Solatiumq;, atq; ad malorũ atq; Omnipotentis Dei hostium, Ruborem et confusionem) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei Creatoris nr̃i Omnipotentis Sapientiam, et per hoc eius Sanctum, Mysticumq; Nomen PMAGL, UT posthac, quocunq; tempore totius meæ Vitæ, Ego, dictus Ioannes, Vos omnes, Vestrum aliquos, siue aliquem, Nominatim, per hoc Dei dictum Nomen PMAGL Vocauero vel inuocauero, Mihi, dicto Ioanni, Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles Velitis, Quod omnes et quascunq; Petitiones meas, Vobis Vestrum aliquibus, vel alicui factas, faciendasq; De Arte aliqua Mechanica, Conclusione aliqua, vel Experimento Mechanico quocunq, Statim, Verè, plenè, manifestè, perfectèq; præstare, implere perficereq; velitis. AMEN.

Per Mysticum Dei Nomen,
PMAGL.
AMEN.

Septentrionaliũ 4 Bonorũ Angelorũ, in Artibus Mechanicis Peritorũ, & Potentium, Inuitatio

O vos Quatuor Sancti Veracesq; Dei Omnipotentis, Creatoris nr̃i Ministri, PSAC, SACP, ACPS et CPSA, qui in Septentrionali Mundi parte, peculiare habetis à Deo nr̃o, vobis iniunctum ac commissum Ministerium, in Artium om̃i Mechanicarũ peritia perfecta, tam exercenda, quam imperitis docenda, communicandaq; ad Dei nr̃i Laudem, honorem et gloriã: Ego Ioannes Dee, Creatoris nr̃i baptizatus, inscriptusq; Seruus: eiusdemq; fideliter, prudenter et Potenter in eodem capiens, ad suum honorẽ et Electorũ Commodũ Solatiumq;, atq; ad malorũ, atq; Omnipotentis Dei hostium, Ruborem et Confusionem) A vobis omnibus prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei Creatoris nr̃i Omnipotentis Sapientiam, et per hoc eius Sanctũ, Mysticumq; Nomen, PPSAC, UT posthac, quocunq; tempore, totius meæ Vitæ, Ego (dictus Ioannes) Vos omnes, Vestrum aliquos, siue aliquem, Nominatim, per hoc Dei dictum Nomen PPSAC, Vocauero, vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles Velitis: Quod omnes et quascunq; Petitiones meas, Vobis, Vestrum aliquibus, vel alicui factas, faciendasq; De Arte aliqua Mechanica, Conclusione aliqua, vel Experimento Mechanico quocunq, Statim, Verè, plenè, manifestè, perfectèq; præstare, implere, perficereq; velitis: AMEN.

Per Mysticum Dei Nomen,
PPSAC.
AMEN.

Nomina Sedecim Bonorum Angelorum in Secretis omnium Hominum Intelligendis Peritorum & Potentium

	Nomen Diuinum HXGZD	
ORIENS	Xgzd Gzdx Zdxg Dxgz	A
	Nomen Diuinũ HIAOM	
MERIDIES	Iaom Aomi Omia Miao	S
	Nomen Diuinum PNLRX	
OCCIDENS	Nlrx Lrxn Rxnl Xnlr	I
	Nomen Diuinum PZIZA	
SEPTENTR.	Ziza Izaz Zazi Aziz	R

Orientaliũ 4 Bonorũ Angelorũ, in Secretis Hoim Intelligendis, Peritorũ, & Potentium, Inuitatio.

O vos 4 Angeli, Sagaces Veracesq; Omnipotentis Dei, [illegible] Creatoris nr̃i Ministri, [illegible] XGZD, GZDX, ZDXG et DXGZ, in Orientali Mundi parte, magno et speciali ab eodem Deo nr̃o præditi Munere seu Officio In Secretis Hoim cuiuscunq; ordinis, status vel conditionis fuerint Intelligendis, et plene cognoscendis: Ego Ioannes Dee, deuotus eiusdem Dei famulus, nulla curiositate ductus: neq; de alterius hoim statu, Secretis consiliis, actibus, euentis, bonis, malisue, ullo modo sollicitus Scrutator: Nisi, quantum ipsi Reipub. Christianæ, in toto vel parte, Velit aut Necessarium erit: Vel esse poterit, talia a me, dicto Ioanne, sciri, cognosci intelligiq; A Vobis, prænominatis 4, omnibus et singulis, Ego (prædictus Ioannes) Per Diuini Omniscientiam, et per eiusdem Mysticũ Nomen, HXGZD, humiliter requiro, et Vehementer Peto, UT quocunq; posthac, totius meæ Vitæ tempore, Vos omnes, Vestrũm aliquos, vel aliquem, per prædictum Dei Nomen HXGZD Vocauero Vel inuocauero, Statim, benigne ac placide mihi Adesse, Personaliter Visibiliterq; Apparere, et Petitiones meas omnes et quascunq (ad Vos, Vestrum aliquos, Vel aliquem, factas, faciendasq;) De aliquius Hoim Secretis, statu, Conditione, Cito, verè, plenè, perfectèq; præstare, implere, perficereq; velitis. AMEN.

Per Sanctum, et Mysticum Dei Nomen,
HXGZD.
AMEN.

Meridionalium 4. Bonorū Angelorū m Secretis Hoim Intelligendis Peritorū & Potentium Invitatio.

O vos 4. Angeli Sagaces, Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô vos inquam) IAOAI, AOMI, OMIA, et MIAO, in Meridionali Mundi parte, magno et speciali ab eodem Deo nro, insigniti Munere, seu Officio In Secretis Hoim (cuiusq; Ordinis, Status, vel Conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorum hoim Statu, Secretis Conatibus, Actibus, Eventis (bonis, malisve) vllo modo sollicitus Scrutator, (Nisi quantum ipi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto tempore, sciri, cognosci, intelligiq;) A vobis prænominatis 4. vibus et singulis, Per Dei nri Omniscientiam, et per eiusdem Mysticū Nomen, HIAOM, humiliter requiro, et vehementer Peto, Vt quocunq; post hac totius meæ Vitæ tempore, Vos omnes, Vestrum aliquos, vel aliquem, per præfatum Dei nomen HIAOM, vocauero, vel invocauero, Statim, benignè ac placidè mihi Adesse, Personales Visibilesq; apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrûmve aliquos, vel aliquem, factas, faciendas, vel) De alicuius hoim secretis, Statu, conditionibus; Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per Sanctum et Mysticū Dei Nomen,

HIAOM,

AMEN

Occidentaliū 4. Bonorū Angelorū m Secretis Hoim Intelligendis, Peritorū & Potentium Invitatio.

O vos 4 Angeli Sagaces, Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô vos, inquam) NLRX. LRXN. RXNL et XNLR, in Occidentali Mundi parte, magno et speciali, ab eodem Deo nro, insigniti Muneris, seu Officio, In Secretis Hoim (cuiusq; Ordinis, Status, vel conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoim Statu, Secretis Conatibus, Actibus, Eventis, (bonis, malisve) vllo modo sollicitus Scrutator, (Nisi quantum ipi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto tempore, sciri, cognosci, intelligiq;) A vobis, prænominatis 4, vibus et singulis, Per Dei nri Omniscientiā, et per eiusdem Mysticum Nomen PNLRX, humiliter requiro, et vehementer Peto, Vt quocunq; post hac, totius meæ Vitæ tempore, Vos omnes, Vestrûmve aliquos, vel aliquem, per præfatum Dei Nomen PNLRX, vocauero, vel invocauero, Statim, benignè, ac placidè mihi adesse, Personales, Visibilesq; Apparere, et Petitiones meas omnes, et quascunq; (ad vos, Vestrum aliquos, vel aliquem factas faciendasq;) De alicuius hoīs secretis, Statu, conditionibus; Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per sanctum et Mysticū Dei Nomen,

PNLRX

AMEN.

Septentrionaliū 4. Bonorum Angelorum, m Secretis Hoim Intelligendis Peritorum, & Potentium, Invitatio.

O vos 4 Angeli Sagaces Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri; ô vos, inquam) ZIZA, IKAR, ZAZI, et AZIR in Septentrionali Mundi parte, magno et speciali ab eodem Deo nro insignīti munere, seu Officio, In Secretis Hoim (cuiusq; ordinis, Status, vel conditionis fuerint) Intelligendi, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoim Statu, secretis conatibus, actibus, Eventis; (bonis malisve) vllo modo sollicitus Scrutator: (Nisi quantum ipi Reipub Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me scirī, cognosci, intelligiq;) A vobis, prænominatis 4, vibus et singulis, Per Dei nri Omniscientia, et Per eiusdē Mysticum Nomen, PZIZA, humiliter requiro, et vehementer Peto, Vt quocunq; post hac totius meæ Vitæ tempore, Vos omnes, Vestrûm aliquos, vel aliquē, per Dei Nomen PZIZA, vocauero, vel invocauero, Statim, benignè ac placidè, mihi Adesse, Personales, Visibilesq; Apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrûm aliquos, vel aliquē factas, faciendas,) De alicuius hoīnis secretis, Statu, Conditionibus, Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per Sanctum et Mysticū Dei Nomen,

PZIZA

AMEN.

SL. 3191.

101 h

Ms. A. 652.
3191
XVI. F.

This is the Original Act on Mr. Steele's handwriting, & for a copy by Parliament see Mr. Ind. Steele 3198.

This Volume properly belongs to the Journals and in the Clerks of the Parliaments but the contemporary was inspected. ~~& a Transcript thereof compared & collated with the said original, & certified~~

Mr. Rolls obtained this Ind. office of his assistant & placed it in Ind. Steele 36[illegible]

18 Claud
Angelicæ
A°
1584
Cracoviæ

Liber 18°

48 Claud. Angelicæ.

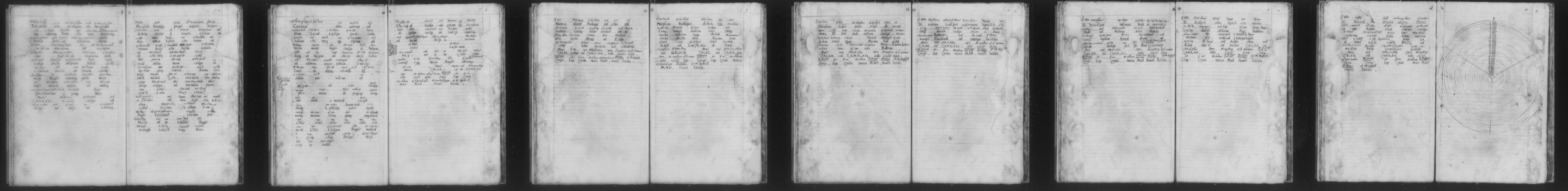
A° 1584.

Cracoviæ, ab Apostolo et ad huc 15 diuersis temporibus Regis & meæ Dei nutu

Mysticis

Claudia
Angelica
Anno
A

MVSEVM BRITANNICVM



O you seraphs whose dwell in the first Aire, are Mystic

Madriax ds praf Lil chis Micaolz

in the porches of the first, and execute the Judgments of the Second.

Saanir Caosgo od fisis bal zizras Iaida

To you it is said, Behold the fire of your God.

nonca gobulm Micma adorian MAD

the beginning of comfort. where you are the Second

Sá od bliorb Sabaoáöna chis Lucifias

of the Aire. which proceed you for the government

peripsol ds abraasa nonef nctuáb

of the first, and her inseparable Powers, furnishing

Caosgi od tilb adphast damploz todat

you. in a place understanding, to despise all things

nonef gmi calzöma Lvasd tesglo

according to the principles of the Second Aire.

mavb yarry IDOIGO

and rose by in the beginning, Saying, To Earth

od torzulp Ia ô dasf gosol Caosga

Let him be governed by the first and Let there be Division

tubaord saanir od Christeos yr pori

in fire, that the glory of Sin may be always troubles

tiobl Busdn tilb nonlvt paid orsba

and which in it self. Her order, Let it reveal

od Aoarmni zylna El zap tilb parmga

of the Aire. and as as husband Let her Order thus:

peripsiax od tn Qurlst booapiS

Our selves Let it confound another. And Let there be

Lnibm. oVeso symp, od Christeos

no Creature, Power, or within her, the same. All

Ag tol torn mire Q tiobl Lcl, Ton

her members, Let them effect in their qualities. And Let there be

piombil dilemo aspian, Od Christeos

no one Creature, repell all other: the reasonable Creatures of the Second Aire

Ag L tor torn parace a Symp, Cord zi

Let them two and Providence one another: And

dosi pal od fisisz Ls mnad, Od

the dwelling place Let them keep their waters: The Work of men,

farsi bams omaois, Conisbra

and his power. Let them be obeyed. His dwellings

od nuanex tonug, Ors cath

Let them become Order for the health of the spirit. Confound

noasmi tabges, Lcuns mong. Vncta

her Understanding, with darkness. For Holy, to represent me

omp tilb ors. Bagle Moöas.

I make Man. Our Wills Let him be Noble, and in the Noble

ol cord zi. L capimao ixomaxip od caoocass

a Prayer. Eternal, to the help of my Spirits,

gosaa. Baglen pri tiantn abaiaiond

and the dwelling place of him that is pure. O you Governors, arrise:

od saorgt teloc vo dim. Madriax torzu

the Lower Governors Under world you, Let them Rule you Powers

Oadriax orocha abogpri. Tabaöri

thou that Rulest Earth Call down such as fall

priaz artabas. Adrpan corsta dobiax.

Bring forth, with them that exercise: And destroy the workers

Yolcam prinzi arcoaziar. Od quasb qdmg.

No place Let it remain in your numbers: Ad and Powers,

Ripir paaoxt sagadaor. Vmi od prdzer

Dwell the Aires for numbers. Arise, Move

cacrm. Aoivéne cormpt. Torzu zacar

and Appear before the Covenant of his Wives, which

od Zamran aspt sibsi butmona ils

for hath Decreed Unto Us, in his Justice. Open the Mysteries

Sitzas tia baltan. Odo cicle

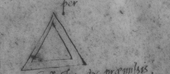
of your Creation. And Make Us partakers of Prophesies both Age.

Qaa od Ozazma plapli faanamad

Liber Scientiæ, Auxilij
et Victoriæ Terrestris
Aº. 1588.
Mayj 2.
stylo nouo

Cracouiæ
in Polonia

per



Collectas ☞ præmissus
in Lib. 10. &c. Algi.



Robert Gray
Gentleman Servant
unto Sr Walter Raleigh

Quando dixerint Alphonsus Cattus, Saundo
Ptolomæus, Iulius Firmicus, Haly, Albumasar
Iupiterum, Iulium Firmicum, & Haly Iouis.

Abyla. a Canis. Centro. 32.

Et videbis numeros magnum, et alium, Indicatum
per 24. Diadema, et in porta, Angelos duos
Portæ, et Coronæ, et Sol cum Luna
Nomina Diadematis Trahunt fabula Veteres.
Arcuphorus. cap. 11.

Liber Scientiæ, Auxilij & Victoriæ Terrestris
Liber Secundus

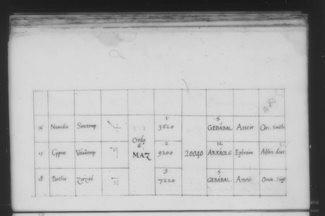
Nonagesimus et hoc Partium, Simul Coniunctæ	8. Partium Liber Nonagesimus, vel alius respectu	Partium Liber Nonagesimus	28. Partium Liber Nonagesimus	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
1.	Aegyptus	Occidens	♈		1 72.09		9 ☽	ZARIELIS	Nephthalim	Ocean. Septen.	
2.	Syria	Pisces	♓	Oriens LIL	2 2360	14931	11 ☽	TANIAEL	Zabulon	Quid dicam	
3.	Mesopotamia	Vulgares.	♌		3 2362		7.	ALEPHIS	Iacinabi	Quid Simile	

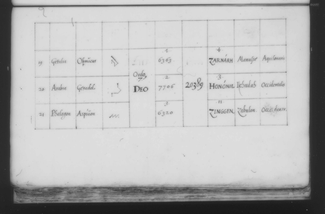
Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
4	Capricornus	Decimus	♑	Occid. ARIN	4 3636	15960	4 ☽	ZAMAEL	Manasse	Aquilonaris	
5	Tigris	Nonus	♒		2. 2362		2.	ZAMAEL	Ruben	Australis	
6	Romulus	Duodec.	♓		3. 8965		2.	ZAMAEL	Ruben	Australis	

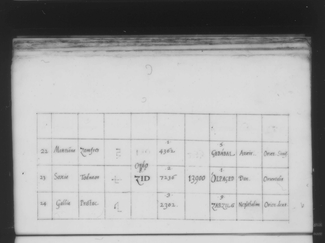
Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
7	Hyrcania	Sanctus	♊	Occid. ORIO	1 4440	17396	9 ☽	ZARIELIS	Nephthalim	Ocean. dicam	
8	Tyrus	Vndec.	♉	ROM.	2. 3660		7.	ALEPHIS	Iacinabi	Qui. Simile	
9	Germania	Ascend.	♈		3 9236		10	LAMAVOT	Gad	Aquilonar.	

Numerus et Ordo Partium Terræ Sanctæ	Partiũ Terræ Nomina, ab hominibus impositæ	Partiũ Terræ Nomina, Diuinitus impositæ	Diuinæ Impositionis Characteres Symmetrici	Bonorũ Principũ Aereorũ Ordines Sphærici	Bonorũ Ministrorũ Vnuscuiusq; Ordinis Numerus Tripartitus	Bonorũ Ministrorũ Ordinibus Tripartitis Numeri Totales	Angeli bonũ Aereorũ Ordinũ, et 12. Tribuum Præsides.	Tribus Populi Israelitici in dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
10	Thebaſili	Thotanf		Ordo 4ª PAZ	1 2360	11660	10 LAVAVOTH	Gad	Auſtr. dex.
11	Parſadal	Axziarg			3000		10 LAVAVOTH	Gad	Auſtr. dex.
12	India	Pothmir			6300		12 ARFAOLG	Ephraim	Aſſon. dex.

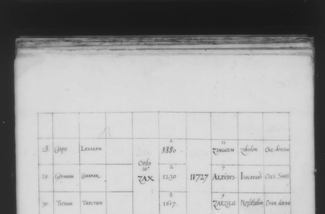
Numerus et Ordo Partium Terræ Sanctæ	Partiũ Terræ Nomina, ab hominibus impositæ	Partiũ Terræ Nomina, Diuinitus impositæ.	Diuinæ Impositionis Characteres Symmetrici.	Bonorũ Principũ Aereorũ Ordines Sphærici	Bonorũ Ministrorũ Vnuscuiusq; Ordinis, Numerus Tripartitus	Bonorũ Ministrorũ Ordinibus Tripartitis Numeri Totales	Angeli Bonũ Aereorũ Ordinum, et 12. Tribuum Præsides.	Tribus Populi Israelitici, in Dispersione	Plagæ Mundi Tribubus dispersis assignatæ
13	Bactriane	Lazdixi			1 8630		1 OLPAGED	Dan.	Orientalis
14	Cilicia	Nocamal		Ordo 5ª LIT	2 2306	16738	7 ALPVDVS	Iſacarãs	Occi. ſiniſtr.
15	Oxiana	Tiarpax			3 5802		11 ZINGGEN	Zabulon.	Occi. dextr.

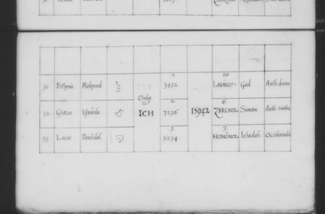

18 Nouelle Sauoye
19 Cygne Vbedoing
20 Bertin Zeyrel
Orbe de MAZ
1 3610
2 9200
3 7222
2004ß
5 GERARL Aleon
11 ARABUS Ephrem
5 GERARL Aroni
On. Gaulle
Affen. Aust
Orien. Sept

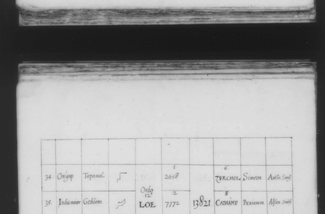

21 Gabriel Ophiuus
22 Andre Gemeaul
23 Philippe Aquilon
Orbe de DIO
1 6343
2 7726
3 6310
2158
4 TARAEL Memphis
8 HONORIL Ichtiofel
11 ZUNGEL Gebalen
Aquilonaire
Occidentale
Orien. Aust

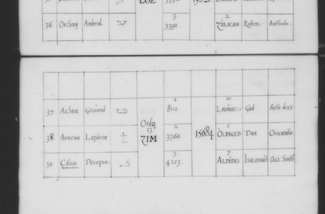

22 Martelin Tempeste
23 Simon Tabaran
24 Gallet Brettac
Orbe de TID
1 9236
2 7236
3 2392
13000
5 GERARL Aaron
9 ZEBUEL Thir.
8 ZEBUEL Nephtalim
Orien. Sept
Occidentale
Orien. Aust

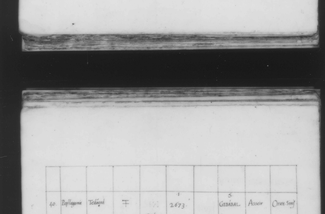

24 Hyrin Abbeny
25 Stephane Cadyar
25 Lydie Pendarin
Orbe de ZIP
1 6996
2 3610
3 4230
17816
8 HONORIL Ichtiofel
12 LAMIEL Gad
7 ZAMUEL Nephtalim
Occidentale
Antle Aust
Orien. Aust

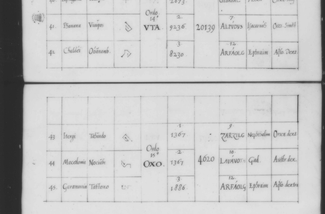

28 Gaye Lenarin
29 Germine Germin
30 Terrien Terrien
Orbe de TAN
1 1886
2 1230
3 1617
11727
7 ZAMUEL Gabalon
13 ALPHEO Emanuel
7 ZAMUEL Nephtalim
Occ. Aroni
Occ. Sept
Orien. Aust

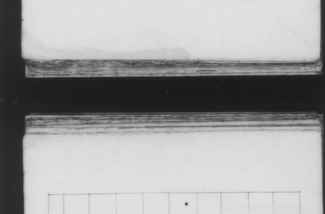

31 Bethune Malpaud
32 Gatine Vendale
33 Lucie Pendale
Orbe de ICH
1 3212
2 7126
3 5234
15912
12 LAMIEL Gad
6 ZECHIEL Simeon
8 ZALMON Reben
Antle Aust
Antle Aquil
Antle Occ

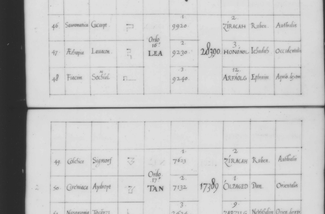

34 Origny Tepeuil
35 Isidore Gerbin
36 Orchery Andreul
Orbe de LOL
1 2018
2 7772
3 3391
13921
7 ZALMON Simeon
8 CAMAEL Benoum
7 ZALMON Reben
Antle Sept
Affen. Aust
Antlande

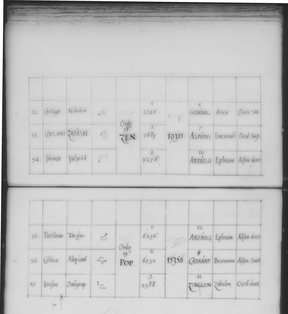

37 Achart Gricourd
38 Annesse Lapierre
39 Celsin Perepon
Orbe de ZIM
1 811
2 3566
3 4323
15804
12 LAMIEL Gad
1 OLIBEL Dan
7 ALPHEO Emanuel
Antle Aust
Orientale
Occ. Sept

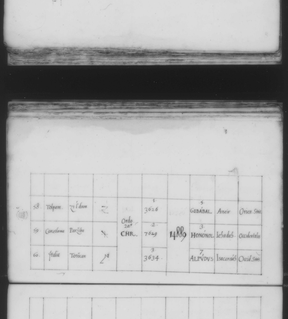

40 Bethune Tilleul
41 Bauvin Vimpe
42 Chalet Odonnet
Orbe de VTA
1 2053
2 9236
3 8230
20130
5 GERARL Aaron
13 ALPHEO Emanuel
11 ARABUS Ephrem
Orien. Sept
Occ. Sept
Affen. Orien

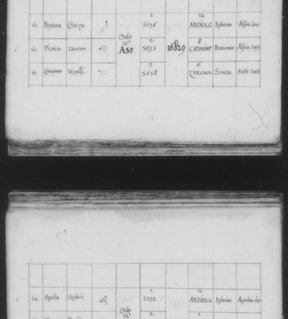

43 Iacqs Tilleule
44 Marchenne Nicolle
45 Germonne Tellene
Orbe de OXO
1 1267
2 1363
3 1886
4010
7 ZACHIEL Nephtalim
12 LAMIEL Gad
11 ARABUS Ephrem
Orien. Aust
Antle Aust
Affen. Aust

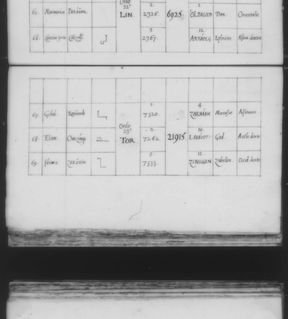

46 Soumarin Gaspe
47 Arbaye Lauran
48 Tiacin Sachet
Orbe de LEA
1 9810
2 9230
3 9240
20700
7 ZRACH Ruben
8 HONORIL Ichtiofel
11 ARABUS Ephrem
Antlande
Occidentale
Apuis Aust

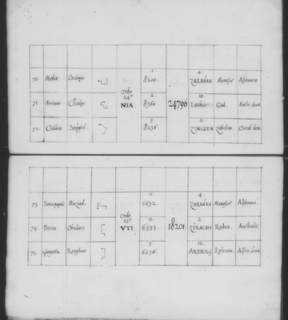

49 Gilchin Seymart
50 Germaine Apdorge
51 Nazenonne Thiber
Orbe de TAN
1 7413
2 7132
3 2234
17789
7 ZRACH Ruben
6 OLIBEL Dan
9 ZACHIEL Nephtalim
Antlande
Orientale
Orien. Aust

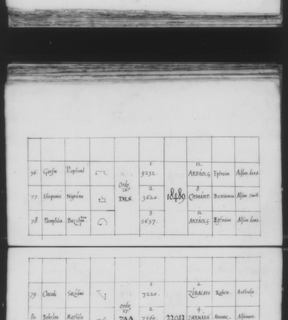

52 Gregor Nicholas 20 1 2348 5 Gerard. Anor Orior. Inc
53 Orland Ferrall 45 Orbis TERN 2 7689 10311 Alphon. Intermid Occid Sept
54 Henric Warwick 6 3 9578 11 Arthur. Ephraim Affric dext

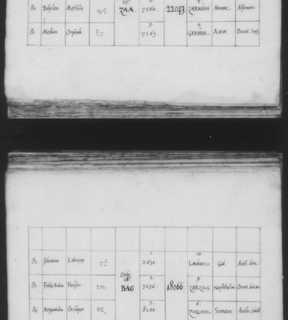

55 Pastrana Magist. 4 6236 12 Arthur. Ephraim Affric dext
56 Gilbert Abigail 54 Orbis POP 2 6231 15356 4 Gerard Boreum Affric Sept
57 Verdun Dominus 12 3 2388 11 Thurgon Hebron Occid dext

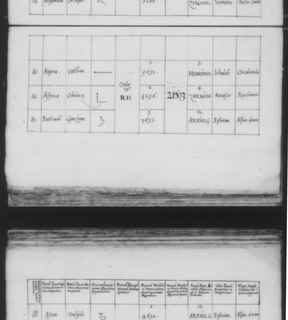

58 Wigorn Adam 22 1 5618 5 Gerard. Anor Orior. Inc
59 Cantelow Barbar 8 Orbis CHR. 2 7149 14889 9 Hermon. Iebuseo Occidentale
60 Yale Tristan 38 3 3634 7 Alphon. Intermid Occid Sept

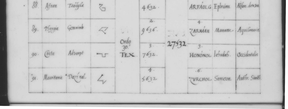

61 Bristow Clarys 3 1 5536 12 Arthur. Ephraim Affric dext
62 Dorset Taurus 42 Orbis ASP. 2 5631 16820 8 Gerard Boreum Affric Sept
63 Gloucest Vespas 11 3 5028 3 Gilbert. Simeon Antic Sept


64 Apulia Apulus 28 1 2332 12 Arthur. Ephraim Apulia dext
65 Mauretan Tertian 30 Orbis LIN. 2 5316 6925 7 Gerard Dan Orientale
66 Gloucest Vespas 3 2367 12 Arthur. Ephraim Affric dext


67 Cyclad Equinoct 3 1 7320 4 Gerard Mansfor Affricus
68 Elian Cancing 24 Orbis TOR. 2 7242 21915 10 Lamuel Gal Antic dext
69 Silures Taurus 3 7333 11 Thurgon Hebron Occid dext


70 Media Orologe 1 2240 4 Gerard Mansfor Affricus
71 Arcuar Claudus 52 Orbis NIA 2 7140 24790 10 Lamuel Gal Antic dext
72 Chalcis Scagael 2 8236 11 Thurgon Hebron Occid dext


73 Sinopica Mercuri 1 5632 4 Gerard Mansfor Affricus
74 Persia Cholera 5 Orbis VTI 4 6333 21015 2 Gracian Rubea Australis
75 Gangetis Regulus 3 6236 12 Arthur. Ephraim Affric dext

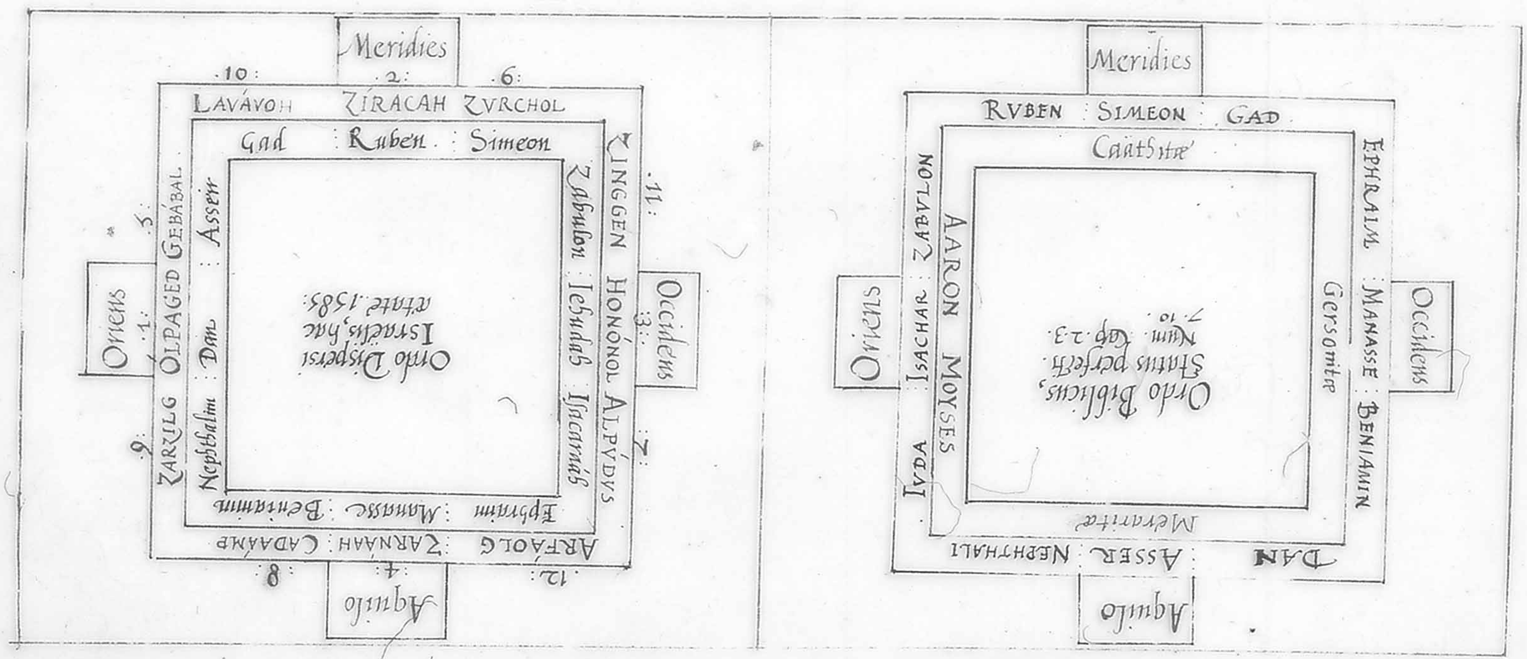

96 Gregor Elephant 1 8332 12 Arthur. Ephraim Affric dext
97 Hispania Aquarius 52 Orbis DEA 2 8420 24480 7 Gerard Boreum Affric Sept
98 Pamphilia Bacchus 3 8237 12 Arthur. Ephraim Affric dext

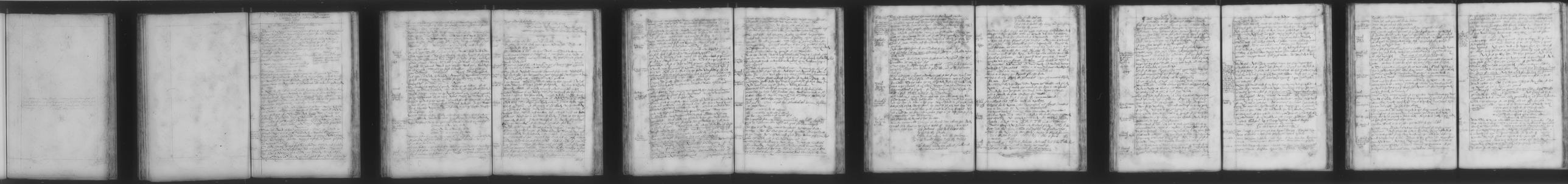
99 Cretic Virgine 1 7220 2 Gracian Rubea Australis
80 Babylon Martial 40 Orbis TAA 2 7260 22083 3 Gerard Anor Affricus
81 Median Orpiad 3 7243 5 Gerard Anor Orient Sept

82 Idumea Libertas 1 2432 10 Lamuel Gal Antic dext
83 Pedemontan Pisces 120 Orbis BAG 2 7232 18086 9 Gracian Napolitan Orient dext
84 Aegyptia Dextran 12 3 8140 7 Gracian Simeon Antic Sept

85 Aegyptia Vestitus 1 5632 3 Hermon. Iebuseo Occidentale
86 Africus Orbicus 1 Orbis RII 2 5332 21823 4 Gracian Mansfor Aquilonar
87 Bastarnæ Gemelus 3 7432 12 Arthur. Ephraim Affric dext

88 Affric Vestitus 1 4632 3 Hermon. Iebuseo Occidentale
89 Assyria Gemenid 2 4632 4 Gracian Mansfor Aquilonar
90 Gallia Adiutor 1 Orbis TEN. 2 7632 27532 12 Arthur. Ephraim Affric dext
91 Mauretan Martial 4 5432 9 Gracian Simeon Antic Sept


Meridies
Aquilo
Occidens
Orientis
RVBEN SIMEON GAD
EPHRAIM MANASSE BENIAMIN
DAN ASSER NEPHTHALI
IVDA ISACHAR ZABVLON
AARON MOYSES
Gersomitæ
Merarithæ
Caathitæ
Ordo Biblicus,
Status perfecti
Num. Cap. 2.
7. 10.
Meridies
Aquilo
Occidens
Orientis
LAVAVOH ZIRACAH ZVRCHOL
ZARVLG OLPAGED GEBABAL
ZINGGEN HONONOL ALPVDVS
ARFAOLG ZARNAAH CADAMP
Gad Ruben Simeon
Nephthalim Dan Asser
Zabulon Iehudah Issachar
Ephraim Manasse Beniamin
Ordo Dispersi
Israelis, hac
ætate 1585.



Conciliation

To the Crowns — Δ — Conciliation, upon me and
Jh — The Table is an Instrument of Conciliation. And so are the
other 7 Quarters, wherein upon roll the Name of Tables:
Crowned with the forms of Crowns: wherein are prayers to every
King and Prince, according to their order.
Note to the last — Δ — No routemunge the end of Idolatry and
Operation — Jh — It only consisteth in the Merit of Christ,
& the Quarters of those Books.
Fol. Down the Kings, and their Princes, in a Table, as the
Crowns of them with their Letters backwards (excepting the
Beef) from the right hand to the Left. Let Bobogel be
the first, and Borongo his Prince. Yours
Δ. Now
Δ — So, on my Quarter or Campus of Dionysius: are all
the names of the 7 Kings, and of the 7 Princes: perfectly
as in the great Table, (called after Synod Mensa sedens)
the Beef, only (being the first Letter Simon & upon all)
kept back, in memory.

De sigillo Ameth; alias, vocato Sigillo Dei.

Michael — I will show thee in the might and strength of God, what his
Mysteries are: The true Circle of the Heavenly: compass finding all
Secrets: the Whole and Sacred Trinity: Oh holy be he: Oh
Holy be he: Oh holy be he.
Δ — Pray and Record, Amen
Mich — Note, Royal Will thou? — Δ — I will fulfil thine pronde
according to the Matter in them.
Mich — Divide this Outward Circle into 40 equall parts: wherein
are also Numbered 100 4. Set these do it present — Δ I do
10. Dividing it first into 4; and then every of them, into 10.

Michael 1582. March. 19.

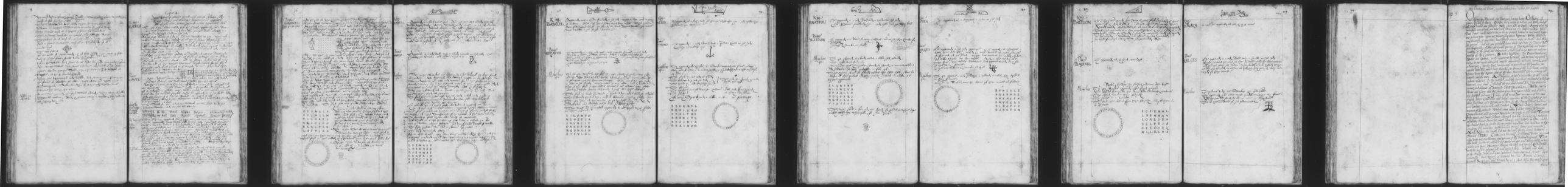
Δ — He calleth one of the names Semiel. One came in, and spake down
and great fear, came out of his Circle, Michael said, To him are the
Mysteries of these Tables known. Michael said, Semiel (Virgine) and
by the Almighty God this hast said, and this liest for ever. Then
Semiel stood up and stearing fire from out of his Circle, and then he
spake, as followeth.
Semiel — Mighty Lord, Royal Will thou with the Tables?
Michael — It is the Will of God, these shall from hence.
Sem — I am the Tables. Behold, these are the Tables, Lo these the Arts.
Δ. There came in 40 Noble Creatures, all in bright Silk long robes; And

these

the like Crowns. And all these falling on their knees, said.
Thou only, art Holy among the Hosts: O God, thy Name be blessed for ever.
Δ — Michael stood up out of his Quire: and by Cl. All his Host to be like
two great pillars of Brass: Cl as fire, as glass Cl to Ether. And
by and by, his Swords were all on fire: And the strokes of his
Sword over all these 40 their Foes. The Earth quaked. And the
4 fires down. And Michael Semiel with a thundrous voice:
and said. Declare the Mysteries of the Living God: our God: of One
Eternity for ever.

Sem — I am ready
Δ — Michael stroke over them with his Sword: in the Air fell down
and Vriel also on his knees. And removed at the striking of his
Sword, flaming fire, like lightening, that Host were all.
Michael — Note, Here is a Mystery.
Δ — On first sixty, One of first 40, from the East: Cl opened his
breast, wherein was covered with Silk, and there appeared a cross T
all of Gold
Michael — Note the number — Δ — adde the T, stode the Number
of 4 on his Forehead T
Δ — The 40, all, royal, & Lively, and Multiplieth for ever: Blessed
be his Name
Δ — The Creatures did fall by his breast bosome, and vanished away
like a fire.
Michael — Plain that in the first place: It is the Name of God.
Δ — On three Scrolls a great Clap of Thunder & Cl:
And so that: And note that the whole Extract
Book is Nothing else but the Mysteries most Medaylous of
Sigillum Dei: otherwise called Sigillum Ameth. Notwithstanding
how I did set under a Letter Salomons Seal.
Note finally, Almost all, the Good Book, and of the
Conclusions of Creation. wherein mention was how before
made.
Δ — The Quire was divided in 4 parts: and 7 equal angled Mount.
Vriel — This is a Seal of protection: from Mischief, Things shall
prevail and the Wicked shall last long decayed.
Δ — On Mount a square Table adjoyned with the Mount. and I
demanded, Royal that Table belongeth
Vriel — A Mystery and not to be known. These two shall
remain in the Tone, to the Light of all undefiled Creatures.

You must



SONDAYE

MONDAYE:

TVESDAYE:

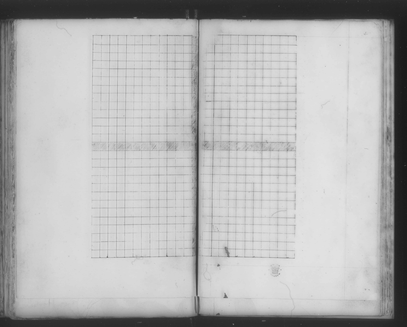
WEDDENSDAYE

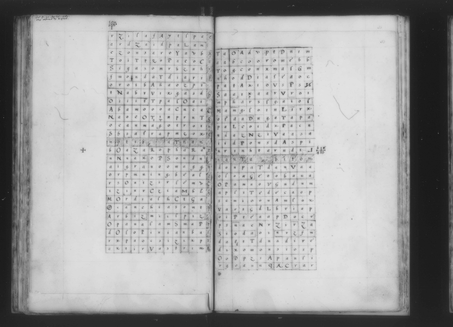
THVRSDAYE:

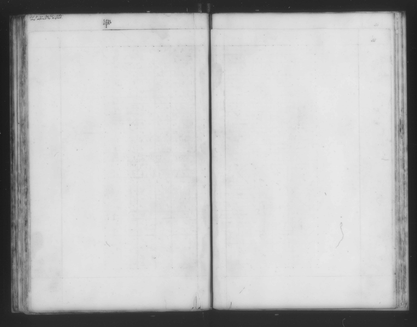
FRYDAYE

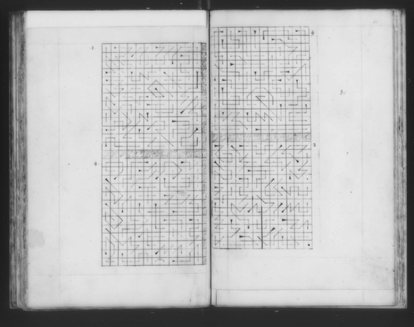
SATERDAYE

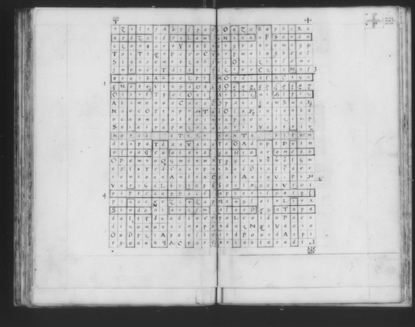
BRITISH MUSEUM

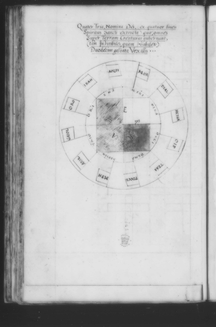


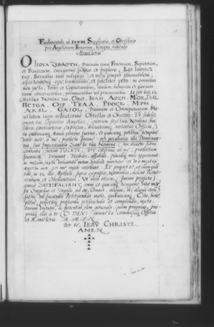












VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Ioannis est mentio) ex Patris, Filij et Spiritus Sancti Imeis, collecta Nomina: Istorū Bonorū Angelorum Munus est, Hoibus, Rerū humanarum Scientiam, ſudiciumq; impertire, &c

	Numen Diuinum BATAIVA, ſiue BATAIVH.
ORIENS	Abioro, ſiue Habioro Aaoxaif Htmorda Haozpi, ſiue Ahaozpi Hipotga Autotar
	Numen Diuinum ICZHHCA, ſiue ICZHHCL.
MERIDIES	Aiſrom, ſiue Laiſrom Aczinor Lzinopo Lbctga, ſiue Albctga Lbiansa Acmſicu b
	Numen Diuinum RAAGIOS ſiue RAAGIOL
OCCIDENS	Srabpm, ſiue Lſrabpm Saiinou Laonxrp Lgaiol, ſiue Slgaiol cb Lugdiſa Soaixnt
	Numen Diuinum EDLPRNA, ſiue EDLPRNAA.
SEPTENT.	Aetpio, ſiue AAetpio Adocoet Aſnſood Apdoce, ſiue Aapdoce Arinnap Anodoin

SEX SENIORVM Orientalium Invitatio

O vos Sex SENIORES, Orientales, præpotentes, fideleſq; Omnipotentis DEI nostri Miniſtri, In Nomine eiusdem DEI, (Vnius et Trini) O vos (inquam) ABIORO, ſiue HABIORO, AAOXAIF, HTMORDA, HAOZPI, ſiue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter præſominās Diuinum Numen, Nomenq; Angelicū BATAIVA, ſiue BATAIVH, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, coniunctim, et quomodocunq; diuiſim, amicè, vehementer, et confidenter requiro et peto, VT posthac, quanq; tempore voluero, per reliquum totius vitæ meæ curſum, vel omnes vos, vel ex vobis, illi quos ego nominauero (per prædictū Myſticum Diuinumq; Nomen BATAIVA ſiue BATAIVH, à me, præfato Ioanne, Vocati, Invocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, viſibiles, affabiles ac placidi: Præterea adeo Fauorabiles mihi esse velitis, VT Petitiones meas omnes et quaſcunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO, aliiſq; rebus, Veſtro Diuinitus aſſignatis, pertinentibusq; Officio, ſiue Miniſterio (Vobis omnibus, vni, vel pluribus) factas faciendasq;, Cito, bene, vere, planè, plene, perfectèq; præſtare, perficere et complere velitis: iuxta veſtrarū Virtutū, potentiarū, Officiorumq; ſiue Miniſteriorū veſtrorum Menſuram, a DEO Omnipotente vobis concreditam et commiſsam. AMEN. Per Sanctum Dei Nomen, BATAIVA, ſiue BATAIVH AMEN

Sex Seniorum Meridionaliu Invitatio

O vos Sex Seniores Meridionales, praepotentes, fidelesq Omnipotentis Dei nostri Ministri: In Nomine eiusdem Dei Vnius et Trini O vos (inquam) Aidrom, sive Laidrom, Aczinor, Lzinopo, Lhctga, sive Alhctga, Lhiansa, et Acmlicv per vobis peculiariter praedominans Divinum Numen Nomenq Angelicum Iczhhca sive Iczhhcl, Ego Ioannes Dee, fidelis eiusdem Omnipotentis Dei Servulus, a vobis omnibus, (coniunctim, et quomodocunq divisim) amice, vehementer et confidenter requiro et Peto. Vt posthac, quocunq tempore voluero, per reliquum totius vitae meae cursum, vel omnes vos vel ex vobis, illi, quos ego Nominauero (per praedictum Mysticum Divinumq Nomen Iczhhcl sive Iczhhcl, a me, praefato Ioanne, Vocati, Invocati, sive requisiti) Statim et sine mora, mihi, praedicto Ioanni, Adesse, Visibiles, affabiles ac placidi: Praeterea adeo mihi Fauorabiles esse Velitis, Vt Petitiones meas omnes et quascunq, De Rerum Humanarum Scientia, et Iudicio, aliisq rebus, vestro, divinitus assignatis, pertinentibusq Officio, sive Ministerio, vobis omnibus Vni, vel pluribus factas faciendasq, Cito, bene, vere, plane, plene perfecteq praestare, perficere, et complere Velitis: iuxta vestrarum virtutum, Potentiarum Officiorumq sive Ministeriorum vestrorum Mensuram, a Deo Ommipotente, vobis concreditam, et commissam.

AMEN

Per sanctum Dei Nomen.

Iczhhca, sive Iczhhcl

AMEN

Sex Seniorum Occidentaliu Invitatio

O vos Sex Seniores Occidentales, praepotentes, fidelesq Omnipotentis Dei nostri Ministri: In Nomine eiusdem Dei, Vnius et Trini O vos, (inquam) Srahpm, sive Lsrahpm, Saiinov, Laoaxrp, Lgaiol, sive Slgaiol, Ligdisa, Soaixnt per vobis peculiariter praedominans Divinum Numen Nomenq Angelicum Raagios, sive Raagiol, Ego Ioannes Dee, fidelis eiusdem Omnipotentis Dei Servulus, a vobis omnibus, (coniunctim et quomodocunq divisim) amice vehementer et confidenter requiro et Peto, Vt posthac, quocunq tempore voluero, per reliquum totius vitae meae cursum, vel omnes vos, vel ex vobis, illi, quos ego Nominauero (per praedictum Mysticum, Divinumq Nomen Raagios sive Raagiol a me, praefato Ioanne, Vocati, Invocati, sive requisiti) Statim et sine mora, mihi, praedicto Ioanni, Adesse, Visibiles, affabiles ac placidi: Praeterea adeo mihi Fauorabiles esse Velitis, Vt Petitiones meas omnes et quascunq De Rerum Humanarum Scientia et Iudicio, aliisq rebus vestro divinitus assignatis pertinentibusq Officio sive Ministerio, vobis omnibus, vni vel vestrum pluribus factas faciendasq Cito: bene, vere, plane, plene, perfecteq praestare perficere et complere Velitis: iuxta vestrarum Virtutum, Potentiarum, Officiorumq sive Ministeriorum vestrorum Mensuram, a Deo Omnipotente vobis concreditam et commissam.

AMEN.

Per Sanctum Dei Nomen,

Raagios, sive Raagiol

AMEN

Sex Seniorum Septentrionalium Invitatio.

O vos Sex Seniores Septentrionales, praepotentes, fidelesq Omnipotentis Dei nostri Ministri: In Nomine eiusdem Dei Vnius et Trini O vos, inquam, Aettio, sive Aaettio, Adoeoet, Alndood, Aapdoce, sive Aapdoce, Arinnap et Anodoin per vobis peculiariter praedominans Divinum Numen, Nomenq Angelicum Edlprna, sive Edlprna, Ego Ioannes Dee fidelis eiusdem Omnipotentis Dei Servulus, a vobis omnibus, coniunctim, et quomodocunq divisim, amice, vehementer et confidenter requiro et Peto, Vt posthac, quocunq tempore voluero, per reliquum totius meae vitae cursum, vel omnes vos vel ex vobis, illi, quos ego nominauero (per praedictum Mysticum, Divinumq Nomen Edlprna, sive Edlprna a me, praefato Ioanne, Vocati, Invocati, sive requisiti) Statim, et sine mora mihi, praedicto Ioanni Adesse, visibiles, affabiles, ac placidi; praeterea adeo Fauorabiles mihi Velitis esse. Vt Petitiones meas omnes et quascunq De Rerum Humanarum Scientia et Iudicio aliisq rebus, vestro, divinitus assignatis pertinentibusq Officio sive Ministerio vobis omnibus, vni vel pluribus vestrum factas, faciendasq, Cito, bene, vere, plane, plene, perfecteq, praestare, perficere et complere Velitis: iuxta vestrarum Virtutum, Potentiarum, Officiorumq sive Ministeriorum vestrorum Mensuram a Deo Omnipotente vobis concreditam et commissam.

AMEN

Per Sanctum Dei Nomen.

Edlprna sive Edlprna

AMEN

Nomina Sedecim Bonorum Angelorum Peritissimorum et Potentium in Medicina Curisq Morborum: Annexis sedecim Cacodaemonum nominibus, qui morbos inferre possint. etc.

Oriens	Nomina Divina Idoigo Ardza		Ogiodi Azdra
	Czns, sive Czons	Xcz	
	Tott, sive Toitt	Ato	
	Sias, sive Sigas	Rsi	
	Fmnd, sive Fmond	Pfm	
Meridies	Nomina Divina Angpoi Vnnax		Iopgna Xannv
	Aira, sive Aigra	Xai	
	Ormn, sive Orpmn	Aor	
	Rsni, sive Rsoni	Rrs	
	Iznr, sive Izinr	Piz	
Occidens	Nomina Divina Obgota Aabco		Atogbo Ocbaa
	Toco, sive Togco	Mto	
	Nhdd, sive Nhodd	Onh	
	Paax, sive Patax	Cpa	
	Saix, sive Saaix	Hsa	
Septentrio	Nomina Divina Noalmr Oloag		Rmlaon Gaolo
	Opmn, sive Opamn	Mop	
	Apst, sive Apist	Oap	
	Scio, sive Scmio	Csc	
	Vasg, sive Varsg	Hva	

Quatuor Bonoru Angeloru Orientalium in Medicina et Curis Morboru peritissimorum et Potentium Invitatio

O vos quatuor Angeli Lucis, Czns sive Czons, Tott sive Toitt, Sias sive Sigas, Fmnd sive Fmond, in Orientali Mundi parte, Medicinalium Dei Virtutum Sanitatum et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee (eiusdem Dei gratia, Caelestis Hierusalem futurus Civis) Per reverentiam et Obedientiam, quam eidem Deo nostro debetis, et per haec Divina illius ac Mystica Nomina, Idoigo et Ardza, a vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto, Vt mihi, Ioanni praedicto, posthac, quocunq temporis momento Voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, et Favorabiles esse Velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et complendis: quas a vobis, omnibus vel vestrorum aliquibus vel aliquo, per haec Dei Nomina praefata, Idoigo et Ardza Petiuero: et quas per vestram virtutem, Potentiam, peculiaremq vestrorum Officiorum sive Ministeriorum Medicinalium quorumcunq tenorem, ac rationem, citissime perfectissime, plenissime, placidissimeq praestare, perficere, completeq potestis: AMEN

Per haec praedicta Sacrosancta Dei Nomina

Idoigo et Ardza

AMEN

Quatuor Bonoru Angeloru Meridionalium, in Medicina et Curis Morboru Peritissimoru et Potentiu Invitatio:

O vos Quatuor Angeli Lucis Aira sive Aigra, Ormn sive Orpmn, Rsni sive Rsoni, Iznr sive Izinr, in Meridionali Mundi parte Medicinalium Dei Virtutum, Sanitatum, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee (eiusdem Dei gratia, Caelestis Hierusalem futurus Civis, Per Reverentiam et Obedientiam quam eidem Deo nostro debetis Et per Divina illius ac Mystica Nomina Angpoi et Vnnax a vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto. Vt mihi, Ioanni praedicto posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, Visibiles, et Favorabiles esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et Complendis: quas a vobis, omnibus, vel vestroru aliquibus vel aliquo, per haec Dei Nomina praefata Angpoi et Vnnax Petiuero: et quas per vestra Virtutem, Potentiam, peculiaremq Vestrorum Officiorum, sive Ministeriorum Medicinalium quorumcunq tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq praestare, perficere, completeq potentis. AMEN

Per haec Sacrosancta Dei Nomina

Angpoi et Vnnax

AMEN

Quatuor Bonoru Angeloru Occidentaliu in Medicina et Curis Morboru Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Lucis Toco sive Togco, Nhdd sive Nhodd, Paax sive Patax, Saix sive Saaix in Occidentali Mundi parte, Medicinaliu Dei Virtutu, Sanitatu, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee eiusdem Dei gratia, Caelestis Hierusalem futurus Civis Per Reverentiam et Obedientiam, quam eidem Deo vestro debetis, et per haec Divina illius ac Mystica Nomina Obgota et Aabco, a vobis omnibus et singulis serio, vehementer, constanter, et confidenter requiro et Peto, Vt mihi Ioanni praedicto posthac, quocunq temporis momento Voluero, durante Vita mea naturali, Adesse, ac mihi placidi, Visibiles, affabiles, et Favorabiles esse Velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et Complendis: quas a vobis, omnibus, vel vestroru aliquibus, vel aliquo per haec Dei Nomina (praefata Obgota et Aabco petiuero: et quas per vestram virtutem, potentiam, peculiaremq Vestrorum Officioru, sive Ministerioru Medicinaliu quorumcunq tenorem ac rationem citissime, perfectissime, plenissime, placidissimeq praestare, perficere, completeq potentis. AMEN

Per haec sacrosancta Dei Nomina.

Obgota et Aabco

AMEN

Quatuor Bonoru Angeloru Septentrionalium, in Medicina et Curis Morboru Peritissimoru et Potentium, Invitatio.

O vos Quatuor Angeli Lucis Opmn sive Opamn, Apst sive Apist, Scio, sive Scmio, Vasg sive Varsg, in Septentrionali Mundi parte, Medicinaliu Dei Virtutu, Sanitatu, et Curationu Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vnius et Veri Dei, Ego Ioannes Dee (eiusdem Dei gratia, Caelestis Hierusalem futurus Civis) Per Reverentiam et Obedientiam, quam eidem Deo vestro debetis, et Per haec Divina illius ac Mystica Nomina Noalmr et Oloag, a vobis omnibus et singulis, serio, vehementer, constanter et confidenter requiro et Peto, Vt mihi Ioanni praedicto posthac, quocunq temporis momento Voluero, durante Vita mea naturali, Adesse, ac mihi placidi, Visibiles, affabiles, et Favorabiles esse Velitis, in omnibus meis Petitionibus quam citissime, perfectissime plenissimeq praestandis, perficiendis et complendis; quas a vobis, omnibus, vel vestrorum aliquibus, vel aliquo per haec Dei Nomina praefata Noalmr et Oloag petiuero: et quas per vestram virtutem, Potentiam, peculiaremq Vestroru Officioru sive Ministerioru Medicinaliu quorumcunq tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq praestare, perficere, Completeq potentis. AMEN

Per haec Sacrosancta Dei Nomina.

Noalmr et Oloag,

AMEN.

Nomina Sedecim Bonoru Angelorum Qui in Metallorum Inventione, Collectione, Vsu et Virtute ac etiam in Lapidum Coagulatione, Virtuteq periti, et Potentes sunt: etc.

Oriens	Nomina Divina Llacza Palam		Azcall Malap
	Oyub, sive Oyaub	Xoy	
	Paoc, sive Pacoc	Apa	
	Rbnh, sive Rbznh	Rrb	
	Diri, sive Diari	Pdi	
Meridies	Nomina Divina Anaeem Sondn		Meeana Ndnos
	Omgg, sive Omagg	Xom	
	Gbal, sive Gbeal	Agb	
	Rlmu, sive Rlemu	Rrl	
	Iahl, sive Iamhl	Pia	
Occidens	Nomina Divina Nelapr Omebb		Rpalen Bbemo
	Magm, sive Malgm	Mma	
	Leoc, sive Leaoc	Ole	
	Vssn, sive Vspsn	Cvs	
	Rvoi, sive Rvroi	Hrv	
Septentrio	Nomina Divina Vadali Obava		Iladav Avabo
	Gmnm, sive Gmdnm	Mgm	
	Ecop, sive Ecaop	Oec	
	Amox, sive Amlox	Cam	
	Brap, sive Briap	Hbr	

Orientalium Quatuor Bonoru Angelorum, in Metallis, et Lapidibus Peritorum, et Potentium, Invitatio

O vos Quatuor Angeli Lucis, fideles Dei (Creatoris nostri) Ministri: O vos (inquam) Oyub, sive Oyaub, Paoc, sive Pacoc, Rbnh, sive Rbznh, et Diri sive Diari, in Mundi parte Orientali Dominantes, ac (ex Dei dispensatione et dono peculiari) in Metallicarum Venarum, sive Metallorum Inventione, Materiae Metallicae Collectione, sive Concreatione, Metallorum Vsu et Virtute: Nec non in Lapidum Coagulatione et Virtute; aliisq multis (de Metallorum, Lapidumq loco, collectione, Natura, proprietate, virtute et Vsu) Secretis et Arcanis, Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, Vnius et Veri Dei (ipsius Ieova Zebaoth) humilis et devotus Servulus; Per inevitabilem, quam eidem Deo nostro, in nominibus istis Notificato, videlicet, Llacza et Palam, debetis Reverentiam et Obedientiam, a vobis omnibus et singulis, vehementer et confidenter requiro et Peto, Vt mihi, (praedicto Ioanni) totius meae reliquae vitae; quocunq voluero tempore, Benigni, placidi, Visibiles, affabilesq Adesse Velitis: Adeoq mihi (eidem Ioanni) Favorabiles esse dignemini, Vt Petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq, vel cuicunq vestrum, propositas factasve, et proponendas faciendasve, Citissime, evidentissime, certissime, perfecte, pleneq perficere, et perimplere velitis: Sub hac tamen arctari Conditione contentus sum, quod dictae Petitiones meae, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram (supra expressam) circa Metalla vel Lapides, peritiam, Virtutem, Potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum Divinorum Nominum Llacza et Palam per me praedictum Ioannem a vobis, vestrum aliquibus, vel aliquo, requirantur sive petantur: AMEN

Per dicta Sancta et Mystica Dei Nomina

Llacza et Palam

AMEN

Meridionaliu Quatuor Bonorum Angeloru in Metallis et Lapidibus Peritorum & Potentium Invitatio

O vos Quatuor Angeli Lucis, fideles Dei (nri Creatoris) Ministri: O vos, inquam Omgg, sive Omagg, Gbal, sive Gbeal, Rlmu, sive Rlemu, et Iahl, sive Iamhl in Mundi parte Meridionali Dominantes, ac (ex Dei dispensatione et dono peculiari) in Metallicarum venarum, sive Metallorum Inventione, Materiae Metallicae collectione sive Concreatione, Metallorum Vsu, et Virtute: Nec non in Lapidum Coagulatione et Virtute: aliisq multis (de Metallorum, Lapidumq loco, collectione, natura, proprietate, virtute et Vsu) Secretis et Arcanis Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis Vnius et Veri Dei (ipsius Ieova Zebaoth) humilis et devotus Servulus, In Nomine eiusdem Dei nostri, et Per inevitabilem, quam eidem Deo nostro (in nominibus istis Notificato) videlicet, Anaeem et Sondn, debetis Reverentiam et Obedientiam, a vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et peto Vt mihi (praedicto Ioanni) totius meae reliquae vitae, quocunq voluero tempore, benigni, placidi, Visibiles, affabilesq Adesse velitis: Adeoq mihi (eidem Ioanni) Favorabiles esse dignemini, Vt Petitiones meas omnes, et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrum, propositas, factasve, et proponendas, faciendasve, Citissime, evidentissime, certissime, perfecte, pleneq praestare, perficere et perimplere velitis: Sub hac tamen conditione arctari Contentus sum: Quod dictae Petitiones meae, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram, supra expressam) circa Metalla vel Lapides, peritiam, Virtutem potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum Divinorum Nominum Anaeem et Sondn, per me (praedictum Ioannem) a vobis, vestrum aliquibus, vel aliquo requirantur, sive Petantur: AMEN

Per dicta Sancta et Mystica Dei Nomina

Anaeem et Sondn

AMEN

Occidentaliu Quatuor Bonoru Angeloru in Metallis et Lapidibus Peritoru & Potentium, Invitatio

O vos Quatuor Angeli Lucis, fideles Dei (nri Creatoris) Ministri: O vos (inquam) Magm sive Malgm, Leoc sive Leaoc, Vssn sive Vspsn, et Rvoi sive Rvroi, in Mundi parte Occidentali Dominantes, ac ex Dei dispensatione et dono peculiari in Metallicarum venarum, sive Metallorum Inventione, Materiae Metallicae Collectione, sive Concreatione, Metallorum Vsu et Virtute: Necnon in Lapidum Coagulatione et Virtute: aliisq multis (de Metallorum, Lapidumq loco, collectione, natura, proprietate, virtute, et Vsu) Secretis et Arcanis Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, Vnius et Veri Dei (ipsius Ieova Zebaoth) humilis et devotus Servulus: In Nomine eiusdem Dei nri, Et Per inevitabilem, quam eidem Deo nostro (in nominibus istis Notificato) videlicet Nelapr et Omebb debetis Reverentiam et Obedientiam, a vobis, omnibus et singulis, vehementer, constanter, et confidenter requiro et Peto, Vt mihi (praedicto Ioanni) totius meae reliquae vitae, quocunq voluero, tempore, benigni, placidi, Visibiles, Affabilesq Adesse Velitis: Adeoq mihi (eidem Ioanni) Favorabiles esse dignemini, Vt Petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrum propositas, factasve, et proponendas faciendasve (aliquo modo peculiarem vestram, supra expressam, circa Metalla vel Lapides, peritiam, Virtutem, Potentiam facultatemve respicientes aut concernentes: ac etiam cum debita Contestatione dictorum Divinorum Nominum Nelapr et Omebb requisitas vel petitas) Citissime, evidentissime, certissime, perfecte, pleneq praestare, perficere, et perimplere Velitis: AMEN.

Per dicta Sancta et Mystica Dei Nomina

Nelapr et Omebb

AMEN

Septentrionaliũ Quatuor Bonorũ Angelorũ in Metallis, et Lapidibus, Peritorum, & Potentiũ, Invitatio ▲ ▲ ▲

O vos Quatuor Angeli Lucis, fideles, Dei (uĩ Creatoris) Ministri, ô vos inquam GMNM, siue GMDNM, ECDE, siue ECAOP, AMOX, siue AMLOX, et BRAP siue BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari) in Metallicarũ venarũ, siue Metallorũ inventione, Materiæ Metallicæ collectione siue Conservatione, Metallorũ usu et virtute: Necnon in Lapidum Coagulatione et virtute: aliisq multis de Metallorũ Lapidumq Loco, collectione, natura, proprietate, virtute, et usu) Secretis et Arcanis, Peritissimi et Potentissimi Ego Ioannes Dee, Oipotentis, Vivi et Veri Dei (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: In nomine eiusdẽ Dei uri: Et Per meritabilem, quam eidem Deo nro (in Nobis istis Nobiscato) videlicet VADALI et OBAVA, debetis Reverentiam et Obedientiã, à Vobis, omnibus et singulis, Vehementer, constanter et confidenter requiro et Peto, VT mihi (præfecto Joanni) totius meæ reliquæ vitæ, quocunq volucro tempore, Benigni, placidi, Visibiles, Affabilesq adesse velitis; adeoq mihi (eidem Joanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, Vobis, omnibus, quibuscunq vel cuicunq Vestrũm propositas factasve, et proponendas faciendasve, (aliquo modo, peculiarem Vestrã, supra expressam, circa Metalla, vel Lapides, peritiã, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorũ Divinorũ Nominũ VADALI et OBAVA requisitas vel Petitas) Citissimè, evidentissimè, certissimè, perfectè, plenèq præstare, perficere, et perimplere velitis. AMEN.

Per dicta Sancta, et Mystica Dei Nõia,

VADALI et OBAVA

AMEN

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Nomina Sedecim Bonorum Angelorũ qui in TRANSFORMATIONE Periti et Potentes sunt: Sedecim etiam Cacodæmonũ manifestatis Nominibus

	Nomina Divina AIAOAI OIIIT	
ORIENS	Abmo, siue Abamo	Cab
	Naco, siue Naoco	Ona
	Ocnm, siue Ocanm	Moc
	Shal, siue Shial	Ash
	Nomina Divina CBALPT ARBIZ	
MERIDIES	Opna, siue Opana	Cop
	Doop, siue Dolop	Odo
	Rxno, siue Rxpao	Mrx
	Axir, siue Axtir	Anx
	Nomina Divina MALADI OLAAD	
OCCIDENS	Paco, siue Palco	Rpa
	Ndzn, siue Ndazn	And
	Iipo, siue Iidpo	Xii
	Xrns, siue Xrins	Exr
	Nomina Divina VOLXDO SIODA	
SEPTENTR.	Datt, siue Dalt	Rda
	Diom, siue Dixom	Adi
	Oopz, siue Oodpz	Xoo
	Rgan, siue Rgoan	Erg.

Orientalium Quatuor Bonorum Angelorum in Transformatione Peritorum & Potentium, Invitatio

O vos Quatuor Boni, Veracesque DEI (Creatoris nostri) Angeli ABMO, sive ABAMO, NACO, sive NAOCO, OCNM sive OCANM, et SHAL, sive SHIAL, qui in Mundi Orientali parte Dominantes, peculiare Virtutem, Scientiam veram, Potentiamque perfectam et absolutam TRANSFORMATIONUM, in Creatione vestra, ab eodem (Creatore nostro, et vestro) recepistis: tanquam Munus et Officium quoddam: Ut hominibus (ab eodem Deo nostro praeordinatis) per vos, eadem talis vestra Scientia vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nostri laudem, honorem et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et Dei nostri devotus Servulus, valde Cupiens Dei nostri laudes, honorem, et gloriam vere, diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum usum, inter homines promovere et amplificare: PER eundem DEUM Creatorem nostrum, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nostri Mystica Nomina AIAOAI et OIIIT, a vobis, omnibus, et singulis, vehementer requiro, et confidenter Peto, UT quocunque temporis momento, et quotiescunque, per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis momento, et toties, Benigni, placidi, visibilesque mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesque mihi (dicto Ioanni) esse dignemini. UT omnes et quascunque Petitiones meas, quocunque modo, quamcunque vestram TRANSFORMATIONUM peritiam, Scientiam, potentiamque concernentes vel respicientes et per me (dictum Ioannem) a vobis, vestrum aliquibus, vel aliquo, (per haec iam memorata Dei nostri Nomina, AIAOAI, et OIIIT) requisitas, sive petitas, requirendas sive petendas, quocunque posthac tempore; Easdem, statim, sine mora (vel saltem, quam cito fieri ullo modo poterint) vere, perfecte, manifeste, plane, plenesque facere, praestare, complere et perficere velitis. AMEN.

Per haec sancta, Mysticaque Dei Nomina
AIAOAI et OIIIT
AMEN

Meridionalium Quatuor Bonorum Angelorum in Transformatione Peritorum & Potentium Invitatio

O vos Quatuor Boni Veracesque Dei (Creatoris nostri) ANGELI OPNA, sive OPANA, DOOP, sive DOLOP, RXAO, sive RXPAO et AXIR, sive AXTIR, qui in Mundi Meridionali parte Dominantes, peculiare Virtute, Scientia vera, et Potentia perfecta ac absolutam TRANSFORMATIONUM, in Creatione vestra, ab eodem Creatore nostro et vestro recepistis, tanquam Munus et Officium quoddam: Ut hominibus (ab eodem praeordinatis) per vos, eadem talis vestra Scientia vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nostri laudem, honorem et gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et Dei nostri devotus Servulus, Valde cupiens Dei nostri laudes, honorem et gloriam vere, diligenter et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum usum, inter homines promovere et amplificare: PER eundem DEUM Creatorem nostrum, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nostri Mystica Nomina CBALPT et ARBIZ a vobis, omnibus et singulis, vehementer requiro, et confidenter Peto, UT quocunque temporis momento, et quotiescunque, per totius vitae meae residuum tempus, Ego dictus Ioannes voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesque mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesque mihi dicto Ioanni esse dignemini, UT omnes et quascunque Petitiones meas, quocunque modo, quamcunque vestram TRANSFORMATIONUM peritiam, Scientiam, potentiamque concernentes, vel respicientes, et per me (dictum Ioannem) a vobis, vestrum aliquibus, vel aliquo, per haec iam memorata Dei nostri Nomina CBALPT et ARBIZ requisitas, sive Petitas, requirendas, sive Petendas, quocunque posthac tempore, Easdem statim, sine mora (vel saltem, quam cito fieri ullo modo poterint) vere, perfecte, manifeste, plane, plenesque facere, praestare, complere et perficere velitis: AMEN.

Per haec Sancta et Mystica Dei Nomina
CBALPT et ARBIZ
AMEN

Occidentalium Quatuor Bonorum Angelorum, in Transformatione, Peritorum, & Potentium, Invitatio

O vos Quatuor Boni, Veracesque DEI (Creatoris nostri) ANGELI, PACO, sive PALCO; NDZN, sive NDAZN; IIPO, sive IIDPO et XRNH sive XRINH, qui in Mundi Occidentali parte Dominantes, peculiare Virtute, Scientiam veram, et Potentiam perfectam et absolutam TRANSFORMATIONUM, in Creatione vestra, ab eodem Creatore nostro et vestro, recepistis: tanquam Munus et Officium quoddam: Ut hominibus (ab eodem Deo nostro praeordinatis) per vos, eadem talis Scientia vestra vera, et Potentia perfecta, manifesta fieret, et impertiretur; propter eiusdem Creatoris nostri laudem, honorem et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris, et DEI nostri devotus Servulus, Valde cupiens Dei nostri laudes, honorem et Gloriam, vere, diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum usum, inter homines promovere et amplificare: Per eundem DEUM, Creatorem nostrum, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nostri Mystica Nomina, MALADI et OLAAD, a vobis, omnibus et singulis, vehementer requiro, et confidenter Peto, UT quocunque temporis momento, et quotiescunque, per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesque mihi (dicto Ioanni) Adesse velitis: et adeo Amici Favorabilesque mihi (dicto Ioanni) esse dignemini. UT omnes et quascunque Petitiones meas, quocunque modo, quamcunque vestram TRANSFORMATIONUM peritiam, Scientiam, potentiamque concernentes vel respicientes: et per me (dictum Ioannem) a vobis, vestrum aliquibus, vel aliquo (per haec iam memorata Dei nostri Nomina, MALADI et OLAAD) requisitas sive Petitas: requirendas, sive Petendas, quocunque posthac tempore: Easdem Statim, sine mora (vel saltem, quam cito fieri ullo modo poterint) vere, perfecte, manifeste, plane, plenesque facere, praestare, complere et perficere velitis: AMEN.

Per haec Sancta et Mystica Dei Nomina
MALADI et OLAAD
AMEN.

Septentrionalium Quatuor Bonorum Angelorum, in Transformatione Peritorum, et Potentium, Invitatio

O vos Quatuor Boni, Veracesque Dei (Creatoris nostri) ANGELI, DATT, sive DALTT: DIOM, sive DIXOM: OOPZ, sive OODPZ: RGAN, sive RGOAN, qui in Mundi Septentrionali parte Dominantes, peculiarem Virtute, Scientia vera, Potentiamque perfecta et absoluta TRANSFORMATIONUM in Creatione vestra, ab eodem Creatore nostro et vestro recepistis: tanquam Munus et Officium quoddam: Ut hominibus (ab eodem Deo nostro praeordinatis) per vos, eadem talis vestra Scientia, et Potentia perfecta, manifesta fieret et impertiretur: propter eiusdem Creatoris nostri laudem, honorem, et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris, et Dei nostri devotus Servulus, Valde cupiens Dei nostri laudes, honorem, et gloriam, vere, diligenter, et fideliter per hanc vestram (supradictam) Scientiam, et eiusdem verum usum, inter homines promovere et amplificare: Per eundem DEUM, Creatorem nostrum, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nostri Mystica Nomina, VOLXDO et SIODA, a vobis omnibus et singulis, vehementer requiro, et confidenter Peto, UT quocunque temporis momento, et quotiescunque, per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesque mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesque mihi (dicto Ioanni) esse dignemini, UT omnes et quascunque Petitiones meas, quocunque modo, quamcunque vestram TRANSFORMATIONUM peritiam, Scientiam Potentiamque concernentes vel respicientes: et per haec, iam memorata Dei nostri Nomina VOLXDO et SIODA, a vobis, vestrum aliquibus vel aliquo, per me (dictum Ioannem) requisitas, sive petitas: requirendas, sive Petendas, quocunque posthac tempore; Easdem Statim, sine mora (vel saltem, quam cito fieri ullo modo poterint) vere, perfecte, manifeste, plane, plenesque facere, praestare, complere, et perficere velitis. AMEN.

Per haec Sancta, et Mystica Dei Nomina,
VOLXDO et SIODA.
AMEN

Nomina Sedecim Bonorum Angelorum, Qui Omni in 4 Elementis Viventium, et Species et Usus cognoscunt: Expressis etiam, Sedecim Cacodaemonum Nominibus

ORIENS	Nomina Divina AOURRZ ALOAI			
	Acca, sive Acuca	Aeris	Cac	CARUOA TAOLA
	Npat, sive Nprat	Aquae	Onp	
	Otoi, sive Otroi	Terrae	Mot	
	Pmox, sive Pmzox	Ignis	Apm	
MERIDIES	Nomina Divina SPMNIR LLPIZ			
	Msal, sive Msmal	Aeris	Cms	RIMMPS ZIFLL
	Iaba, sive Ianba	Aquae	Oia	
	Izxp, sive Izixp	Terrae	Miz	
	Stim, sive Strim	Ignis	Ast	
OCCIDENS	Nomina Divina IAAASD ATAPA			
	Xpcn, sive Xpacn	Aeris	Rxp	DSAAAI APATA
	Vasa, sive Vaasa	Aquae	Ana	
	Dapi, sive Daspi	Terrae	Xda	
	Rnil, sive Rndil	Ignis	Ern	
SEPTENTR.	Nomina Divina RZIONR NRZFM			
	Adre, sive Adire	Aeris	Rad	RNOIZR MFZRN
	Sisp, sive Siosp	Aquae	Asi	
	Pali, sive Panli	Terrae	Xpa	
	Acar, sive Acrar	Ignis	Eac	

Orientalium Quatuor Bonorum Angelorum Invitatio: quorum unusquisque, Unius ELEMENTI Viventes Creaturas omnes, et earum usus novit

O vos Angeli DEI, Veritatis et Bonitatis pleni (vos dico) ô ACCA, sive ACUCA, NPAT, sive NPRAT, OTOI, sive OTROI, et PMOX, sive PMZOX, qui in Mundi parte Orientali Dominamini: ita ut unusquisque vestrum in uno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus seu Officium, peculiare peritia, Scientia, Potentia et Authoritate peculiari. O tu ACCA, sive ACUCA, Angele praeclare, qui omnes in Orientali Aere viventium, diversas species omnes perspectas habes: et quae in usus a Deo nostro, quasque ob hominum utilitates creabantur, perfecte percipis: Tu autem ô illustris NPAT, sive NPRAT, qui omnes in Orientali AQUA viventium species, ususque cognoscis vere: Et ô tu insignis OTOI, sive OTROI, qui omnes in Orientali TERRA vita fruentium Species varias, et ad quos usus a Deo nostro creabantur, exacte intelligis. Denique ô tu PMOX, sive PMZOX, fulgide Dei Angele, qui Orientalis IGNIS Secretissimam efficacissimamque Vitalem proprietatem plene cognitam habes. O vos (inquam) omnes, fideles Dei, et Creatoris nostri Ministri, qui in Orientali Mundi parte, praedicta, aliaque perplura 4 Elementorum Arcana et Secreta, vestris Scientiis et Officiis a nostro Omnipotente Creatore, concessa, assignata et deputata, intelligitis: et quae ad Dei laudem, honorem et gloriam, atque ex magna vestra erga humanum genus Charitate; nobis autem maxime (annuente Deo) impertiri potestis, et reddere manifesta, viva, et coelesti vocali voce, et Electis impertire (annuente Deo) potestis atque manifesta reddere: Ego igitur Ioannes Dee, ardentissimus huiusmodi Secretorum Amator et Indagator (idque maxime propter Dei nostri laudem, honorem et gloriam) In eiusdem Dei et Creatoris nostri Nomine, vobis omnibus et singulis, iam memoratis, humiliter Supplico, et per Dei nostri sancta Nomina AOURRZ et ALOAI, a vobis, ego (dictus Ioannes) requiro demisse, et confidenter Peto, Ut quocunque tempore vitae meae (post hanc horam) futuro, vestrum omnium, vel alicuius vestrum, per haec sancta Dei Nomina, AOURRZ et ALOAI, requisitus ac Petitus praesentia benignam, Personalem, mihique conspicuam Apparitionem; Petitionumque mearum quarumcunque (vestra iam dicta peculiaria officia, muneraque, sive Scientias Potestatesque vestras speciales respicientium aut concernentium) expletionem, satisfactionem, executionemque manifestam, plenam et perfectam: Easdem omnes, et singulas dictas meas Petitiones, benigne concedere, evidenter praestare, amanter perimplere, perficereque perficere velitis. AMEN.

Per haec reverenda et Mystica Dei Nomina
AOURRZ et ALOAI
AMEN

Meridionalium Quatuor Bonorum Angelorum Invitatio: Quorum Unusquisque Unius ELEMENTI Viventes Creaturas omnes, et earum usus noscit

O vos Angeli DEI, Veritatis et Bonitatis Pleni (vos dico) ô MSAL, sive MSMAL: IABA, sive IANBA: IZXP, sive IZIXP, et STIM sive STRIM, qui in Mundi parte Meridionali Dominamini: ita ut unusquisque vestrum in uno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus seu Officium, peculiare peritia, Scientiam, Potentia, et Authoritate peculiari: O tu MSAL, sive MSMAL, Angele praeclare, qui omnes in Meridionali AERE viventium, diversas Species omnes, perspectas habes, et quos in usus a Deo nostro, quasque ob hominum utilitates creabantur, perfecte percipis: Tu autem ô illustris IABA, sive IANBA, qui omnes in Meridionali AQUA viventium species, ususque cognoscis vere: Et ô tu insignis IZXP, sive IZIXP, qui omnes in Meridionali TERRA vita fruentium Species varias, et ad quos usus, a Deo nostro creabantur, exacte intelligis: Denique ô tu PMOX, sive PMZOX fulgide DEI Angele, qui Meridionalis IGNIS Secretissimam, efficacissimamque Vitalem Proprietatem, plene cognitam habes: O vos (inquam) Omnes, fideles DEI, et Creatoris nostri Ministri, qui in Meridionali Mundi parte, praedicta, aliaque perplura, quatuor ELEMENTORUM Arcana et Secreta, vestris Scientiis et Officiis a nostro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et, quae, ad DEI laudem, honorem et Gloriam, atque ex magna vestra erga humanum genus charitate, nobis autem maxime (annuente Deo) impertire potestis, et reddere manifesta (Viva, nobilius, coelesti voce, ad hoc a vobis requirendo, incitatis: Ego igitur, Ioannes Dee, ardentissimus huiusmodi Secretorum Amator, et Indagator (idque maxime propter Dei nostri laudem, honorem et gloriam) In eiusdem DEI et Creatoris nostri Nomine, vobis omnibus et singulis, iam memoratis, humiliter supplico; Et per Dei nostri sancta Nomina SPMNIR et LLPIZ, a vobis, ego (dictus Ioannes) requiro demisse, et confidenter Peto, UT quocunque tempore vitae meae (post hanc horam) futuro, vestrum omnium, vel alicuius vestrum, per haec sancta Dei Nomina SPMNIR et LLPIZ requisitus ac Petitus praesentia benigna, Personalem, mihique conspicuam apparitionem; Petitionumque mearum quarumcunque (vestra iam dicta, peculiaria officia, Muneraque, sive Scientias Potestatesque vestras speciales respicientium aut concernentium) expletionem, satisfactionem, Executionemque manifestam, plenam et perfectam: Easdem, omnes et singulas dictas meas Petitiones, benigne concedere, evidenter praestare, amanter perimplere, perficereque perficere velitis: AMEN.

Per haec reverenda et Mystica Dei Nomina,
SPMNIR et LLPIZ
AMEN.

Occidentalium Quatuor Bonorum Angelorum Invitatio: Quorum unusquisque, Unius ELEMENTI Viventes Creaturas omnes, et earum usus noscit

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô XPCN, sive XPACN, VASA, sive VAASA: DAPI, sive DASPI, et RNIL, sive RNDIL, qui in Mundi parte Occidentali Dominamini: ita ut unusquisque vestrum in uno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus seu Officium, peculiare peritia, Scientia, Potentia, et Authoritate peculiari: O tu XPCN, sive XPACN, Angele praeclare, qui omnes in Occidentali AERE viventium, diversas species omnes, perspectas habes: et quos in usus a Deo nostro, quasque ob hominum utilitates creabantur, perfecte percipis: Tu autem ô illustris VASA, sive VAASA, qui omnes in Occidentali AQUA viventium species, ususque cognoscis vere: Et ô tu insignis DAPI, sive DASPI, qui omnes in Occidentali TERRA vita fruentium species varias et ad quos usus a Deo nostro creabantur, exacte intelligis: Denique ô tu RNIL, sive RNDIL, fulgide Dei Angele, qui Occidentalis IGNIS Secretissimam, efficacissimamque Vitalem Proprietatem, plene cognitam habes. O vos (inquam) Omnes, fideles, Dei, et Creatoris nostri Ministri, qui in Occidentali Mundi parte, praedicta, aliaque perplura Quatuor Elementorum Arcana et Secreta, vestris Scientiis et Officiis, a nostro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quae, ad Dei laudem, honorem et gloriam, atque ex magna vestra erga humanum genus Charitate, nobis autem maxime (annuente Deo) impertire potestis, et reddere manifesta: Viva, (ut nobilius) coelesti voce, ad hoc a vobis requirendo, incitatis: Ego igitur, Ioannes Dee, ardentissimus huiusmodi Secretorum Amator et Indagator (idque maxime propter Dei nostri laudem, honorem et gloriam) In eiusdem Dei et Creatoris nostri Nomine, vobis omnibus et singulis, iam memoratis, humiliter Supplico: Et per Dei nostri sancta Nomina, IAAASD et ATAPA, a vobis, ego (dictus Ioannes) requiro demisse, et confidenter Peto, UT quocunque tempore vitae meae (post hanc horam) futuro, vestrum omnium, vel alicuius vestrum, per haec sancta Dei Nomina IAAASD et ATAPA requisitus ac Petitus praesentia benignam, Personalem, mihique conspicuam Apparitionem; Petitionumque mearum quarumcunque (vestra iam dicta, peculiaria officia, Muneraque, sive Scientias Potestatesque vestras speciales respicientium aut concernentium) expletionem, satisfactionem, Executionemque manifestam, plenam et perfectam: Easdem omnes et singulas dictas meas Petitiones, benigne concedere, evidenter praestare, amanter perimplere, perficereque perficere velitis. AMEN.

Per haec reverenda et Mystica Dei Nomina
IAAASD et ATAPA
AMEN.

Septentrionalium Quatuor Bonorum Angelorum Invitatio: Quorum Unusquisque Unius ELEMENTI Viventes Creaturas omnes, et earum usus noscit

O vos ANGELI DEI, Veritatis et Bonitatis Pleni (vos dico) ô ADRE, sive ADIRE: SISP, sive SIOSP: PALI, sive PANLI, et ACAR, sive ACRAR, qui in Mundi parte Septentrionali Dominamini: ita ut unusquisque vestrum in uno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus, seu Officium, peculiare peritia, Scientia, Potentia, et Authoritate peculiari: O tu ADRE, sive ADIRE, Angele praeclare, qui omnes in Septentrionali AERE viventium diversas species perspectas habes, et quos in usus a Deo nostro, quasque ob hominum utilitates, creabantur, perfecte percipis: Tu autem ô illustris SISP, sive SIOSP, qui omnes in Septentrionali AQUA viventium Species, ususque cognoscis vere: Et ô tu insignis PALI, sive PANLI, qui omnes in Septentrionali TERRA vita fruentium Species varias, et ad quos usus a Deo nostro creabantur exacte intelligis: Denique ô tu ACAR, sive ACRAR, fulgide Dei Angele, qui Septentrionalis IGNIS Secretissimam efficacissimamque Vitalem proprietatem plene cognitam habes: O vos (inquam) omnes, fideles DEI, et Creatoris nostri Ministri, qui in Septentrionali Mundi parte, praedicta, aliaque perplura, 4 Elementorum Arcana et Secreta, vestris Scientiis et Officiis, a nostro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quae, ad Dei laudem, honorem, et Gloriam, atque ex magna vestra erga humanum genus charitate: nobis autem, maxime (annuente Deo) impertire potestis, et reddere manifesta: Viva (ut nobilius) coelesti voce, ad hoc a vobis requirendo, incitatis: Ego, igitur, Ioannes Dee, ardentissimus huiusmodi Secretorum Amator et Indagator (idque maxime propter Dei nostri laudem, honorem et gloriam) In eiusdem Dei et Creatoris nostri Nomine, vobis omnibus et singulis, iam memoratis, humiliter Supplico, et per Dei nostri Sancta Nomina RZIONR et NRZFM, a vobis, ego (dictus Ioannes) requiro demisse, et confidenter peto, UT quocunque tempore vitae meae (post hanc horam) futuro, vestrum omnium vel alicuius vestrum, per haec sancta Dei Nomina RZIONR et NRZFM, requisitus ac Petitus praesentia benigna, Personalem mihique conspicuam Apparitionem, Petitionumque mearum quarumcunque (vestra iam dicta, peculiaria Officia Muneraque, sive Scientias Potestatesque vestras speciales respicientium aut concernentium) expletionem, satisfactionem, Executionemque manifestam, plenam, et perfectam: Easdem omnes et singulas dictas meas Petitiones benigne concedere, evidenter praestare, amanter perimplere, perficereque perficere velitis. AMEN.

Per haec reverenda et Mystica Dei Nomina
RZIONR, et NRZFM.
AMEN

Nomina Sedecim Bonorum Angelorum qui in Commixtionibus Naturarum Periti et Praepotentes existunt

ORIENS	Nomen Divinum ERZLA		
	Rzla, Zlar, Larz, Arzl	I	
MERIDIES	Nomen Divinum EBOZA		
	Boza, Ozab, Zabo, Aboz	A	
OCCIDENS	Nomen Divinum ATAAD		
	Taad, Aadt, Adta, Dtaa	O	
SEPTENTR.	Nomen Divinum ADOPA		
	Dopa, Opad, Pado, Adop	N	

Orientalium Quatuor Bonorum Angelorum Invitatio, qui in COMMIXTIONIBUS NATURARUM, periti et Potentes sunt

O vos Quatuor Fideles, Veracesque Dei Omnipotentis, nostri Creatoris Ministri, RZLA, ZLAR, LARZ, et ARZL, qui in Orientali Mundi parte, in NATURARUM COMMIXTIONIBUS, peritissimi et Praevalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris, devotus famulus, Per eiusdem Creatoris nostri Omnipotentiam, et per Mysticum Dei nostri Nomen ERZLA, a vobis omnibus et singulis humiliter requiro, et vehementer Peto, UT quocunque posthac tempore vitae meae, per Nomen Dei nostri Mysticum ERZLA, Vos, vel aliquis, aut aliqui vestrum, Ego (praedictus Ioannes) Nominatim Vocavero, Mihi (dicto Ioanni) benigni, Placidi, Adesse, visibiles et Personaliter apparere velitis: Adeoque mihi (dicto Ioanni) esse Amici et Favorabiles dignemini, UT omnes et quascunque Petitiones meas De Naturarum Commixtionibus, et aliis Secretis Naturalibus; quae in Optimus Creator vestrae Cognitioni, Intelligentiae ac dispositioni commisit, vestrisque quasi deputavit Officiis et Ministeriis; Cito, bene, plene, plane, perfecte, praestare, adimplere, perficereque velitis. AMEN.

Per Sanctum hoc et Mysticum Dei Nomen,
ERZLA
AMEN

Meridionalium Quatuor Bonorum Angelorum, Invitatio, qui in COMMIXTIONIBUS NATURARUM, Periti et Potentes sunt

O vos Quatuor Fideles, Veracesque Dei Omnipotentis, nostri Creatoris Ministri BOZA, OZAB, ZABO et ABOZ, qui in Meridionali Mundi parte, in NATURARUM COMMIXTIONIBUS, Peritissimi et Praevalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris, devotus famulus, Per eiusdem Creatoris nostri Omnipotentiam, et per Mysticum Dei nostri Nomen, EBOZA, a vobis, omnibus et singulis humiliter Requiro, et vehementer Peto, UT quocunque posthac tempore, per Nomen Dei nostri Mysticum, EBOZA, Vos, vel aliquis, aut aliqui vestrum, Ego (praedictus Ioannes) Nominatim Vocavero: Mihi, dicto Ioanni Benigni, Placidi, Adesse, Visibiles ac Personaliter apparere velitis: Adeo, mihi dicto Ioanni esse Amici et Favorabiles dignemini, UT omnes et quascunque Petitiones meas De Naturarum Commixtionibus, et aliis Secretis Naturalibus, quae in Optimus Creator vestrae Cognitioni, Intelligentiae ac Dispositioni commisit, vestrisque quasi deputavit Officiis et Ministeriis; Cito, bene, plene, plane, perfecte, praestare, adimplere, perficereque velitis; AMEN.

Per Sanctum hoc, et Mysticum Nomen,
EBOZA
AMEN

Occidentalium Quatuor Bonorum Angelorum Invitatio, qui in Commixtionibus Naturarum, Periti, et Potentes sunt.

O vos Quatuor Fideles, Veracesq; Dei Omnipotentis, Mi Creatoris Ministri TAAD, AADT, ADTA, et DTAA, qui in Occidentali Mundi parte, in Naturarum Commixtionibus Peritissimi et Præbalidi estis; Ego Joannes Dee, eiusdem Mi Creatoris, devotus Famulus, Per eiusdem Dei, Creatoris Mi, Omnipotentiam, et per Mysticu Dei Mi Nomen ATAAD, à Vobis omnibus et singulis, humiliter requiro et vehementer Peto, Ut quocunq; (posthac) Vitæ meæ tempore, per nomen Dei Mi Mysticu ATAAD, Vos, vel aliquos, aut aliquem Vestrum, Ego, (præfatus Joannes) Nominatim Vocauero, vel Invocauero: Mihi, dicto Joanni Benigni, Placidiq; Adesse, Visibiles ac Personaliter apparere Velitis: Adeoq; mihi (dicto Joanni) esse Amici, et Fauorabiles dignemini: Ut omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ Mi Optimus Creator, Vræ Cognitioni, Intelligentiæ, ac Dispositioni commisit: Vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plenè, plane, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticu Dei Nomen,

ATAAD.

AMEN.

Septentrionalium Quatuor Bonorum Angelorum Invitatio, qui in Commixtionibus Naturarum Periti et Potentes sunt.

O vos Quatuor Fideles, Veracesq; Dei Omnipotentis, Mi Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi Parte, in Naturarum Commixtionibus, Peritissimi et Præbalidi estis: Ego Joannes Dee, eiusdem Mi Creatoris, devotus Famulus, Per eiusdem Creatoris Mi Omnipotentia, et per Mysticu Dei Mi Nomen ADOPA, à Vobis omnibus et singulis, humiliter requiro, et vehementer Peto, Ut quocunq; (posthac) Vitæ meæ tempore, per Nomen Dei Mi Mysticu ADOPA, Vos, vel aliquos, aut aliquem Vestrum, Ego, (præfatus Joannes) Nominatim Vocauero vel Invocauero: Mihi (dicto Joanni) Benigni, Placidiq; Adesse, Visibiles ac Personaliter Apparere Velitis: Adeoq; mihi (dicto Joanni) esse Amici, et Fauorabiles dignemini, Ut omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ Mi Optimus Creator, Vræ Cognitioni, Intelligentiæ ac Dispositioni commisit: Vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plene, planè, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticu Dei Nomen

ADOPA

AMEN

Nomina Sedecim Bonorũ Angelorũ qui in Locali Mutatione Potentes sunt

	Nomen Diuinũ EUTPA	
ORIENS	Vtpa Tpau Paut Autp	L
	Nomen Diuinũ EPHRA	
MERIDIES	Phra Hrap Raph Aphr	A
	Nomen Diuinũ ATDIM	
OCCIDENS	Tdim Dimt Imtd Mtdi	N
	Nomen Diuinũ AANAA	
SEPTENTR.	Anaa Naaa Aaan Aana	V

Orientalium Quatuor Bonorũ Angelorũ in Locali Mutatione Potentium, Invitatio.

O vos Quatuor Fideles, Nobilesq; nr̃i Omnipotentis Creatoris Angeli ac Ministri, UTPA, TPAU, PAUT et AUTP, qui in Orientali Mundi parte, peculiariter Dominamini: Estis a vestro Creatore dotati, praestitis, estis peritia, virtute et Potentia, Quod de Loco in Locum, quemcunq; hominem, vel rem quamcunq; Vere, cito, bene, tuto, et sine cuiusdam hominis, Vel rei alterius sic localiter lati vel latae laesione aliqua, nocumento, offensione, vel damno, movere, deferre, sive transferre poteritis: Ego, Ioannes Dee, Dei Omnipotentis, nr̃i Creatoris, devotus etiam, et humilis famulus, Per eiusdem DEI, nr̃i Creatoris Reverendam Maiestatem, et per Divinum Mysticumq; eiusdem nomen EUTPA, a Vobis omnibus et singulis (praenominatis) humiliter requiro, et ardenter Peto, UT quocunq; posthac totius meae Vitae tempore, per Nomen Dei EUTPA, vos omnes, vel vestrum aliquos, aut aliquem, nominatim Invocavero, sive invocavero: Mihi (dicto Ioanni) Benigni, placidiq; Adesse, Visibiles, personaliterq; apparere; Et mihi (praefato Ioanni) tam Amici et Favorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas Vobis factas et faciendas De Locali Motione, Sive MUTATIONE DE LOCO IN LOCUM, aliisq; Secretis, quae Vestrae peculiariter, a Deo vr̃o, propter eiusdem laudem honorem, et gloriam, sunt Concreditae, commissae, Authoritati et Dispositioni: Cito, bene, Vere, plene, et perfecte praestare, implere, perficereq; Velitis: AMEN.

Per Sacrum Dei, Mysticumq; Nomen,

EUTPA

AMEN.

Meridionalium Quatuor Bonorũ Angelorũ, in Locali Mutatione. Potentium, Invitatio.

O vos Quatuor Fideles, Nobilesq; nr̃i Omnipotentis Creatoris Angeli ac Ministri, PHRA, HRAP, RAPH, et APHR, qui in Meridionali Mundi parte, peculiariter Dominamini: Estis a vr̃o Creatore dotati praestitis, estis peritia, virtute et Potentia, quod de Loco in Locum, quemcunq; hominem, vel rem quamcunq; Vere, cito, bene, tuto, et sine cuiusdam hominis vel rei alterius (sic localiter lati, vel latae) laesione aliqua, nocumento, offensione, vel damno, movere, deferre, sive transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nr̃i Creatoris, devotus etiam et humilis famulus, Per eiusdem Dei, nr̃i Creatoris Reverendam Maiestatem, et per Divinum Mysticumq; eiusdem nomen, EPHRA, a vobis omnibus et singulis praenominatis, humiliter requiro, et ardenter Peto, UT quocunq; posthac totius meae vitae tempore, per Nomen Dei EPHRA vos omnes, vel vestrum aliquos, aut aliquem, Nominatim invocavero, sive invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Adesse, Visibiles Personaliterq; apparere; Et mihi (praefato Ioanni) tam Amici et Favorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas Vobis factas et faciendas, De Locali MOTIONE, sive MUTATIONE DE LOCO IN LOCUM, aliisq; Secretis quae Vrae peculiariter, a Deo vr̃o, propter eiusdem laudem, honorem, et gloriam, sunt concreditae, Commissaeq; Authoritati, et Dispositioni: Cito, bene, Vere, plene, et perfecte praestare, implere, perficereq; velitis. AMEN.

Per Sacrum Dei Mysticumq; Nomen,

EPHRA

AMEN.

Occidentalium Quatuor Bonorũ Angelorũ, in Locali Mutatione Potentium, Invitatio

O vos Quatuor Fideles Nobilesq; nr̃i Omnipotentis Creatoris Angeli, ac Ministri, TDIM, DIMT, IMTD, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: estis a vr̃o Creatore dotati, praeditiq; tali peritia, Virtute, et Potentia, quod de Loco in Locum, quemcunq; hominem, vel rem quamcunq; Vere, cito, bene, tuto, et sine cuiusdam hominis, vel rei alterius, sic localiter lati, vel latae laesione aliqua, nocumento, offensione, vel damno, Movere, deferre, sive transferre poteritis. Ego Ioannes Dee, Dei Omnipotentis, nr̃i Creatoris, devotus etiã, et humilis famulus, Per eiusdem Dei, nr̃i Creatoris Reverendam Maiestatem, et per Divinum Mysticumq; eiusdem Nomen, ATDIM, a Vobis omnibus et singulis praenominatis humiliter requiro, et ardenter Peto, UT quocunq; posthac totius meae vitae tempore, per Nomen Dei ATDIM, vos omnes, vel vestrum aliquos, aut aliquem, Nominatim Vocavero, sive invocavero, Mihi dicto Ioanni Benigni, Placidi, Adesse: Visibiles Personaliterq; Apparere: Et mihi (praefato Ioanni) tam Amici et Favorabiles esse dignemini: Quod omnes et quascunq; Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, sive Mutatione de loco in locum, aliisq; Secretis, quae Vrae peculiariter, a Deo vr̃o, propter eiusdem laudem, honorem, et gloriam, sunt concreditae, Commissaeq; Authoritati et Dispositioni: Cito, bene, Vere, et perfecte praestare, implere, perficereq; velitis: AMEN.

Per Sacrum Dei Mysticumq; Nomen,

ATDIM.

Septentrionalium Quatuor Bonorum Angelorum in Locali Mutatione Potentium Invitatio

O vos Quatuor Fideles, Nobilesq; nr̃i Omnipotentis Creatoris Angeli ac Ministri, ANAA, NAAA, AAAN, et AANA, qui in Septentrionali Mundi parte, peculiariter Dominamini: estis a vr̃o Creatore dotati praeditiq; tali peritia, Virtute et Potentia, Quod de Loco in Locum, quemcunq; hominem, vel rem quamcunq; Vere, cito, bene, tuto, et sine cuiusdam hominis, vel rei alterius sic localiter lati, vel latae laesione aliqua, nocumento, offensione, vel damno, Movere, deferre, sive Transferre poteritis. Ego, Ioannes Dee, Dei Omnipotentis, nr̃i Creatoris, etiam devotus et humilis famulus, Per eiusdem Dei, Creatoris nr̃i, Reverendam Maiestatem et per Divinum Mysticumq; eiusdem Nomen AANAA, a vobis, omnibus, et singulis (praenominatis) humiliter requiro, et ardenter peto, UT quocunq; posthac, totius meae vitae tempore, per Nomen Dei AANAA, Vos omnes, vel vestrum aliquos, aut aliquem Nominatim, Vocavero, sive invocavero: Mihi, dicto Ioanni, Benigni, placidiq; Adesse: Visibiles Personaliterq; Apparere: et mihi praefato Ioanni tam Amici et Favorabiles esse dignemini, Quod omnes et quascunq; Petitiones meas, Vobis factas et faciendas, DE LOCALI MOTIONE, sive MUTATIONE DE LOCO IN LOCUM, aliisq; Secretis, quae Vestrae peculiariter, a Deo vr̃o, propter eiusdem laudem honorem et gloriam sunt concreditae, commissaeq; Authoritati et Dispositioni: Cito, bene, Vere, plene et perfecte praestare, implere perficereq; Velitis.

AMEN

Per Sacrum Dei Mysticumq; Nomen.

AANAA.

AMEN.

Nomina Sedecim Bonorũ Angelorũ in Artibus Mechanicis Peritorum & Potentium

	Nomen Diuinũ HCNBR	
ORIENS	Cnbr Nbrc Brcn Rcnb	A
	Nomen Diuinũ HROAN	
MERIDIES	Roan Oanr Anro Nroa	C
	Nomen Diuinũ PMAGL	
OCCIDENS	Magl Aglm Glma Lmag	M
	Nomen Diuinũ PPSAC	
SEPTENTR.	Psac Sacp Acps Cpsa	V

Orientalium 4 Bonorũ Angelorum, in Artibus Mechanicis Peritorũ & Potentium, Invitatio

CNBR, NBRC, BRCN, et RCNB

O vos 4 Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̃i Ministri, qui in Orientali Mundi parte, peculiare habetis a Deo vr̃o vobis iniunctum ac commissum Ministerium, in ARTIUM omnium MECHANICARUM peritia perfecta, tam exercenda, quam imperitis docenda, communicandaq; ad Dei nr̃i Laudem, honorem, et gloriam: Ego, Ioannes Dee, Creatoris nr̃i, baptizatus, inscriptusq; Servus: eidemq; fideliter prudenter, et Potenter inservire Cupiens (ad suum honorem et Electorum Commodum Solatiumq; ac ad malorum, ideoq; Omnipotentis Dei hostium, Pudorem et Confusionem) A vobis omnibus, praenominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nr̃i Omnipotentem Sapientiam et per hoc eius sanctum Mysticumq; Nomen HCNBR. UT posthac, quocunq; tempore totius meae vitae, Ego, dictus Ioannes, vos omnes, vestrum aliquos, sive aliquem, Nominatim, per hoc Dei dictum Nomen HCNBR Vocavero, vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse, et Apparere: Ac mihi praeterea tam esse Amici et Favorabiles velitis: Quod omnes et quascunq; Petitiones meas, vobis vestrum aliquibus, vel alicui factas, faciendasq; de ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento Mechanico quocunq; Eiusdem, meae Petitiones meas, actionesq; statim, vere, plene, manifeste, perfecteq; praestare, implere, perficereq; velitis. AMEN.

Per Mysticum Dei Nomen,

HCNBR.

AMEN.

Meridionalium 4 Bonorũ Angelorũ, in Artibus Mechanicis Peritorum, & Potentium, Invitatio

O vos 4 Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̃i Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis a Deo vr̃o vobis iniunctum ac commissum Ministerium, in Artium omnium MECHANICARUM peritia perfecta, tam exercenda, quam imperitis docenda, Communicandaq; ad Dei nr̃i laudem, honorem et gloriam: Ego Ioannes Dee, Creatoris nr̃i baptizatus, inscriptusq; Servus, eidemq; fideliter, prudenter, et Potenter inservire cupiens, ad suum honorem et electorum Commodum, Solatiumq; ac ad malorum ideoq; Omnipotentis Dei hostium, Pudorem, et confusionem: A vobis omnibus, praenominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nr̃i Omnipotentem Sapientiam, et per hoc eius sanctum Mysticumq; Nomen HROAN, UT posthac, quocunq; tempore totius meae vitae, Ego, dictus Ioannes, vos omnes, vestrum aliquos, sive aliquem, Nominatim, per hoc Dei dictum Nomen HROAN, Vocavero, vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse, et Apparere: Ac mihi praeterea tam esse Amici et Favorabiles velitis: Quod omnes et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; de ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO quocunq; Statim, Vere, plene, manifeste, perfecteq; praestare, implere, perficereq; velitis. AMEN.

Per Mysticum Dei Nomen

HROAN

AMEN

Occidentalium 4 Bonorũ Angelorũ, in Artibus Mechanicis Peritorum, & Potentium, Invitatio

O vos Quatuor Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̃i, Ministri, MAGL, AGLM, GLMA, LMAG, qui in Occidentali Mundi parte peculiare habetis a Deo vr̃o vobis iniunctum ac commissum Ministerium, in Artium omnium MECHANICARUM peritia perfecta, tam exercenda, quam imperitis docenda, communicandaq; ad Dei nr̃i laudem, honorem et gloriam: Ego, Ioannes Dee, Creatoris nr̃i baptizatus, inscriptusq; Servus, eidemq; fideliter, prudenter, et potenter inservire cupiens, ad suum honorem, et Electorum Commodum Solatiumq; ac ad malorum ideoq; Omnipotentis Dei hostium, pudorem et confusionem: A vobis omnibus praenominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei Creatoris nr̃i Omnipotentem Sapientiam, et per hoc eius Sanctum, Mysticumq; Nomen PMAGL, UT posthac, quocunq; tempore totius meae vitae: Ego, dictus Ioannes, vos omnes, vestrum aliquos, sive aliquem, Nominatim, per hoc Dei dictum Nomen PMAGL Vocavero, vel invocavero, Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse, et Apparere: Ac mihi praeterea tam esse Amici et Favorabiles velitis: Quod omnes et quascunq; Petitiones meas, vobis vestrum aliquibus, vel alicui factas, faciendasq; De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO quocunq; Statim, Vere, plene, manifeste, perfecteq; praestare, implere perficereq; velitis. AMEN.

Per Mysticum Dei Nomen,

PMAGL.

AMEN.

Septentrionalium 4 Bonorũ Angelorũ, in Artibus Mechanicis Peritorũ & Potentium, Invitatio

O vos Quatuor Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̃i Ministri, PSAC, SACP, ACPS et CPSA, qui in Septentrionali Mundi parte, peculiare habetis a Deo vr̃o vobis iniunctum ac commissum Ministerium, in ARTIUM omnium MECHANICARUM peritia perfecta, tam exercenda, quam imperitis docenda, communicandaq; ad Dei nr̃i Laudem, honorem et gloriam: Ego, Ioannes Dee, Creatoris nr̃i baptizatus, inscriptusq; Servus, eidemq; fideliter, prudenter et Potenter inservire cupiens, ad suum honorem et Electorum Commodum Solatiumq; ac ad malorum, ideoq; Dei Omnipotentis hostium, pudorem et Confusionem: A vobis omnibus praenominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei Creatoris nr̃i Omnipotentem Sapientiam, et per hoc eius Sanctum Mysticumq; Nomen, PPSAC, UT posthac quocunq; tempore totius meae Vitae, Ego (dictus Ioannes) vos omnes, vestrum aliquos, sive aliquem, Nominatim, per hoc Dei dictum Nomen PPSAC, Vocavero, vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse et Apparere: Ac mihi praeterea tam esse Amici et Favorabiles Velitis: Quod omnes et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO quocunq; Statim, Vere, plene, manifeste, perfecteq; praestare, implere, perficereq; Velitis: AMEN.

Per Mysticum Dei Nomen,

PPSAC

AMEN

Nomina Sedecim Bonorum Angelorum in Secretis omnium Hominum Intelligendis Peritorum & Potentium

	Nomen Diuinum HXGZD	
ORIENS	Xgzd Gzdx Zdxg Dxgz	A
	Nomen Diuinũ HIAOM	
MERIDIES	Iaom Aomi Omia Miao	S
	Nomen Diuinum PNLRX	
OCCIDENS	Nlrx Lrxn Rxnl Xnlr	I
	Nomen Diuinum PZIZA	
SEPTENTR.	Ziza Izaz Zazi Aziz	R

Orientalium 4 Bonorũ Angelorũ, in Secretis Hoim Intelligendis, Peritorũ, & Potentium, Invitatio

O vos 4 Angeli, Sagaces Veracesq; Omnipotentis Dei, [illegible] Creatoris nr̃i Ministri: O vos (inquam) XGZD, GZDX, ZDXG et DXGZ, in Orientali Mundi parte, magno et speciali ab eodem Deo vr̃o praeditis Munere seu Officio: In SECRETIS HOIM cuiuscunq; ordinis, status vel conditionis fuerint INTELLIGENDIS, et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus: neq; de alterius hoim Statu, Secretis consiliis, actibus, eventis, bonis, malisve, ullo modo sollicitus Scrutator: Nisi, quantum ipsi Reipub. Christianae, in tota vel parte, Vel aut Necessarium erit, vel esse poterit, talia a me, dicto Ioanne, sciri, cognosci intelligiq;. A Vobis praenominatis 4, omnibus et singulis, Ego (praedictus Ioannes) Per Divinũ Omniscientiam, et per eiusdem Mysticum Nomen, HXGZD, humiliter requiro, et vehementer Peto, UT quocunq; posthac, totius meae vitae tempore, vos omnes, vestrum aliquos, vel aliquem, per praedictum Dei Nomen HXGZD, vocavero vel invocavero, Statim, benigne ac placide mihi Adesse, Personaliterq; Visibiliterq; Apparere, et Petitiones meas omnes et quascunq; (ad vos, vestrum aliquos, vel aliquem, factas, faciendasq; De aliquo hoim Secreto, statu, Conditione) Cito, vere, plene, perfecteq; praestare, implere perficereq; velitis AMEN.

Per Sanctum, et Mysticum Dei Nomen,

HXGZD.

AMEN.

Meridionalium 4. Bonorū Angelorū m Secretis Hoim Intelligendis Peritorū & Potentium Invitatio.

O vos 4. Angeli Sagaces, Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô vos inquam) IAOAI, AOMI, OMIA, et MIAO, in Meridionali Mundi parte, magno et speciali ab eodem Deo nro, insigniti Munere, seu Officio In Secretis Hoim (cuiusq; Ordinis, Status, vel Conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorum hoim Statu, Secretis Conatibus, Actibus, Eventis (bonis, malisve) vllo modo sollicitus Scrutator, (Nisi quantum ipi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto tempore, sciri, cognosci, intelligiq;) A vobis prænominatis 4. vibus et singulis, Per Dei nri Omniscientiam, et per eiusdem Mysticū Nomen, HIAOM, humiliter requiro, et vehementer Peto, Vt quocunq; post hac totius meæ Vitæ tempore, Vos omnes, Vestrum aliquos, vel aliquem, per præfatum Dei nomen HIAOM, vocauero, vel invocauero, Statim, benignè ac placidè mihi Adesse, Personales Visibilesq; apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrûmve aliquos, vel aliquem, factas, faciendas, vel) De alicuius hoim secretis, Statu, conditionibus; Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per Sanctum et Mysticū Dei Nomen,

HIAOM,

AMEN

Occidentaliū 4. Bonorū Angelorū m Secretis Hoim Intelligendis, Peritorū & Potentium Invitatio.

O vos 4 Angeli Sagaces, Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô vos, inquam) NLRX. LRXN. RXNL et XNLR, in Occidentali Mundi parte, magno et speciali, ab eodem Deo nro, insigniti Muneris, seu Officio, In Secretis Hoim (cuiusq; Ordinis, Status, vel conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoim Statu, Secretis Conatibus, Actibus, Eventis, (bonis, malisve) vllo modo sollicitus Scrutator, (Nisi quantum ipi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto tempore, sciri, cognosci, intelligiq;) A vobis, prænominatis 4, vibus et singulis, Per Dei nri Omniscientiā, et per eiusdem Mysticum Nomen PNLRX, humiliter requiro, et vehementer Peto, Vt quocunq; post hac, totius meæ Vitæ tempore, Vos omnes, Vestrûmve aliquos, vel aliquem, per præfatum Dei Nomen PNLRX, vocauero, vel invocauero, Statim, benignè, ac placidè mihi adesse, Personales, Visibilesq; Apparere, et Petitiones meas omnes, et quascunq; (ad vos, Vestrum aliquos, vel aliquem factas faciendasq;) De alicuius hoīs secretis, Statu, conditionibus; Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per sanctum et Mysticū Dei Nomen,

PNLRX

AMEN.

Septentrionaliū 4. Bonorum Angelorum, m Secretis Hoim Intelligendis Peritorum, & Potentium, Invitatio.

O vos 4 Angeli Sagaces Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri; ô vos, inquam) ZIZA, IKAR, ZAZI, et AZIR in Septentrionali Mundi parte, magno et speciali ab eodem Deo nro insignīti munere, seu Officio, In Secretis Hoim (cuiusq; ordinis, Status, vel conditionis fuerint) Intelligendi, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoim Statu, secretis conatibus, actibus, Eventis; (bonis malisve) vllo modo sollicitus Scrutator: (Nisi quantum ipi Reipub Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me scirī, cognosci, intelligiq;) A vobis, prænominatis 4, vibus et singulis, Per Dei nri Omniscientia, et Per eiusdē Mysticum Nomen, PZIZA, humiliter requiro, et vehementer Peto, Vt quocunq; post hac totius meæ Vitæ tempore, Vos omnes, Vestrûm aliquos, vel aliquē, per Dei Nomen PZIZA, vocauero, vel invocauero, Statim, benignè ac placidè, mihi Adesse, Personales, Visibilesq; Apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrûm aliquos, vel aliquē factas, faciendas,) De alicuius hoīnis secretis, Statu, Conditionibus, Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per Sanctum et Mysticū Dei Nomen,

PZIZA

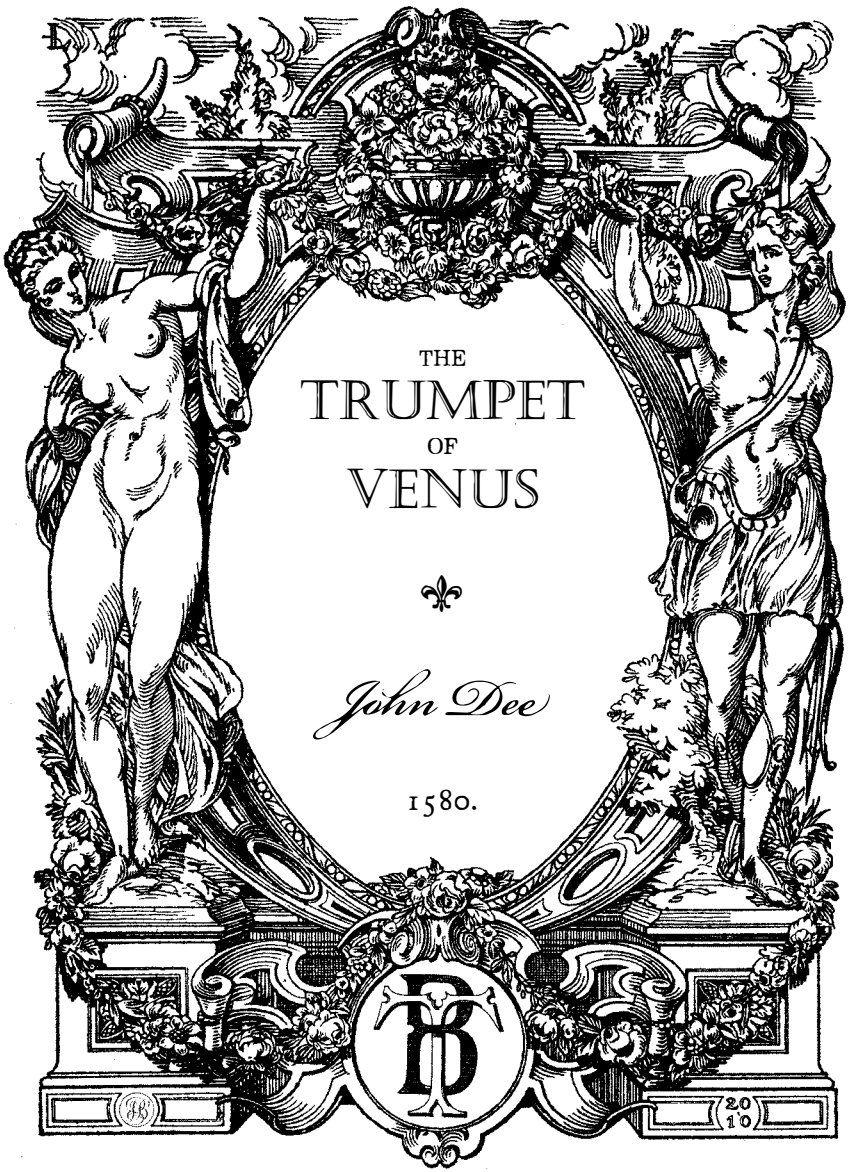
AMEN.

JOHN DEE

Tuba Veneris



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VENUS
John Dee
1580.

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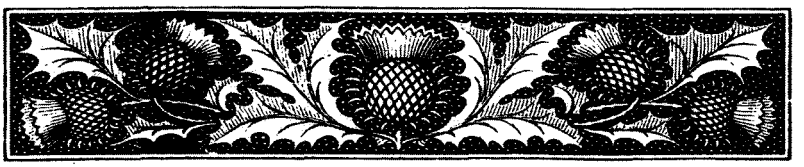
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Dedication

THIS work is dedicated to the following people who have made it possible for both this book itself to manifest and for me to continue to produce the works that I love; first, the loyal and patient readers of the past twenty-five years who have shown their appreciation in countless ways; my gratitude to you is beyond measure. Secondly, to my fellow publishers, writers and professionals for their their friendship and wise counsel. I'm also forever indebted to Phil Legard for his assiduous work in the proofreading of this volume. Lastly, to my companion Erica, who has brought such abiding joy to my life that I'm humbled by the opportunity to reciprocate this gift.



Table of Contents

Dr. John Dee ..... *frontispiece*
Dedication v
Foreward by James Banner ix
Preface from the Translator by Michael Putnam xi
The Magic of Tuba Veneris by Philip Legard xvii
Bibliography xlix
End Notes liii
The Life of Doctor John Dee by Charles Mackay lvii
English Text: *The Trumpet of Venus* 1
Introduction by Dr. John Dee 3
Chapter One 7
Chapter Two 11
Chapter Three 15
Chapter Four 19
In What Manner the Sigils are Made 25
The Consecration of the Little Book 27
How The Operation is to be Carried Out 29
Further Observations 33



Table of Contents
(CONTINUED)

Transcription of Warburg MS FHB 510 by Richard Brzustowicz 35
Latin Text: *Libellus Veneris Nigro Sacer* 49
Johannes Dee Amortibus Artis Magicæ 51
Caput Primum 55
Caput Secundum 57
Caput Tertium 59
Caput Quartrum 63
Quomodo hæc Sigilla Spirituum sunt Facienda 69
Quomodo Libellus iste sit Consecrandus 71
Quomodo Operatio Institutuenda sit 73
Que Ulterius ad huo in Operatio Observanda sunt 77
Selected Manuscript Bibliography 79
Reproduction of Warburg MS FHB 510 87



Foreward by the Editor

THIS PROJECT came to my attention a decade ago while socializing with a business associate. During the late hours one evening while discussing *pillow books*, he mentioned that Doctor Dee may have written such a work which still hadn't found its way into print and that a mutual acquaintence of ours, Richard Brzustowicz, had made a faithful transcription of the original manuscript during one of his visits to England decades before. The lore given to me at the time is that Dee had either authored or transcribed the work and presented it to Sir Edward Kelly as a wedding gift, presumably during his nuptials with Jane (or Joan) Cooper in 1582. I contacted Richard and he both confirmed the legend and graciously provided me with a copy of his transcription along with Meier's excellent presentation of the work.

While the task of the Latin translation seemed like it'd be child's play for someone with Michael Putnam's ability, I wondered whether having Meier's entire analysis translated wouldn't be a wiser avenue to pursue but I eventually abandoned that idea as impractical. In the interim, several other projects presented themselves and *Tuba Veneris* fell by the wayside. Seven years ago, I developed a proof copy of the book as it stood and was less than enthusiastic about the results so I decided to shelve it until it'd matured a bit. Circumstances at the time made it necessary for me to learn the art of bookbinding in order to keep publishing at all, so I busied myself with focusing on learning to become an adequate bookbinder. I continued to collect material for inclusion in what I envisioned to be the present volume and some time later I ran across a paper Phil Legard wrote on the subject of the Dee manuscript and decided to ask him whether he'd allow me to include his excellent treatise and he graciously accepted my invitation.

Today, a decade after beginning this project, I feel the book as a whole is of sufficiently high enough quality to warrant being offered to the public. When I embarked on this project, no other English translation of the work existed and since then a couple others have seen the light of day. I'll leave it up to you, Gentle Reader, to weigh the the combined efforts you now hold in your hands against those others which have been offered to you.

James Banner, Editor
June 8, 2010
Seattle, Washington USA

PREFACE
FROM THE TRANSLATOR

Michael Putman

Preface from the Translator

It was with profound pleasure and gratification that I accepted the task of producing the first English translation of the *Tuba Veneris.* It is not often one is able to render the goddess of love such a service, and I am humbled to have been given the opportunity.

Although there are three known MSS of the "Tuba" and a 1794 printed edition in Latin and German, I made the translation from the typescript Latin text given in Joerg M. Meier's German translation and commentary (*Das Buechlein der Venus* ["Libellus Veneris Nigro Sacer"]: *Eine magische Handschrift des 16. Jh.* Bonn, 1990). Meier edited his Latin text primarily from Warburg MS FBH510, which is the oldest extant. His edition includes an apparatus criticus, and as might be expected the later MSS show various nonsensical variations from the Warburg, whence they probably derive. Very rarely does

Meier reject the Warburg attestation for that of one of the later MSS.

Early magical texts are notoriously pseudepigraphical. The authorship of the *Tuba Veneris* has been ascribed to John Dee, for the author gives his name as Dee in the text itself. There is, however, much room for doubt. In the above cited volume, Meier lays out the case both for and against Dee as the author.

Meier gives several points leading to suspicion of forgery. The first of these is that all the surviving manuscripts, including the earliest Warburg MS, were produced on the Continent, as evidenced by the script; thus Dee's autograph is not recognizable as his own. Moreover, there is no reference to the "Tuba" in any of Dee's diaries or other surviving writings. Another point against Dee as the author is the fact that the date of the text's composition is given as June 4, 1580, and the place given as London—this, although Dee's private diary states that he was at his home in Mortlake on June 7 and most probably on June 3 as well. There is also the question of why such a text should have been written in London and not Mortlake, where Dee's magical and alchemical experiments had been taking place in any event. Moreover, June 4 was a Saturday and not a Friday, even though the latter day would be more appropriate for the composition and consecration of a book dedicated to Venus. A final consideration is that the type of magic in the "Tuba" is of a nigromantic variety in as much as it involves forcibly evoking and binding spirits, whereas the magic that Dee was practicing during the 1580's was of a more religious nature, with prayer as its basis and pious supplication

of God's holy angels as its central method.

For all of that, Meier admits, the Latin is of the good neo-classical style, with very few Medieval words (I note that it is similar in that respect to the Latin in Dee's *Propaedeumata Aphoristica* et al.); furthermore, the Warburg MS can be dated to around 1600, give or take twenty years, placing it within the span of Dee's lifetime. Meier also notes that few forgeries give an exact time and date of composition as does the "Tuba".

Another interesting point here is that Dee did have a certain affection for the Angel of Venus, a fact which Meier also notes: *"Deutlich wird ebenfalls eine gewisse Vorliebe Dees fuer den Engel der Venus—dem er offenbar einen besonderen Abschnitt in seinem... Buch of Famous and Rich Discoveries widmete."* Moreover, Dee's diaries do show that Dee and Kelly were wont to pester the angels on occasion for help in finding buried treasure, one of the goals of the "Tuba". Finally, there is the consideration that most pseudoepigraphical forgeries were attributed to magicians either partially or wholly mythical, or else long dead; the "Tuba", however, was likely written in Dee's own lifetime, when he was being somewhat defamed and slandered as a necromancer, but still not nearly as well-known or likely a candidate for reputed authorship of a forgery as Solomon, Agrippa, or Faust. Ultimately Meier concludes that if it is a forgery, it is a highly unusual one, probably written by a Continental author in all likelihood familiar with the person of Dee and somewhat familiar with his magical pursuits.

I personally am forced to agree with Meier that the weight of the evidence leans against Dee as author, but that there is at present no final conclusion to the matter. We may now

say a few things about the content of the text itself, and my translation thereof.

The operative magic the text describes contains many elements that will be familiar to modern day lovers of the magical arts—the use of the circle, the burning of the seals of the spirits to compel obedience, the blowing of a trumpet before calling the spirits (cf. *The Key of Solomon*), the author's exhortation that the operator be stern and resolute and not let himself be cozened by the spirits or reduced to haggling with them, etc.

Meier gives a detailed analysis and commentary of the text in his edition, to which the reader is again referred. His opinion is that the *Tuba Veneris* as a whole stands in the tradition of Agrippa, pseudo-Agrippa, and the *Heptameron* of Peter of Abano (*"Der Text...steht weitgehend in der Tradition des IV. Buches der Occulta Philosophia Agrippas und das Heptameron des Pietro de Albano."*)

The actual names of the spirits are similar to those found in the "Herpentil" and the *Libellus St. Gertrudis*, and in fact Meier believes that the compiler of the "Herpentil" is using the "Tuba" as his source for these names (*"Dies bestaetigt den bereits oben geauesserten Verdacht, das es sich bei diesem Text um eine relativ junge Kompilation handelt, so das man den Libellus Veneris mit Sicherheit als das weit aeltere Werk wird bezeichnen duerfen, das sehr wahrscheinlich eine Quelle fuer den Kompilator des Herpentil geliefert hat."*) The barbarous names of evocation found in the conjurations are also very similar to those found in these works. The sigils of the spirits appear to be derived by a similar method as given in Agrippa for deriving the sigils

of planetary spirits and intelligences (*"Agrippa erklaert [III.30] eine Art der Bildung von Sigillen mittels einer kryptographischen Methode... Der Grundtypus solcher Figuren ist dem des vorliegenden Sigills sehr aehnlich."*)

Finally, a note on my translation itself. Since our text is a practical magical manual and not a literary work, I have opted to give a fairly literal translation. It should also be noted that I have maintained the author's capitalization of certain words.

I wish to thank Professor Frank T. Coulson of the Ohio State University for his consideration and assistance in preparing this translation. His instruction in paleography and post-classical Latin has been most helpful.

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July 20, 2004
London, Canada

THE MAGIC
OF THE TUBA VENERIS

Philip Legard



The Magic of the Tuba Veneris

LIBELLUS *Veneri Nigro Sacer*, or *Tuba Veneris*, is undoubtedly one of the most mysterious texts of ritual magic that has thus far come to light. Attributed to the renowned English magus and mathematician, Dr. John Dee, the grimoire sets itself apart from the highly formulaic literature of ritual magic by possessing subtle hints of genuine artistic merit and a profound understanding of the more cerebral, Classically learned magical theory of Agrippa *et al.* Within the context of a work on ritual magic the text conveys attitudes symptomatic to the rebirth of Classical learning that characterised the Renaissance and whose legacy even now influences European culture.

Upon first reading the text everything we see raises more questions than answers. Who exactly is this 'Black Venus'? Did John Dee really compose the ritual? What exactly are the

natures of the 'daemons' that are discussed within the text? What do the barbarous words of their invocations signify? The *Tuba Veneris* may be a short work, but it is an enigmatic one. In spite of its brevity it is a work of no mean depth, some of which I hope to cast light upon by way of this introduction.

John Dee and the Solomonic Tradition

The *Tuba Veneris* exists in several manuscripts, of which the Warburg copy is thought to be the oldest.[1] Although the manuscript probably dates from the first half of the 17th century, possibly even being composed toward the end of Dee's life, the flowing hand preserved in the manuscript is certainly not that of Dee.

Aside from the graphological differences, there is significant documentary evidence that indicates the attribution to Dee is spurious.[2] It is well known that Dee was extremely concerned about having his name connected with dubious magical practices. His particular interest in Cabalistic and alchemical works had not gone unnoticed amongst his contemporaries, most notable among them John Foxe author of the monumental and immensely popular *Actes and Monuments of the Church* (1563). Discussing the trial and martyrdom of Archdeacon John Philpot, Foxe refers to Dee, who was one of the examiners in the case, as 'the great Conjuror'.[3] This incensed Dee and it seems that he took the opportunity to rebuff his critics in his *Preface to Euclid* (1570), where he interrupts his discussion of thaumaturgy to rail against those who confuse natural magic with sorcery and conjuration.[4] A similar vindication against

such rumours is the cornerstone of his *Discourse Apologeticall* (1599), which proclaims to be *"a plaine Demonstration, and feruent Protestation, for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certain studious Gentleman."*[5]

In addition to this Dee, toward the end of his life, petitioned James I to allow him to prove such continued allegations fallacious in a court of law.[6] This indicates that defamation by way of connection with superstitious magical arts was a life-long concern. It seems doubtful, therefore, that he would sign his name on a document that so explicitly deals, as we shall see, with the conjuration of evil spirits. It seems far more likely that the *Tuba Veneris* was the work of a 17th century author, who, being acquainted with Dee's reputation and having a superficial understanding of his magical work and interests, added his name as a stamp of authority upon his text.[7]

The pseudepigraphic attribution of magical works is a regular feature of the genre of grimoire literature. Almost invariably these works are attributed to some learned and respected historical figure to lend authority to their contents. Often Solomon is alleged to be the author, and indeed, one of the oldest known examples is the *Testament of Solomon*, which dates from between the 1st and 3rd centuries AD, while works from Coptic Egypt from around the same period also employ similar attributions, claiming figures such as Moses, Thoth, the Apostles, even Jesus and Mary themselves as the authors of magical tracts.[8]

By the time we reach the period in which the *Tuba Veneris* was probably composed, the early 17th century, we find many comprehensive works circulating in manuscript form that are

attributed to favourite ancient authorities such as Solomon, Hermes and Ptolemy, along with more recent figures such as Peter d'Abano and Cornelius Agrippa.[9] The *Tuba Veneris* bears the hallmarks of a text that derives from these traditions, although this is coupled with the Classical learning so evident during the Renaissance and Baroque periods–in particular the streams of Neoplatonic thought that Agrippa disseminated to his magically-minded audience via the *Three Books of Occult Philosophy*. Whereas many so-called *Solomonic* texts are variants on older works, compilations or simply 're-brandings' under the name of a different authority, this short text presents an entirely novel synthesis of pre-existing magical and philosophical traditions.

Whether the *Tuba Veneris* is the work of John Dee or not, I will let the reader decide. There are some tantalising similarities with his work. There is Dee's fascination with number, and even the possibility of a cryptographic cipher as found in Trithemius' *Steganographia*, a work that Dee became particularly fixated upon. The powers possessed by the daemons also particularly relate to Dee's interests. There is most obviously the passing reference to finding hidden treasure: an activity notably pursued by Dee and his scryers, although they were certainly not alone in supposing the landscape to be full of undiscovered hordes.[10] Additionally navigation is mentioned, which was of keen interest to this friend of Mercator who mentions that he has written several unpublished works on the subject in his *Discourse Apologeticall*. The daemons also have powers in business and war may allude to Dee's official duties on behalf of the crown.

Finally the book is dated June 4th 1580, London. From his *Private Diary* it seems that Dee was indeed in the vicinity of London at that time, it being one year before his angelic experiments with Barnabas Saul and Edward Kelly would begin.

The Classical Inheritance of the Tuba Veneris

The learned magical authors of the Renaissance, among them Ficino, Agrippa and Bruno owed a great deal to the rediscovery of Classical literature, which elevated their studies beyond common conjuration, into the realms of theology and philosophy.

However, there were still magical practitioners following an earlier model, one that sought power over spiritual entities through the imitation or adaptation of liturgical ritual and the related conventions of legal language: two imposing and domineering edifices of Medieval life. The books now popularly associated with the grimoire genre, from the *Clavicules of Solomon* to the *Grand Grimoire*, generally take their approach from this particular stream of magical thought.

It is apparent from the outset of the *Tuba Veneris* that the inspirations of the author of this particular grimoire lay beyond the inheritance of post-Medieval Christendom and Biblical legend. Rather they hearken back to the magical culture of the Classical pagan world. From the first sentence alone it is apparent that this text owes a debt to the mythologies of the pagan Mediterranean: *"The name Venus among the Stars was*

given to me by the Gods (a Superis)."

This is to say nothing of the striking image of the frontispiece that depicts the goddess herself arrayed in a red-black mantle, holding her magical implements and standing upon an appropriately verdant patch of grass. Depicted as a fair-skinned maiden it is seems that her 'blackness' relates to her association with six nocturnal spirits, who are described as 'Infernal dwellers' in the introductory verse.

Throughout the history of myth and magic the traditional representation of Venus, or Aphrodite, has been that of a fair-haired and beautiful woman. Indeed, there may even be said to be a rough suggestion of Botticelli's *The Birth of Venus* in this image. In the context of magic it was through cross-pollination with Arabic astrological magic that these depictions of the gods and goddesses lost their pagan identities and became considered purely as celestial images: figures somehow impressed upon the world-soul, which could be exploited by creating talismans in their likenesses.

Such images are found in many sources, the most popular among them Agrippa's *Three Books of Occult Philosophy* and the *Picatrix*, although there are innumerable other minor works on such astrological magic.[11] Although they often refer to the talismanic image of Venus as being a naked woman none of the common sources describe the image of Venus as having a red or black mantle, nor any of the other accoutrements she is shown with on the *Tuba Veneris* frontispiece. The following example from Agrippa's *Three Books* is typical of the talismanic representations of Venus:

> "They made another image of Venus, the first face of Taurus or Libra or Pisces ascending with Venus, the figure of which was a little maid with her hair spread abroad, clothed in long and white garments,

holding a laurel, apple, or flowers in her right hand, and in her left a comb. It is reported to make men pleasant, jocund, strong, cheerful and to give beauty."[12]

Some tantalising hints as to the ultimate inspiration for the figure of the black Venus can be found throughout Classical literature. Perhaps the name is derived from the cult epithet of Aphrodite Philopannyx–"Night-loving," or "Lover of all the night". This epithet occurs in the Orphic Hymn to Aphrodite, which the *Tuba Veneris* author would have known, although it would probably have been in the Latin translation if he were at all familiar with the work.[13] Additionally, in his *Guide to Greece*, composed in the 2nd century AD, Pausanias mentions an Aphrodite Melaina–the "Black Aphrodite"–so called *"due to the fact that men do not, as the beasts do, have sexual intercourse always by day, but in most cases by night."*[14]

Furthermore, there is a Latin work that enjoyed wide dissemination across Europe from the mid-15th century onward and contains some (possibly autobiographical) information relating to the cult of Isis-Aphrodite and her stygian connections. This work is Lucius Apuleius' *Metamorphoses*, or *The Golden Ass*. Composed at some point in the mid-to-late 2nd century AD, it tells of the bawdy adventures of the aristocratic Lucius who, by the third book, is transformed into an ass through reckless meddling with a witches' magical ointment.

In the eleventh book, Lucius desperate to turn back into a human calls upon the *"blessed Queene of Heaven,"* resulting in a dream vision of the goddess that ultimately leads him to become an initiate in an Egyptian cult serving Isis and Osiris. The description of the vision itself reads not unlike one of the formulae for image magic occurring in Agrippa:

"First shee had a great abundance of haire, dispersed and scattered about

her neck, on the crowne of her head she bare many garlands enterlaced with floures, in the middle of her forehead was a compasse in fashion of a glasse, or resembling the light of the Moone, in one of her hands she bare serpents, in the other, blades of corne, her vestiment was of fine silke yeelding divers colours, sometime yellow, sometime rosie, sometime flamy, and sometime (which troubled my spirit sore) darke and obscure, covered with a blacke robe in manner of a shield."[15]

Furthermore the goddess herself declares some explicit connections between not only the celestial regions, but also the underworld:

"I am she that is the naturall mother of all things, mistresse and governesse of all the Elements, the initiall progeny of worlds, chiefe of powers divine, Queene of heaven! the principall of the Gods celestiall, the light of the goddesses: at my will the planets of the ayre, the wholesome winds of the Seas, and the silences of hell be diposed; my name, my divinity is adored throughout all the world in divers manners, in variable customes and in many names, for the Phrygians call me the mother of the Gods: the Athenians, Minerva: the Cyprians, Venus: the Candians, Diana: the Sicilians Proserpina: the Eleusians, Ceres: some Juno, other Bellona, other Hecate: and principally the Aethiopians which dwell in the Orient, and the Aegyptians which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustome to worship mee, doe call mee Queene Isis."[16]

The connection of this goddess with agricultural deities such as Proserpina, Demeter and Ceres is telling, since such goddesses were generally considered chthonic–the germination of seeds and so forth being processes that took place beneath the earth, on the margins of the underworld. The most explicit connection between this many-named goddess and the stygian world relate to her predictions pertaining to Lucius' initiation into her cult. Lucius glosses over the exact details when he comes to recount them, but it is evident that the initiation involves a descent to the underworld, domain of the patron

deities of the sect–Isis and Osiris:[17]

> "Thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when thou descendest to Hell, where thou shalt see me shine in that subterene place, shining (as thou seest me now) in the darkness of Acheron, and raigning in the deepe profundity of Stix, thou shalt worship me, as one that hath bin favourable to thee, and if I perceive that thou art obedient to my commandement, addict to my religion, and merite my divine grace, know thou, that I will prolong thy dales above the time that the fates have appointed, and the celestial Planets ordeined."[18]

However, it is important that we do not consider the *Tuba Veneris* as a revival or reconstruction of ancient paganism, or even a survival of Lucius' Isis cult. Like many of the works of learned occultism that flourished in the Renaissance, the pagan aspect is somewhat ambiguous. As I have mentioned previously, the imagery of the pagan world generally became assimilated into a mechanical system of astral magic whereby the ancient myths explained the natures of the planets and gave indications as to how their virtues may be exploited.

An allegiance to this type of astral philosophy is indicated by the author of the *Tuba Veneris* who refers to his depiction of Venus as *"a certain image representing the figure of the planet."* Therefore the Venus being referred to in the text is not intended as an object of pagan veneration, but is a talismanic image–an expression of the nature and influence of the planet Venus. In the ritual itself, the subjugation of the daemons occurs through the agency of Anael, the angel of the Venereal sphere, rather than explicitly via the goddess. Outside of the opening verse and reference to the *"certain image"*, the goddess is never explicitly referred to. Such astral relationships

with the pagan gods are hinted at in Agrippa, but are most explicit in Ficino's astrological practice, which used ancient Orphic Hymns to attract stellar influence and affect the soul of the singer, rather than to call down the favour of the pagan divinities for whom they were originally composed.[19]

Further hints of Classicism can be found throughout the text, such as the specification that the Seal of Venus should be engraved upon Cyprian copper, an allusion to the Classical myth that Aphrodite was born at sea and came ashore at Cyprus.[20] The author also demonstrates his Classical learning during the consecration of the magical book, or *Liber Spirituum*, for which he has composed three verses loosely in the Sapphic style. Despite the author seeming to pay little heed to the prosody of the Sapphic form, and one of the lines being too long, this verse is still something of a novelty in the realm of grimoire literature, which usually prefer more utilitarian forms of writing, generally drawing on a Biblical 'fire and brimstone' approach.[21] Since Sappho was best known for her erotic lyrics, the Sapphic verse-form would be appropriate for a work dealing with Venereal forces.

Some of the most striking aspects of the *Tuba Veneris* are the numerological characteristics. The text is dominated by instances of the number six, the use of which ultimately derives from Pythagorean philosophy. Although the number seven is most often associated with Venus, the author has obsessively structured his work around the number six: the seal is six-sided, there are six daemons and the circle is six feet in diameter, and so on. The only other magical text contemporary with the work that has a comparable numerological obsession is the *Heptarchia Mystica*–a magical work undoubtedly by Dee,

which uses a sevenfold scheme throughout. However, the *Tuba Veneris* goes further than the *Heptarchia* in its meticulous employment of number.

The notion of six as a Venereal number is recorded in Agrippa's *Three Books of Occult Philosophy.* In his discussion of the numbers ascribed to the gods *"by the Pythagoreans"*, Agrippa states:

> "The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagoreans ascribed to generation, and marriage, and belongs to Venus, and Juno."[22]

By *'a Commixtion of both sexes'* Agrippa is pointing out that six is, according to Pythagorean numerology, the multiplication of the first 'masculine' number (three) and the first 'feminine' number (two). This notion of odd numbers as masculine and even numbers as feminine is recorded in part five of Aristotle's *Metaphysics*:

> "...there are ten principles, which they arrange in two columns of cognates-limit and unlimited, odd and even, one and plurality, right and left, male and female, resting and moving, straight and curved, light and darkness, good and bad, square and oblong."[23]

It is worth noting that this system of binary correspondences, along with Theon of Smyrna's writing on the quaternary, are the ancient templates for the systems of occult correspondences that flourished in the Hermeticism of the Renaissance.[24] Most notable among these the tables in Agrippa's *Occult Philosophy* (1531) and the later collection of magical correspondences, derivative of Agrippa, that are presented in the *Magical Calendar* of Frankfurt Hermeticist Johann Baptista Grosschedel (1620).[25]

The number three seems to play a part of secondary importance in the text. For example, with the exception of

Amabosar, the daemons mentioned in the text have names consisting of three syllables. This means that the total number of syllables in the daemonic names comes to 19 (3+3+3+3+3+4). 19 multiplied by 6, the number of prime importance in the text, is 114–the number of syllables in three Sapphic stanzas. This may, however, be coincidence–such are the difficulties of analysing works of this nature–or it may indicate that the daemons are bound to the book through a numerological relation between their names and the verses used to consecrate it.

The Influence of Contemporary Magical Literature

As has been noted above, Agrippa seems to have been instrumental in imparting Classical influences to our author. However, Agrippa's work concentrated almost solely on the theories behind natural, astral and spiritual magic. For Agrippa to set down the particulars of practice, such as the invocations, instructions for ritual regalia and so forth would undoubtedly have been folly on many levels. Therefore the detailed instructions for practical ritual magic generally circulated privately in manuscripts, occasionally being printed where sympathetic communities flourished, such as in the Rhineland Palatinate of the 17th century.[26]

It is evident that the author the *Tuba Veneris* had access to several such practical works. The *Book of the Spirits*, or *Liber Spirituum*, is mentioned in the *Key of Solomon* amongst others. However, the author's description of the book has striking similarities with the process described in *The Fourth Book of*

Occult Philosophy, attributed to Agrippa. Both the *Tuba Veneris* and the *Fourth Book* describe the *Liber Spirituum* as containing the names, invocations and seals of the spirits. Agrippa mentions binding the book between two curious apocalyptic talismans on the first and last leaves of the book, presumably indicative of divine power over the spirits.[27] Similarly, the author of the *Tuba Veneris* suggests that the 'character of Venus' (presumably the double-sided hexagonal seal) be drawn upon the book, alongside the aforementioned *'certain image'* of the goddess, presumably with a similar purpose in mind. In addition to this, the angel Anael is called upon to impose his authority over the daemons during the consecration of the book.

Such magical books seem to have been commonplace in the toolkit of the ritual magician. Both Mathers' composite Solomonic work and Agrippa's *Fourth Book* seem to indicate that the spirits will appear immediately upon opening the book and reading their conjurations.[28] Richard Kieckhefer, in his discussion of consecrated magical books, notes that the tradition of the *Liber Spirituum* was widespread by at least the 15th century and that if a magician were to find his rituals ineffectual then his book could be re-consecrated according to certain techniques and its efficacy to be restored. [29]

Once the book has been written and consecrated Agrippa advises caution, saying that the book *"is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the consecration to open in some place not intended, and endanger the operator."* Although many modern authors have claimed that the (often very lengthy and tedious) prayers and conjurations

of ritual magic should be addressed from memory, it would appear that the commonly perceived image of the magician in his circle reading aloud from a magical book is actually closest to the authentic procedure of magical evocation–at least in this instance.

The author's instruction to bury the magical implements *"in the earth next to the powers of flowing water,"* until such time as they are required is significant. It stirs up once more the connection between Venus and the underground and is an explicit instruction to put the items in a place of Venereal influence. Agrippa provides a list of geographical features that are ascribed to the planets, amongst them:

> "To Venus, *pleasant fountains*, green Meadows, flowrishing [flourishing] Gardens, garnished beds, stews [brothels] (and according to Orpheus) *the sea, the sea shore, baths*, dancing-places, and all places belonging to women."[30] (My italics).

The association of water with Venus again harkens back to the Classical mythology surrounding the birth of Aphrodite–the goddess was born from foam when Uranus' genitals were cut off and cast into the sea by his son, Kronos.[31] Agrippa mentions Orpheus, who sings in his Hymn to Venus that she is *"rejoicing in the azure shores, Near where the sea with foaming billows roars."*[32]

As with the *Liber Spirituum*, the trumpet is not a unique ritual device. It is found elsewhere in magical literature, but nowhere is it as strikingly employed as in the *Tuba Veneris*. One is notably used in the *Key of Solomon* and related manuscripts as a preparation for the conjuration of the spirits, where it is blown to the *"four quarters of the Universe."*[33] The trumpet is generally an instrument associated with war, and therefore

a Martial influence. However, there is a list of the musical instruments–music being associated with Venus–in Giordano Bruno's *De Imaginum Compositione*, which mentions the *lituus*, a type of curved horn used in warfare, whose form is similar to that held by the image of the goddess, although such instruments were usually cast in brass, rather than being made of animal horn.[34] The warlike nature of the horn could perhaps be interpreted as relating to the influence in war that the demons are claimed to possess. In the *Tuba Veneris* the horn is to be taken from a live, but presumably sedated, bull–the zodiacal animal of Taurus, whose ruling planet is Venus. After which the horn is washed with a solution of vitriol (copper sulfate) and wine vinegar. This results in a natural dye, giving the horn a blue-green tint.

The six-sided Seal of Venus itself is analogous to the Pentacle of Solomon employed in the 17th century magical text called the *Goetia*, as well as with the *lamen* prescribed by many other texts as a symbol of authority over the spirits. In both the *Goetia* and *Tuba Veneris*, the magician wears the seal, or pentacle, whilst carrying out the ritual operations. Both texts also employ the technique of applying heat to the seal of a spirit as a form of torture to encourage it to appear, or to discipline it if unruly. While the *Goetia* advises the use of a heated box, the *Tuba Veneris* recommends heating the seal itself and applying it to the wax characters of the spirits–an approach presumably used because wax is less durable than the metals upon which the *Goetic* seals are inscribed.

The magical circle is a device found in almost every grimoire. The primary purpose of the circle in ritual magic

seems to be for protection: *"It is,"* the author of the *Tuba Veneris* says *"just as a very strong fortress, in order to protect themselves from the snares of the Daemons."* The circle is usually inscribed with names and words of power and this particular example contains three bands with the following words derived from Judeo-Christian religious/magical formulae:

+Mi+chael+AGLA+Uri+el+ALPHA+
Gabriel+OMEGA+Raph+ael+ON

+Joan+nes+JESUS+Lu+case+NAZ+RENUS
+Ma+thew+REX+Mar+cus+JUDEORUM
("Jesus of Nazareth, King of the Jews")

+TETRAGRAMMATON+JEHOVA+ELOHIM+ADONAY

The circle is divided into four quarters, its fourfold nature reflected in the use of the names of the four angels of the cardinal points and the four evangelists. Interestingly, the order of the names to the cardinal points does not correspond to the order given in Agrippa or other sources with which I am familiar. For example, proceeding clockwise from the north, Grosschedel's *Magical Calendar* gives the orders Gabriel, Raphael, Uriel, Michael for the angels and the Matthew, Mark, Luke and John for the evangelists.[35] It seems as though the names attributed to the south and west have been exchanged for some reason. It seems unlikely, given his obvious learning, but one explanation for this is that perhaps the author was unconcerned with the symbolic relationship between names and directions, but solely sought to use them to strengthen his circle.

Many of the ingredients used by the author can be traced back to the work of Agrippa, or further back to 13th century *Liber Juratus.* The fumigation contains elements all found in book I, chapter xxviii of *Occult Philosophy*, in which Agrippa lists the stones, plants and animals under the power of Venus. The dove, a feather of which is used to write the *Liber Spirtiuum*, is associated with Venus in Agrippa's table of correspondences for the number seven.[36] Once more the vitriolic water is used, both to write the book and to consecrate it.[37]

It seems probable that one the sources the author consulted was some variant on Grosschedel's *Magical Calendar*, if not the version published by Theodorus de Bry in 1620. The *Calendar* is a synthesis of Agrippa's magical correspondences and material from Paracelsus, pseudo-Agrippa and other sources presumably from manuscripts contemporary with those authors. It presents a set of seven very interesting seals relating to the planets, which seem to increase in complexity as they progress from Saturn to Luna.

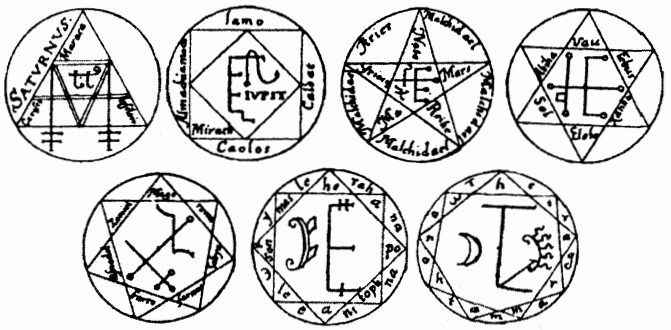


Fig. 1. Planetary seals from the Grosschedel's *Magical Calendar* (1620)[38]

The Seal of Venus prescribed by the *Tuba Veneris* contains a version of the sigil enclosed in the heptagon above, along with the sign of the angel Anael. This sign of Anael would have been well-known to practitioners of magic throughout Europe. It is most famously described in the *Heptameron*, a text of ritual magic attributed to the 13th century scholar Peter d'Abano, but which was most likely composed no earlier than the cusp of the 15th and 16th centuries. By 1600 it was certainly circulating alongside the pseudo-Agrippa's *Fourth Book*.[39] Ultimately these angelic sigils can be traced back to Medieval texts such as *Liber Juratus* and the *'Manual of Astral Magic'*.[40] As an aside it may be worth noting that the *Liber Juratus* seemingly refers to the sign as being that of *all* the Venereal angels, rather than specifically belonging to Anael.

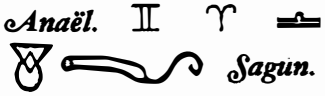


Fig. 2. The sigil and signs of the angel of Venus, from Turner's translation of the *Heptameron* (1654)[41]

The Seal of Venus also contains signs described by the *Magical Calendar* as *'characters of the planets'*. These *characters* have their genesis in the art of Geomancy–a type of divination greatly respected by the authorities we have been discussing, who broadly considered it the 'sister' to, or terrestrial counterpart of, astrology.[42] This art involves the manipulation of 16 'figures', each composed of four lines of one or two dots–a system of binary divination in many ways superficially similar to the I-Ching.

The characters of Venus shown in the *Magical Calendar* correspond to the Geomantic signs of *Puella* and *Amissio*, and are imprinted on the Seal of Venus, along with a third character undoubtedly also of Geomantic origin. This character may be a miscopied version of *Amissio*, missing the upper dot, or it may indicate the Geomantic sign of *Conjunctio*, which was usually attributed to Mercury although the suggestion of a Venereal quality is obvious from its name! However, the latter theory seems doubtful at present: the lists of planetary characters from Geomantic sources of which I am aware do not have any sigils for *Conjunctio* that display this form. Additionally instances of the character relating to *Amissio* being miscopied in such a way are not unknown, for example *The Key of Solomon* preserved in Lansdowne 1203 misses the dot above the main body of the character.[43]

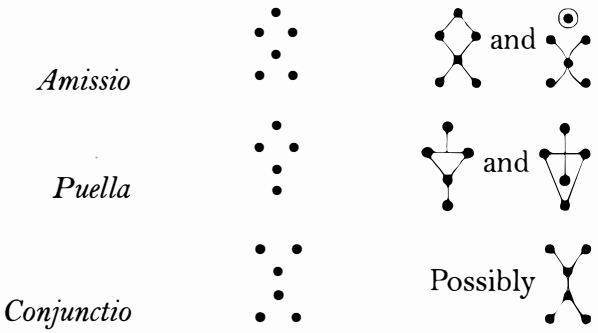


Fig. 3. Geomantic signs relating to Venus and their symbolic renderings.

The Geomantic signs also find their way into the sigils of the six daemons, along with the other elements that make up the Seal of Venus, such as the astrological symbols for Venus and her related constellations Taurus and Libra. The key elements in the daemonic sigils are here briefly tabulated:

Daemonic Sigil	*Core Elements*
Mogarip	Venus
Amabosar	Venus & ambiguous Geomantic character
Alkyzub	*Amissio*
Belzazel	Libra
Falkaroth	Venus
Mephgazub	Taurus and Venus

Fig 4. Core elements of the daemonic sigils.

Chthonic Powers and Steganographic Daemonology

While we are touching on the subject of the daemons it may be useful to look more closely at their natures as indicated by the text. There can be no doubt that these are not planetary daemons, but rather are the inhabitants of the underworld regions which the goddess figure had such a deep connection in her nocturnal and fertility aspects. Once more, the connection is made clear from the initial verses, which mention an *'infernal dweller'* being subjugated by the sound of the horn. The author also refers to the magical doctrine that:

> "... the good angels have been placed over the evil spirits by God Thrice-Greatest and Best so that they should rule over them; on account of which when something is commanded by a good Spirit to a bad one,

the former orders and calls the latter by means of his own capable invocation, and this perhaps may be in a language not particular to us mortals, or even comprehensible to us."

This interesting dualistic relationship between daemon and angel goes back to the very roots of the grimoire tradition, being found amongst the sources that make up the ancient *Testament of Solomon* (first to third century AD). In the *Testament*, the demons that spread disease can often be exorcised by the invocation of their corresponding angel. The *Tuba Veneris* confirms that these daemons are 'evil', and although it assures the reader that the techniques for calling them are safe unless abused, this does not seem like the kind of magic that Dee, with his pious thirst for divine knowledge, would have pursued.

One of the most enigmatic aspects of the text are the conjurations that accompany the daemonic sigils. These are strings of what have become known as 'barbarous' words– inscrutable formulae that may simply be nonsense or may once have been words in foreign languages. There are none of the familiar formulae of Judeo-Christian magic in these conjurations. Perhaps this is the *'language not particular to us mortals, or even comprehensible to us,'* which the author mentions in his preface–the tongue of the spirits. Dee was, of course, notorious for his work with angels and the codification of the 'Enochian' language; perhaps this is being alluded to by our author. The conjurations may otherwise be in a magical language derived by similar visionary means ... or they may simply be 'gibberish'.

That is not to say that 'gibberish' words cannot be as magical as well worn foreign words or religious formulae. Aquinas

discusses his belief that all the apparatus of magic, such as signs, pentacles and words can only work through being beheld by some intelligent entity. Which is to say that signs and words have no inherent power, rather their meanings are agreed by the parties involved, who act on them accordingly.[44] If such a position was considered then even the most obscure words and signs may be considered compacts between the magician and other entities.

There is, however, also the possibility that the conjurations are a cipher–an example of *Steganographia*, or 'Hidden Writing', an area in which Dee was also particularly interested, and the study of which went in and out of vogue during the course of the Renaissance.

There are some parallels that may be drawn between the *Tuba Veneris* and Trithemius' *Steganographia*–a work which Dee went to great lengths to procure, succeeding in 1562. Both works use invocations consisting of seemingly made-up words. Also, the works give little indication of the particular talents allocated to each spirit, instead speaking about them in general terms. The *Tuba Veneris* tells us that the spirits are useful in the following ways:

> "... for the finding of hidden treasures, for journeys, for Business, for Navigation at sea, for war, and for similar things which the Spirits are able to do for you and be of service to you."

Trithemius applies his Steganographic 'spirits' (or modes of ciphering secret messages) to similar situations. For example: a prince planning the overthrow a city uses Steganographic methods in order to securely share his plans; a discoverer of treasure wishes to notify trustworthy friends to help him remove it so he sends a ciphered message, and so on.[45]

However, attempts to apply the cryptographic techniques of both Trithemius' *Steganographia* and his *Polygraphia* to the mysterious conjurations in the *Tuba Veneris* have so far been unsuccessful.[46] If the conjurations are not examples of cryptography, then it is possible that they may have been derived by some kind of mechanical method for purely magical purposes. An example of such a technique would be a table of words or letters that creates permutations of a single magical word or name (as detailed in the various Cabalistic tables for discovering the names of astrological spirits in Agrippa's *Occult Philosophy*), or perhaps even something akin the complex letter squares used by Dee and Kelly to dictate the Enochian language.[47]

It seems there is some kind of structure to the language of the *Tuba Veneris*. The words used all have between two and four syllables, with certain syllables occurring frequently. For example, a significant number of words begin with *'Al'* or *'Ham'*, have *'ga'* for their central syllable or terminate with *'roth'* or *'zoth'*. It's tantalising to speculate that there must be some system behind these words, although exactly how it works still remains obscure.

There is also a curious relationship between the number of syllables in each conjuration, tabulated here, which may provide some further clue to the inner workings of the grimoire:

Spirit	***Syllable Count***
Amabosar	41
Belzazel	42
Alkyzub	44
Falkaroth	45
Mephgazub	46
Mogarip	47

Fig. 5. Syllabic count for each conjuration.

Possibly the above does indicate a numerological or cryptographic mystery here to be solved–or perhaps these words are indeed *"not particular to us mortals"*.

Subsequent Influence: The German Tradition

It seems likely that the *Tuba Veneris* was composed in Germany, or at least enjoyed an enthusiastic reception there. Not only do several of the extant manuscripts belong to German institutions and have their provenance from German collections, but there is also a group of grimoires that seem to ultimately derive from the work.

These texts fall into what has become known as the 'Faustian' school of grimoire literature. Works of this genre are generally characterised by an unforgiving bloody fixation upon all things demonic. Although similarly bloodthirsty rituals are found in earlier texts of Medieval magic, the Faust-books rose to the level of popular and titillating literature in Germany being especially prevalent throughout the 18th century.[48] It is no surprise that when a German version of *Tuba Veneris* came into print for the first time it was in late 18th century Germany.[49]

Several German works relating to the *Tuba Veneris* can be found in the great 19th century compilations of printed works assembled by Horst and Scheible, along with other examples in manuscript form. Both Scheible and Horst preserve several works of interest attributed to Josef Anton Herpentil, variously described as a philosopher or a Jesuit.

The texts discussed here are difficult to date, especially in relation to the *Tuba Veneris*, although one is naturally suspicious the dates assigned to them by their printers and copyists. Generally these dates fall within the first half of the sixteenth century but appear to be spurious. For example: several Herpentil texts claim him as a Jesuit, although their alleged dates of composition invariably fall before the 1534 formation of the Society of Jesus![50] The *Handwörterbuch des deutschen aberglaubens*, an epic catalogue of Germanic lore, contains an article by Jacoby that dates the works of Herpentil to end of the 17th century, or early 18th century.[51]

Amongst the literature attributed to Herpentil, it is the *Inbegriff der Übernatürlichen Magie* that is of most interest. The *Inbegriff* seems to preserve more of the *Tuba Veneris* material than any of the other grimoires that will be discussed here, incorporating as it does all of the conjurations of the spirits into its text.

The *Inbegriff* details a ritual to conjure the three 'great princes', namely: Almischak, Aschirika and Amabosar.[52] Amabosar is, of course, one of pseudo-Dee's spirits, although the derivation of the other two names is as yet obscure.

Herpentil's 'divine magic' owes a lot to the *Tuba Veneris* in its method. The circle is similarly made from paper, although in this instance the words are inscribed with the blood of a white pigeon. The author also stresses the need to retire to an undisturbed place where the conjuror will withdraw with his circle and a wand inscribed with the seal of the spirit in weasel blood. The planetary seal also occurs, but has been transformed into the golden Seal of Jupiter, the names of whose angels are

written upon it in the blood of a white dove. In keeping with the ritual of pseudo-Dee, this seal must be laid upon any money that the spirits bring to the operator and there is also mention of applying heat to coerce obstinate spirits.

As previously mentioned, the conjurations of the *Inbegiff* incorporate all of those from the *Tuba Veneris*. They occur in order, although they have been merged together to give one conjuration for each prince:

Inbegriff der Übernatürlichen Magie	*Tuba Veneris*
Almischak	Mogarip, Amabosar, Alkyzub
Aschirika	Falkaroth, Belzazel
Amabosar	Mephgazub

Fig. 6. The spirits of Herpentil and their corresponding conjurations in the *Tuba Veneris*.

While the dismissal of the spirit is also the same as in the *Tuba Veneris*, none of the subtleties that mark the author of the *Tuba Veneris* out as a man of sensitivity and learning are present in this or the other texts here mentioned. They are generally, save for the introduction, workmanlike and lacking in those elements that make the work of pseudo-Dee so unique. Even their introductions, usually providing us with a fanciful lineage for the art, with obligatory mentions of Egypt and the Middle East, are poorly executed mystical clichés compared to the *Tuba Veneris* and its pleasing attempts to pass itself off as the work of Dee in addition to its powerful verse and imagery.

There is a related work that seems to draw on both the Herpentil text discussed above and also the same author's *Liber Spirituum Potentis*. The work in question is *Compendium*

Magiae Innaturalis Nigrae, attributed to the famous alchemist Michael Scot and dated 1255.[53]

Two of Herpentil's spirits remain in the hierarchy discussed by Scot: Amabosar and Almischack, although their names have been corrupted to Almuchabosar and Almisch. Once again, the sigils provided for the spirits are different and in this case so are the conjurations. However, many aspects of the ritual are similar: the magus carries the wand, inscribed with blood (although of a white dove in this case), while an ornately decorated mitre and belt have been borrowed from the *Liber Spirituum Potentis.*

Finally, there is a very short work entitled *Magia Ordinis*, attributed to one Johannes Kornreutheri (Johann Kornritter), an Augustinian Prior. This work, like the *Compendium*, is also linked to Herpentil's *Liber Spirituum Potentis* in its use of the circle, staff and mitre–again liberally scrawled upon with animal blood. The date of authorship is allegedly 1515, although the entry for the manuscript version held by the Wellcome Institute dates it to the early 18th century.[54] Of the five spirits dealt with in *Magia Ordinis*, two have curiously familiar names: Azabhsar (Amabosar) and Mebhazzubb (Mephgazub).

Once again the ritual has aspects that ultimately relate to the *Tuba Veneris*, via Herpentil. The circle of paper and retirement to an undisturbed place are key elements, along with the taboo on talking during the ritual and use of heat to compel the spirits.[55]

Further connections between the texts under discussion can be drawn. Each text has a preface to the reader allegedly from

the pen of the pseudonymous author. Intriguingly, as with the *Tuba Veneris*, the work of pseudo-Scot addresses the readers as *Amatoribus Artis Magicae.* All the texts make a connection between the practice of magical conjuration and the occult arts of the Middle East and furthermore, the Herpentil text perhaps alludes to its primary source as the *Tuba Veneris* by describing the magic under discussion as 'an English science'.

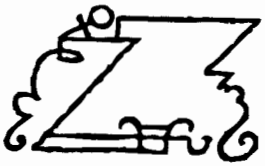
Since Amabosar is common to all of the works discussed above, a comparison between the seals and conjurations of the spirit is here provided:

Tuba Veneris



Amabosar! Amabosar!
Amabosar! Pharynthos
Egayroth Melustaton Castotis
Mugos Nachrim Amabosar!
Amabosar! Amabosar!

Inbegriff der Übernatürlichen Magie



Samanthos Garanlim Algaphonteos
zapgaton chacfat Mergaym Hagai
Zerastam Aleas Satti lastarmiz
fiasgar loschemur karsila storichet
krosutokim Abidalla guscharak
melosopf.[56]

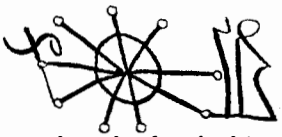
Compendium Magiae Innaturalis Nigrae	***Magia Ordinis***[67]
	
Asip Hecon Antiakarapasta Kylimm Almuchabzar Alget Zorionoso Amilek Amias Segor Almutubele Halli Merantantup Apalkapkor Imat Avericha alenzoth Elgab zai hazam Erasin Aresatos Astarkarapata Rilimm O Almuchabzar Kilim.	Kederesgh wehrelet dachimetigh Kebhdo Lafis deh Sewis nelim kigim tischengina denur Bauwordas menigh nibhind munedh maminegh Terowogh Konwad derli gentegh Kaswondh.

Fig.7. Comparison of the seals and invocations of Amabosar.

As noted above, the presence of these spirits in these documents indicates a possible German provenance for the *Tuba Veneris.* Along with the 18th century German edition of the text, two of the three manuscripts of the *Tuba Veneris* belong to libraries in Germany–the Universitätsbibliothek Erlangen-Nürnberg and the Bayerische Staatsbibliothek.

Conclusion

Through this examination of the sources of the *Tuba Veneris* we may conclude that the author was a keen student of the type of magic advocated by Agrippa, and that he had diligently studied the *Three Books of Occult Philosophy,* constructing a practical grimoire from the theoretical discussions of magic contained therein. The work, with its Classical allusions

and Neoplatonic and Pythagorean bias represents the apex of the grimoire genre, certainly in terms of the artistry and historical awareness of the author. The attempts at Sapphic verse, regardless of prosodic errors, also indicate an affinity with the Classical world and the workings of a sensitive and poetic mind, especially when compared to the unsophisticated conjurations found in most grimoires of the period.

However, it appears that this style of grimoire was an evolutionary dead-end. The works that were derivative of it lacked any of the charm and awareness that make it such an intriguing and enigmatic text. Instead the German grimoire-makers dragged the ritual through new and bloodier underworlds, hauling the spirits from their pagan Hades into a very Christian Hell. By the time Scheible published his epic *Doctor Johann Faust's Magia Naturalis et Innaturalis* even Anael, 'great prince of Heaven', had been assimilated into the infernal hordes of Faustian magic.[58] The Faustian author describes him as the *"fifth lord of Hell and under the power of the angel Haniel,"* while the accompanying plate depicts the fallen one as a hunch-backed, red-eyed, ape like demon in fine clothes. From the trousers of these protrudes a conspicuously erect tail as he tugs on the cloak of a woman walking in front of him. Of course, like other classically inclined authors of the time, the author was well aware that he is living in the Christian era, and the pagan goddess is redefined as a planetary image of Venus, in line with the prevalent cosmological and astrological doctrines of the period. I conclude that the author was a Christian who saw nothing wrong with using knowledge that, since it originated from respected 'virtuous pagan' authors,

could be seen as being compatible with Christian doctrines.

The piety of the author, however, may be called into question by his designation of the text as a work of the 'Black Art' or 'Negromancy'. He mentions three divisions of magical art, namely: 'Magic, Kabbala, and Negromancy'. I would suggest that this indicates the main streams into which the art of magic is divided. First there is the natural magic, which also encompasses astrological and talismanic works. Second is the magical theology of Kabbala. Therefore by 'negromancy' he intends to indicate *all* magic that involves the conjuration of spirits. To this end he makes it clear that in spite of the text dealing with stygian daemons, he is presenting a true work of magic that can be practiced without risking ruin in this world or perdition in the next. This is as opposed to the base works of magic that lead men into diabolic pacts and are rightly proscribed by the church. We also find this curious categorisation in the later German works. Herpentil, for example, refers to his art as 'Black Magic,' but insists that it is a divine and holy science.[59] Perhaps the implication is that such magic is 'black' in so far as it relates to the nocturnal conjurations of subterranean daemons, and yet 'holy' in that it operates through the aid of divine and celestial agencies, such as the angel Anael.

From the influence on the Herpentil, Kornritter and pseudo-Scot, all German publications, along with the geographical distribution of extant *Tuba Veneris* manuscripts, it may be speculated that the author was based in Germany and may have had an awareness of the Hermetic works being published by the Palatinate house of Theodorus de Bry, or at least had

access to one of the sources used for the *Magical Calendar.* This would place the composition of the *Tuba Veneris* to circa 1620, that is, after De Brys publication of Grosschedel's *Magical Calendar.* It is this work that contains the seven planetary seals the provenance of which are otherwise–at the time of writing–obscure.

Regardless of the exact location of the author in time and space the *Tuba Veneris* provides us with a perfect example of how the theoretical elements of Renaissance magic, such as those discussed in Agrippa's treatise, may have been put into practice by an enterprising magician. Despite being a work of considerable brevity, I know of no other ritual magic text that employs the systems of occult philosophy and planetary correspondence that flowered in the wake of Agrippa so methodically and thoughtfully. On a practical level it is as if the author has provided us with a template or textbook example after which we may also compose our own planetary rituals: the Scythe of Saturn and Sceptre of the Phoebus almost demand such an interpretation.

In conclusion, the *Tuba Veneris* is truly a gift to all the lovers of the magical art.

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End Notes

1 The chief manuscripts in question being: London, the Warburg Institute. Warburg Ms. FBH 510; Erlangen, Universitätsbibliothek Erlangen-Nürnberg. Ms. 854; München, Bayerische Staatsbibliothek, Cod. let. 27005. (Peterson 1999, Burns 2007)

2 In this regard see also Michael A. Putman's introductory notes for a summation of J örg M. Maier's conclusions about the work.

3 Foxe (1563), p.1445.

4 Dee 1570.

5 Dee 1599.

6 Calder (1952), chapter X.

7 An alternative hypothesis is that it could be written by a detractor seeking to connect Dee with diabolic arts in the mind of his readers. Although it would seem unlikely that someone seeking to defame Dee in such a way would create such a complex work.

8 See Betz (1996), Meyer and Smith (1999).

9 For example: *The Heptameron*, attributed to Peter d'Abano and the *Fourth Book* of Agrippa.

10 For Dee and treasure hunting, see Chalder (1952), chapter IX. For a general account of the treasure hunting mania in England, see Thomas (1971), pp.234–7.

11 For Agrippa's set of planetary images, see Agrippa (1651) II.xxxvii-xliv.

12 Agrippa (1651), II.xlii.

13 For an example of this in translation see Taylor (1792), Hymn 55. The sixteenth century Latin translation in Klutstein (1987) renders the epithet in question as *amatrix nocturnarum vigiliarum*–lover of the nocturnal watches.

14 Pausanias, 8.6.5

15 Apuleius, XI.47

16 Ibid.

17 Regarding the particulars of his initiation, Lucius writes: "I approached neere unto Hell, even to the gates of Proserpina, and after that, I was ravished throughout all the Element, I returned to my proper place: About midnight I saw the Sun shine, I saw likewise the gods celestiall and gods infernall, before whom I presented my selfe, and worshipped them:" Apuleius, XI.48.

18 Apuleius, XI.47

19 For an overview of Ficino and Orphic singing, see Walker (1958), chapter I, and also the more recent work of Angela Voss.

20 For an account of this, see Hesiod, *Theogony*, lines 185-195. Note also the previous quotation from Apuleius–*"The Cyprians [call me] Venus."* (Apuleius, XI.47)

21 Compare with the conjurations and orations in Mathers (1889), for instance.

22 Agrippa (1651), II.xxi.

23 Aristotle, *Metaphysics*, part v.

24 For Theon of Smyrna's *How Many Tetraktys are There?* see Guthrie (1987).

25 This *Magical Calendar* was engraved by the studio of Theodorus de Bry, probably by the hand of Mathieu Merian. It has been suggested that De Bry may have had links with a Christian mystical sect called the Family of Love, and may also have had an association with Dee.

26 See Yates (1972), chapter VI.

27 For a description of the talismans see Turner (1654) p.49, and for their use in conjunction with the *Liber Spirituum*, *ibid.* pp.57-8.

28 Concerning the *Liber Spirituum*, Mathers (1889) writes: "Thou shouldest further make a book of virgin paper, and therein write the foregoing conjurations, and constrain the demons to swear upon the same book that they will come whenever they be called, and present themselves

before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this book with sacred sigils on a plate of silver, and therein write or engrave the holy pentacles. Thou mayest open this book either on Sundays or on Thursdays, rather at night than by day, and the spirits will come."

29 Kieckhefer (1997), pp. 8-10.

30 Agrippa (1651), I.xlviii.

31 Hesiod, *Theogony*, lines 185-195.

32 Taylor (1792)

33 Mathers (1889), II.vii.

34 Bruno (1591), XIII.

35 McLean (1994), pp.34-5.

36 Agrippa (1651), II.x. Presumably the association of the dove with the planet relates to the Classical notion that Venus' chariot was drawn by white doves.

37 I speculate that it was such an ink that the author of the Warburg manuscript used to colour the title page and also to shade the illustrations of the seal and horn of Venus. Given the caustic nature of the solution, working with parchment instead of paper would be a necessity.

38 McLean (1994), pp. 62-74.

39 Based on the dismissal of the *Fourth Book* as a forgery by Agrippa's pupil Weyer in 1563 it had presumably been already circulating in manuscript for more than thirty years by 1600.

40 For the *Manual of Astral* Magic, see Kieckhefer, 1997

41 Turner (1654), p.99.

42 For example, Cattan (1591), a comprehensive and influential tract on geomancy composed in 1558 that describes the art as variously 'sister' and 'daughter' to astrology.

43 See the section entitled 'Caracteres de Venus' in Peterson (n.d.). Helpfully this also shows a comparison with the de Bry sigils.

44 Aquinas (1264), 3.105

45 Examples from Trithemius (n.d.), chapters V and XI.

46 Trithemius (1564), books III and IV provide substantial codebooks in for ciphering messages in 'barbarous language'. Perhaps such a codebook was used in the construction of the *Tuba Veneris'* language.

47 Agrippa (1651), III. Xxvii.

48 See Kieckhefer (1997) for an example of a Medieval work that has

similar demonic and bloodthirsty fascinations. However, even the more benign and professedly 'holy' rites were not above using animal brains and so forth in their preparations, for example the copious use of bird brains in the incense recipes of *Liber Juratus.*

49 Veneris nigro sacer Autoris John Dee 1794. Aus dem Lateinischen in deutscher Übersetzung. Formeln und Sigille zur Anrufung von Venusintelligenzen für Liebeszauber und Erfolgsmagie.

50 See for example *Herpentil's Schwarze Magie,* dated 1505, in Horst (1821), volume I.

51 Peterson (2007)

52 Schieble (1846), pp.626-633.

53 The Scot *Compendium* was published in Neumann (1855). The original pamphlet that Neumann used for his edition claims a publication date of 1555. *Liber Spirituum Potentis* is reprinted in Horst (1821), volume II under the title *Herpentilis' Schwarze Magie,* although a more complete version is preserved in manuscript held by the Herzogin Anna Amalia Bibliothek. For the *Compendium* itself, see Naumann (1855).

54 McLean, 1995.

55 For a translation and notes on this text, see Legard (2007).

56 Note the incorporation of the astrological sign of Venus into the seal in a similar manner to those to the *Tuba Veneris.* Also compare the first half of the conjuration with that of Mephgazub in the *Tuba Veneris*: Samanthros Jaramtin Algaphonteos Zapgaton Osachfat Mergaim Hugal Zerastan Alcasatti.

57 Taken from an electronic copy of *Magia Ordinis*–unkown provenance (probably from F.W. Lehmberg (ed.) CEREMONIAL-MAGIE I: 22 Hauptwerke mittelalterlicher Magie).

58 Scheible (1849), pp. 87-90

59 Scheible (1846), p.627

THE LIFE
OF DOCTOR JOHN DEE

Charles Mackay



The Life of Doctor John Dee

JOHN Dee and Edward Kelly claim to be mentioned together, having been so long associated in the same pursuits, and undergone so many strange vicissitudes in each other's society. Dee was altogether a wonderful man, and had he lived in an age when folly and superstition were less rife, he would, with the same powers which he enjoyed, have left behind him a bright and enduring reputation. He was born in London, in the year 1527, and very early manifested a love for study. At the age of fifteen he was sent to Cambridge, and delighted so much in his books, that he passed regularly eighteen hours every day among them. Of the other six, he devoted four to sleep and two for refreshment. Such intense application did not injure his health, and could not fail to make him one of the first scholars of his time. Unfortunately, however, he quitted the mathematics and the pursuits of true philosophy to

indulge in the unprofitable reveries of the occult sciences. He studied alchymy, astrology, and magic, and thereby rendered himself obnoxious to the authorities at Cambridge. To avoid persecution, he was at last obliged to retire to the university of Louvain; the rumours of sorcery that were current respecting him rendering his longer stay in England not altogether without danger. He found at Louvain many kindred spirits who had known Cornelius Agrippa while he resided among them, and by whom he was constantly entertained with the wondrous deeds of that great master of the hermetic mysteries. From their conversation he received much encouragement to continue the search for the philosopher's stone, which soon began to occupy nearly all his thoughts.

He did not long remain on the Continent, but returned to England in 1551, being at that time in the twenty-fourth year of his age. By the influence of his friend, Sir John Cheek, he was kindly received at the court of King Edward VI, and rewarded (it is difficult to say for what) with a pension of one hundred crowns. He continued for several years to practise in London as an astrologer; casting nativities, telling fortunes, and pointing out lucky and unlucky days. During the reign of Queen Mary he got into trouble, being suspected of heresy, and charged with attempting Mary's life by means of enchantments. He was tried for the latter offence, and acquitted; but was retained in prison on the former charge, and left to the tender mercies of Bishop Bonner. He had a very narrow escape from being burned in Smithfield, but he, somehow or other, contrived to persuade that fierce bigot that his orthodoxy was unimpeachable, and was set at liberty in 1555.

On the accession of Elizabeth, a brighter day dawned upon him. During her retirement at Woodstock, her servants appear to have consulted him as to the time of Mary's death, which Circumstance, no doubt, first gave rise to the serious charge for which he was brought to trial. They now came to consult him more openly as to the fortunes of their mistress; and Robert Dudley, the celebrated Earl of Leicester, was sent by command of the Queen herself to know the most auspicious day for her coronation. So great was the favour he enjoyed that, some years afterwards, Elizabeth condescended to pay him a visit at his house in Mortlake, to view his museum of curiosities, and, when he was ill, sent her own physician to attend upon him.

Astrology was the means whereby he lived, and he continued to practise it with great assiduity; but his heart was in alchymy. The philosopher's stone and the elixir of life haunted his daily thoughts and his nightly dreams. The Talmudic mysteries, which he had also deeply studied, impressed him with the belief, that he might hold converse with spirits and angels, and learn from them all the mysteries of the universe. Holding the same idea as the then obscure sect of the Rosicrucians, some of whom he had perhaps encountered in his travels in Germany, he imagined that, by means of the philosopher's stone, he could summon these kindly spirits at his will. By dint of continually brooding upon the subject, his imagination became so diseased, that he at last persuaded himself that an angel appeared to him, and promised to be his friend and companion as long as he lived. He relates that, one day, in November 1582, while he was engaged in fervent prayer, the window of his museum

looking towards the west suddenly glowed with a dazzling light, in the midst of which, in all his glory, stood the great angel Uriel. Awe and wonder rendered him speechless; but the angel smiling graciously upon him, gave him a crystal, of a convex form, and told him that, whenever he wished to hold converse with the beings of another sphere, he had only to gaze intently upon it, and they would appear in the crystal and unveil to him all the secrets of futurity.* This saying, the angel disappeared. Dee found from experience of the crystal that it was necessary that all the faculties of the soul should be concentrated upon it, otherwise the spirits did not appear. He also found that he could never recollect the conversations he had with the angels. He therefore determined to communicate the secret to another person, who might converse with the spirits while he (Dee) sat in another part of the room, and took down in writing the revelations which they made.

He had at this time in his service, as his assistant, one Edward Kelly, who, like himself, was crazy upon the subject of the philosopher's stone. There was this difference, however, between them, that, while Dee was more of an enthusiast than an impostor, Kelly was more of an impostor than an enthusiast.

* The "crystal" alluded to appears to have been a black stone, or piece of polished coal. The following account of it is given in the Supplement to Granger's *Biographical History*. "The black stone into which Dee used to call his spirits was in the collection of the Earls of Peterborough, from whence it came to Lady Elizabeth Germaine. It was next the property of the late Duke of Argyle, and is now Mr. Walpole's. It appears upon examination to be nothing more than a polished piece of cannel coal; but this is what Butler means when he says,

'Kelly did all his feats upon
The devil's looking-glass—a stone.'"

In early life he was a notary, and had the misfortune to lose both his ears for forgery. This mutilation, degrading enough in any man, was destructive to a philosopher; Kelly, therefore, lest his wisdom should suffer in the world's opinion, wore a black skull-cap, which, fitting close to his head, and descending over both his cheeks, not only concealed his loss, but gave him a very solemn and oracular appearance. So well did he keep his secret, that even Dee, with whom he lived so many years, appears never to have discovered it. Kelly, with this character, was just the man to carry on any piece of roguery for his own advantage, or to nurture the delusions of his master for the same purpose. No sooner did Dee inform him of the visit he had received from the glorious Uriel, than Kelly expressed such a fervour of belief that Dee's heart glowed with delight. He set about consulting his crystal forthwith, and on the 2nd of December 1581, the spirits appeared, and held a very extraordinary discourse with Kelly, which Dee took down in writing. The curious reader may see this farrago of nonsense among the Harleian MSS. in the British Museum. The later consultations were published in a folio volume, in 1659, by Dr. Meric Casaubon, under the title of *A True and Faithful Relation of what passed between Dr. John Dee and some Spirits; tending, had it succeeded, to a general Alteration of most States and Kingdoms in the World.**

* Lilly, the astrologer, in his Life written by himself, frequently tells of prophecies delivered by the angels in a manner similar to the angels of Dr. Dee. He says, "The prophecies were not given vocally by the angels, but by inspection of the crystal in types and figures, or by apparition the circular way; where, at some distance, the angels appear, representing by forms, shapes, and creatures what is demanded. It is very rare, yea, even

The fame of these wondrous colloquies soon spread over the country, and even reached the Continent. Dee, at the same time, pretended to be in possession of the elixir vitae, which he stated he had found among the ruins of Glastonbury Abbey, in Somersetshire. People flocked from far and near to his house at Mortlake to have their nativities cast, in preference to visiting astrologers of less renown. They also longed to see a man who, according to his own account, would never die. Altogether, he carried on a very profitable trade, but spent so much in drugs and metals to work out some peculiar process of transmutation, that he never became rich.

About this time there came into England a wealthy polish nobleman, named Albert Laski, Count Palatine of Siradz. His object was principally, he said, to visit the court of Queen Elizabeth, the fame of whose glory and magnificence had reached him in distant Poland. Elizabeth received this flattering stranger with the most splendid hospitality, and appointed her favourite Leicester to show him all that was worth seeing in England. He visited all the curiosities of London and Westminster, and from thence proceeded to Oxford and Cambridge, that he might converse with some of the great scholars whose writings shed lustre upon the land of their birth. He was very much disappointed at not finding Dr. Dee among them, and told the Earl of Leicester that he would not have gone to Oxford if he had known that Dee was not there. The Earl promised to introduce him to

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in our days," quoth that wiseacre, "for any operator or master to hear the angels speak articulately: when they do speak, *it is like the Irish, much in the throat!"*

the great alchymist on their return to London, and the Pole was satisfied. A few days afterwards, the Earl and Laski being in the antechamber of the Queen, awaiting an audience of her Majesty, Dr. Dee arrived on the same errand, and was introduced to the Pole.* An interesting conversation ensued, which ended by the stranger inviting himself to dine with the astrologer at his house at Mortlake. Dee returned home in some tribulation, for he found he had not money enough, without pawning his plate, to entertain Count Laski and his retinue in a manner becoming their dignity. In this emergency he sent off an express to the Earl of Leicester, stating frankly the embarrassment he laboured under, and praying his good offices in representing the matter to her Majesty. Elizabeth immediately sent him a present of twenty pounds.

On the appointed day, Count Laski came, attended by a numerous retinue, and expressed such open and warm admiration of the wonderful attainments of his host, that Dee turned over, in his own mind, how he could bind irretrievably

* Albert Laski, son of Jaroslav, was Palatine of Siradz, and afterwards of Sendomir, and chiefly contributed to the election of Henry of Valois, the Third of France, to the throne of Poland, and was one of the delegates who went to France in order to announce to the new monarch his elevation to the sovereignty of Poland. After the deposition of Henry, Albert Laski voted for Maximilian of Austria. In 1585 he visited England, when Queen Elizabeth received him with great distinction. The honours which were shown him during his visit to Oxford, by the especial command of the Queen, were equal to those rendered to sovereign princes. His extraordinary prodigality rendered his enormous wealth insufficient to defray his expenses, and he therefore became a zealous adept in alchymy, and took from England to Poland with him two known alchymists.—Count Valerian Krasinski's *Historical Sketch of the Reformation in Poland.*

to his interests a man who seemed so well inclined to become his friend. Long acquaintance with Kelly had imbued him with all the roguery of that personage; and he resolved to make the Pole pay dearly for his dinner. He found out, before many days, that he possessed great estates in his own country, as well as great influence; but that an extravagant disposition had reduced him to temporary embarrassment. He also discovered, that he was a firm believer in the philosopher's stone and the water of life. He was, therefore, just the man upon whom an adventurer might fasten himself. Kelly thought so too; and both of them set to work, to weave a web, in the meshes of which they might firmly entangle the rich and credulous stranger. They went very cautiously about it; first throwing out obscure hints of the stone and the elixir; and, finally, of the spirits, by means of whom they could turn over the pages of the Book of Futurity, and read the awful secrets inscribed therein. Laski eagerly implored that he might be admitted to one of their mysterious interviews with Uriel and the angels; but they knew human nature too well to accede at once to the request. To the Count's entreaties they only replied by hints of the difficulty or impropriety of summoning the spirits in the presence of a stranger; or of one who might, perchance, have no other motive than the gratification of a vain curiosity: but they only meant to whet the edge of his appetite by this delay, and would have been sorry indeed if the Count had been discouraged. To show how exclusively the thoughts both of Dee and Kelly were fixed upon their dupe, at this time, it is only necessary to read the introduction to their first interview with the spirits, related in the volume of Dr. Casaubon. The

entry made by Dee, under the date of the 25th of May 1583, says, that when the spirit appeared to them, "I, [John Dee], and E. K. [Edward Kelly], sat together, conversing of that noble Polonian Albertus Laski, his great honour here with us obtained, and of his great liking among all sorts of the people." No doubt they were discussing how they might make the most of the "noble Polonian," and concocting the fine story with which they afterwards excited his curiosity, and drew him firmly within their toils. "Suddenly," says Dee, as they were thus employed, "there seemed to come out of the oratory, a spiritual creature, like a pretty girl, of seven or nine years of age, attired on her head, with her hair rolled up before, and hanging down behind; with a gown of silk, of changeable red and green, and with a train. She seemed to play up and down, and seemed to go in and out behind the books; and, as she seemed to go between them, the books displaced themselves, and made way for her."

With such tales as these they lured on the Pole from day to day; and at last persuaded him to be a witness of their mysteries. Whether they played off any optical delusions upon him; or whether, by the force of a strong imagination, he deluded himself, does not appear; but certain it is, that he became a complete tool in their hands, and consented to do whatever they wished him. Kelly, at these interviews, placed himself at a certain distance from the wondrous crystal, and gazed intently upon it; while Dee took his place in corner, ready to set down the prophecies as they were uttered by the spirits. In this manner they prophesied to the Pole, that he should become the fortunate possessor of the philosopher's stone; that

he should live for centuries, and be chosen King of Poland; in which capacity he should gain many great victories over the Saracens, and make his name illustrious over all the earth. For this pose it was necessary, however, that Laski should leave England, and take them with him, together with their wives and families; that he should treat them all sumptuously, and allow them to want for nothing. Laski at once consented; and very shortly afterwards they were all on the road to Poland.

It took them upwards of four months to reach the Count's estates, in the neighbourhood of Cracow. In the mean time, they led a pleasant life, and spent money with an unsparing hand. When once established in the Count's palace, they commenced the great hermetic operation of transmuting iron into gold. Laski provided them with all necessary materials, and aided them himself with his knowledge of alchymy: but, somehow or other, the experiment always failed at the very moment that it ought to have succeeded; and they were obliged to recommence operations on a grander scale. But the hopes of Laski were not easily extinguished. Already, in idea, the possessor of countless millions, he was not to be cast down for fear of present expenses. He thus continued from day to day, and from month to month, till he was, at last, obliged to sell a portion of his deeply-mortgaged estates, to find aliment for the hungry crucibles of Dee and Kelly, and the no less hungry stomachs of their wives and families. It was not till ruin stared him in the face, that he awoke from his dream of infatuation —too happy, even then, to find that he had escaped utter beggary. Thus restored to his senses, his first thought was how to rid himself of his expensive visiters. Not wishing

to quarrel with them, he proposed that they should proceed to Prague, well furnished with letters of recommendation to the Emperor Rudolph. Our alchymists too plainly saw that nothing more was to be made of the almost destitute Count Laski. Without hesitation, therefore, they accepted the proposal, and set out forthwith to the Imperial residence. They had no difficulty, on their arrival at Prague, in obtaining an audience of the Emperor. They found him willing enough to believe that such a thing as the philosopher's stone existed, and flattered themselves that they had made a favourable impression upon him; but, from some cause or other -- perhaps the look of low cunning and quackery upon the face of Kelly -- the Emperor conceived no very high opinion of their abilities. He allowed them, however, to remain for some months at Prague, feeding themselves upon the hope that he would employ them: but the more he saw of them, the less he liked them; and, when the Pope's Nuncio represented to him, that he ought not to countenance such heretic magicians, he gave orders that they should quit his dominions within four-and-twenty hours. It was fortunate for them that so little time was given them; for, had they remained six hours longer, the Nuncio had received orders to procure a perpetual dungeon, or the stake, for them.

Not knowing well where to direct their steps, they resolved to return to Cracow, where they had still a few friends; but, by this time, the funds they had drawn from Laski were almost exhausted; and they were many days obliged to go dinnerless and supperless. They had great difficulty to keep their poverty a secret from the world; but they managed to bear privation without murmuring, from a conviction that if

the fact were known, it would militate very much against their pretensions. Nobody would believe that they were possessors of the philosopher's stone, if it were once suspected that they did not know how to procure bread for their subsistence. They still gained a little by casting nativities, and kept starvation at arm's length, till a new dupe, rich enough for their purposes, dropped into their toils, in the shape of a royal personage. Having procured an introduction to Stephen, King of Poland, they predicted to him, that the Emperor Rudolph would shortly be assassinated, and that the Germans would look to Poland for his successor. As this prediction was not precise enough to satisfy the King, they tried their crystal again; and a spirit appeared, who told them that the new sovereign of Germany would be Stephen of Poland. Stephen was credulous enough to believe them, and was once present when Kelly held his mystic conversations with the shadows of his crystal. He also appears to have furnished them with money to carry on their experiments in alchymy: but he grew tired, at last, of their broken promises, and their constant drains upon his pocket; and was on the point of discarding them with disgrace, when they met with another dupe, to whom they eagerly transferred their services. This was Count Rosenberg, a nobleman of large estates, at Trebona, in Bohemia. So comfortable did they find themselves in the palace of this munificent patron, that they remained nearly four years with him, faring sumptuously, and having an almost unlimited command of his money. The Count was more ambitious than avaricious: he had wealth enough, and did not care for the philosopher's stone on account of the gold, but of the length of days it would bring him. They

had their predictions, accordingly, all ready framed to suit his character. They prophesied that he should be chosen King of Poland; and promised, moreover, that he should live for five hundred years to enjoy his dignity; provided always, that he found them sufficient money to carry on their experiments.

But now, while fortune smiled upon them; while they revelled in the rewards of successful villany, retributive justice came upon them in a shape they had not anticipated. Jealousy and mistrust sprang up between the two confederates, and led to such violent and frequent quarrels, that Dee was in constant fear of exposure. Kelly imagined himself a much greater personage than Dee; measuring, most likely, by the standard of impudent roguery; and was displeased that on all occasions, and from all persons, Dee received the greater share of honour and consideration. He often threatened to leave Dee to shift for himself; and the latter, who had degenerated into the mere tool of his more daring associate, was distressed beyond measure at the prospect of his desertion. His mind was so deeply imbued with superstition, that he believed the rhapsodies of Kelly to be, in a great measure, derived from his intercourse with angels; and he knew not where, in the whole world, to look for a man of depth and wisdom enough to succeed him. As their quarrels every day became more and more frequent, Dee wrote letters to Queen Elizabeth, to secure a favourable reception on his return to England; whither he intended to proceed, if Kelly forsook him. He also sent her a round piece of silver, which he pretended he had made of a portion of brass cut out of a warming-pan. He afterwards sent her the warming-pan also, that she might convince herself that

the piece of silver corresponded exactly with the hole which was cut into the brass. While thus preparing for the worst, his chief desire was to remain in Bohemia with Count Rosenberg, who treated him well, and reposed much confidence in him. Neither had Kelly any great objection to remain; but a new passion had taken possession of his breast, and he was laying deep schemes to gratify it. His own wife was ill-favoured and ill-natured; Dee's was comely and agreeable: and he longed to make an exchange of partners, without exciting the jealousy or shocking the morality of Dee. This was a difficult matter; but, to a man like Kelly, who was as deficient in rectitude and right feeling as he was full of impudence and ingenuity, the difficulty was not insurmountable. He had also deeply studied the character and the foibles of Dee; and he took his measures accordingly. The next time they consulted the spirits, Kelly pretended to be shocked at their language, and refused to tell Dee what they had said. Dee insisted, and was informed that they were henceforth to have their wives in common. Dee, a little startled, inquired whether the spirits might not mean that they were to live in common harmony and good-will? Kelly tried again, with apparent reluctance, and said the spirits insisted upon the literal interpretation. The poor fanatic, Dee, resigned himself to their will; but it suited Kelly's purpose to appear coy a little longer. He declared that the spirits must be spirits, not of good, but of evil; and refused to consult them any more. He thereupon took his departure, saying that he would never return.

Dee, thus left to himself, was in sore trouble and distress of mind. He knew not on whom to fix as the successor to Kelly

for consulting the spirits; but at last chose his son Arthur, a boy of eight years of age. He consecrated him to this service with great ceremony, and impressed upon the child's mind the dignified and awful nature of the duties he was called upon to perform; but the poor boy had neither the imagination, the faith, nor the artifice of Kelly. He looked intently upon the crystal, as he was told; but could see nothing and hear nothing. At last, when his eyes ached, he said he could see a vague indistinct shadow; but nothing more. Dee was in despair. The deception had been carried on so long, that he was never so happy as when he fancied he was holding converse with superior beings; and he cursed the day that had put estrangement between him and his dear friend Kelly. This was exactly what Kelly had foreseen; and, when he thought the Doctor had grieved sufficiently for his absence, he returned unexpectedly, and entered the room where the little Arthur was in vain endeavouring to distinguish something in the crystal. Dee, in entering this circumstance in his journal, ascribes this sudden return to a "miraculous fortune," and a "divine fate;" and goes on to record that Kelly immediately saw the spirits, which had remained invisible to little Arthur. One of these spirits reiterated the previous command, that they should have their wives in common. Kelly bowed his head, and submitted; and Dee, in all humility, consented to the arrangement.

This was the extreme depth of the wretched man's degradation. In this manner they continued to live for three or four months, when, new quarrels breaking out, they separated once more. This time their separation was final. Kelly, taking the elixir which he had found in Glastonbury

Abbey, proceeded to Prague, forgetful of the abrupt mode in which he had previously been expelled from that city. Almost immediately after his arrival, he was seized by order of the Emperor Rudolph, and thrown into prison. He was released after some months' confinement, and continued for five years to lead a vagabond life in Germany, telling fortunes at one place, and pretending to make gold at another. He was a second time thrown into prison, on a charge of heresy and sorcery; and he then resolved, if ever he obtained his liberty, to return to England. He soon discovered that there was no prospect of this, and that his imprisonment was likely to be for life. He twisted his bed-clothes into a rope, one stormy night in February 1595, and let himself down from the window of his dungeon, situated at the top of a very high tower. Being a corpulent man, the rope gave way, and he was precipitated to the ground. He broke two of his ribs, and both his legs; and was otherwise so much injured, that he expired a few days afterwards.

Dee, for a while, had more prosperous fortune. The warming-pan he had sent to Queen Elizabeth was not without effect. He was rewarded, soon after Kelly had left him, with an invitation to return to England. His pride, which had been sorely humbled, sprang up again to its pristine dimensions; and he set out for Bohemia with a train of attendants becoming an ambassador. How he procured the money does not appear, unless from the liberality of the rich Bohemian Rosenberg, or perhaps from his plunder. He travelled with three coaches for himself and family, and three waggons to carry his baggage. Each coach had four horses, and the whole train was protected

by a guard of four and twenty soldiers. This statement may be doubted; but it is on the authority of Dee himself, who made it on oath before the commissioners appointed by Elizabeth to inquire into his circumstances. On his arrival in England he had an audience of the Queen, who received him kindly as far as words went, and gave orders that he should not be molested in his pursuits of chemistry and philosophy. A man who boasted of the power to turn baser metals into gold, could not, thought Elizabeth, be in want of money; and she, therefore, gave him no more substantial marks of her approbation than her countenance and protection.

Thrown thus unexpectedly upon his own resources, Dee began in earnest the search for the philosopher's stone. He worked incessantly among his furnaces, retorts, and crucibles, and almost poisoned himself with deleterious fumes. He also consulted his miraculous crystal; but the spirits appeared not to him. He tried one Bartholomew to supply the place of the invaluable Kelly; but he being a man of some little probity, and of no imagination at all, the spirits would not hold any communication with him. Dee then tried another pretender to philosophy, of the name of Hickman; but had no better fortune. The crystal had lost its power since the departure of its great high-priest. From this quarter then Dee could get no information on the stone or elixir of the alchymists, and all his efforts to discover them by other means were not only fruitless but expensive. He was soon reduced to great distress, and wrote piteous letters to the Queen, praying relief. He represented that, after he left England with Count Laski, the mob had pillaged his house at Mortlake, accusing him of being

a necromancer and a wizard; and had broken all his furniture, burned his library, consisting of four thousand rare volumes, and destroyed all the philosophical instruments and curiosities in his museum. For this damage he claimed compensation; and furthermore stated, that, as he had come to England by the Queen's command, she ought to pay the expenses of his journey. Elizabeth sent him small sums of money at various times; but, Dee still continuing his complaints, a commission was appointed to inquire into his circumstances. He finally obtained a small appointment as Chancellor of St. Paul's cathedral, which he exchanged, in 1595, for the wardenship of the college at Manchester. He remained in this capacity till 1602 or 1603, when, his strength and intellect beginning to fail him, he was compelled to resign. He retired to his old dwelling at Mortlake, in a state not far removed from actual want, supporting himself as a common fortune-teller, and being often obliged to sell or pawn his books to procure a dinner. James I. was often applied to on his behalf, but he refused to do anything for him. It may be said to the discredit of this King, that the only reward he would grant the indefatigable Stowe, in his days of old age and want, was the royal permission to beg; but no one will blame him for neglecting such a quack as John Dee. He died in 1608, in the eighty-first year of his age, and was buried at Mortlake.

THE TRUMPET OF VENUS

ENGLISH TEXT

Dr. John Dee





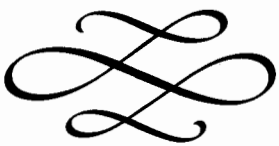
The Little Book Sacred to the Black Venus

The name VENUS *among the Stars was given to me by the Gods*
Soon an Infernal dweller is present until the TRUMPET *sounds*
Behold the Daemon groans, subdued by the power of the SIGN
Well done! You return from the enemy an honored conqueror.

THE TRUMPET OF VENUS

that is

THE Invocation or summonings of Six Spirits existing under the Dominion of Venus, where is taught a method of completing the Seal of Venus and Her Trumpet, Circles, a Composition, the particular names of the Spirits, their Invocations and Sigils with their preparation. The consecration of the book, rites of operation. The banishing of the Spirits along with still many other things to be observed in this work.





John Dee
Sends Many Greetings to the Lovers of the Magical Art.

IT IS NEITHER our intent nor the Purpose of our little book to treat of the various definitions or divisions or Types or even the multitude of practices of the Black Arts. For in truth many authors have written much about this subject, although few authors have written few things clear and accurate; they have rather written volumes that are really very difficult in regards to comprehension and practice.

But the Trumpet we sing of here, Dear Reader, through its sound the Six Spirits which are subject to the Dominion of Venus are stirred forth to their dances. They oftentimes are stirred forth by me by the rule and method just as I have been taught.

For before all else it is necessary to use the Invocation particular to whichever Spirit you are calling. For not otherwise will they appear, and although I do not deny that they are able

to be compelled to do so through strong conjurations (as like effective chains), still this is not to be done without great labor or through very difficult, tedious, and ample circumstances. If truly you have the knowledge of this Invocation—that is, of the names and summon-ings or the appropriate words by which the spirits are called forth and ruled by the very Angels of the Planets themselves—and if you do not lack the remaining requisites given in our little book, soon both without delay, noise, or terror and with every phantasm far removed you will be able to try to compel the spirit to assume a human form.

For you should know that the good angels have been placed over the evil spirits by God Thrice-Greatest and Best so that they should rule over them; on account of which when something is commanded by a good Spirit to a bad one, the former orders and calls the latter by means of his own capable invocation, and this perhaps may be in a language not particular to us mortals, or even comprehensible to us.

Among learned men there are indeed various opinions about this, but there is nothing certain as of yet. For indeed truly the greatest Creator of all things placed a certain Character and name upon every created thing just as it is said "He who numbers the multitude of the Stars and gives names to all things." (Psalm 146). However all the evil Daemons had names and sigils placed upon them by the Highest Creator when previously they were Angels and Stars in heaven; and through these same names and sigils it is wholly necessary to summon and compel them, by which means we are able to summon even the good angels, just as elsewhere I have taught and demonstrated.

This aforementioned science has been piously practiced by the ancient Hebrew and Chaldean Fathers and by many others, and may also be practiced nowadays by pious men. For therefore the Sciences are revealed: *Magic*, *Qabala*, and *Negromancy*, which previously flourished not a little among the Egyptians, Persians, and Arabs; when it was also practiced in a depraved, usurped, and deformed manner, in that men would willingly give themselves over into the hands of evil Daemons by means of blasphemous pacts, which certainly is horrible to hear.

On account of this most vile abuse this Art was piously forbidden by the Church and by the Secular Authorities, and for this reason one can find exceedingly few suitable books concerning its practice.

Therefore this our Trumpet, acquired by peculiar study, we desire to share with you faithfully for a good purpose, and by no means for your ruin (which arises from its abuse alone), and we bequeath it to you so that you may use it for your own good and to your advantage—e.g., for the finding of hidden treasures, for journeys, for Business, for Navigation at sea, for war, and for similar things which the Spirits are able to do for you and be of service to you. Practice and experience will be sufficient to teach you.

Beyond that are given other invocations or summonings of the Spirits which are made through their highest Princes which they have among themselves; but these obey with great difficulty, not otherwise than with great noise and by appearing in a most terrifying form, and not without great danger to the Operator.

Therefore this our Invocation of the Spirits, concerning which we are about to write, is particular to Venus; and for this reason it is called by us "The Trumpet of Venus", since indeed the evil Daemons are almost all subjected to the Angels of the Seven Planets, which Daemons however have been placed in this little book and are considered to be under the Dominion of Venus. Wherefore the book is entitled by us "A Little Book of Venus", and indeed it is to be consecrated to that Planet. We have now made a beginning towards this book's description, and we advise that you diligently listen and pay attention to the rest of it. Farewell!

Completed and written in London
in the year 1580, on the 4th of June.



Chapter One

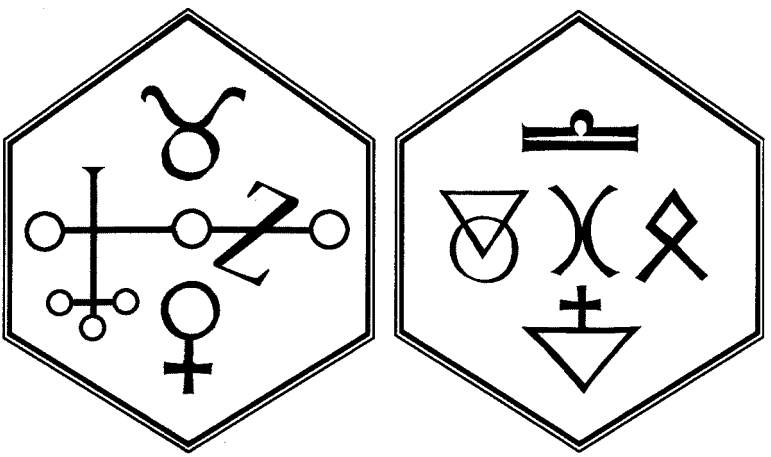
In what manner the Seal or Character
of Venus is to be prepared.

THE first requisite for our Negromantic operation is the sigil of Venus which now is to be prepared as follows. ℭLet a piece of new Cyprian copper be taken which never has been used for anything else before. From this let a plate be cut in the size of the figure drawn a little bit below, and let it be cut according to the particular number of the planet—that is to say, into sex angles. On this is to be engraved with an iron or steel instrument the new and clean character. This is to be done however on the day of Venus in the third or tenth hour of night from the setting of the sun. If the space of one hour is not sufficient, then the next hour is to be awaited—that is, the tenth hour. For it is only permissible to do this in the hours of Venus and indeed (which again is to be noted) during the new moon; wherefore if in a single night in the two prescribed hours the sigil of Venus is not able to be completed, then the

next new moon is to be awaited. After the sigil is completed, it is to be fumigated on the very day and hour of Venus.

Let the fumigation be by the following types: Vervain, myrtle, and musk.

Let it be wrapped up in a new linen cloth and again in the aforementioned time of the day and hour of the new moon let it buried at night in the earth in the powers of the flowing water. Let it be unearthed on the following day and in the hour of Venus. Let it be preserved for the opportunity of the operation.

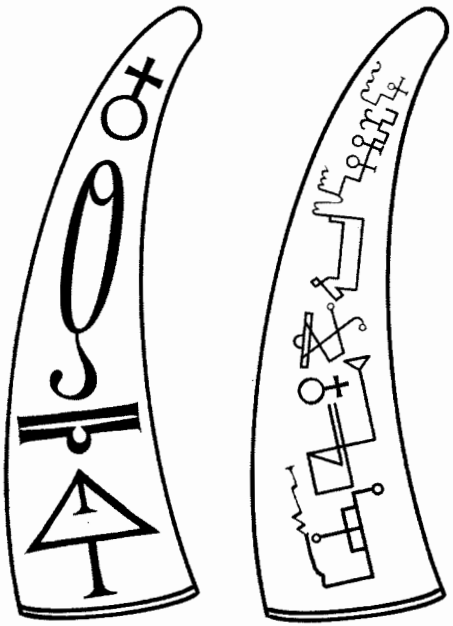


The Sigils of Venus

Chapter Two

In what manner the Horn of Venus is to be made.

LET A HORN be taken from a live bull, and let Vitriol which has been dissolved in vinegar made from wine be taken. Let the horn be washed and purified by the Vitriol. Using the aforementioned steel instrument let the characters be carved as shown in the following illustration. One must make certain that the entire preparation of the Horn, including the time which it is torn from the bull must be in the time, day and hour of Venus, just as was done in preparing the Sigil. Afterwards, it is enveloped in smoke, wrapped in linen, and buried together with the Sigil of Venus, then later unburied and preserved for later use.



The Trumpet of Venus.

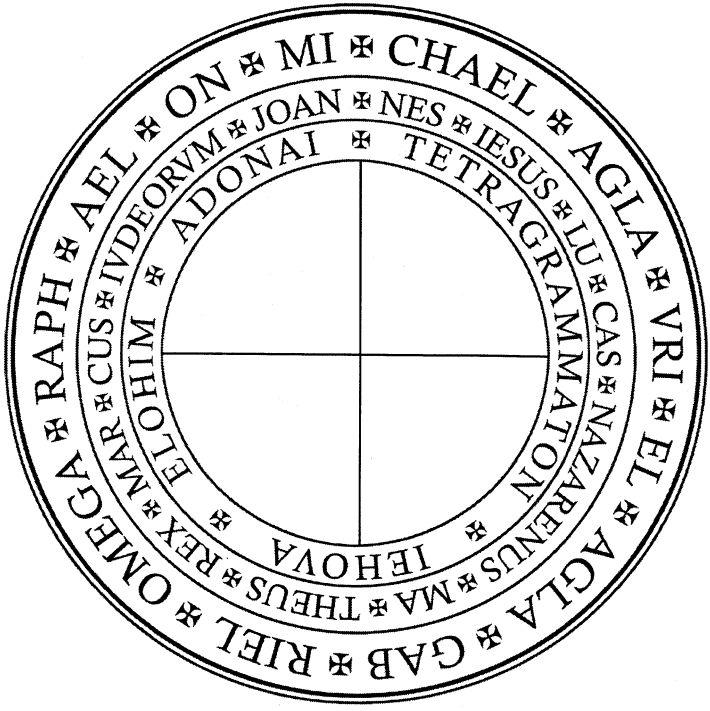


Chapter Three

In what manner the Circle is to be made.

BEFORE we proceed to the Invocation or summoning of the Spirits we must treat of the composition of the circle, by which all Negromancers always make use of in their operations just as a very strong fortress, in order to protect themselves from the snares of the Daemons. The composition of circles varies, however; some operators complete the circle in their houses with chalk, coals, or colors; some operators exorcising in forests or crossroads use a sword or certain staffs; but others complete the circle from parchment with an inscription of the Divine names, which method we ourselves elect for our own operation, and we leave this design to the rather fortunate reader just as we have left all the other necessary preparations. And indeed, for the sake of the fulfilling the scope of our little book we do include here the form and plan of the circle.

Therefore let parchment or virgin paper be taken, and let three circles be cut from it, to the breadth of a thumb. Let the first circle be of the size of six feet in diameter, and let the other two be narrower than the first by two or three fingers in width. Afterwards, in the aforementioned times and hours of Venus let the divine Names be inscribed with paints as shown in the following diagram. Finally let the finished circle be fumigated and let it guarded for use by burying it in the earth and letting it alone there.

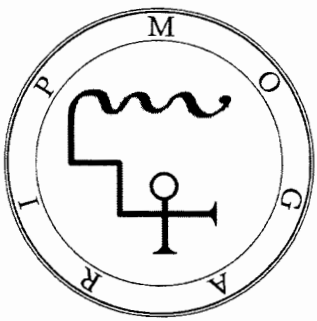


The form of the Circle.

Chapter Four

The Invocations of the Spirits, the names particular to them, and in what manner their Sigils are to be made.

The Name of the First Spirit is Mogarip.

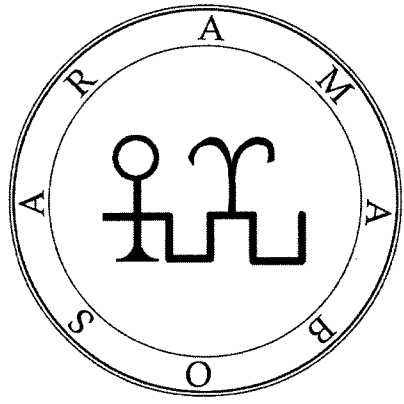


His Sigil.

His Invocation.

Mogarip! Mogarip! Mogarip!
Hamka Temach Algazoth Syrath
Amilgos Murzocka Imgat
Alaja Amgustaroth Horim Suhaja
Mogarip! Mogarip! Mogarip!

The Name of the Second Spirit is Amabosar.

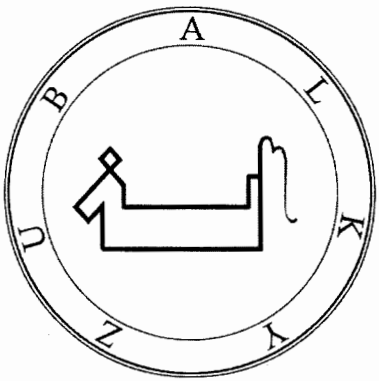


His Sigil.

His Invocation.

Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!

The Name of the Third Spirit is Alkyzub.

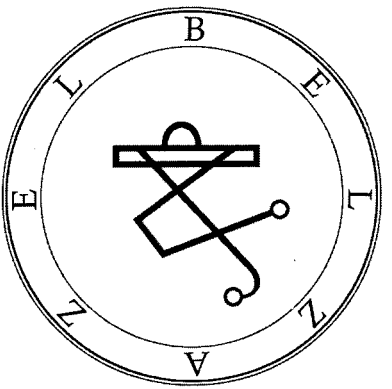


His Sigil.

His Invocation.

Alkyzub! Alkyzub! Alkyzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkyzub! Alkyzub! Alkyzub!

The Name of the Third Spirit is Belzazel.

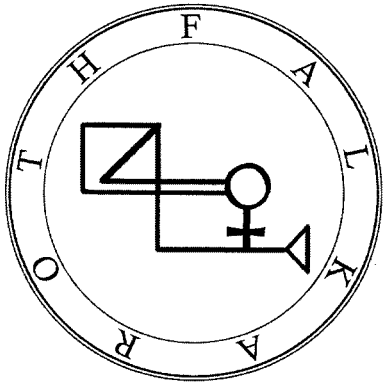


His Sigil.

His Invocation.

Belzazel! Belzazel! Belzazel!
Thittersa Zapkyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!

The Name of the Fifth Spirit is Falkaroth.

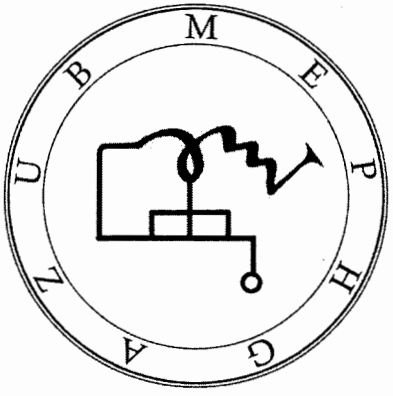


His Sigil.

His Invocation.

Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Farkaroth! Farkaroth!

The Name of the Sixth Spirit is Mephgazub.



His Sigil.

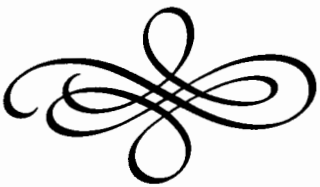
His Invocation.

Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!



In What Manner The Sigils of the Spirits Are to be Made.

LET green Wax be mixed with soot, and from this mixture let little round chips be formed, and let the Sigil of whatever Spirit is to be invoked be carved onto these with a steel instrument. Let these things be done in a similar manner as the aforementioned preparations were done—in the time, day and hour of Venus, after which the Sigils are to be fumigated, then buried and let alone, preserved for the operation.





In What Manner That Little Book Is To Be Consecrated.

THE little book (in which the names and invocations of the spirits are to be inscribed) must be consecrated beforehand, as undoubtedly the ancient Magi did, who so instituted the consecration of similar books such that merely by opening the book the spirits would be greatly compelled to manifest, which however seems to us to be exceedingly dangerous, especially if such a book were to fall into the hands of men ignorant of this art. Wherefore our little book may be consecrated in the following manner.

Let the little book be made from parchment, on which let the character of Venus be inscribed and if it is pleasing, also a certain image representing the figure of this planet, with the sign of Venus above its head. Let the little book be entitled: *A Little Book Sacred to the Black Venus.*

Before the invocation of the spirits let there be inscribed in Red ink "The Trumpet of Venus", according to the Form and function of this little book of ours, which has been consecrated by myself and given to posterity with all other things appurtenant, in as much as fortune might have given all these things to you. The whole of the little book ought therefore to be written during the oftentimes before said times of Venus, for which is further required a feather from a dove and ink which has prepared from copper-sulfate water and which has been used be no one else. Also the operator is able to use a red or green color as he pleases, since these colors are wholly pleasing to our Planet.

After the little book has been made and written let it be fumigated. Then let Vitriolic water be taken with which the hand is to be filled, and the book baptized with it, saying:

I consecrate you, O little black book, to Venus
Let the Trumpet of Venus be your name
Let it be terrible and well known
To all the dwellers of the Underworld.

O Great Prince of Heaven Anael!
I humbly ask that you strengthen this book,
And let it be washed in your spring
For your eternal honor.

In the hours of Venus,
let the Dæmon inscribed therein
Fly hither quickly if this Trumpet sounds
And do that which I desire, though unwilling
Let him stand hither peaceably!

After this is done the book is again to be fumigated, and then wrapped in either a green or red cloth. Let it be buried in the earth with the other items, and at the prescribed time be unearthed and preserved for use.

In What Manner the Operation Is To Be Carried Out



F all of these aforesaid things have been prepared aright and are all ready at hand, and the operator has tested himself sufficiently, and has prepared himself so that he is capable and courageous (for this operation requires a man both dauntless and high-minded), in the same time which has often before been indicated—that is, in the hour and night of Venus—let him go to a place secure from any human disturbances; or let him go to his house, or better yet into a wood and crossroads deserted and unfrequented. There let the operator construct the circle and hang the seal of Venus over his neck. Let him then kindle the incense and begin to summon the Spirit from the assigned number chosen by him. Let the summoning of the spirit though be announced by the Trumpet of Venus, and let him call the Spirit by its own name, both at the beginning of the summoning and again at the end, but always with some pause.

Now let the operator welcome the arriving spirit with the following:

Hail, noble and obedient Spirit (here let the Spirit be called by his own name)*! I command you by the name Adonai and by this Seal* (here let the operator show the Seal to the Spirit) *of the angel Anael, chief ruler of the sphere of Venus, so that you show yourself quietly and peaceably, and that you fulfill my will in all of the demands which I shall give you. This I charge you again by God the Father, the Son, and the Holy Spirit, and by the Triumphant Lord Jesus Christ who is coming to judge the world by fire.*

After this, the Spirit will ask the Operator why he has been summoned, and what it is that the Operator wishes. Let then the Operator state clearly and distinctly what it is that he wants. Here it is to be noted that if the Spirits show themselves in any way obstinate, the Seal of Venus should be taken and placed over the fire or over the coals upon which the incense has been lit, or if incense is not being used (as at this point it is not necessary) let the Seal be held over a burning candle so that it becomes warm, and then let it be placed over the Sigil of the spirit which is being summoned. By doing this the spirits are greatly tormented, and they will ask the operator to stop torturing them; and they will no longer refuse to carry out his wishes.

Still let the Operator be not excessive in his requests and desires; for I may advise that you not perchance arouse the anger of the Divine Godhead. Nor should the Operator display an inconstant or hesitant mind to the wily Spirits; still less should he accept conditions of service proposed by them. But after he shall have given the spirits his commands with a

strong and constant mind, let him consider their pretended difficulties or even threats to be as nothing, lest he lose his dominion over the Spirits.

Nor must the Operator any less beware lest he use the assistance of the spirits for impious and wicked ends, toward which indeed the Spirits lend themselves all the more promptly; and thus indeed does the soul lie open to the greatest harm, for while the operator seeks to exercise his power over the Daemons he hands over his soul into their horrible possession. Wherefore again, in a few words, we faithfully urge that anyone and everyone refrain from the abuse of this art. But if the Spirits fulfill the commands or will of the Operator, they are to be licensed to depart as follows.

The Banishing of the Spirits

Let the banishing be done just as the invocation, through the trumpet of Venus, with these words:

Norcados Fenoram Anosiren (let the spirit be called once by his own name and continue): *Oparciim Amosan Zezaphilos Aspairath Anthyras Zyriffon.*

After these words are heard, the Spirits will disappear, and it is then permissible for the operator to leave the Circle after making a benediction and giving thanks.



What Are Further To Be Observed In This Operation

IF AN experiment is to be done with companions let only the Operator himself call and speak to the Spirits, and let the others observe silence. But if the Spirits are commanded to bring coins or treasure, the operator must lay the Seal of Venus atop the coins or Treasure and afterwards empty the Treasure from its container, and transfer it into a new container that has previously been blessed and fumigated.

With these words then we finish our little book. But you, Dear Reader! Beware of abusing that which has been written here, lest you forget something, and if you do anything do it wisely, with a calm and steady mind, and this book will be of usefulness and solace to you.

But there remains only one thing, that we warn you in the event of a successful operation to be mindful to give alms

to the poor, and so both in this life and in the next you will be blessed, and it will be propitious to us all when He whose Kingdom does not end will have come to judge the living and the dead.

TRANSCRIPTION
OF WARBURG MS. FHB 510

Richard Brzustowicz



Transcription of Warburg MS FHB 510

Libellus Veneri | Nigro Sacer | [*device of a woman, more or less unrobed, bare-breasted and bellied, blonde hair, bare-armed and legged; shoulders and genitals covered by a cloak-a brown robe, standing in a bluish green patch of bare ground with nettles (?) nearby, in her left hand a scroll, in her right a horn, on her head a six-pointed star and in it the sign of Venus. On the horn is the design in figure 1; on the scroll, that of figure 2. The index finger of the left hand rests on the b, pointing downward. All of the words in the title are in sepia except for "veneri". Beneath the figure & ground, written in red, is the following,*]

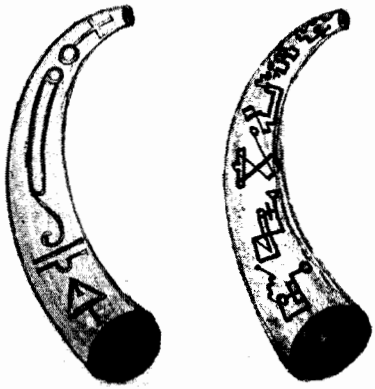
Est venus a Superis mihi datum nomen in Astris Incola mox Stigius dum Tuba cantat adest Subditus et Dæmon signi virtute gemiscit Euge! anima mactus victor ab hoste redis. | [2] | [*All in red:*] TUBA VENERIS | id est | Vocatus sive Citationes sex spi- | rituum sub Veneris dominio ex- | istentium ubi

docetue Methodus per | ficiendi Sigillum Veneris Eiusque | Tubam Circuli Compositio Nomina | propia Spirituum Eorum voca- | tus & Sigilla cum horum præpa- | ratione. Libri consecratio! Opera- | tionis fitus. Spirituum Valedi- | ctio. cum aliis ad huc | pluribus in | opere ob- | servan- | dis. | Johannes | [3] | Johannes Dee | Amatoribus | Artis Magicæ | S.P.D. | [*preceding text on this page in red sepia*] Non da variis Negromanticæ Artis vel defi- | nitionibus vel divisionibus vel speciebus | vel etiam multifaria ejusdem praxi hic scri- | bendi nostra intentio Scopusque Libelli nostri | est quippe quam plurimi de his quam pluri- | ma pauci tamen pauca clara ac vera quin | potius tum captu tibi canimus | Amece Lectori! per ejus Sonum sex ve- | neris Dominio subjecti Spiritus ad chore- | as excitantur citantur ad normam & mo- | dum a me ipso prout edoctus sum sepe sepius exercitatum. Citanti enim tibi Dæmones | ante omnia vocatus Spiritui cuivis pro- | [4] | prius necesse est secus haut quaquam compare | bunt quam vis eus per fortes conjurationes | ceu efficacia vincula cogi posse non negaverim | non tamen sine ingenti Labore aut circumstan- | tiis prolixus amplivaquis & difficillimus. | Si vero huis vocatus id est nominum ac citationem seu vocabulorum propriorum quibus | spiritus ab ipsis Planetarum Angelis adva- | cantur Imperantur tibi notitia est nec requisi- | tis reliquis in hoc Libello nostro assignatis | careueris mox & sine mora strepitu terrore | ac phantasmate omni Longè remote citates â | te Spiritus in forma humana comparere | coactos experieris. Scire enim te opor- | tet bonos Dee tropt. Maximalis præ- | positos esse Spiritibus ut in illos domin- | tue qua propter si â spiritu bono malo alicu | præcipoetur quidquam hunc ille

competenti | sue vocatu vocat jubetque licet forte in Lingua mor- | talibus | [**5**] | talibus nobis haud propria quinime incogni- | ta inter Doctores variæ quidem de ea opininio- | nes certitude autem hactenus nulla. Ve- | rum enim vero Creator omnium Maximus | omni Creaturæ certum imposuit Characterem | nomenque ut pote qui numerat multitudinem | stellarum et omnibus eis nomina vocat. | [ψ, *Psi*] al. CXLVI. Omnes autem mali Dæmo- | nes quum Angeli stallaque antecedente fue- | rint in cœlis nomina signaque illa summo | Creatore imposita ad in huc dum retinent atque | per hæc ipsissima illos citare & compellere | omnio necessarium est quo modo etiam bonos | Angelos advocate possumus prout alibi do- | cui & demonstravi: scientiuam hanc præfatam | ab antiquis Patribus Israëliticis Chal- | deis aliisque pluribus pie exercitatam ac hodiedum â piis hominibis practicandam. | e pinde enim revelata sunt | scientiæ: | Magia | [**6**] | Magia Cabala & Negromantia quae postiore apud | Egyptos Persas & Arabes non parum floruit | kicet execrandum in modum usurpata deprrava- | ta Lacerata hominibus per sacrilega pacta | in Dæmoniorum malorum mancipia sese spon- | te tradentibus quod certè horrendum auditu | esti propter pessimum igitur hunc abusum ab | Ecclesia & Secularibus Magistratibus hæc | Ars piè est interdicta atque ideo paucissimos | idoneos de ejus praxi Libros reperire fas | est. Tubam ergo hancce nostram studio pecu- | liari adeptam fideliter tibi in bonum tamen | finem nequaquam autem in tuum interitum | (si quid ex sola abusione nanciscitur:) communica- | tam Legatamque volumus it pro bono tui ea | utaris & commodo v:g: ad Levandos thesauros | absconditos ad itinera ad Mercaturam

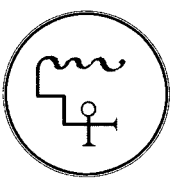
ad Na- | vigationem ad bellum & similia ad quæ spi- | ritus prodesse tibi & inservire possunt uti | praxis | [**7**] | Praxis & experimenta satis docebit. Dantur | ceteroquin alii ad huc Vocatus seu Citationes | spirituum quæ fiunt per supremes illorum | Principes inter semet ipsos habentes sed | hi valde difficulter obediunt haud aliter | quam cum ingenti strepitu & humore in for- | ma maxime terribili comparented non si- | ne ingenti Operatoris periculo. | Hic noster proinde Vocatus spirituum de quo scripturi sumus Veneri propius est | & ideo a nobis tuba veneris nuncupatus | siquidem mali Dæmones septem Planeta- | rum Angelis vix non omnes sunt subjecti | qui autem huic insterti sunt Libello sub Ve- | neris duntaxat computtantur Domino ex | quo capite Libellus Veneris & nobis fu- | it intitulatus quin etiam isti Planetæ con- | secrandus est ad cujus descriptionem jam | initium facimus reque ad cuncta diligen- | [**8**] | ter auscultare & attendere monemus. | Vale! | Perfectum scriptumque Londini | Anno MDLXXX | pridie Nonis | Junij. | Tubæ | [**9**] | Tubæ Veneris | Caput pri- | mum | Quomodo Sigillum sive Cha- | racter Veneris | perficien- | dus. [*illustration in red; rest in sepia*] Primum ad Negromanticam hanc operationem | nostram requisitum sigillum Veneris est quod | modo sequenti præparandum. | Accipiatur Pars æris Cyprii novi & nunqu | usati perficiatur ex eo in magnitudine figuræ | paulo post delineatæ Lamina quæ scindi de- | bet secundum Planetæ numerum sibi propri- | um: id est in sex Angulos: cui deinde instru- | mento ferreo vel chalybeo nova pariter & | mundo character insculpatus fiat autem | hoc in die [*Venus*] in tertia & decima ho- | [**10**] | ra ã A occasu numeranda. Si unius horæ spati- | um non

suffecerit expectandum est usque ad | alteram id est decimam horam in Veneris | enim duntaxat fieri licet horis & quidem | (:quod rersus notandum:) in novilunio qua- | re si una nocte [*Venus*] in præscrtiptis | horis sigillum perfici nequit pari xatione | expectandum est usque ad alterum novilu- | nium. Perfectum ex post sigillum infume- | tur in ipsissima die & hora [*Venus*] | Fumigum fiat ex speciebus: | Verbena Puscia & Musco. | involvatur postea in Lintheum Novum at- | que iterum in tempore prædicto novilu- | nii diei horaque noctu | defodiatur in terram | pe- | nes aquam fluen- | tem effodiatur in | subsequenti die | & | [**11**] | & hora [*Venus*] pariter de nocte | scveturque pro ope- | rationis oper- | tunita- | te. | [*hexagons are bluish green, with red designs*] | Caput | [**12**] | Caput secundum | Quomodo Tuba Ve | neris fit præ- | paran- | da. Accipiatur Cornu ex Tauro vivo dein su- | matur Vitriolum in aceto vineo Liquefactû | cum quo abluatur purgaturque Cornu. quo | facto prædicto Instrumento Chalybeo cui- | cis parti inscuplantur Characteres uti | in mox sequenti adumbratione extant. tota | autem hæc prædicta cornu præparatio in | cluso tempore in quo id ex temporibus diebus & horis | [*Venus*] fieri debet quod bene notandum est. in- | fumetur postea ac involatur in Linthe- | [**13**] | um atque unacum Sigillo [*Venus*] infodiatur ef- | fodi | atur & in usum con- | servatur. | Tuba Veneris. | [*two sides of horn pictured with sigils to be inscribed:*]

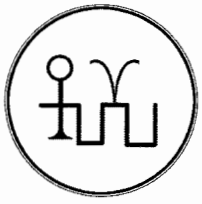


Caput | [14] | Caput terti | um | Quomodo Circulus | facien- | dus. Antequam ad Spirituum Vocatum seu Ci- | titiones progrediamur de Circuli compositi- | ones nobis agendum erit ut pote quo Negro- | mantici omnes in suia sempter utantur ope- | rationibus per hunc tanquam per fortissi- | mum munimentum contra Dæmonum in | sidiationes. Compositio autem Circulork | multifaria est: aliqui operantes in aedi- | bus & coloribus: nonnulli in sylvis | vel biviis exorxisantes faciunt gladio | vel certis baculis: Alii vero conflici- | unt Circulum ex pergamento cum inscri- | [15] | ptione Divinorum nominum quam & nos ad no- | stram operationem e legimus prout etiam | fortunatiori heredi cum cacteris requisitis | omnibus jamjam confectum reliquimus | nec non formam ejus & rationem pro libel- | li nostri ordine & integritate hic adjung- | mus. Accipiate ergo pergamentum sive | charta virginea scindatur ex eo in Latitudi- | ne pollicari tres Circuli. primus in amplitudine sex pedum reliqui duobus vel | tribus digitis angustius. post modum in præfixis temporibus horusque [*Venus*] No- | mina

Divina cum coloribus inscriban- | tur uti in subsequenti Circuli viden- | tur figura. Circulus postqu | confectus infumetur ac de- | fossu in terram hic in- | termittente ad usu | custodia- | tur. | Forma | [**16**] | Forma Circuli. [*Four sepia circles. The outer circle has in it, clockwise from the sepia cross to the top, "+ chael +* AGLA *+ Vri + el +* AGLA *+ Gab + riel +* OMEGA *+ Raph + ael +* ON *+ mi." The second middle circle goes: "+ nes +* IESUS *+ Lu + cas +* NAZARENUS *+ Ma + theus +* REX *+ Mar + cus +* IVDEORVM *+ Joan". The inner circle: "+* TETRAGRAMMATON *+* IEHOVA *+* ELOHIM *+* ADONAI*." The underlined pieces are in red; the rest are in sepia.*] Caput | [**17**] | Caput Quartum | Vocatus Spirituum eorum nomi- | na propria horumque signa | quomodo sint fa- | cienda Nomen primi spiritus. | Mogarip. | Sigillum. | [*in a circle, the figure below, both in sepia.*] Vocatus: | Mogarip! ... Mogarip! ... Mogarip! ... | hamka Temach Algazoth syrath Amil- gos Murzocka Imgat Alaja Am- | gustaroth Horim Suhaja Mogarip! ... Mogarip! ... Mogarip! ...



Nomen | [**18**] | Nomen Secundi | Spiritus: | Amabosar | Sigillum. | [*The following figure, in a circle.*] | Vocatus: Amabosar! ... Amabosar! ... Amabosar! | Pharynthes Egayroth Melu- | staton Castotis Mugos | Nachrim Amabosar! ... | Amabosar! ... | Amabosar!



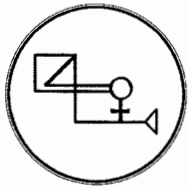
Nomen | [**19**] | Nomen Tertij | Spiritus | Alkyzub | Sigillum. | [*The figure below, in a circle.*] | Vocatus. | Alkyzub! ... Alkyzib! ... Alkyzub! ... | Margastos Hajagit Agaschar | Asmodit Burgum Ze- | phar Largon Cherip | Galgadim Vtiach | Alkyzub! ... | Alky- | zub! ... Alkyzub! ...



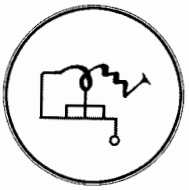
Nomen | [**20**] | Quarti | spiritus. | Belzazel | sigillum. | [*The figure below, in a circle.*] | Vocatus: | Velzazel! ... Belzazel! ... Belzazel! ... | Thittersa Zapkyos Brusiat | Algior Soryam Ferosim | Abdizoth Mulosin | Belzazel! ... Bel- | zazel! ... Belzazel! ...



Nomen | [**21**] | Quinti | Spiritus: | Falkaroth | Sigil-lum. | [*The following figure below, in a circle.*] | Vocatus: | Falkaroth! ... Falkaroth! ... Falkaroth! ... | Hy-melion Lothaira Estacher Jindos | Nomirim Hamach Falogon | Morgaseos Angar Ara- | stus Falkaroth! ... | Falkaroth! ... | Fal- | karoth! ...



Nomen | [**22**] | Sexti | Spiritus: | Mephgazub | Sigillum. | [*The figure below, in a circle.*] | Vocatus: | Mephgazub! ... Mephgazub! ... Meph- | gazub! ... Samanthros Jaramtin Al- | gaphonteos Zapgaton Osachfat Mer- | gaim Hugai Zerastan Alca- | salti Mephgazub! ... | Mephgazub! ... Meph- | gazub! ... |



Quomodo | [**23**] | Quomodo hæc Sigilla | Spirituum | sint facienda. | Accipiatus cera viridis cui misceatur | de fulgine. Fiant ex ea assule rotundæ | inscranturque in eas instrumento cha- | lybeo sigillum jujusce spiritus | qui citari intenditur. Fiant | hæc sicut cætera ante | dicta similis ratione | in tempore die & | hora [*Venus*] suffitus | cum de fossu hic | intermittatur | verum ad o- | pus custo- | diatur. | Quomodo | [**24**] | Quomodo Libellus | iste sit con- | se ran- | dus. | Libellus (:cui spirituum nomina & vo- | catus inscripti sunt :) | antecedenter con- | secratur necesse est: uti nimirum anti- | qua fecerunt Magi qui similium Libro- | rum consecrationem ita instituere ut ap- | periendo duntaxat Librum Spiritus mox comparere coëgissent quod tamen | nobis nimium videtur periculo sum | præsertim si taliæ Liber infortuito in ma- | nu hominum penitus hanc artem ingo- | rantium ex Pergamento cui im- | primus insignatur character [*Venus*]

& si Li- | bet | [**25**] | bet Imago quædam Planetæ hujus figu- | ram repræsentans cum [*Venus*] signo supter | Caput ejus Libellus intituletur: Libel- | us Veneri nigræ sacer. Ante Vocatk | spirituum sexibatur in Rubrica Tuba | Veneris ad Normam hujus nostri libel- | li qui â me est si secud fortuna | hæc omnia tibi as manus decreberit. | Integer proinde penna ex | columba atque attramentum calcan- | to compusitum & anemine usatum etiam viridi rubeoque coloro pro libi- | tu uti potest, nam hi colores Pla- | netæ nostro omnino grati sunt. | Libellus postquam compositus & | [**26**] | conscriptus est infumecitur. dein | accipiatur aqua Vitrioli cum | qua manus implentur | & liber bapti | cetur dicen- | do: tremens sitque bene notum | omnibus orci. | Ô magne Princeps Anaël Olympi! | Te rogo supplex robora volumen | tuo qui perenni semper honori | fonte lavatur | Veneris horis Dæmon ut inscriptus | advolet velox hac si Tuba cantat | quæ volo præstat, faciat invitus | Placidus adsta! | Hoc | [**27**] | Hoc facto rursum Libellum infumetur | atque in pannum vel viridum vel rubk | involvetur subdatus supter terram | cum cæteris rebus & in tem- | pore præscripto effodia- | tur & pro usu con- | secratur. | Quomodo Operatio | instituenda | sit. | Si omnia hæc antedicta tandem rite | præparata promptaque ad manus fe- | erint atque operator sese ipsum satis | probaverit præparaveritque idone- | um & animosum (:proiti idimper- | territum magnanimumque omnio | desiderat virum :) accedat in eodem | sæpe | [**28**] | sæpe indicato tempore hora & nocte [*Venus*] | locum ab omni hominum perturbatio- | ne securum vel in ædibus vel melius | in sylvis biviisque absitis atque | desertis disponat ibi circulum & su- | spendat sigillum [venus]

super collum | faciat fumigium & incipiat citare | spiritum ex numero assignate â se ele- | ctum. Totum autem vocatum per [*Venus*] | Tubam pronunciet vocetque spiri- | tum suo nomine tum ab initio citati- | onis tum in fine sed semper cum ali- | qua pausa. Advenientem spri- [*sic*] | tum salutet modo sequenti: | Salve nobilis ac obediente spiritus (:nominetur hic spiritus suo nomine :) | Impero tibi per tremendum nom | Adonai & per sigillum! | (:monstret spiritui sigillum :) Angeli | Anaëlis | [**29**] | Anaëlis Principis Regentis Planetæ | Veneris ut quietem te exhibeas & tranquillum atque in omnibus quæ tibi man- | daturus sum voluntatem meam ad im- | plens. hoc tibi iteratò præcipio, per | Deum Patrem Filium & Spiritum San- | ctum & per Triumphatorem Domini- | num Jesum Christum qui | venturus est judicare seculum per ignem. | Post hæc spiritus Magistrum inter- | rogabit quare fuerit citatus? quid- | nam præcipiat? & desideret atque | hoc Magister clare & distincte de- | nominet. ubi notandum quod si spi- | ritus in aliquibus pertinaces se- | se ostenderent, accipiatus sigillk | [*Venus*], detus super ignem vel carbones | cum quibus fumigium factum est, vel | [**30**] | vel si fumigio non utatur (:sicut etiam | adeo necessarium non est:) porriga- | tur Sigillum super candelam ardentem | ut fiat calidum et imponatur super il- | lud Sigillum istius Spiritus qui cita- | tur per hoc enim enormiter crucian- | tur Spiritus et rogabunt Magistru[m] | ut cesset illos tormentare & non am- | plius resistere ad implere ejus vo- | luntatem. Non tamen in petitionibus & desideriis Magister nimium exce- | dat, sua serim ne forte Divini numi- | nis iram provocet nec inconstantem | astutis us monstret spiritibus aut | vaticillantem nec minus conditio- | nes ab iis proponendas

acceptet. | Sed animo forti ac constanti petitio- | nibus â se spiritibus semel proposi- | tiæ | [31] | tiæ insistat & spirituum forte simulta- | neas difficultates vel etiam minas | nauci floccique faciat sæcus Dominii | sui in spiritus frustraretur. Non mi- | nus cavendum est, ne spirituum assisten- | tia pro perpetrandis impiis ac scele- | ratis facinoribus utatur ad quod qui- | dem eo promptiores sæpæ ostenderent, | spiritus: verum sic summum sane ani- | ma pateretur detrimentum nam dum | suum in Dæmones vellet exertere | Dominium animam suam in horrendu[m] illorum traderet mancipatum. qua- | re paucis rursum de omni abusu artis hujus cunctos & singulos | fideliter dehortamur. Quod si ita- | que spiritus mandata seu voluntа- | tem magistri adimpleverint licen- | tientur modo sequenti: | Valedictio | [32] | Valedictio | spiritu- | um. Hæc fit sicut vocatus per Tubam [*Venus*] | hisce verbis: | Norcados Fenoram Anosiren (:vocetur hic spiritus suo nomine semel & pergatur:) | Oparchim Amosan Zezaphilos Aspa- | irath Anthyras Zyriffon. | His auditis spiritus mox fient invisi- | biles. | et Magistro facta pro Libitu benedictio- | ne e circulo egredi | est dicitum. | Quæ | [33] | Quæ ulterius ad | huc in operatio- | ne observan- | da sunt. Sicum sociis fiat experimentum Ille | tantum unicus loquatur spiritibus, | qui Magistrum agit, & illos advocat, reliqui omnes silentium observent. | Quod si spiritus ad adferendum Thesau- | ros et nummos compellantur sic pecu- | niis vel Thesauro imponi debet, sigil- | lum [*Venus*] ex post evacuetur Thesaurus | ex vasibus suis & in aliud vas novum | prius perfurmatum & benedictum trans- | feratur. Hisce igitur Libello nostro finem imponimus. Tu vero amice Le- | ctor! de ejus abusu cave quæ hic scri- | pta sunt bene

perpende ne quid obli- | viscaris | [34] | viscaris attendas & si quid agis prudenter | agas atque animo imperterrito | constan- | ti perficias & magno tibi erit utilitati | | & solatio. | Ast unicum adhuc restat te admoneamus | ut in bono operis successu pauperum | quam optime benefaciendo sis memor- | e sic tum in hac tum in altera vita be- | atus eris & propitius erit omnibus | nobis ille qui venturus est judi- | care vivos & mortuos cu- | jus regni non erit | Finis.

THE TRUMPET OF VENUS

LATIN TEXT

Dr. John Dee



Libellus Veneri Nigro Sacer

Est VENUS *a Superis mihi datum nomen in Astris*
Incola mox Stygius dum TUBA *cantat adest*
Subditus En Dæmon SIGNI *virtute gemiscit*
Euge! animi mactus victor ab hoste redis.

TUBA VENERIS

id est

VOCATUS sive Citationes Sex Spirituum sub Veneris dominio existentium, ubi docetur Methodus perficiendi Sigillum Veneris Eiusque Tubam, Circuli, Compositio, Nomina propris Spirituum, Eorum Vocatus et Sigilla cum horum præparatione. Libri consecratio, Operationis Ritus. Spirituum Valedictio cum aliis adhuc pluribus in opere observandis.

Joannes Dee
Amatoribus
Artis Magicæ
S.P.D.

Non de variis Negromanticæ Artis vel definitionibus vel divisionibus vel Speciebus vel etiam multifaria ejusdem praxi hic scribendi nostra intentio Scopusque Libelli nostri est, quippe quam plurimi de his quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum praxi difficillima scripsere volumina. Sed Tuba hic tibi canimus Amice Lectori per cujus Sonum Sex Veneris Dominio subjecti Spiritum ad choreas excitantur citantur ad normam et modum à me ipso prout edoctus sum saepe saepius exercitatum.

Citanti enim tibi Daemones ante omnia Vocatus Spiritui cuivis proprius necesse est. Secus haud quaquam comparebunt quamvis eos per fortes conjurationes ceu efficacia vincula cogi posse non negaverim non tamen sine ingenti labore aut circumstantiis prolixis amplivaguis et difficillimis.

Si vero hujus Vocatus, id est nominum ac citationum seu vocabulorum propriorum, quibus Spiritus ab ipsis Planetarum Angelis advocantur imperantur tibi notitia est nec requisitis reliquis in hoc Libello nostro assignatis carueris mox et sine mora strepitu terrore ac phantasmate omni longe remoto citatos â te Spiritum in forma humana comparere coactos experieris.

Scire enim te oportet bonos â Deo teropt. Max. malis praepositos esse Spiritibus ut in illos dominentur; qua propter si â Spiritu bono malo alicui praecipietur quidquam hunc ille competenti suo vocatu vocat jubetque, licet forte in lingua mortalibus nobis haud propria quin imo incognita.

Inter Doctores variae quidem de ea opinionem certitudo autem hactenus nulla. Verum enim vero Creator omnium maximus omni creaturae certum imposuit Characterem nomenque utpote qui numerat multitudinem Stellarum et omnibus eis nomina vocat. ψ al. CXLVI. Omnes autem mali Daemones, quum Angeli Stellaeque antecedenter fuerint in coelis, nomina Signaque illis â Summo creatore imposita adhuc dum retinent atque per haec ipsissima illos citare et compellere omnino necessarium est, quo modo etiam bonos Angelos advocare possumus, prout alibi docui et demonstravi.

Scientiam hanc praefatam ab antiquis Patribus Israëliticis Chaldeis aliisque pluribus pie exercitatam ac hodiedum â piis hominibus practicandam. Exinde enim revelatæ sunt Scientiæ: Magia, Qabala et Negromantia, quæ posterior apud Aegyptos, Persas et Arabes non parum floruit, licet execrandum in modum usurpata, depravata lacerata, hominibus per Sacrilega pacta in Dæmoniorum malorum mancipia se se sponte tradentibum

quod certe horrendum auditu est. Propter pessimum igitur hunc abusum ab Ecclesia et Secularibus Magistratibus hæc Ars piè est interdicta atque ideo paucissimos idoneos de ejus praxi libros reperire fas est.

Tubam ergo hancce noctram studio peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (:qui ex soli abusione nanciscitur:) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v:g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et similia ad quæ Spiritus prodesse tibi et inservire possunt uti. Praxis et experientia satis docebit. Dantur ceteroquin alii adhuc vocatus seu citationes Spirituum quæ fiunt per supremos illorum Principes inter semet ipsos habentes sed hi valde difficulter obediunt haud aliter quam cum ingenti strepitu et in forma maxime terribili comparentes non sine ingenti Operatoris periculo.

Hic noster proinde Vocatus Spirituum de quo scripturi sumus Veneri proprius est et ideo à nobis Tuba Veneris nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris â nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cujus descriptionem jam initium facimus teque ad cuncta diligenter auscultare et attendere monemus. Vale!

Perfectum Scriptumque Londini
Anno MDLXXX. Pridie Nonis Junij.



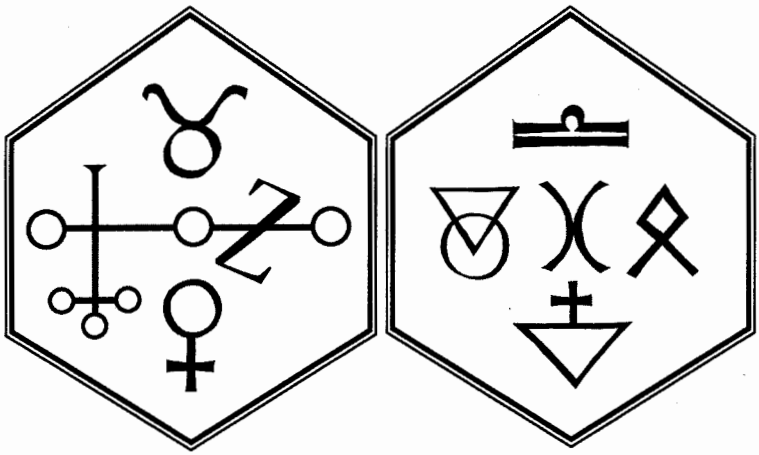
Tubæ Veneris Caput Primum

Quodmodo Sigillum sive Character Veneris pediciendum.

PRIMUM ad Negromanticam hanc operationem nostram requisitum Sigillum Veneris est quod modo sequenti præparandum. Accipiatur Pars æris Cyprii novi et nunquam usati perficiatur ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die de nocte in tertia et decima hora â occasu numeranda. Si unius horæ spatium non suffecerit expectandum est usque ad alteram id est decimam horam in Veneris enim duntaxat fieri licet horis et quidem (:quod rursus notendum:) in novilunio, quare si una nocte in duabus præscriptis horis sigillum perfici nequit pari ratione expectandum est usque ad alterum novilunium. Perfectum ex post Sigillum infumetur in ipsissima die et hora.

Fumigium fiat em Speciebus: Verbena puscia* et Musco.

Involvatur postea in lintheum novum atque iterum in tem-pore prædicto Novilunii diei horæque noctu defodiatur in terram penes aquam fluentem effodiatur in subsequenti die et hora pariter de nocte serveturque pro operationis oportunitate.



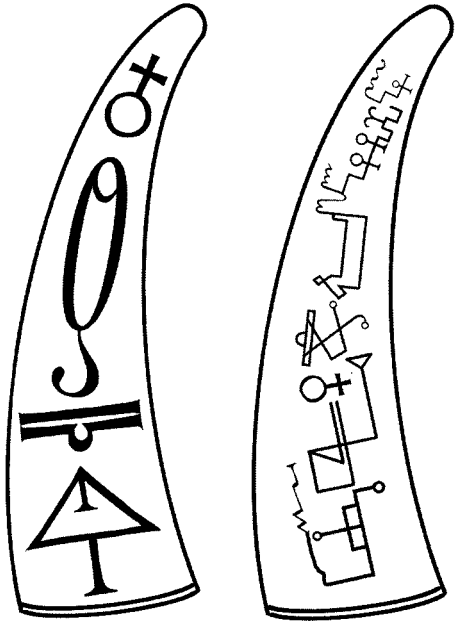
Sigillum Veneris

* This appears to be a slip of the pen; no herb of this name is found in any classical or Medieval Latin lexicon. Meier (1990) considers that *posia* or *pausea* (a kind of olive), or *ruscus* (wild myrtle) may have been intended. I guessed myrtle, as Agrippa gives it as a Venusian herb and the combination of it with the other two herbs appears to me to produce a satisfactory scent. —M.P.

Caput Secondum

Quomodo Tuba Veneris sit præparanda.

ACCIPIATUR Cornu em Tauro vivo dein sumatur Vitriolum in aceto vineo liquefactum cum quo abluatur purgaturque Cornu, quo facto predicto Instrumento Chalybeo cuivis parti insculpantur Characteres uti in mox sequenti adumbratione extant. Tota autem hæc prædicta Cornu præparatio incluso tempore in quo id ex tauro abripitur, pari ratone ac de Sigillo antecedenter indicatum est in temporibus diebus et horis fieri debet quod bene notandum est. Infumetur postea ac involvatur in lintheum atque unacum Sigillo infodiatur, effodiatur et in usum conservetur.



Tuba Veneris.



Caput Tertium

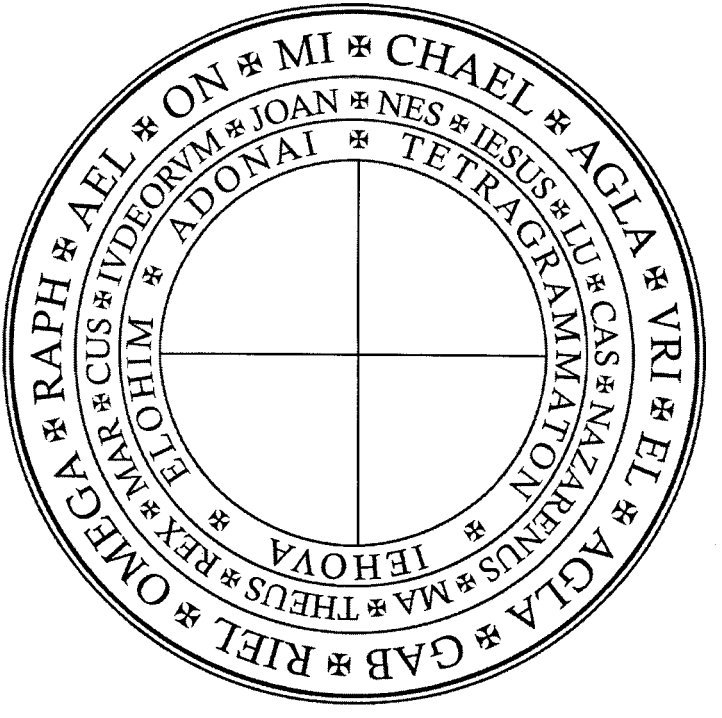
Quomodo Circulus faciendus



NTEQUAM ad Spirituum Vocatum seu citationem progrediamur de circuli compositione nobis agendum erit, utpote quo Negromantici omnes in suis semper utantur operationibus per hunc tanquam per fortissimum munimentum contra Dæmonum insidiationes sese tuentes. Compositio autem circulorum multifaria est, aliqui operantes in ædibus eundem perficiunt crete carbonibus et coloribus; nonnulli in sylvis vel biviis exorzisantes* faciunt gladio vel certis baculis; Alii vero conficiunt circulum ex pergamento cum inscriptione Divinorum nominum, quem et nos ad nostram oporationem elegimus, prout etiam fortunatiori hæredi cum cæteris requisitis omnibus jamjam confectum reliquimus, nec non formam ejus et rationem pro libelli nostri ordine et integritate hic adjungimus.

*This is obviously a simple misspelling of the participle *exorcizantes*. —M.P.

Accipiatur ergo pergamentum sive charta virginea, scindantur ex eo in latitudine pollicari tres circuli. primus in amplitudine sex pedum reliqui duobus vel tribus digitis angustius, postmodum in præfixis temporibus horisque Nomina divina cum coloribus inscribantur uti in subsequenti Circuli videntur figura. Circulus postquam confectus infumetur ac defossu in terram hic intermittente ad usum custodiatur.

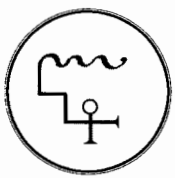


Forma Circli.

Caput Quartum

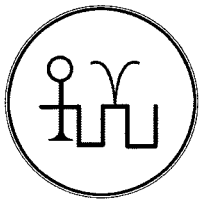
Vocatus Spirituum eorum nomina propris horumque signa quomodo sint facienda.

Nomen primi Spiritus.
Mogarip.
Sigillum.



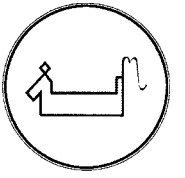
Vocatus:
Mogarip! Mogarip! Mogarip! Hamka Temach Algazoth Syrath Amilgos Murzocka Imgat Alaja Amgustaroth Horim Suhaja Mogarip! Mogarip! Mogarip!

Nomen secundi Spiritus: Amabosar.
Sigillum.



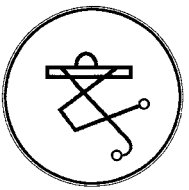
Vocatus:
Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!

Nomen Tertij Spiritus. Alkyzub.
Sigillum.



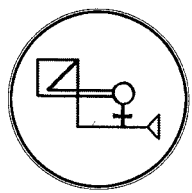
Vocatus:
Alkyzub! Alkyzub! Alkyzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkyzub! Alkyzub! Alkyzub!

Nomen Quarti Spiritus: Belzazel.
Sigillum.



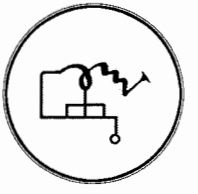
Vocatus:
Belzazel! Belzazel! Belzazel!
Thittersa Zapkyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!

Nomen Quinti Spiritus: Falkaroth.
Sigillum.



Vocatus:
Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Farkaroth! Farkaroth!

Nomen Sexti Spiritus: Mephgazub.
Sigillum.



Vocatus:
Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!

Quomodo hæc Sigilla Spirituum sint faci-enda

ACCIPIATUR Cera viridis cui misceatur de fuligine, fiant ex ea assulæ rotundæ inseranturque in eas instrumento chalybeo Sigillum hujusce Spiritus qui citari intenditur. fiant hæc sicut cætera antedicta simili ratione in tempore die et hora suffitus cum defossu hic intermittatur verum ad opus custodiatur.



Quomodo Libellus iste sit consecrandus.



IBELLUS (:cui Spirituum nomina et Vocatus inscripti sunt:) antecedenter consecretur necesse est: uti nimirum antiqui fecerunt Magi qui similium librorum consecrationem ita instituere ut apperiendo duntaxat librum spiritus max comparere coëgissent, quod tamen nobis nimium videtur periculosum præsertim si talis liber infortuite in manus hominum hanc artem penitus ignorantium incidat.

Quare libellum nostrum sequenti consecrare libuit modo. Fiat Libellus ex Pergamento cui imprimis insignatur Character et si libet Imago quædam Planetæ hujus figuram repræsentans cum Signo super Caput ejus. Libellus intituletur: Libellus Veneri nigræ Sacer. Ante Vocatum Spirituum scribatur in Rubrica Tuba Veneris ad Normam hujus nostri Libelli, qui â me ipso consecratus atque cum reliquis omnibus appertinentiis posteritati relictus est, si secus fortuna hæc omnia tibi ad manus

decreverit. Integer proinde libellus in sæpe dictis temporibus conscribi debet ad quod ulterius requiritur penna ex columba atque attramentum calcanto compositum et a nemine usatum etiam viridi rubeoque colore pro libitu uti potest, nam hi colores Planetæ nostro omnino grati sunt.

Libellus postquam compositus et conscriptus est infumicetur. dein accipiatur aqua Vitrioli cum qua manus impleatur et liber bapti[z]etur dicendo.

Veneri nigrum te Sacro libellum,
Veneris esto Tuba tibi nomen,
incolis tremena sitque bene notum
omnibus orci.

O Magne Princeps Anaël Olympi!
Te rogo supplex robora Volumen
tuo qui perenni semper honori
fonte lavatur.

Veneris horis Dæmon ut inscriptus
advolet velox hæc si Tuba cantat
qua volo præstet, faciat invitus.
Placidus adsta!

Hoc facto rursum Libellus infumetur
atque in pannum vel viridum vel rubrum
involvetur, subdatur supter terram
cum cæteris rebus et in tem-
pore præscripto effodia-
tur et pro usu con-
servetur.

Quomodo Operatio instituenda sit



I OMNIA hæc antedicta tandem rite præparata promptaque ad manus fuerint atque operator se se ipsum satis probaverit præparaveritque idoneum et animosum (:pro uti id imperterritum magnanimumque omnino desiderat virum:) accedat in eodem sæepe indicato tempore hora et nocte locum ab omni hominum perturbatione securum vel in ædibus vel melius in Sylvia biviisque absitis atque desertis, disponat ibi circulum et uupendat Sigillum super collum, faciat fumigium et incipiat citare Spiritum ex numero assignato a se electum. Totum autem Vocatum per Tubam pronunciet vocetque Spiritum suo nomine tum ab initia citationis tum in fine sed semper cum aliqua pausa.

Advenientem Spiritum salutet modo sequenti:

Salve nobilis ac obediens Spiritus (: nominetur hic Spiritus suo nomine :) Impero tibi per tremendum nomen Adonai

et per hoc Sigillum (: monstret Spiritui Sigillum :) Angeli Anaëlis Principis Regentis Planetæ Veneris ut quietem te exhibeas et tranquillum atque in omnibus quæ tibi mandaturus sum voluntatem meam adimpleas. Hoc tibi iterato præcipio per Deum Patrem Filium et Spiritum Sanctum et per Triumphatorem Dominum Jesum Christum qui venturus est judicare seculum per ignem.

Post hæc Spiritus Magistrum interragobit quare fuerit citatus, quidnam præcipiat? et desideret atque hoc Magister clare et distincte denominet. ubi notandum quad si Spiritum in aliquibus pertinaces sese ostenderent, accipiatur Sigillum, detur super ignem vel carbones cum quibus fumigium factum est, vel si fumigio non utatur (:sicut etiam adeo necessarium non est:) porrigatur Sigillum super candelam ardentem ut fiat calidum et imponatur super illud Sigillum istius Spiritus qui citatur per hoc enim enormiter cruciantur Spiritus et rogabunt magistrum ut cesset illos tormentare et non amplius resistant adimplere ejus voluntatem.

Non tamen in petitionibus et desideriis Magister nimium excedat, suaserim ne forte Divini Numinis iram provocet; nec inconstantem astutis us monstret spiritibus aut vaticillantem nec minus conditiones ab iis proponendas acceptet. Sed animo forti ac constanti petitionibus â se Spiritibus semel propositis insistat et Spirituum forte simultaneas difficultates vel etiam minas nauci floccique faciat secus Dominii sui in Spiritus frustraretur.

Non minus cavendum est, ne Spirituum assistentia pro perpetrandis impiis ac sceleratis facinoribus utatur ad quod quidem eo promptiores se se ostenderent Spiritus: verum

sic summum sane anima pateretur detrimentum nam dum suum in Dæmones vellet exercere Dominium animam suam in horrendum illorum traderet mancipatum. Quare paucis rursum de omni abusu artis hujus cunctos et singulos fideliter dehortamur. Quod si itaque Spiritus mandata seu voluntatem Magistri adimpleverint licentientur modo sequenti:

Valedictio Spiritu-um.

Hæc fit sicut Vocatus per Tubam ♀
hisce verbis:

Norcados Fenoram Anosiren (:vocetur hic Spiritus suo nomine semel et pergatur:) *Oparcliim Amosan Zezaphilos Aspairath Anthyras Zyriffon.*

His auditis Spiritum mox fient invisibiles.
et magistro facta pro libitu benedictio-
ne e Circulo egredi
est licitum.

Quæ ulterius ad huo in operatione observanda sunt.

SI CUM sociis fiat experimentum Ille tantum unicus loquatur Spiritibus, qui Magistrum agit, et illos advocat, reliqui omnes silentium observent. Quod si Spiritus ad adferendum Thesauros et nummos compellantur sic pecuniis vel Thesauro imponi debet, Sigillum ex post evacuetur Thesaurus ex vasibus suis et in aliud vas novum prius perfurmatum et benedictum transferatur.

Hisce igitur libello nostro finem imponimus. Tu vero amice Lector! de ejus abusu cave quæ hic scripta sunt bene perpende ne quid obliviscaris attendas et si quid agis prudenter agas atque animo imperterrito et constanti perficias et magno tibi erit utilitati et solatio.

Ast unicum adhuc restat te admoneamus ut in bono operis successu pauperum quam optime benefaciendo sis memor. Et

sic tum in hac tum in altera vita beatus eris at propitius erit omnibus nobis ille qui venturus est judicare vivos et mortuos cujus Regni non erit Finis.

SELECTED MANUSCRIPT BIBLIOGRAPHY

James Banner



Selected Manuscript Bibliography

Sloane MS. 8.
Aldaraia, sive Soyga. Begins: 'Qui conjunctioni naturae passus intendunt, et qui.'

Sloane MS. 78.
Contains an excerpt from Dee's *Liber mysteriorum sextus et sanctus.* A partial transcription of the first few leaves of MS. 3189 without any tables. The same material is also to be found in *Mysteriorum Liber Quintus* in Sloane MS. 3188, *Liber misteriorum sextus et sanctus, Nine great coelestial keys or angelicall invocations.*

Sloane MS. 307.
Misidentified in the BL catalog as *The cabalistic treatise, called Clavicula Salomonis, translated into English;* this actually contains what is probably a manuscript copy of *A True & Faithful*

Relation. It begins with a description of the Tablet of Earth.

Sloane MS. 719.
William Shippen's transcription of Dee's *A True & Faithful Relation*, corrected against the original manuscript, 1683.

Sloane MS. 1782., f.31.
Horoscope, 1527

Sloane MS. 2575.
Contains fragments of **Sloane MS. 3189**.

Sloane MS. 2599.
Copy of **Sloane MS. 3189**.ff. 1-45. *Liber misteriorum sextus et sanctus* with tables [Parts of Dr Dee's work on Angels, copied from MS. Sloane 3189.] ff.46-49.Preface and notes by John Michael Faustius, to the *Introitus apertus ad occulsum Regis Palatium, a Philaletha*, discussing the subject of the real name and the country of the author Philalethes.

Sloane MS. 3188.
This manuscript contains six separate books:

Mysteriorum Liber Primus
Diaries, December 22, 1581 to March 15, 1582.

Mysteriorum Liber Secundus
Diaries, March 6, 1582 to March 21, 1582.

Mysteriorum Liber Tertius.
Diaries, April 28, 1582 to May 4, 1582.

Quartus Liber Mysteriorum

Diaries, November 15, 1583 to November 21, 1583.
Liber Mysteriorum Quintus
Diaries, March 23, 1583 to April 18, 1583.
Quinti Libri Mysteriorum Appendix
Diaries, April 20, 1583 to May 23, 1583.

Sloane MS. 3189.
Contains *Liber Mysteriorum Sextus and Sanctus* in Edward Kelly's handwriting.

Sloane MS. 3190.
A copy of the *True Relation* with notes.

Sloane MS. 3191.
This manuscript consists of three separate books:
49 Claves Angelica, Anno 1584 Cracovice
Liber Scientice Auxilii et Victoria, Terrestris
De Heptarchia Mystica

Sloane MS. 3645.
A seventeenth-century English translation of **Ashmole MS. 1790**.

Sloane MS. 3677.
Elias Ashmole's copy of **Sloane MS. 3188**.

Sloane MS. 3678.
Elias Ashmole's copy of **Sloane MS. 3191**.

Cotton Appendix XVLI, Parts 1 & 2.

This manuscript contains thirteen separate books, viz.;

Liber Mysteriorum (et Sancti) parallelus Novalisque
Diaries, May 28, 1583 to July 4, 1583

Liber Peregrinationis Prime Videlicet A Mortlaco
Diaries, September 21, 1583 to March 13, 1584

Mensis Mysticus Saobaticus Pars primus ejusdem
Diaries, April 10, 1584 to April 30, 1584

Libri Mystici Apertorii Cracoviensis Sabbatici
Diaries, May 7, 1584 to May 22, 1584

Libri Septimi Cracoviensis Mystici Sabbatici
Diaries, May 23, 1584 to July 12, 1584

Libri Cracoviensis Mysticus Apertorius Præterea Pro mium Madimianum
Diaries, July 12, 1584 to August 15, 1584

Mysteriorum Pragensium Liber Primus Cæsareusque
Diaries, August 15, 1584 to October 8, 1584

Mysteriorum Pragensium Confirmatio
Diaries, December 20, 1584 to March 20, 1585

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica
Diaries, April 12, 1585 to June 6, 1585

Unica Action, quce Pucciana vocetor
Diaries, August 6, 1585 to September 6, 1585

Liber Resurrectionis Prague, Pactum sev Fcrdus Sabbatismi
Diaries, April 30, 1586 to January 21, 1587

Actio Tertia Trebonce Generalis
Diaries, April 4, 1587 to May 23, 1587

Jesus, Omnipotens sempiterne & une Deus
Diaries, March 20, 1607 to September 7, 1607

Cotton Appendix MS. XLVI.
Elias Ashmole's copy of Dee's 'Spiritual Diaries'

Bodleian Library MS. Add. C. 194.
Paper. viii + 88 pages. In Latin. written in more than one hand. *Catalogus Librorum Bibliotheca (Externæ) Mortlacensis D. Joh. Dee, a 1583 6 Sep.* This is a list of bound books, both printed and manuscripts, in Dr John Dee's library at Mort-lake. It is probably a copy of **Trinity College Cambridge MS. O. iv.20**, or **British Library MS. Harley 1879**. Almost all the MSS are marked 'T' or 'Fr'. Pp 12b -e should follow p. 44, but only 145 of the MSS. are here described, some leaves being lost at end.

Bodeleian MS. 908.
Another manuscript version of Dee's *Aldaraia sive Soyga.*

Bodleian Library MS. e Mus. 63 (3652).
In English Welsh and Latin. Comprised of two manuscripts written in the 16th century in England. Alchemical treatises and poems, and Welsh pieces. f1.; *Liber T[home] N[orton] qui intitulatur Ordinale secretorum,* with a Latin and English preface. beg. 'Liber iste Clericis', 'To the honour of God one, in Persons three': the text beg. 'Maystrye full mervellous and archimaystrye': Norton's Ordinall, with notes, partly by Dr. John Dee.

Bodeleian MS. 8465aa.
Collation of his printed actions with spirits with the original MSS. by Elias Ashmole.

Bodeleian MS. 8460.
Papers concerning the actions (Ashmole).

Bodeleian MS. 8461.
Papers concerning the actions (Ashmole).

Bodeleian MS. 8462.
Papers concerning the actions (Ashmole).

Bodeleian MS. 487.
Notes from his f fifth book of Mysteries (Ashmole).

Ashmole MS. 422, art. 2.
Notes copied by Elias Ashmole from Dee's fifth *Book of Mysteries.*

Ashmole MS. 423, f. 294.
A transcript of some notes Dr. Dee had entered in Stoffler's *Ephemerides*, beginning 1543 and ending 1556.

Ashmole MS. 487.
The *Ephemerides Novæ* of Johannes Stadius with Dr. Dee's marginalia, between January 1577 and December 1600.

Ashmole MS. 488.
The *Ephemerides Cœlestium Motuum* of Io. Antonius Maginus with Dr. Dee's marginalia, between February 1585 and March/April 1601.

Ashmole MS. 580.
Elias Ashmole's transcription of Dr. Dee's *Compendious Rehearsal* with notes and cross-references.

Ashmole MS. 1788.
Various papers relating to the action, compiled by Ashmole.

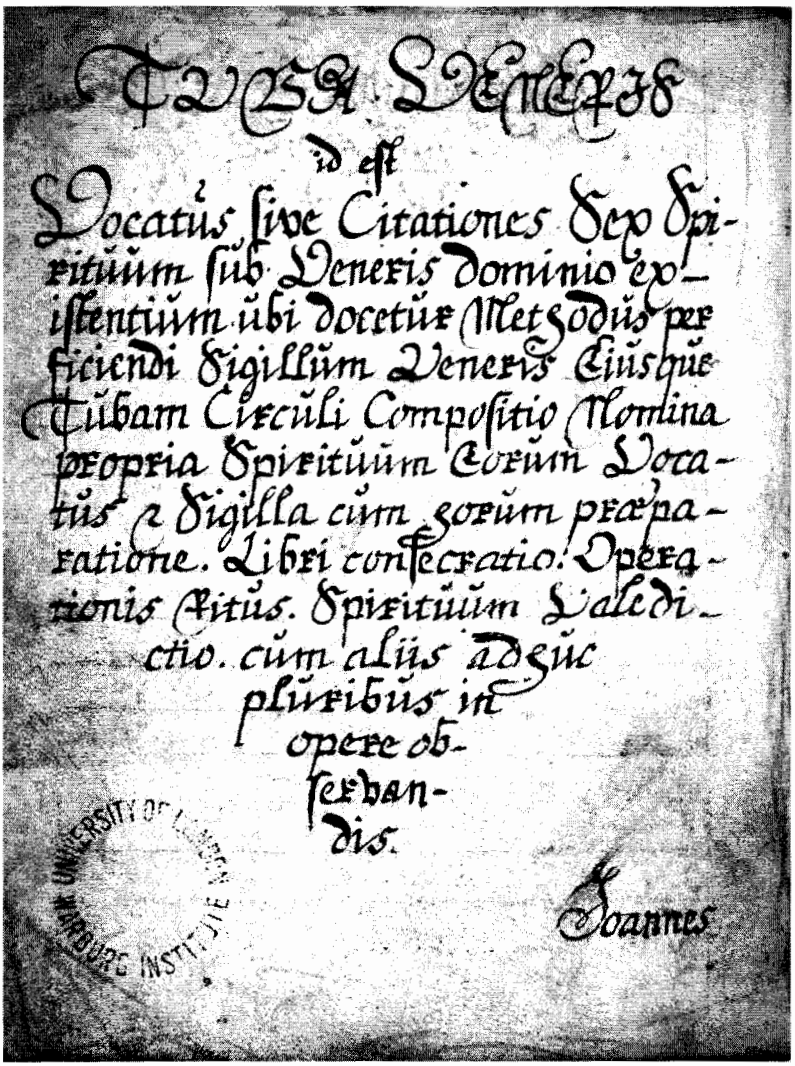
Ashmole MS. 1790.
Ashmole's observations and recollections concerning Dee's magical work.

Harleian MS. 6986, fo. 45.
Doctor Dee's letter to Queen Elizabeth regarding the defeat of the Spanish Armada.

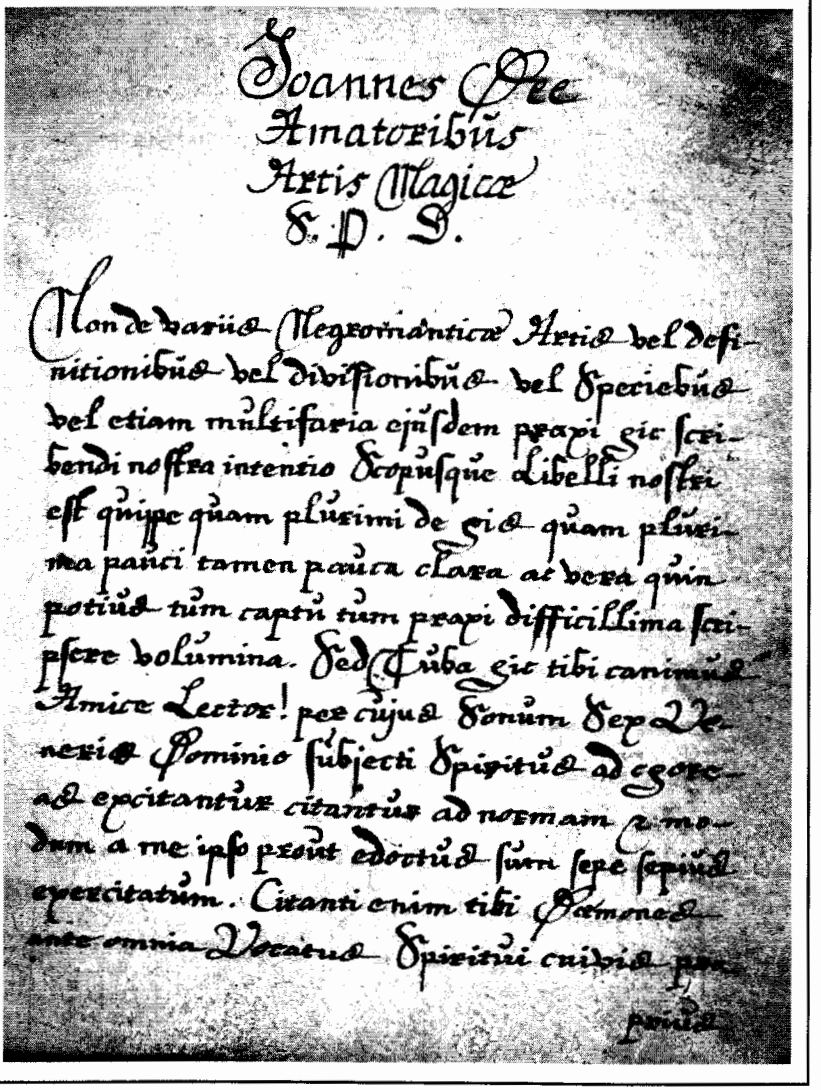
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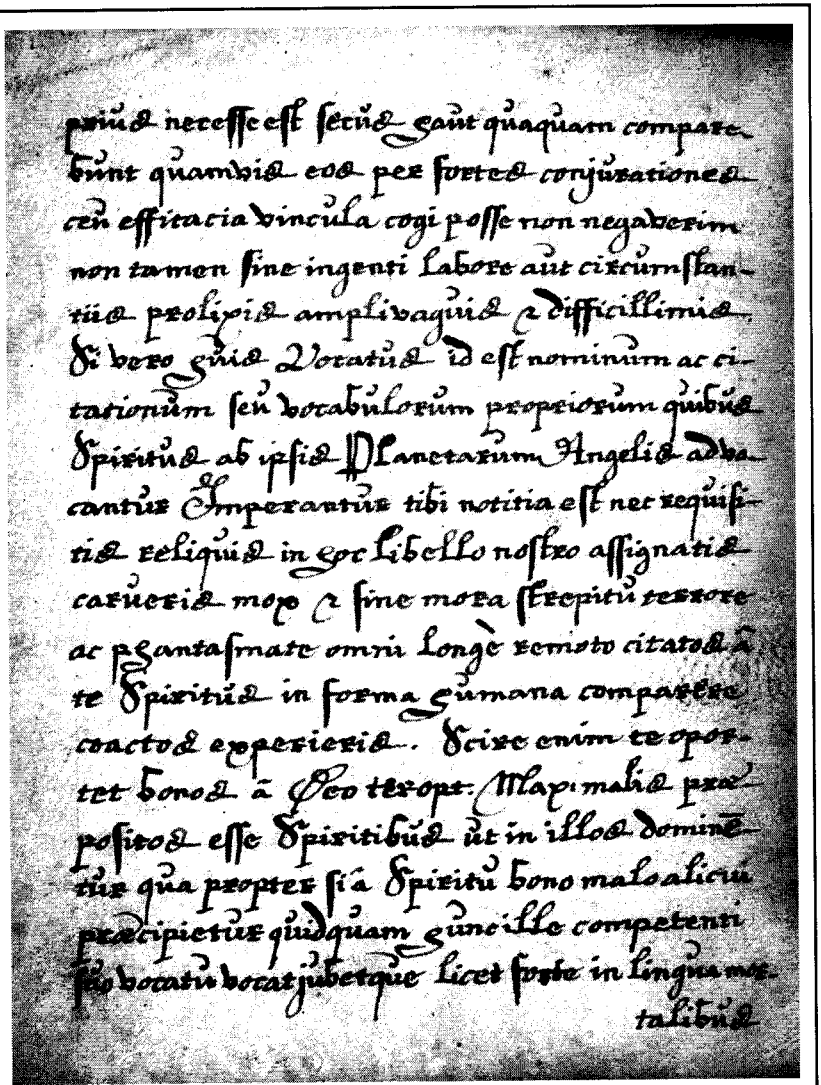

Tuba Veneris
id est
Vocatus sive Citationes seu Spiritum sub Veneris dominio existentium ubi docetur Methodus perficiendi Sigillum Veneris Eiusque Tubam Circuli Compositio Nomina propria Spiritum Eorum Vocatus & Sigilla cum eorum praeparatione. Libri consecratio. Operationis Ritus. Spiritum Valedictio. cum aliis adeuc pluribus in opere observandis.
Joannes

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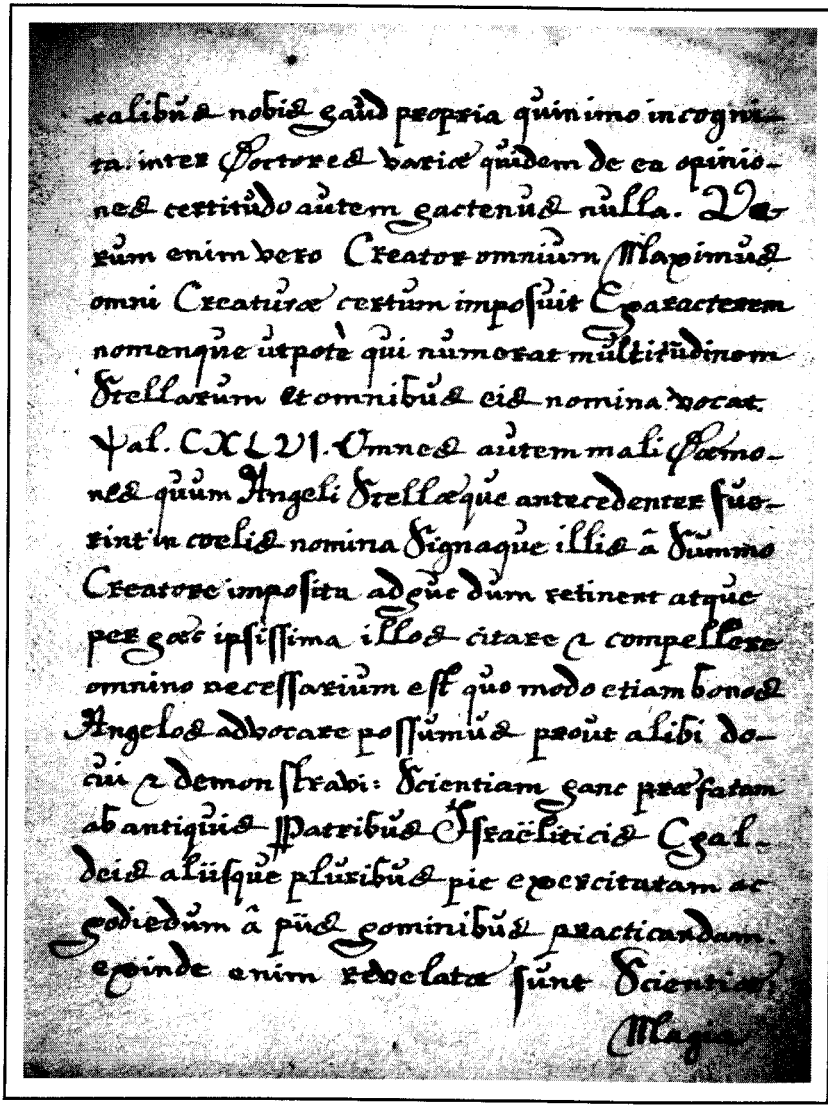


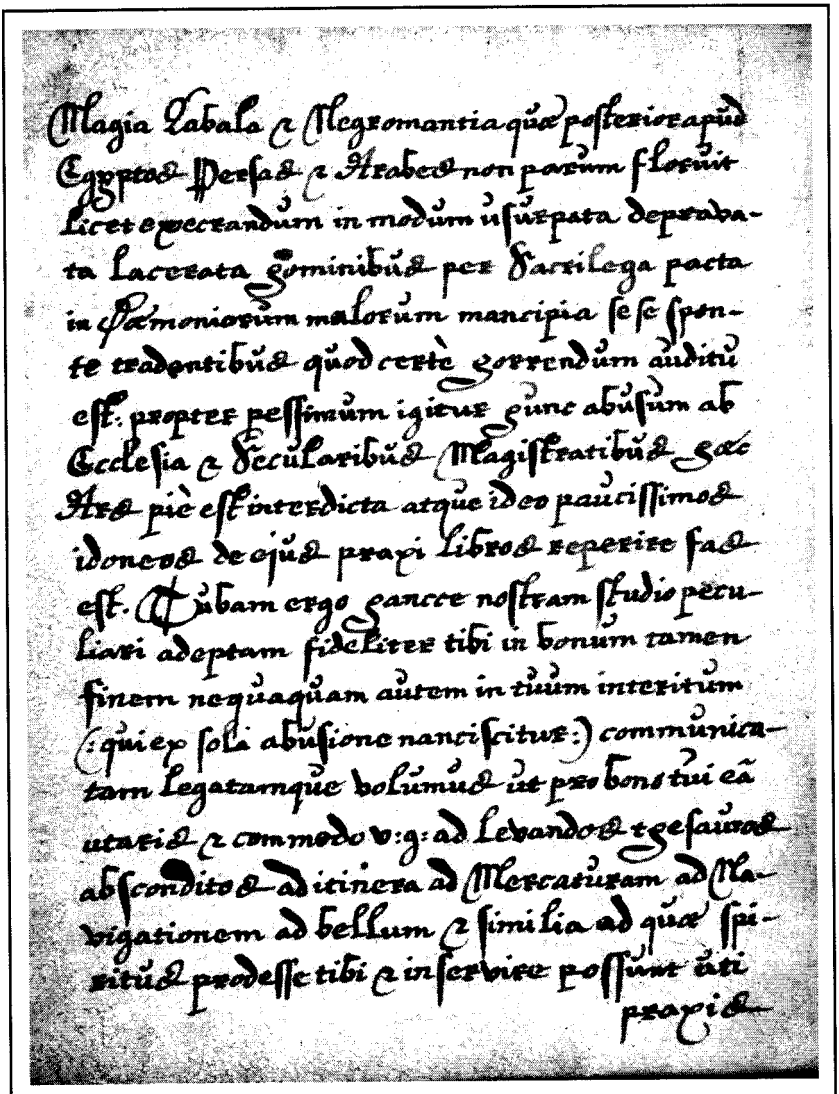
Ioannes Dee
Amatoribus
Artis Magicæ
S. P. D.

Non de variis Negromanticæ Artis vel definitionibus vel divisionibus vel speciebus vel etiam multifaria ejusdem præpi sic scribendi nostra intentio scopusque libelli nostri est quippe quam plurimi de sic quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum præpi difficillima scripsere volumina. Sed Tuba sic tibi canimus Amice Lector! per cujus sonum Sep Venerio Dominio subjecti Spiritus adegere ad excitantur citantur ad normam & modum a me ipso prout edoctus sum sepe sepius experimentatum. Citanti enim tibi Gamen ante omnia Vocatus Spiritui cuidvis pro

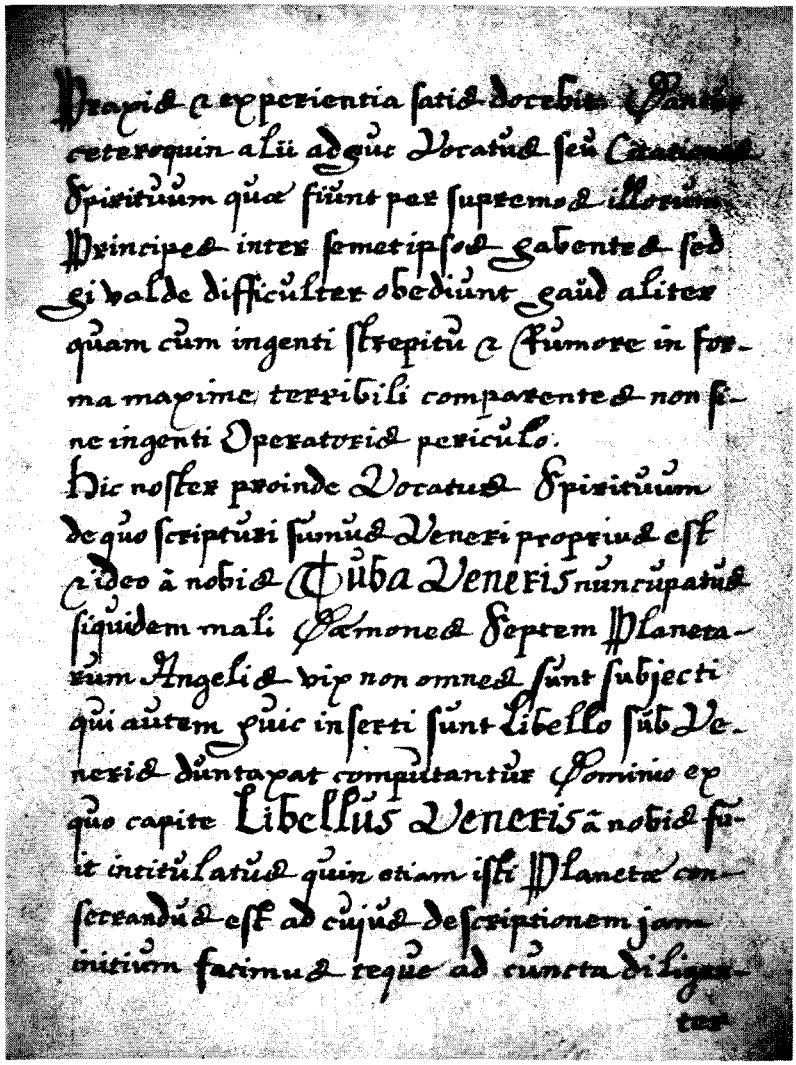


priũs necesse est secũs sant quaquam compare
bunt quamvis eos per fortes conjurationes
cen efficacia vincula cogi posse non negaverim
non tamen sine ingenti labore aut circumstan-
tiis prolixis amplivagiis & difficillimis.
Si vero quis Vocatus id est nominum ac ci-
tationum seu vocabulorum propriorum quibus
Spiritus ab ipsis Planetarum Angelis ad-
cantur Imperantur tibi notitia est nec requisi-
tis reliquis in hoc Libello nostro assignatis
caueris mox & sine mora strepitu terrore
ac phantasmate omni longè remoto citato &
te Spiritus in forma humana compareat
coactus experieris. Scire enim te opor-
tet bonos à Deo tropt. Magi malis pre-
positos esse Spiritibus ut in illos dominē-
tur qua propter si a Spiritu bono malo alicui
præcipietur quidquam quod illo competenti
suo vocatu vocat jubetque licet forte in lingua ma-
talibus

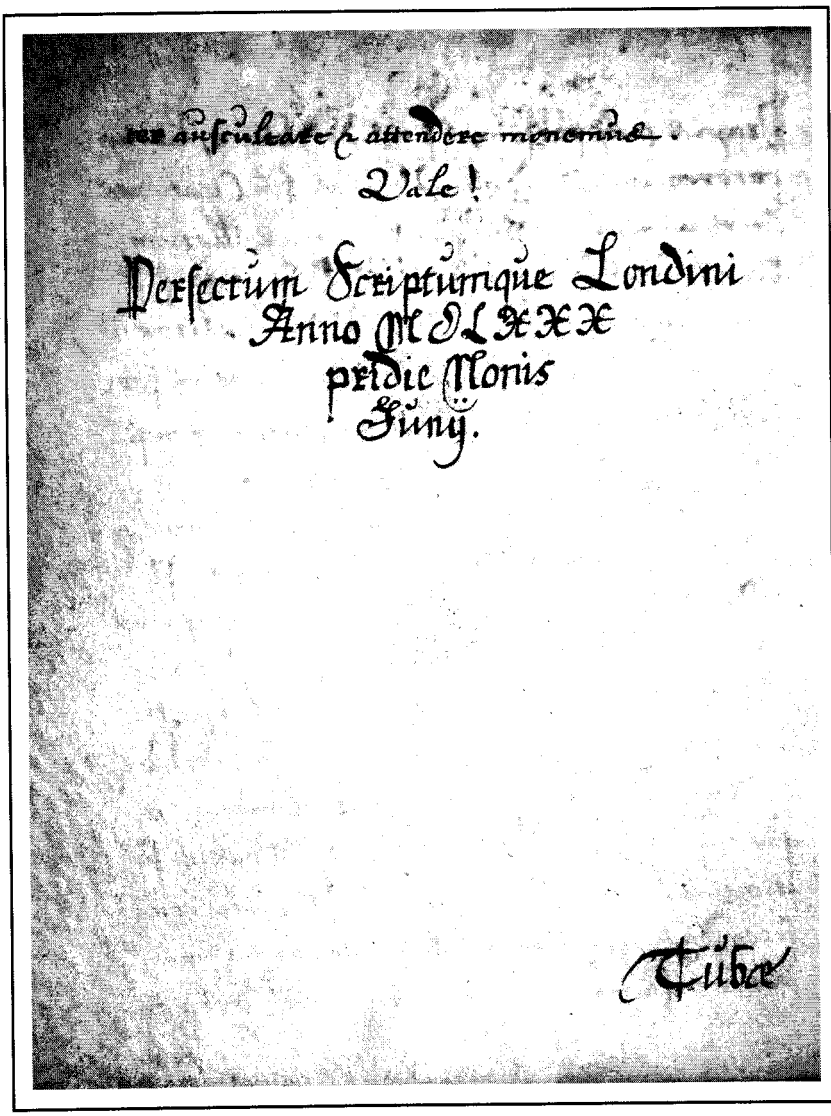




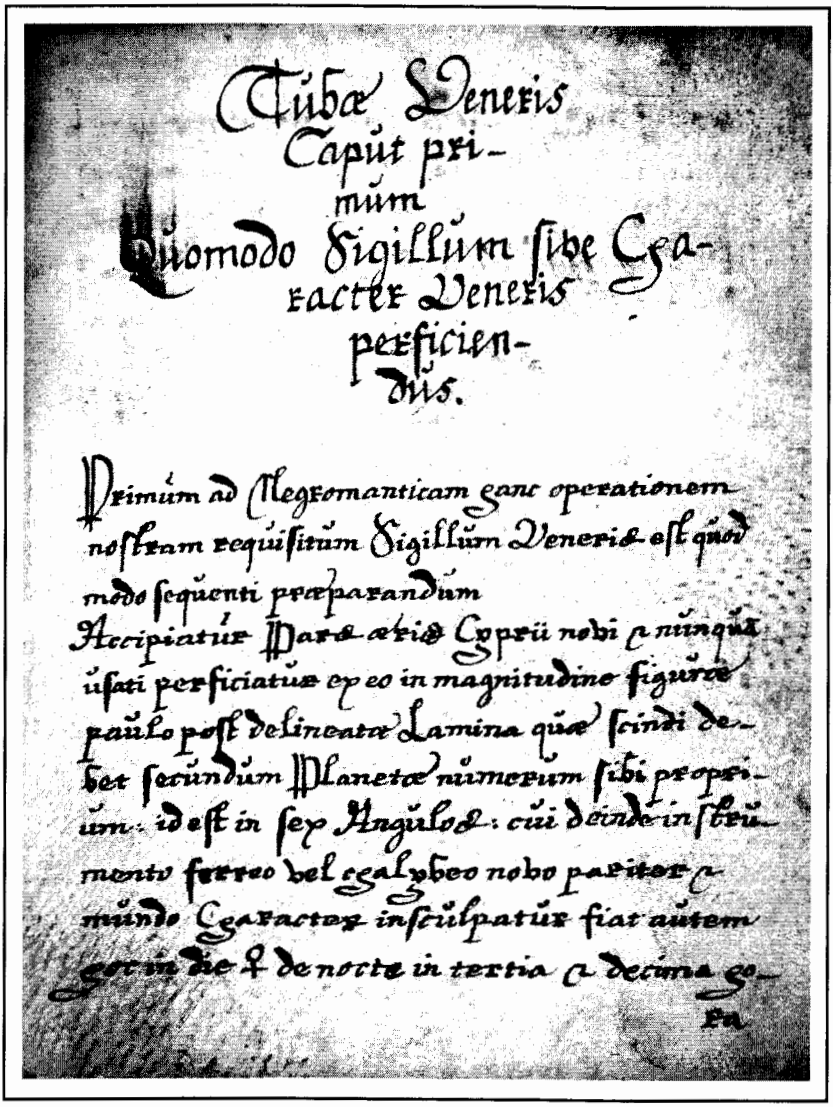
Magia Cabala & Negromantia quæ posteriora tpis
Egyptos Persas & Arabes non parum floruit
Licet execrandum in modum usurpata depraua-
ta Lacerata hominibus per Sacrilega pacta
in Dæmoniorum malorum mancipia se se spon-
te tradentibus quod certè horrendum auditu
est: propter pessimum igitur hunc abusum ab
Ecclesia & Secularibus Magistratibus hæc
Artes pièe sunt interdictæ atque ideo paucissimos
idoneos de ejus prauis libros reperire fa-
cile est. Tubam ergo Cancre nostram studio pecu-
liari adeptam fideliter tibi in bonum tamen
finem nequaquam autem in tuum interitum
(qui ex sola abusione nanciscitur:) communica-
tam legatamque volumus ut pro bono tui eã
utaris & commodo v:g: ad Levandos & egessandos
absconditos & ad itinera ad Mercaturam ad Na-
vigationem ad bellum & similia ad quæ spi-
ritus prodesse tibi & inservire possunt ista
prauis



Praxis & experientia satis docebit Paulus
ceteroquin alii adque Vocatus seu Cacodemon
Spiritum quae sunt per supremos illorum
Principes inter semetipsos gabentes sed
si valde difficulter obediunt gaud aliter
quam cum ingenti strepitu & rumore in for-
ma maxime terribili comparente & non si-
ne ingenti Operatori periculo.
Hic noster proinde Vocatus Spiritum
de quo scripturi sumus Veneri proprius est
ideo à nobis Tuba Veneris nuncupatus
siquidem mali Daemones septem Planeta-
rum Angeli & vir non omnes sunt subjecti
qui autem huic inserti sunt Libello sub Ve-
neris duntaxat computantur Nomine ex
quo capite Libellus Veneris à nobis fu-
it intitulatus quin etiam isti Planetae con-
servandi & est ad cujus descriptionem jam
initium facimus reque ad cuncta diligen-
ter

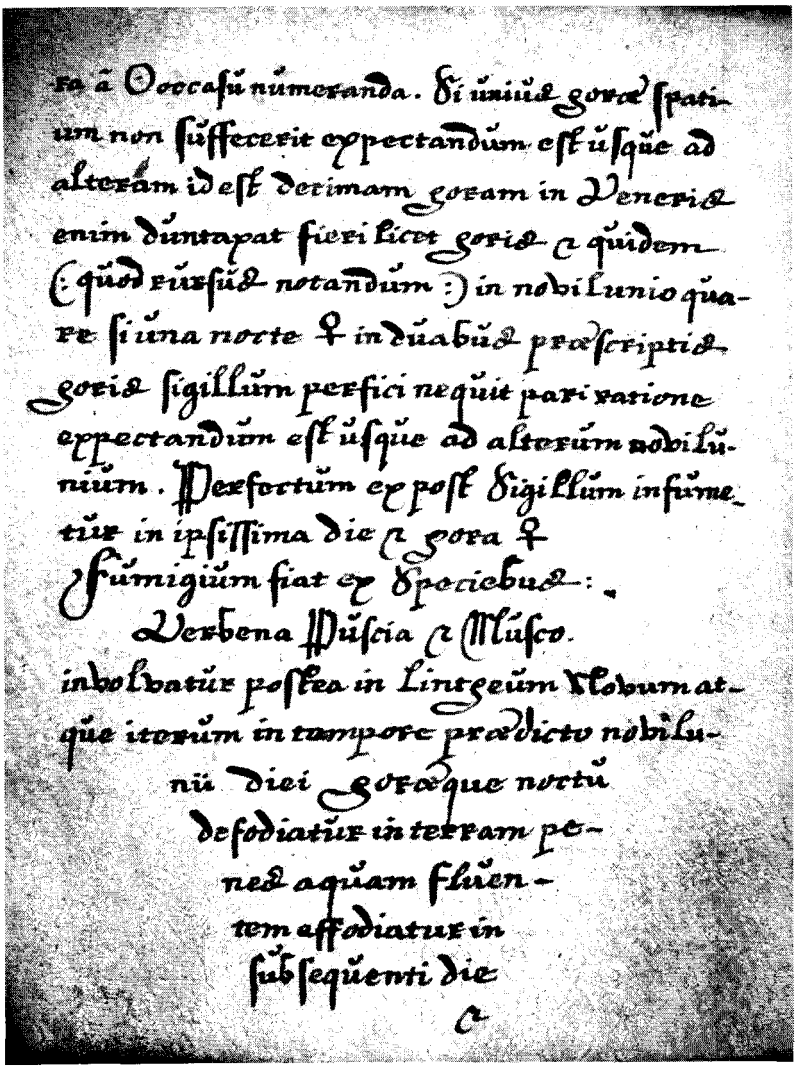

Vale!
Persectum Scriptumque Londini
Anno MDLXXX
pridie Nonis
Junij.
Tuba

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Tubæ Veneris
Caput primum
Quomodo Sigillum sive Character Veneris perficiendus.

Primum ad Negromanticam hanc operationem nostram requisitum Sigillum Veneris est quod modo sequenti præparandum
Accipiatur Pars aeris Cypriu novi & nunquã usati perficiatur ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium: id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo novo pariter & mundo Characters insculpatur fiat autem hoc in die & de nocte in tertia & decima ho-

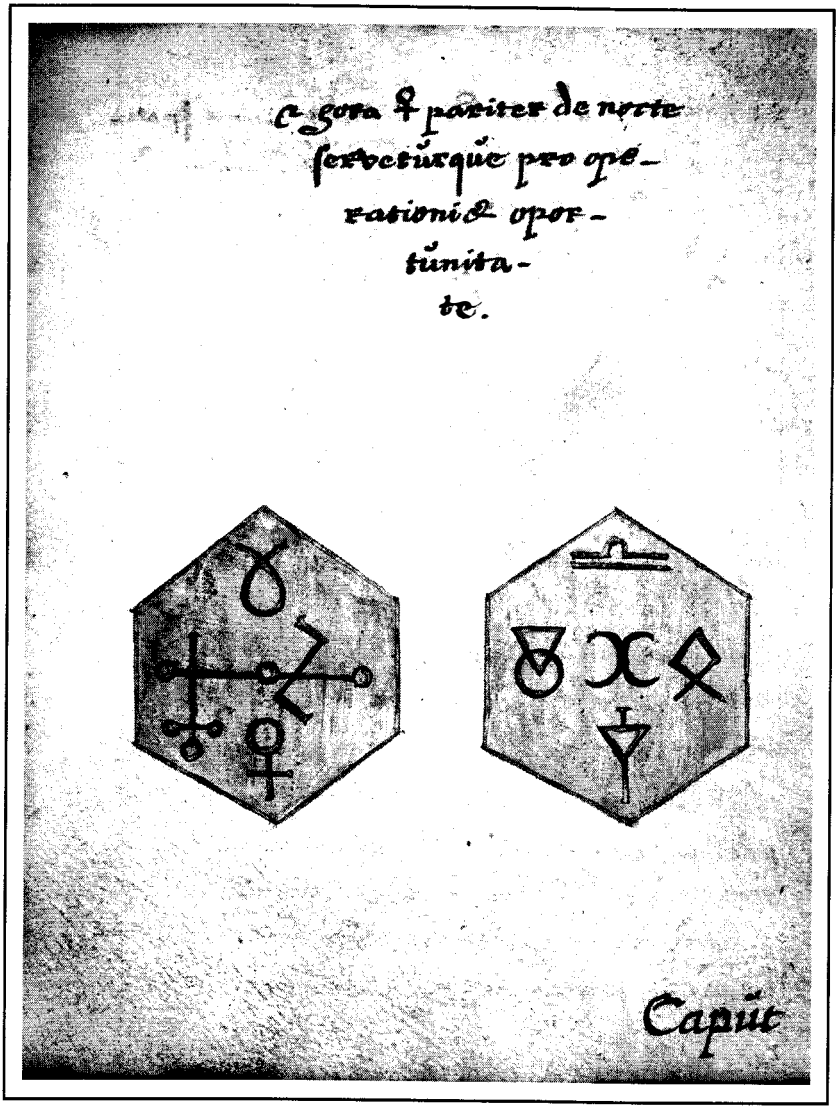


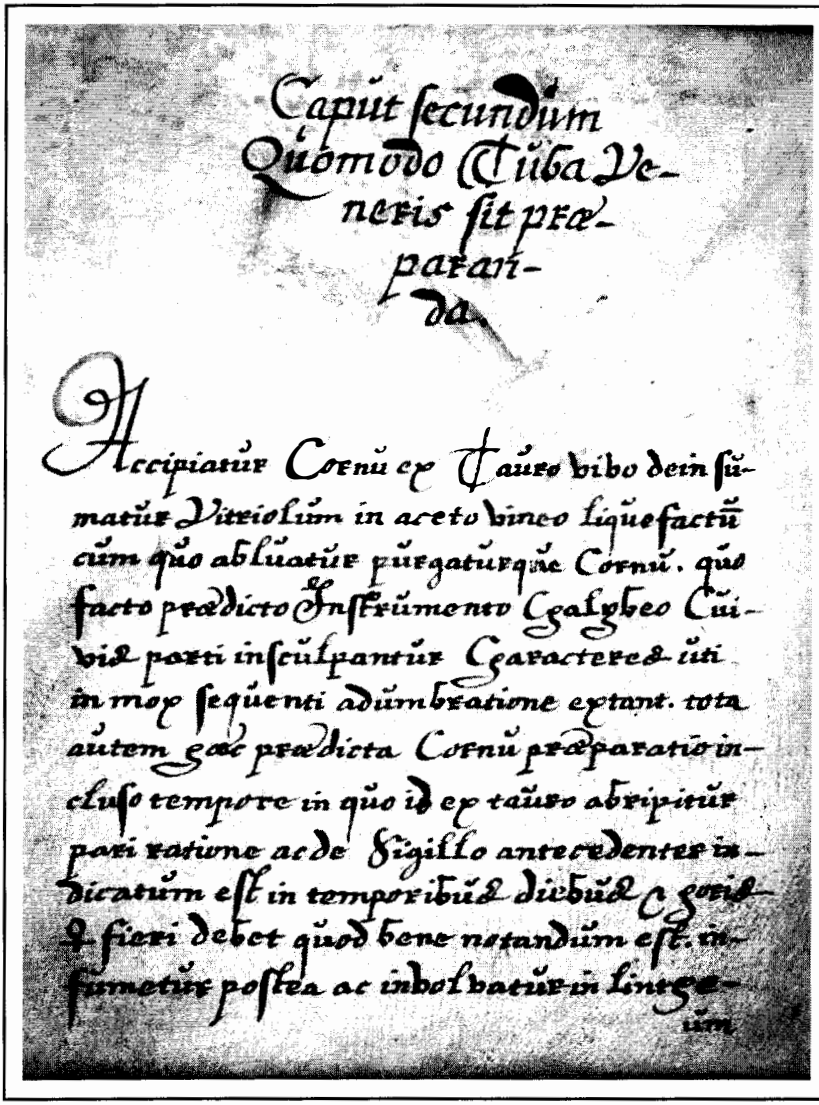
fa ā Occasū numeranda. Si uniūs gore spatium non sūffecerit expectandum est ūsque ad alteram id est decimam goram in Veneris enim duntaxat fieri licet goris (quidem (quod rursūs notandum :) in nobilunio quare si una nocte & in duabus prescriptis goris sigillum perfici nequit pari ratione expectandum est ūsque ad alterum nobilunium. Deinde postea sigillum infumetur in ipsissima die & gora & fumigium fiat ex speciebus :

Verbena Muscia & Musco.

involvatur postea in Linteum Novum atque iterum in tempore predicto nobilunii diei goraque nocte defodiatur in terram penes aquam fluentem affodiatur in subsequenti die

&

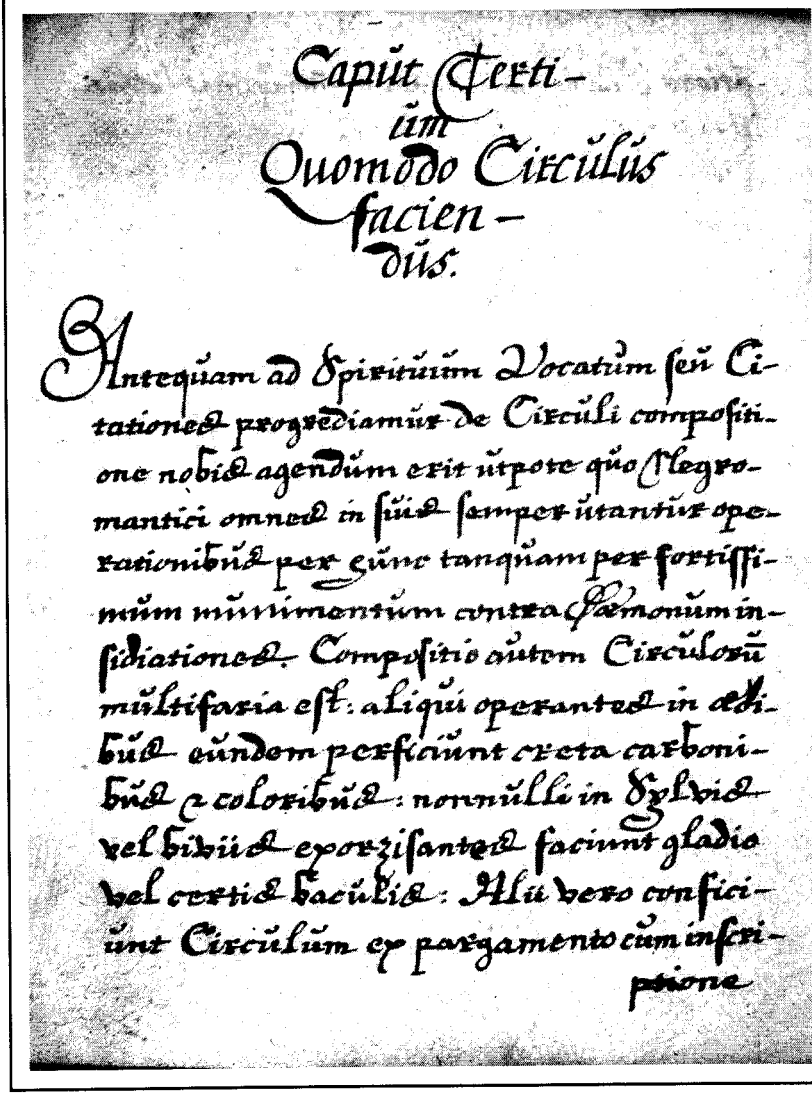

c gora & pariter de nocte
servetůrque pro ope-
ratioñ & oppor-
tůnita-
te.
Capůt



Caput secundum
Quomodo Tuba Ve-
neris sit præ-
para-
da

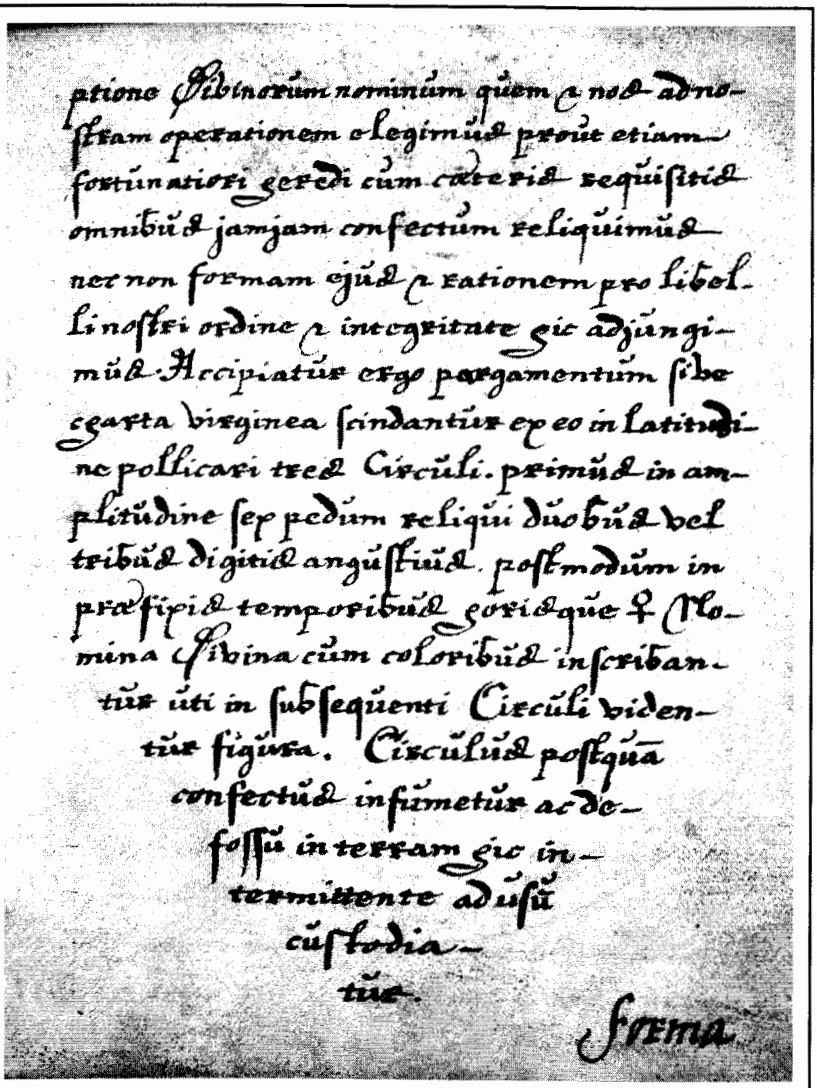
Accipiatur Cornu ex Tauro vivo deinde fu-
matur Vitriolum in aceto vineo liquefactu
cum quo abluatur purgaturque Cornu. quo
facto prædicto Instrumento Chalybeo Cui-
vis porti insculpantur Characteres & uti
in mox sequenti adumbratione extant. tota
autem hæc prædicta Cornu præparatio in-
cluso tempore in quo id ex tauro abripitur
pari ratione ac de Sigillo antecedenter in-
dicatum est in temporibus diebus Coeli
q fieri debet quod bene notandum est. in-
fumetur postea ac involvatur in Linteo-
lum.


Sigillo
serberus.
Tuba Veneris.
Caput



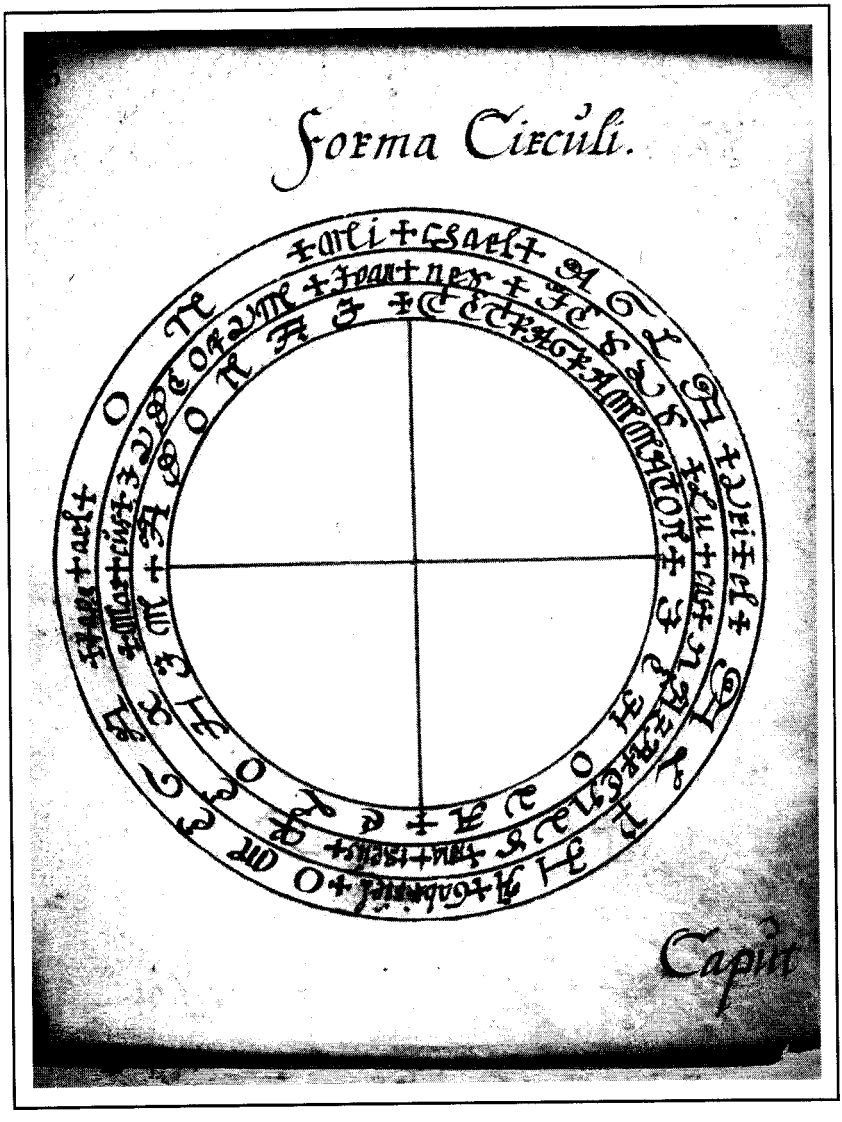
Caput Tertium
Quomodo Circulus faciendus.

Antequam ad Spiritum Vocatum seu Citationes progrediamur de Circuli compositione nobis agendum erit utpote quo Negromantici omnes in suis semper utuntur operationibus per cuius tanquam per fortissimum munimentum contra Daemonum insidiationes. Compositio autem Circulorum multifaria est: aliqui operantes in aedibus eundem perficiunt creta carbonibus & coloribus: nonnulli in Sylvis vel bibiis exorcizantes faciunt gladio vel certis baculis: Alii vero conficiunt Circulum ex pargamento cum inscriptione

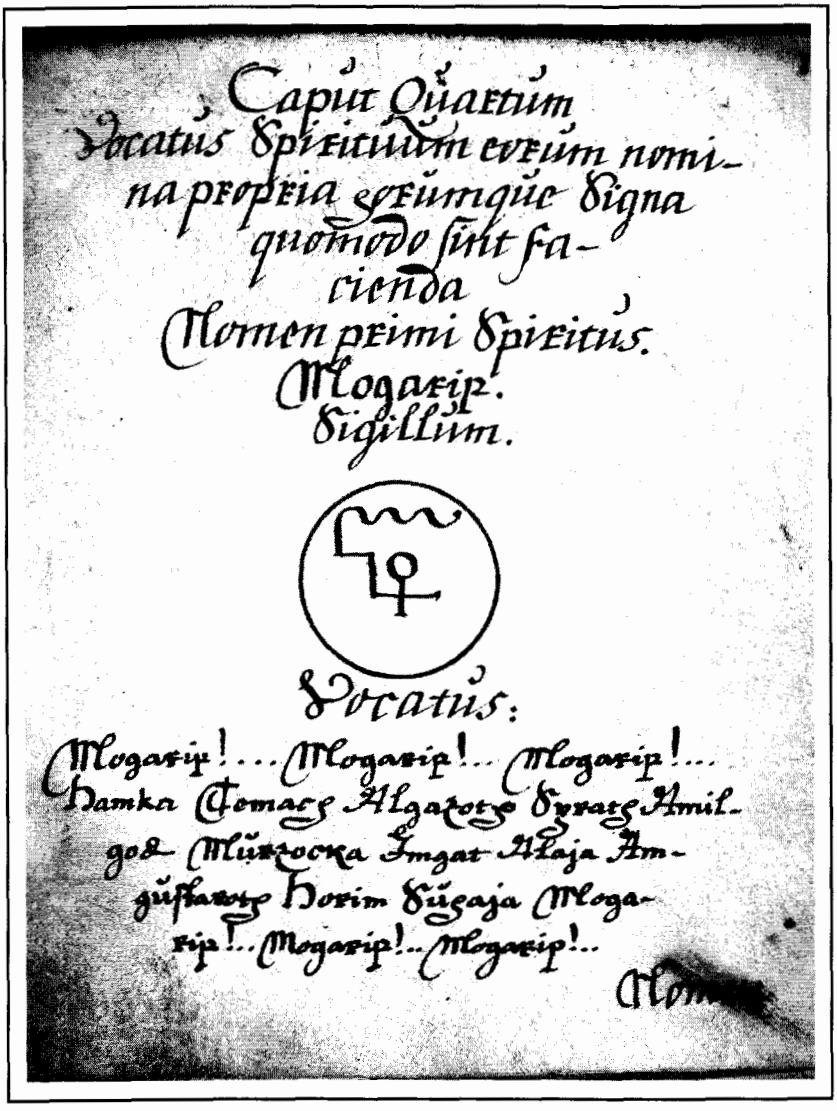


ptione Sibinorum nominum quem & nos adno-
stram operationem elegimus prout etiam
fortunatiori gerendi cum cæteris requisitis
omnibus jamjam confectum reliquimus
nec non formam ejus & rationem pro libel-
li nostri ordine & integritate sic adjungi-
mus. Accipiatur ergo pargamentum sive
charta virginea scindantur ex eo in latitudi-
ne pollicari tres Circuli. primus in am-
plitudine sex pedum reliqui duobus vel
tribus digitis angustius. postmodum in
præfixis temporibus scribæque & Nomi-
na Sibina cum coloribus inscribantur
uti in subsequenti Circuli viden-
tur figura. Circulus postquam
confectus infumetur ac de-
fossu in terram sic in-
termittente adusu
custodia-
tur.

Sytema


Forma Circuli.
Capit

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Caput Quartum
Vocatus Spiritibus eorum nomina propria eorumque signa quomodo sint facienda
Nomen primi Spiritus.
Mogarip.
Sigillum.
Vocatus:
Mogarip!... Mogarip!... Mogarip!... Hamka Comarg Algazorg Syrarg Amilgos Mürzocka Imgat Alaja Amgüsarg Horim Hügaja Mogarip!... Mogarip!... Mogarip!...

Nomen Secundi
Spiritus:
Amabosar
Sigillum.

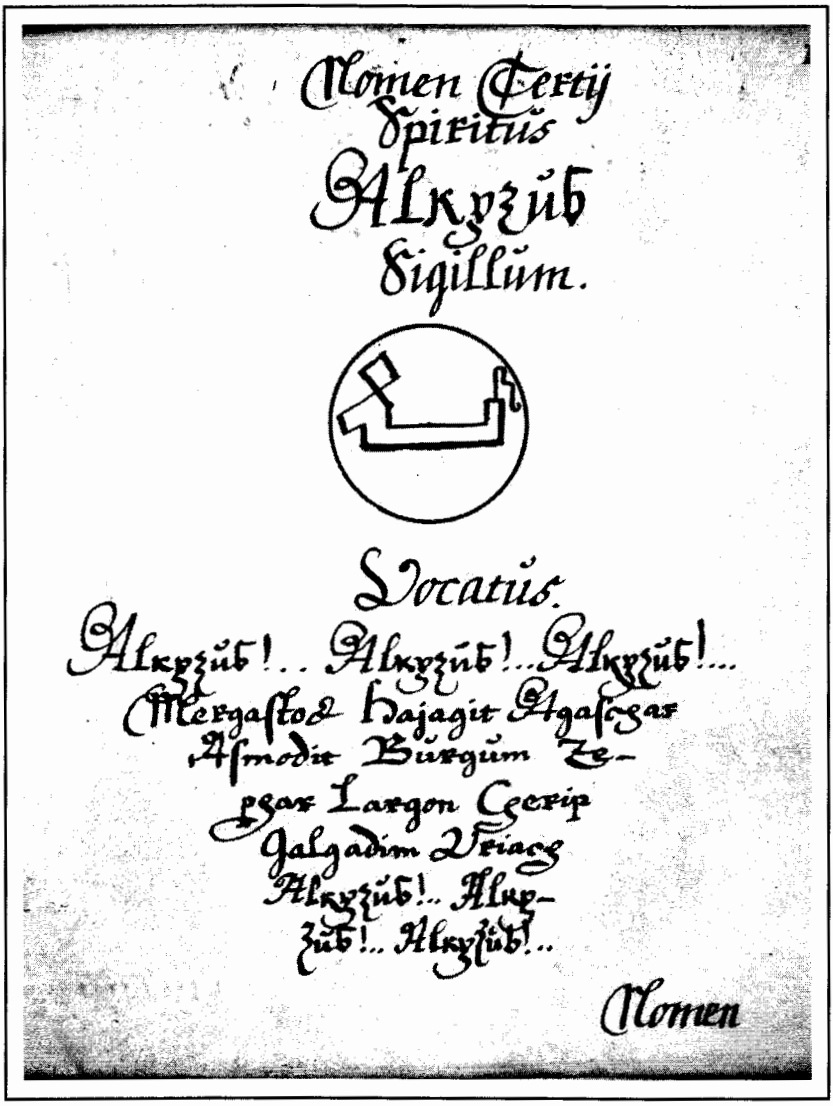


Vocatus:

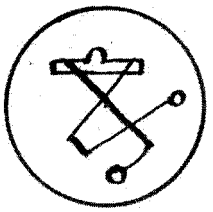
Amabosar!.. Amabosar!.. Amabosar!
Pgarynteod Egayrote Melú-
stoton Castotid Mlúgod
Macerim Amabosar!..
Amabosar!..
Amabo-
sar!

Nomen

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Nomen Quarti
Spiritus.
Belzazel
Sigillum.

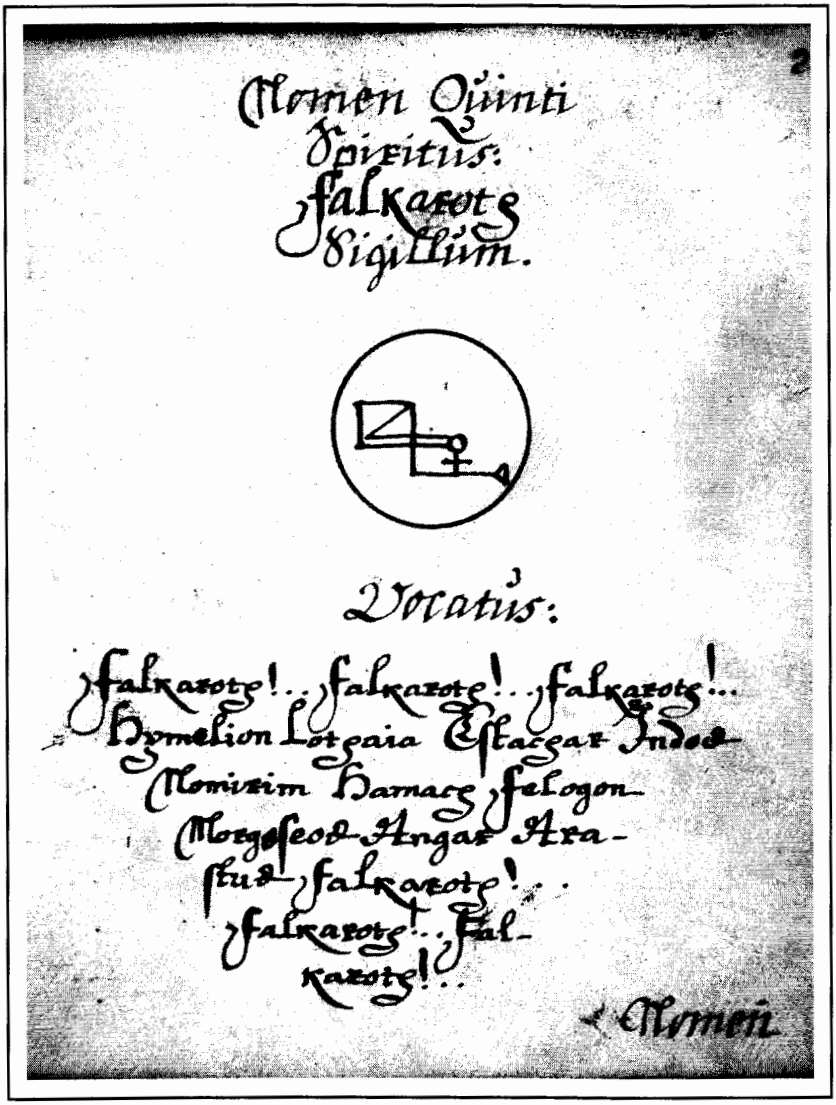


Votatus.

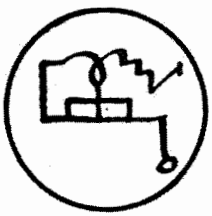
Belzazel!.. Belzazel!.. Belzazel!...
Teitterſa Zapkvod Brüſiat
Algior Dorzam ferotim
Abdiros Mülofin
Belzazel!... Bel-
zazel!.. Bel-
zazel!..

Nomen

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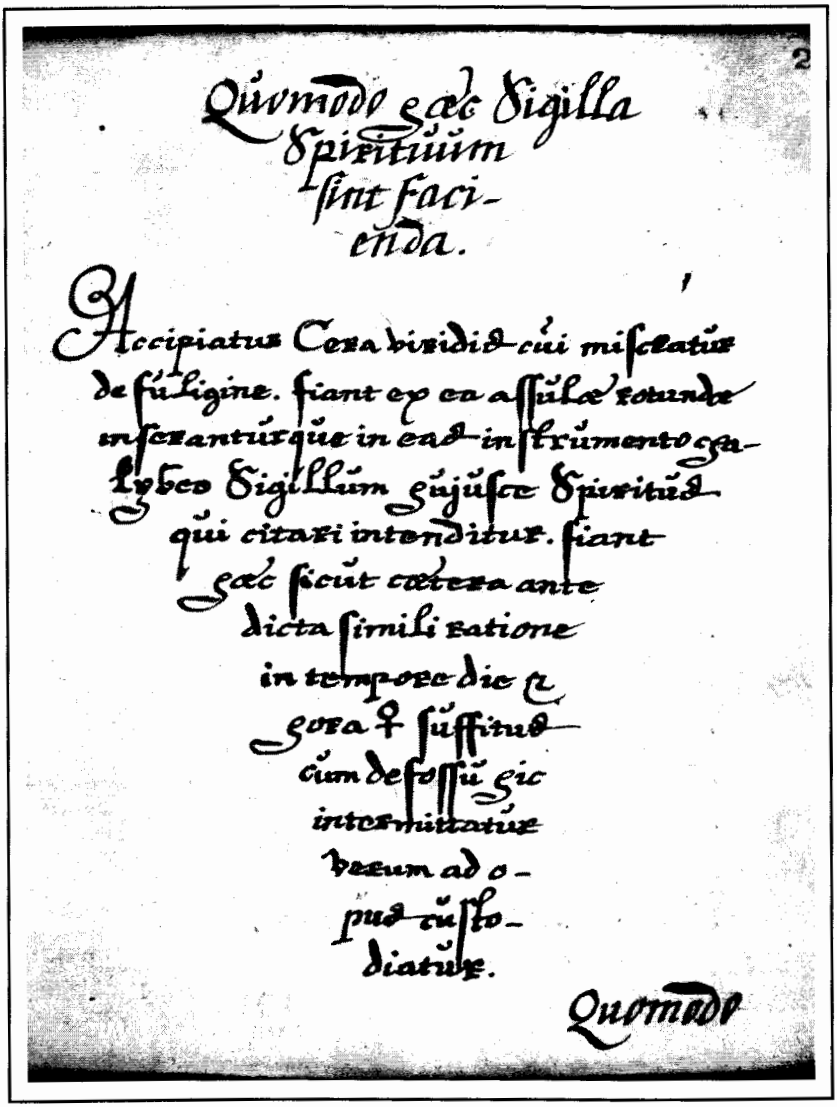
Nomen Spiritus
Spiritus:
Mepsgazüb
Sigillum



Vocatus:

Mepsgazüb!.. Mepsgazüb!.. Mepsgazüb!.. Samanteos Gazamtin Algapsonteos Zapgaton Osacsfat Mergaim Hügai Zeraftan Alcasatti Mepsgazüb!.... Mepsgazüb!... Mepsgazüb!..

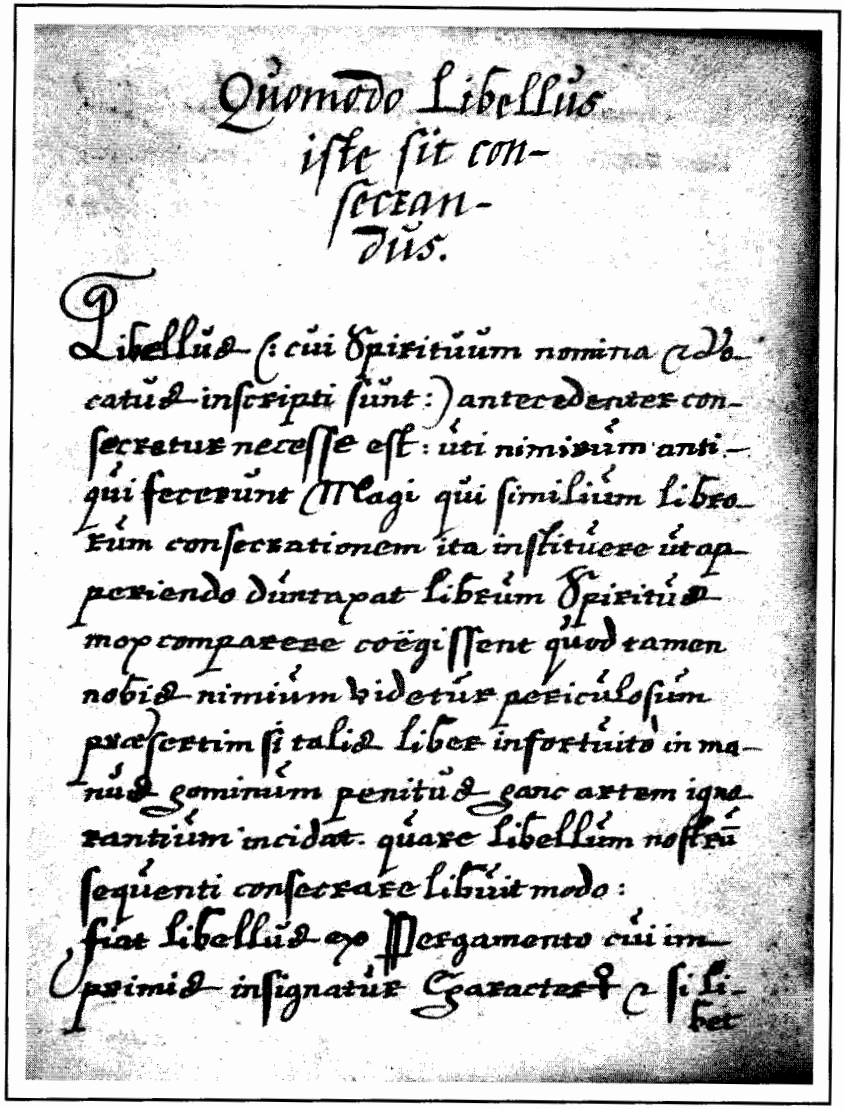
Quomodo



Quomodo hæc sigilla
Spirituum
sint faci-
enda.

Accipiatur Cera viridis cui misceatur
de fuligine. fiant ex ea assulæ rotundæ
inscribantúrque in eas instrumento ca-
lybeo sigillum cujusce Spiritus
qui citari intenditur. fiant
hæc sicut cætera ante
dicta similitatione
in tempore die ♀
hora ☿ suffitus
cum de fossu hic
intermittatur
bacum ad o-
pus custo-
diatur.

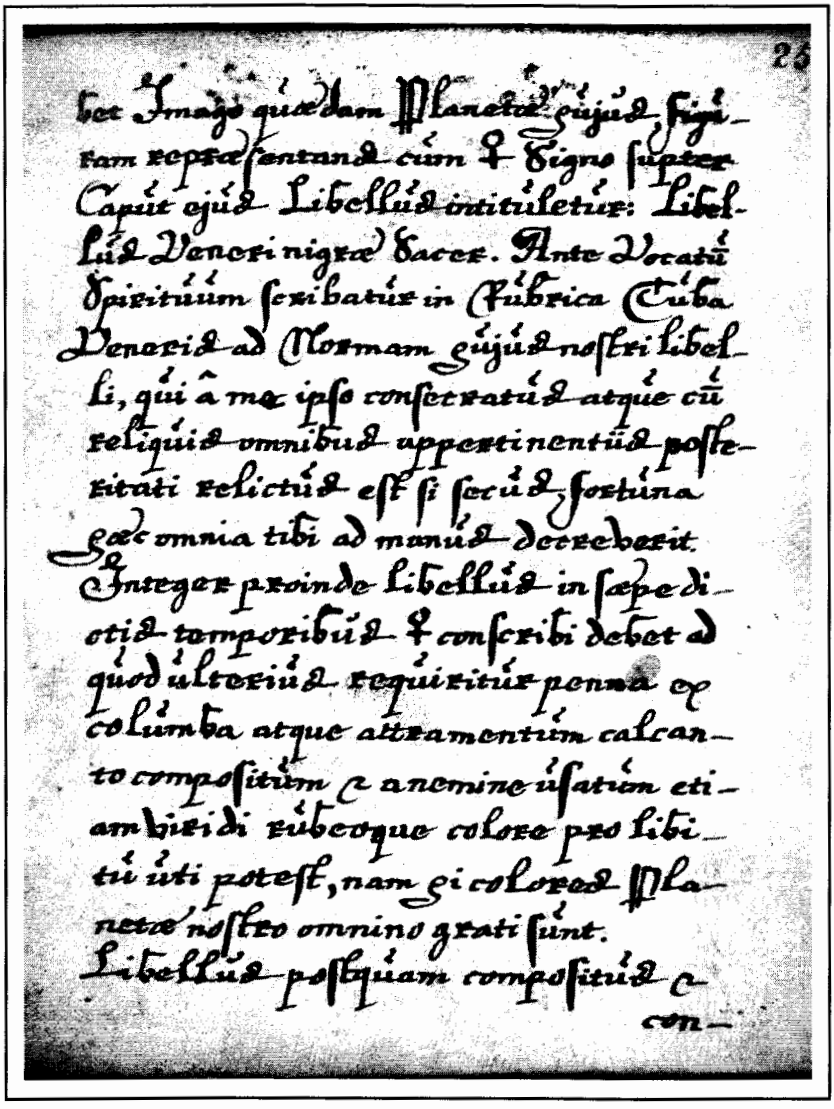
Quomodo

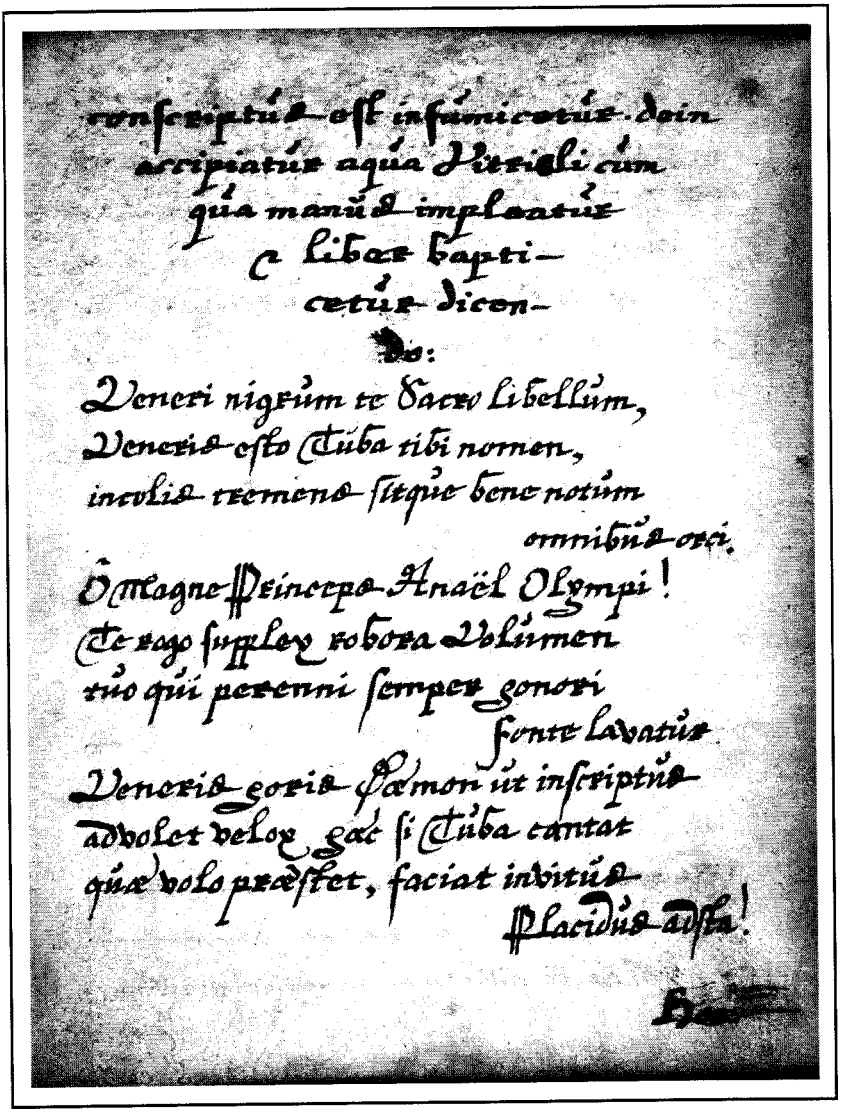


Quomodo Libellus iste sit consecrandus.

Libellus (cui Spirituum nomina Vocatui inscripti sunt:) antecedenter consecretur necesse est: uti nimirum antiqui fecerunt Magi qui similium Librorum consecrationem ita instituere ut aperiendo duntaxat liberum Spiritus mox comparere coegissent quod tamen nobis nimium videtur periculosum praesertim si talis liber infortuito in manus hominum penitus hanc artem ignorantium incidat. quare Libellum nostrum sequenti consecrare libuit modo:

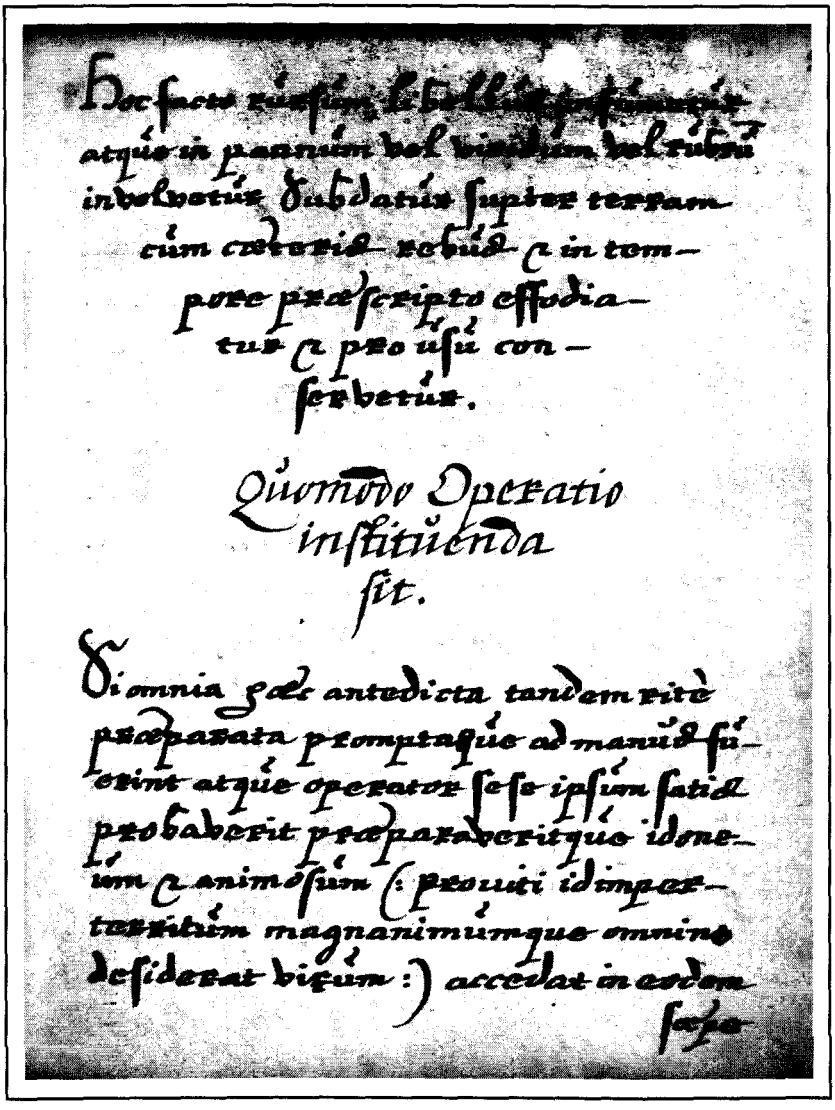
Fiat Libellus ex Pergamento cui imprimis insignatur Caracter & (si libet




conscriptũ esſt infumicetũ. dein
scripsatũr aqua Vitrioli cum
qua manũ impleatũr
C Liber bapti-
cetũr dicen-
do:

Veneri nigrum te Sacro Libellum,
Veneris esto Tuba tibi nomen,
incolis tremendo sitque bene notum
omnibus orci.
O magne Princeps Anaël Olympi!
Te rogo supplex robora Volumen
tuo qui perenni semper gonori
fonte lavatur.
Veneris goris Daemon ut inscriptus
advolet velox, hac si Tuba cantat
quae volo praestet, faciat invitus
Placidus adsta!

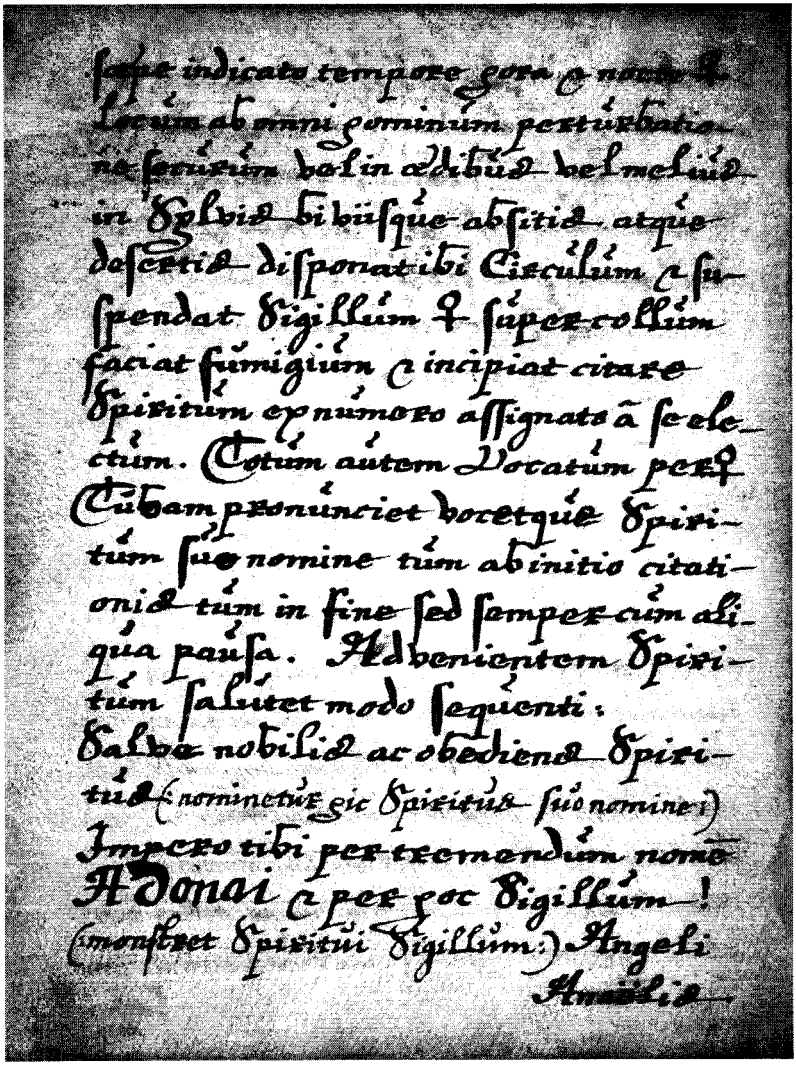
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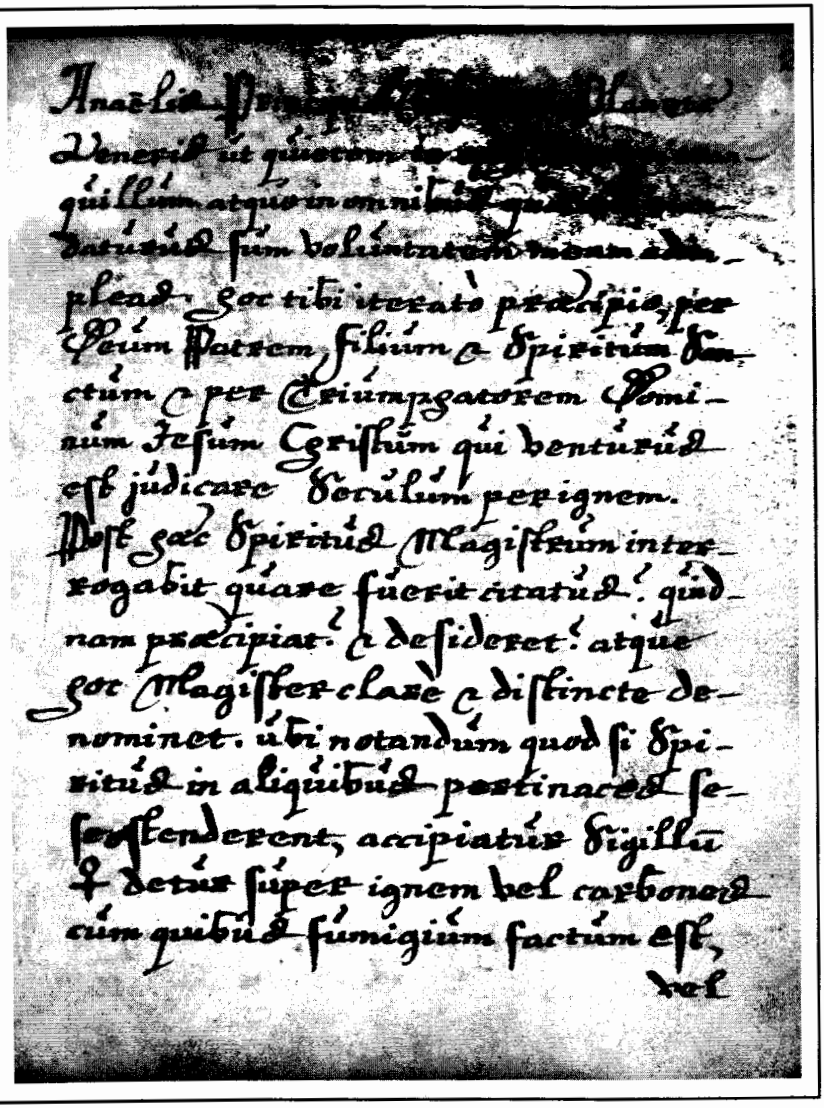


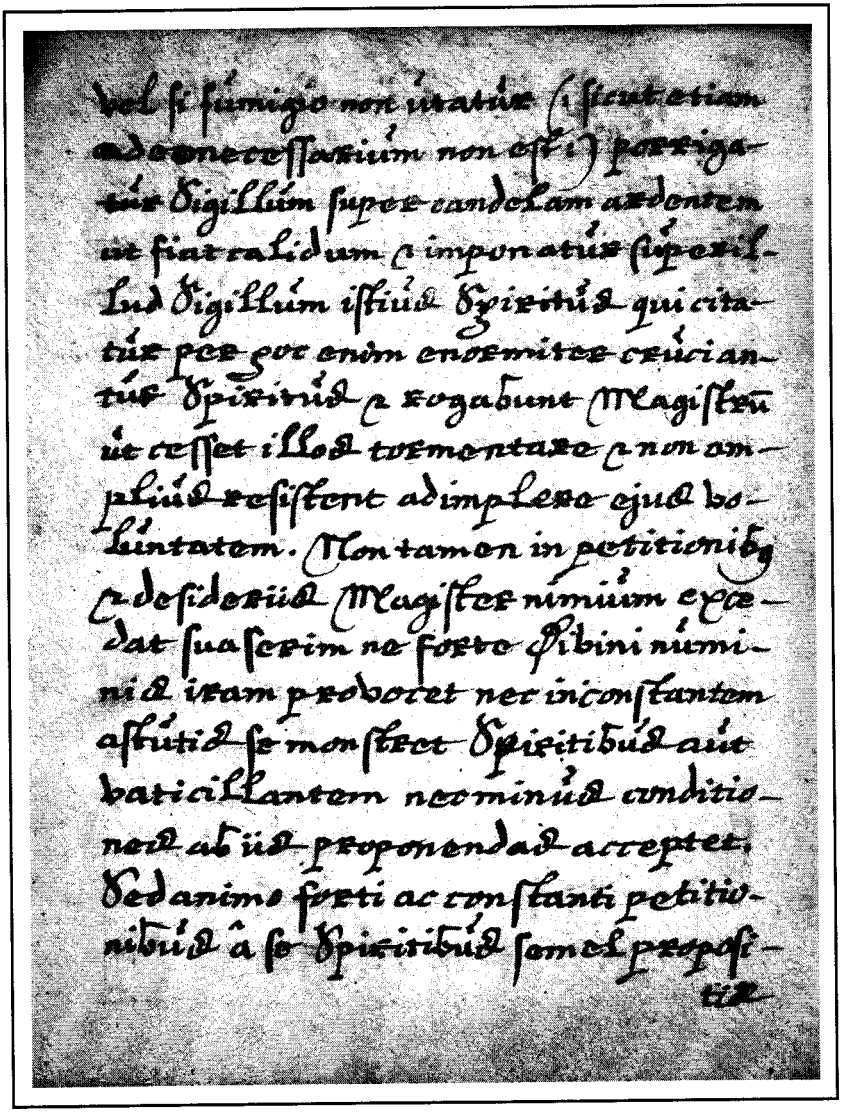
Hoc facto rursum libellum [illegible]
atque in pannum vel vinculum vel rubeum
involvetur & subdatur super terram
cum ceteris rebus & in tem-
pore prescripto effodia-
tur & pro usu con-
servetur.

Quomodo Operatio instituenda sit.

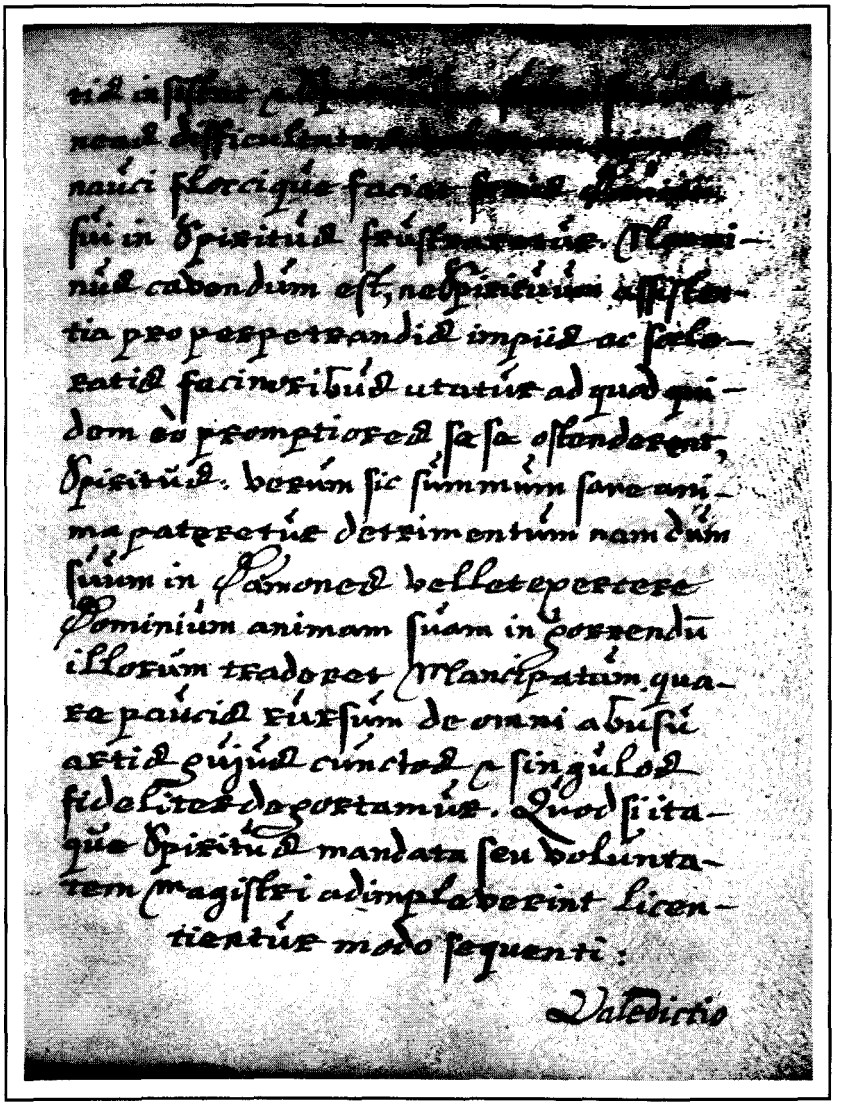
Si omnia ad antedicta tandem rite
preparata promptaque ad manus fu-
erint atque operator se se ipsum satis
probaverit preparaverit quo idone-
um & animosum (prout id impe-
tratum magnanimumque omnino
desiderat vigum:) accedat in eodem
sacro

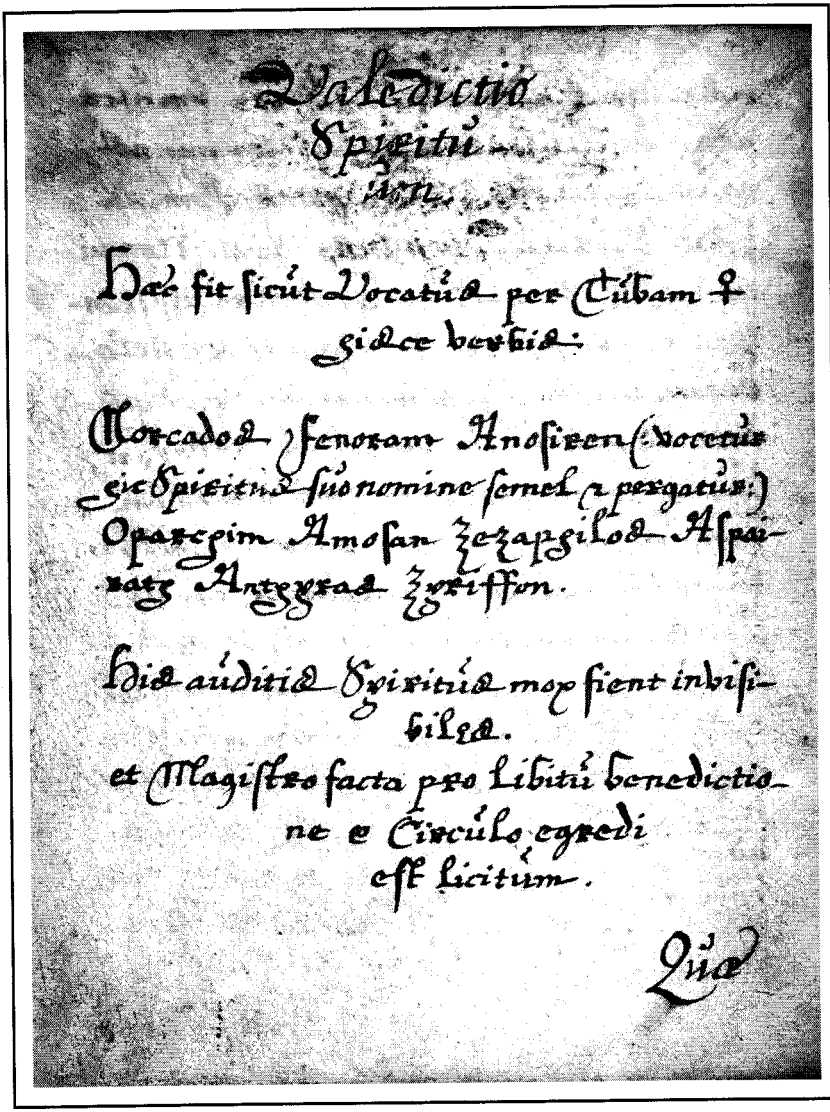

sacre indicato tempore sera & nocte
locum ab omni geminum pertubato-
re secretum vel in edibus vel meliu⁹
in sylvis bibusque absitis atque
desertis disponat tibi Circulum & su-
spendat sigillum & super collum
faciat fumigium & incipiat citare
spiritum ex numero assignatu ā se elec-
tum. Totum autem vocatum per
Tubam pronunciet voretque spiri-
tum suo nomine tum ab initio citati-
onis tum in fine sed semper cum ali-
qua pausa. Advenientem spiri-
tum salutet modo sequenti.
Salve nobilis ac obediens spiri-
tus (nominetur sic spiritus suo nomine.)
Impero tibi per tremendum nomen
Adonai & per hoc sigillum!
(monstret spiritui sigillum.) Angeli
Amabilis





vel si fumigo non iuvabit (sicut etiam adeo necessarium non est) perfigatur sigillum super candelam ardentem ut fiat calidum & imponatur super illud sigillum istius spiritus qui citatus per eos enormiter cruciantur spiritus & rogabunt Magistrum ut cesset illos tormentare cum amplius resistere adimplere ejus voluntatem. Non tamen in petitionibus & desideriis Magister nimium excedat sua serum ne forte spiritus nimium ad iram provocet nec inconstantem astutus se monstret spiritibus aut vaticillantem neque ad aliud proponendo acceptet. Sed animo forti ac constanti petitionibus a se spiritibus semel propositis





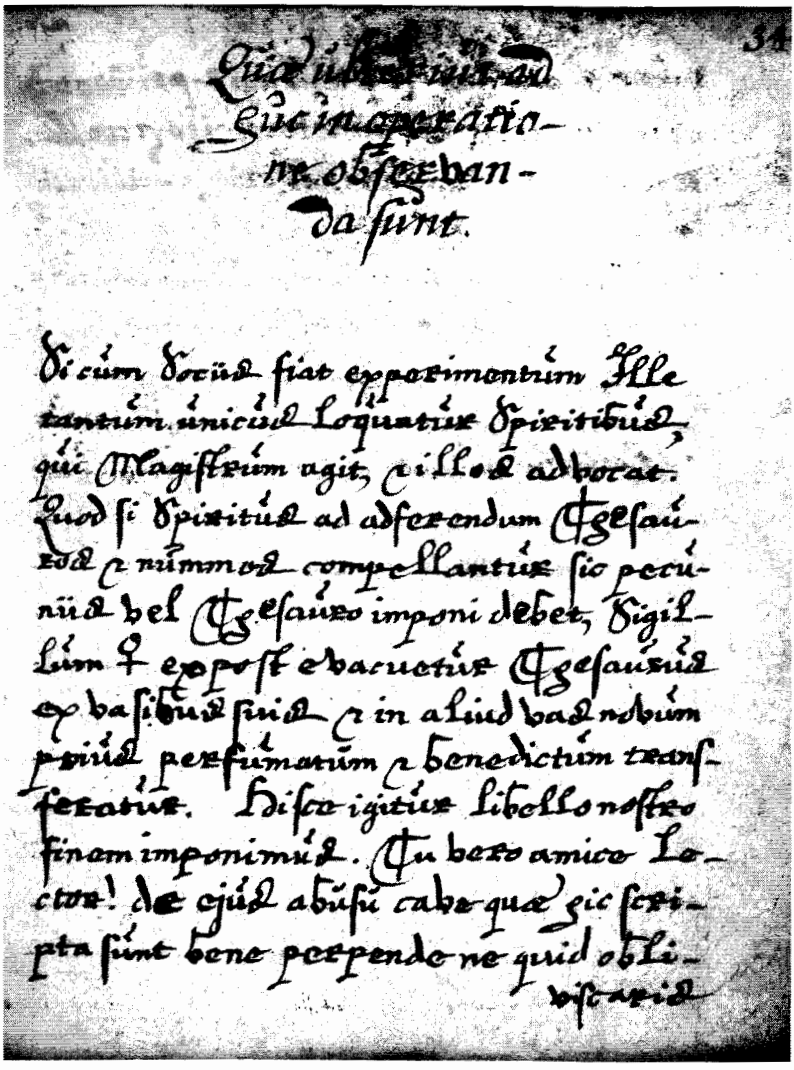
Valedictio
Spiritu
ibm.

Hæc fit sicut Vocatio per Tubam &
sicce verbis:

Morcado Jenoram Amosiren (vocetur
sic Spiritus suo nomine semel a pergatur:)
Oparegim Amosan Zezapgilod Aspai-
ratz Antegrad Zgriffon.

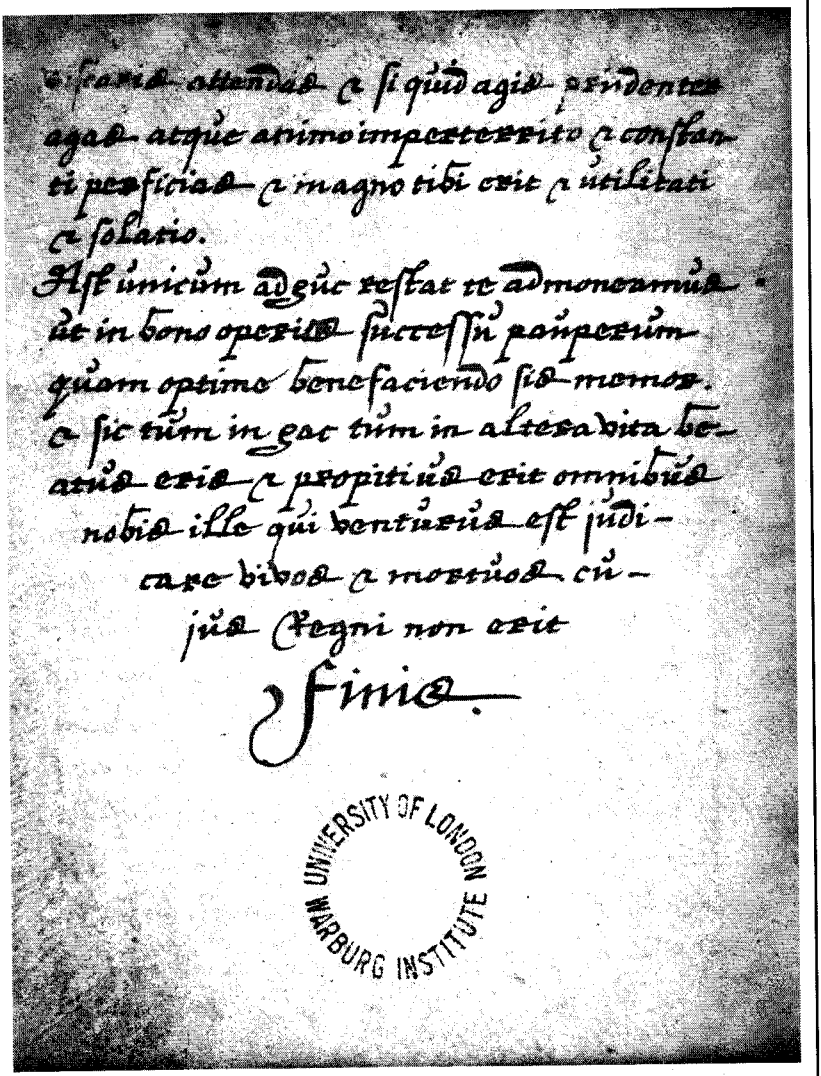
Hic auditis Spiritus mox sient invisi-
biles.
et Magistro facta pro Libitu benedictio-
ne e Circulo egredi
est licitum.

Finis



Quid in hoc opere ad
quæ in operatione
ex observan-
da sunt.

Si cum Deum fiat experimentum Ille
tantum unicum loquatur Spiritibus,
qui Magistrum agit, illos ad vocat.
Quod si Spiritus ad asserendum Thesau-
rum & nummos compellantur sic pecu-
niæ vel Thesauro imponi debet, Sigil-
lum & exposit evacuetur Thesaurus
ex basium suis & in aliud vas novum
prius perfumatum & benedictum trans-
feratur. Hisce igitur libello nostro
finem imponimus. Tu bone amice Lec-
tor! de ejus abusu cave quæ sic scri-
pta sunt bene perpende ne quid obli-
vis aut

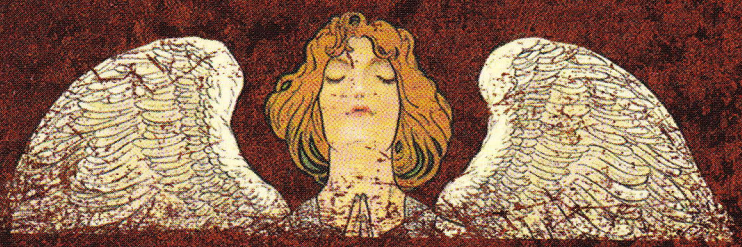

Finis.
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Libellus Veneri Nigro Sacer



Trident Books is proud to offer this new English translation of this exceedingly rare work from the original Latin manuscript. *Tuba Veneris* is particularly important because it's one of the very few non-Enochian magical texts written by the famous Elizabethean Magus Dr. John Dee. It is said that this book was given to his friend Sir Edward Kelly as a wedding gift on the occasion of his marriage to Joan Cooper in 1582.

THE COMPLETE ENOCHIAN DICTIONARY



A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley

DONALD C. LAYCOCK

PREFACE BY STEPHEN SKINNER

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CONTENTS

Foreword to the 2001 Edition
by Lon Milo DuQuette vii

Preface to the Revised Edition
by Stephen Skinner 1

Preface
by Stephen Skinner 7

Enochian
Angelic language or mortal folly? 19

Scope and Plan of the Dictionary 65

Part I: ANGELIC-ENGLISH 69

Part II: ENGLISH-ANGELIC 191

Appendix: The Enochian Calls. 247

Bibliography 269

FOREWORD

by Lon Milo DuQuette

His life is a watch or a vision
Between a sleep and a sleep.
—Algernon Swinburne,
Atalanta in Calydon

An eternal debate rages between those who believe in the objective existence of spiritual entities, and those who believe that all such phenomena, no matter how apparently substantial, are entirely subjective experiences. Perhaps both schools of thought are correct. Where angels, demons, and spirits are concerned, I personally believe *it's all in your head—you just have no idea how big your head is.* Or, to quote my pseudepigraphic guru, Rabbi Lamed Ben Clifford, "Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are."

I can, with no small measure of confidence, generally defend this position with jabs of well-worn qabalistic suppositions concerning the nature of consciousness and the functions of the various parts of the soul, and a left hook from Carl Jung. There have been times, however, when my field theory has been mightily challenged. Mr. Laycock's *Complete Enochian Dictionary* played a curious role in one such magical bout.

In 1978, as part of my perceived duties as an O.T.O.[1] lodgemaster, I began what would become a 23-year weekly magick class at my home in Costa Mesa, California. At the time, I was hard-pressed to stay one jump ahead of the enthusiastic aspirants who crowded my living room floor each Thursday evening. Within a year or so I realized that if I intended to continue teaching, I had learn more myself.

My magick library was pitifully small in those days. My newest treasure was a first edition of *Gems from the Equinox,*[2] which contains a selection of books, articles, essays, and rituals from Aleister Crowley's monumental work, *The Equinox.*[3] I combed through it to see if I could find something novel and exotic to occupy our Thursday nights for a while. I settled on *Liber LXXXIV, vel Chanokh—A Brief Abstract of the Symbolic Representation of the Universe Derived by Dr. John Dee Through the Skrying of Sir Edward Kelly.* It is Crowley's introduction to the complex and beautiful magical art form that has come to be known as Enochian. I didn't know it at the time, but *Chanokh,* and the book you are now holding in your hands, would dramatically change the course of my life.

At first I found *Chanokh* completely unfathomable. I read it, re-read it, and checked it against the Enochian material in Regardie's *Golden Dawn.*[4] After a day or two of whimpering, I finally started to see the light. The material that treated upon the evocation of angels of the four Elemental Tablets appeared to be the logical place to start the class.

Each Elemental Tablet is made up of 156 lettered squares, each of which is divided so to represent a truncated pyramid. Each has its own particular mixture of elements determined by a most impressive application of Hermetic logic. An angel (whose name is the letter of the square) "lives" in every one of the pyramids. These single-letter-named angels are modular and join with their neighbors to form bigger angels with longer names and more complex attributes and duties. It is truly an elegant system.

My plan was to keep the class occupied for a few weeks by having them draw and color their own tablets while I consulted with Dr. Regardie and constructed a set of three-dimensional tablets. Regardie was not keen on the idea. He told me that, to his knowledge, no one had ever done such a thing before, and that the Enochian angels were dangerous enough when they inhabited flat tablets. He cautioned, "Don't give them dimensional elbow-room." I joked, and suggested that *his* angels were probably in a bad mood because they were all squished up inside his flat tablets. I went ahead and prevailed upon a lodge brother to cut 624 wooden truncated pyramids.

These I would eventually prepare, paint, and assemble into the 4 Elemental Tablets (one each for Fire, Water, Air, Earth).

The night of our first evocation arrived. I prepared our living room temple for the evocation of Laidrom, the Mars Senior of the Tablet of Earth.[5] The temple opening and operating procedures are outlined admirably in *Chanokh,* so there was very little to do but follow directions. I smugly congratulated myself on being so well prepared. What I wasn't prepared for, however, was the possibility that the evocation might actually work.

The first student to arrive was D. R., who proudly handed me his newly acquired first edition of Laycock's *The Complete Enochian Dictionary*—the first one I had ever seen.[6] As I always do when someone hands me something rare or expensive, I feigned profound gratitude and gushed, "Oh! Thank you!" He quickly snatched it back out of my hands.

Once the rest of the class arrived, I asked for a volunteer to read the Call in the angelic language and sit in the visionary driver's seat. To my great anxiety, our only volunteer was David Wilson, the most cynical member of the class. I was certain that our class curmudgeon would receive no vision whatsoever and all of our efforts would be the target of his ridicule for many months to come. Still, he was willing to give it a try, so I switched on our little tape recorder and we proceeded.

After I banished and opened the temple, David read the Call twice, closed his eyes, and sat quietly for only a few seconds. Then, to all of our surprise, he casually started to describe in great detail his vision of a desert of white crystalline sand that sprouted columns of volcanic rock.

We were all thrilled. I asked if he saw any living things, an angel, or a spirit. He said "No." I encouraged him to repeat the Call a third time. As soon as he was finished, he excitedly described an enormous black cone arising from beneath the sand. David fell silent for a moment. He told us the cone was opening. Then, with a shout that startled us all... "It's him! It's him! I see him!"

He described a large, humanoid figure seemingly constructed from the same material as the cone. It had no face, its head was egg-shaped and flat in front. Its fingerless hands had

the appearance of mittens. "This is Laidrom!" David announced reverently.

We were all in shock. None of us were prepared for this. David reached for a pad of paper and a pencil and scribbled down a few notes and a sketch. Before I could stutter out words of welcome, David let out a nervous giggle and said,

"Lon, I feel like... I feel... I could make strange sounds."

"Go with it!" I don't think I really meant it.

*"Naw-n tahelo hoh athayzo raygayef...*this is..."

"No! Relax, let it happen!" I tried to sound calm.

"I mean it, I feel like and idiot. I'm too... *sil-si anxilxi-to-da-arp nan-ta (inaudible) ... ef... efe thar-zi.* I'm sorry... that's all. Nothing like this has ever happened before. I just felt like doing it."

I didn't know what to say. I finally salvaged the presence of mind to thank Laidrom for appearing. I was painfully embarrassed that I couldn't think of anything to say to this perfectly well-mannered angel standing in my living room. I finally stuttered something stupid to the effect that we really appreciated him stopping by, and we'd sure like to visit with him again sometime soon, then I hurriedly closed and banished the temple.

For a few seconds no one said a word. Then everyone started talking at once. I rewound the tape and we listened to the strange words that had tumbled out of David's mouth. Of course they didn't make any sense, but it was such a thrill to hear them.

We rewound the tape repeatedly and eventually transcribed three audible strings of syllables:

naw-n tahelo hoh athayzo raygayeff
zil-zi-anzilzi-lo-da-arp nan-ta (inaudible)
ef...efee thar-zi.

We referred to D.R.'s *The Complete Enochian Dictionary*, and in short order discovered:

Nanta, elo Hoath zorge ef.
"Spirit of Earth, first worshiper friendly visit."
Zil zien
"stretch forth hands"

Zilodarp Nanta
"stretch forth and conquer Spirit of Earth"
Ef etharzi
"visit in peace."

David appeared uncharacteristically shaken by what had happened. He insisted, and I didn't doubt his truthfulness, that he had not so much as even glanced at any of the Enochian Calls before that evening.

For the next three years, we would hold class two nights a week and focus exclusively on Enochian magick. We would depend increasingly on *The Complete Enochian Dictionary* to help us navigate the complexities of the angelic hierarchies and serve as our pronunciation guide to angelic language. David's visions would continue to take us on amazing excursions to the Elemental worlds, but as he became more accustomed to hearing the words of the Calls, his talent for breaking spontaneously into the angelic tongue diminished and finally ceased altogether. Yet he remains the most talented seer I have ever encountered.

D. R., bless his heart, eventually moved away. We haven't heard from him in many years. I am forever grateful to him for bringing *The Complete Enochian Dictionary* to class that memorable night so many years ago. As you have probably guessed, I never returned it to him.

—Lon Milo DuQuette
Costa Mesa, California, 2001

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[1] Ordo Templi Orientis.

[2] Israel Regardie, ed., *Gems from the Equinox, Instructions by Aleister Crowley for His Own Magical Order* (Scottsdale, AZ: New Falcon Publications, 1992).

[3] Aleister Crowley, et al., *The Equinox Volume 1, Numbers 1-10* (York Beach, ME: Samuel Weiser, Inc., 1998).

[4] Israel Regardie, ed., *The Golden Dawn* (St. Paul: Llewellyn Publications, 1992).

[5] Each Elemental Tablet has a Solar King and six Planetary Seniors. These seven spirits are very high on the Enochian hierarchical ladder.

[6] *The Complete Enochian Dictionary* was first published in London by Askin Publishers, LTD. in 1978.

Incomprehensibilis est in aeternitate tua

- the Angel Raphael to John Dee, 31 March 1583

PREFACE TO THE REVISED EDITION

The republication of *The Complete Enochian Dictionary* almost two decades after I wrote the original preface is a significant milestone. In the intervening period, more than a dozen books on Dr. John Dee and the Enochian language have appeared. Some of these have advanced our knowledge of Dee and his magical systems, by publishing more of his original works. Very few of these have added to our knowledge of Enochian, the language, and very few changes have needed to be made to this dictionary.

Some of the other books have merely reworked material already available, and a few, such as Gerald Schueler's *Enochian Physics* (Llewellyn, 1988) have gone way beyond Dee's original work into areas which Dee would neither recognize nor understand. Gerald Schueler's *Enochian Magic* (Llewellyn, 1985) is much more relevant to the present work. Some books, such as *The Rosicrucian Secrets* (Aquarian, 1985) simply used Dee's name by bogusly ascribing authorship to Dee.

What is for certain is that there is a new generation of readers and practitioners (often very different classes of people) who are enthralled by the marvelous and detailed works of the good Doctor and his rather shifty skryer, Edward Kelley.

The first editon if this dictionary was published in the United Kingdom by Askin Publishers, a company no longer active. Askin attempted to publish worthwhile texts of the Western Magical Tradition which were not otherwise easily available to practitioners. It is cheering to see that Dr. Meric Casaubon's *True and Faithful Relation of What Passed for Many Yeers [sic] between Dr. John Dee and Some Spirits*, 1659—which was the first extensive printed source of Dee's magical actions, and which was first reprinted by Askin in 1974—has

been subsequently reprinted at least twice more, demonstrating the perennial interest in Dee's works.

Don Laycock, my co-worker and friend in these Enochian mysteries, died on December 28, 1988. Don, as a Doctor of Linguistics at the University of Canberra, left behind many monuments to his work with language, including that of the Australian Aborigine and dialects and languages of the South Pacific. But of all these languages, none was so strange—or fascinated him as much—as the language of the angels, John Dee's Enochian.

During the year or so that he was in London we spent many months in the British Museum, reading, copying and summarizing the original manuscripts. On some evenings, we worked together on the practical side of the invocations, and Don knew many of the Calls fluently and resoundingly by heart. For a while, a copy of the *Complete Enochian Dictionary* stood in the Manuscript Room of the British Museum as a reference aid to the decipherment of the original manuscripts themselves, until one unscrupulous scholar decided that he had more need of it than all the other readers!

The foundation of the British Museums collection was the original collection of Sir Hans Sloane's rare books, manuscripts, and curiosities that were purchased by the trustees of the British Museum for 20,000 pounds in 1753. Among these manuscripts were John Dee's originals and Elias Ashmole's manuscript copies. In 1759, the British Museum was formally opened, and the present building was complete in 1847. The great reading room was opened ten years later. Dee certainly would have approved of his works finishing up there, as he had tried to interest Queen Elizabeth I in founding such a national book collection.

What Don and I discovered about Dee's systems (for there are several distinct systems of magic in his manuscripts) and about his angels, both in the Museum, and in the practical use of the Calls, forms the basis of my book on Enochian Magic, which has yet to see the light of day.

After Don returned to Australia, the manuscript of this book was taken during the course of a burglary. Not content to sit down under the police assurances that few of such burglaries are ever solved, I took counsel with Dee's angels. Although the burglar neither knew me, nor cared about such things, he found himself inexorably drawn to find out more about this book and its contents. Within a week he had, much against his will, contacted me to ask about it. The police, of course, followed this up, and after he was arrested the manuscript returned to my possession. Since then I have been in two minds about offering it for publication, despite the efforts of several very persuasive friends.

After the Elizabethan period there were other examples of both communication with the angels through mediums, and of great gullibility. An example of both of these occurs in *Goodwin Wharton* by Kent Clark (OUP, 1984) which is a summary of Wharton's diaries kept during his extraordinary life from 1653 to 1701. Wharton felt that he regularly conversed with the fairies, even the Faery Queen herself, and the angels, but each time in English. Dee's work stands alone as a grammatical guide to the angelic language itself.

Like Dee, Wharton was interested in everything mechanical and spiritual, including practical deep sea diving (he invented several pieces of apparatus for this purpose), searching for treasure guarded by fierce spirits, and conversations with the angels (through his often pregnant skryer), and even with God himself. Like Dee, Uriel and the angel Ahab were two of Wharton's favorite communicating angels. Wharton also had time for politics (as did Dee) and had a permanent seat in the House of Commons, was involved in several royal intrigues, and was promoted from Lieutenant-Colonel of Cavalry to Lord of the Admiralty. A highly public life is not always incompatible with magical work, and a Renaissance turn of mind seems to have been a characteristic of such men. Some of Dee's non-magical works have appeared in modern scholarly editions, such as Wayne Shumaker's *John Dee on Modern Astronomy:*

Propaedeumata Aphoristica (1558 and 1568), [in] Latin and English (University of California Press, 1978). Other Dee fragments from the *Monas Hieroglyphica* and his preface to Euclid, together with a sampling of his diaries were published by Gerald Suster in *John Dee Essential Readings* (Aquarian/Crucible, 1986).

Dee has appeared in at least two memorable fiction books. In the modern *The House of Dr. Dee*, by Peter Ackroyd (Hamish Hamilton, 1993), Dee is portrayed as living in a squalid tenement in Cloak Lane in Clerkenwell in East London, rather than in the historically correct rambling old house in Mortlake by the Thames in West London. Other considerable liberties are taken by the author who is interested in time shifts between Dee's time and the present. A much more magical portrayal of Dee appears in the translation of Gustav Meyrink's *The Angel of the West Window* (Daedalus, 1991), which involves the Emperor Rudolph of Prague, and some interesting Rosicrucian dreams and visions.

However, anyone wishing to really understand Dee's magical work—after the pious sentiments have been stripped out—had better look to the tradition of the early grimoires rather than to the later and more elaborate system which the Golden Dawn derived from Dee's work. Although the latter is very intellectually satisfying, the roots from which Enochian magic grew will be found in the rich compost of the grimoires, or grammars of sorcery which dealt with the calling of both angels and demons. Mathers, who helped build the Golden Dawn system, was also a great translator of grimoires, and if Aleister Crowley is to be believed, a great practitioner as well.

A classic example of such a grimoire is *The Sworn Book of Honorius the Magician, as composed by Honorius through counsel with the Angel Hocroell* (Heptangle Books, 1978), which was well-edited from two British Museum manuscripts by Daniel Driscoll. I refer anyone who doubts this connection to page 11 of this beautifully printed edition.

The seminal works that have been published in the last two decades, and which any serious student should acquire, apart from those listed in the bibliography, are:

Geoffrey James. *The Enochian Evocation of Dr. John Dee* (Heptangle Books, 1984), particularly recommended;

Adam McLean. *A Treatise on Angel Magic, being a Complete translation of Ms. Harley 6482 in the British Library* (Phanes Press, 1990);

Joseph Peterson (editor). *The Five Books of Mystical Exercises of Dr. John Dee...as revealed to Dr. John Dee and Edward Kelley A. D. 1581-1583* (Magnum Opus, 1985);

Robert Turner. *The Heptarchia Mystica of John Dee, a primer of hermetic science and magical procedure by the Elizabethan scholar-mage* (Aquarian Press, 1986);

———. *Elizabethan Magic* (Element Books, 1989), some of which should be taken with a grain of salt.

The Enochian system is much more than just the books written about it. It is one of the more complex bridges ever built between this world and the world of daemons, spirits, and angels, a piece of spiritual engineering created by one of the most brilliant minds of his age. As such it deserves to be traversed with care. But as it was filtered through the tricksy mind of Dee's mercurial skryer Edward Kelley, this path can easily become the path of the Fool.

Stephen Skinner
London 1994

PREFACE

During the 16th Century, Cracow, Antwerp and Prague were the great centres of magical and alchemical enquiry and experiment. Cornelius Agrippa published his *De Occulta Philosophia* in Antwerp in 1531. Prague during the reign of King Rudolf II was devoted to the Hermetic arts and sciences which fascinated its monarch to the exclusion of all else. King Stephen of Poland, who had his seat at Cracow, was related to the Hungarian Bathori family which legend identifies with Count Dracula. Together with Cracow, Prague inherited an extensive heritage of Hasidic Judaism with its heavy mystical, magical and qabalistic content, in fact it was in Prague in the 1580's that Rabbi Loew engendered the famous golem, a figure which has haunted the history of the practical qabalah, and the ghetto of Prague, ever since.

Dr John Dee (1527-1608), mathematician and Astrologer Royal to Queen Elizabeth I, author of the main introductory textbook on mathematics of his age and innovator of many of the navigational aids which enabled the Elizabethan explorers to discover the New World, visited each of these cities in turn. First Antwerp in 1550 (and later in 1562-4), then Cracow in 1584, where he had audience with Stephen Bathori (King of Poland and relative of Elizabeth Bathori, the 'Bloody Countess'), later passing through Hesse-Cassel (a centre of Rosicrucian activity) after visiting Prague and Trebona during 1586-9.

John Dee's interest in magic arose out of his comprehensive studies, typical of the Renaissance man of the time, which commenced with Latin, an essential requisite of any scholar of the period, at the age of ten. Five years later he was sent to Cambridge, where he studied the traditional *Trivium* of subjects, grammar, rhetoric and logic. However it was not till the following years when he undertook the *Quadrivium* (arithmetic, geometry, music and astronomy), that his studies, and the eventual direction of his life work really got underway, for as he says himself 'I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the time of going

to and being at divine service) was spent in my studies and learning.'

At the same time he mastered the two *Tongues,* Greek and Hebrew (the latter not quite as thoroughly as the former) and the *Three Philosophies,* natural, moral and metaphysical.

In 1546 Dee's position as an under-reader in Greek and a founding fellow of Trinity College, Cambridge, seemed to promise the beginnings of a brilliant academic career, but the following summer he visited the Low Countries where his interest in geography flowered, following his acquaintance with Giraldus Mercator (the famous Dutch cartographer responsible for the well-known square-grid Mercator map projection), and Gemma Frisius, both of whom provided him with geographical equipment, globes, astronomer's staff and ring, and material on the art of navigation, which he duly took back to his university.

Having realised that some arts and sciences were very much further advanced in Europe than in England, and realising that England could profit by these, he visited Louvain the following summer. In 1550 a short trip to Antwerp brought him in contact with another geographer, Abraham Ortelius (whose house still stands in Antwerp, and whose detailed geographical charts and equipment now reside in the Antwerp Navigational Museum). Pursuing his other great interest, Mathematics, he lectured on Euclid in Paris, to packed halls, establishing his reputation immediately. He was offered a post of King's Reader in Mathematics at Paris University on a stipend of two hundred crowns, which for patriotic reasons Dee refused. This pattern was consistently repeated, with Dee refusing to quit the service of Elizabeth I for far more lucrative positions. On several occasions, the Czar of Russia, Fedor I, offered Dee a position in his court as advisor and physician, at the incredible salary of 2,000 crowns a year, with food supplied from the table of the Czar himself, and a house and additional salary from the Lord Protector, but the offer was again turned down by Dee. Returning to England the following year, he met Jerome Cardan (1552) who was probably responsible for stirring up Dee's interest in the mathematical conjuration of spirits and reinforcing the influences that Dee must most certainly have encountered earlier in his career at Antwerp.

These interests were almost nipped in the bud by the accession

of Queen Mary to the throne, when his ambiguous interest in magic coupled with the implied heresy of his predominantly Protestant leanings resulted in his imprisonment for three months in 1555. Interestingly enough, his skill in theology resulted in Dee being requested by the Bishop of London to act as a judge in one of the heresy trials, in which he was one of the accused.

When Elizabeth I succeeded to the throne, John Dee's fortunes changed considerably: he was even asked to select (with due recourse to the influence of the stars) a propitious date for her coronation: a calculation which by all accounts of the Elizabethan era, must have been well performed!

Five years later Dee set out to visit various centres of learning making a very rapid tour of most of Europe including Antwerp, where he met Christopher Plantin (whose presses, which still exist, were justly famous throughout Europe, and whose type design provided the model for that used in setting this book). Here he secured a copy of Trithemius' influential *Steganographia* (concerned with 'angel-magic', and perhaps cryptography), before visiting Zurich, Urbino, Rome (where legend has it that he had audience with the Pope), Venice, and finally Presburg in Hungary where he was granted audience with Maximillian II, to whom he was later to dedicate his *Monas Hieroglyphica.*

Dee wrote the *Monas* in seven days in 1564, and in the same year it was published in Antwerp. Significantly it was not to appear in Dee's native tongue till 1947. The *Monas,* whose full title, *The Monad, Hieroglyphically, Mathematically, Magically, Cabbalistically and Anagogically Explained* gives a fair indication of its complexity and scope, is a unique blend of some of the more picturesque alchemical allegories woven into the otherwise rather dry fabric of a book, constructed as a series of exact Euclidean type theorems; with liberal sprinklings of interpretations of the Monas itself (which was a combination of the symbols for Mercury and Aries drawn in a specific proportion). This is elaborated with geometric details for drawing the Monas, and an explanation of the symbolic meanings of these proportions.

In the same year as the *Monas* was published, Dee went to live south-west of London, at Mortlake, in a rambling old house well-provided with various outhouses for his many scientific interests.

The site of the house, opposite the Church of St Mary the Virgin which Dee later endowed, and in which he is buried, abuts onto the Thames. Elizabeth I often came to visit him by Royal barge from Richmond or Hampton Court Palace.

From here, living on the income of several rectories, Dee quietly pursued his studies, which included writing a classic preface to the first English edition of *Euclid's Elements of Geometrie,* and planning voyages in search of the north-west passage, or for gold in Labrador. He reputedly accompanied Martin Frobisher on at least one of these exploratory voyages.

In response to Elizabeth's request to Dee for information about the lands to which she was heir, he wrote a work called *Of Famous and Rich Discoveries*..., which whilst purporting to be a treatise on various voyages of discovery undertaken by Europeans (later to be used by Hakluyt as a source for his accounts), was in fact designed to promote Elizabeth's Imperial aspirations, by assuring her of her rightful ownership of various lands, by appealing to historical precedent. Considering Dee's reputation, it is interesting that he was also called on by the Queen to counteract the effects of a wax image which had been discovered in Lincoln's Inn Fields, and which was thought to be part of a magical plot against her. This establishes Dee's court reputation as that of magician as as well as a geographer and mathematician.

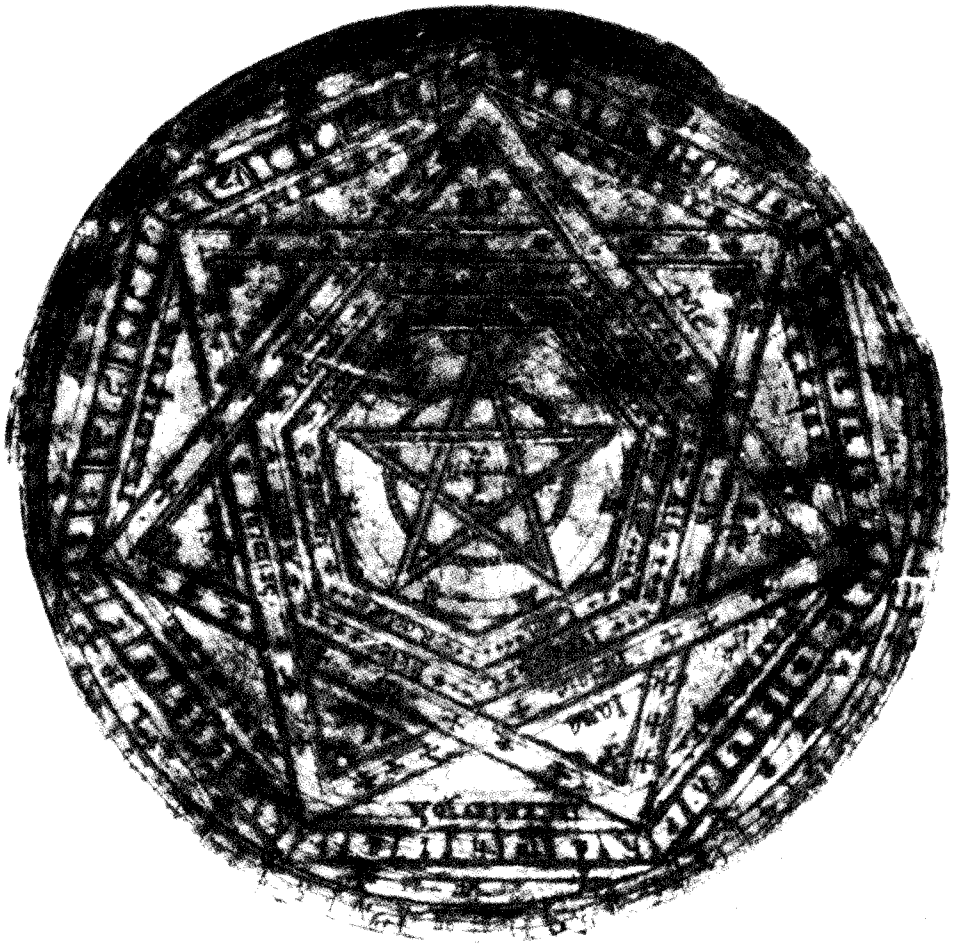
After a first marriage which lasted just one year, he married Jane Fromond (a member of the Queen's household) and three years later took up what he considered to be the most important study of his life. This was the communication, via the medium of a *shewstone* with 'angels' in an attempt to quench his overmastering desire for knowledge beyond that normally accessible to mortals, to reach up in fact, like Enoch or the Biblical prophets, to God, the very source of knowledge itself. As Dee put it:

> 'I have often read in thy (God's) books and records, how Enoch injoyed thy favour and conversation; with Moses thou was familiar; And also that to Abraham, Isaack and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias and sundry others thy good angels were sent by thy disposition, to Instruct them, informe them, helpe them, yea in worldly and domestick affaires, yea and sometymes to satisfie their desires, doubtes, and questions of thy Secrete: And furdermore considering, the Shewstone, which the High Prieste did use, by thy owne ordering... that this wisdome could not be come by at mans hand or by humaine power, but only from thee (ô God).'

Dee reasoned that intercourse with these 'spiritual creatures', provided that malevolent, misleading and demonic spirits were banished, was one of the highest ends man could aim at. It is here that magic enters Dee's work. The exactness of mathematics allied with the convoluted philosophy of the Hebrew qabalah and Arabic magico-alchemical works, produced a very solid base from which magic (both natural and metaphysical) could be approached in a scientific manner. This had two effects. First it attracted men of Dee's calibre to the study of magic. However the second effect of this union was the tarring of mathematics with the same brush as had previously been reserved for the heretic or the local practitioner of wort-cunning. This attitude resulted in the sack of Dee's house at Mortlake (during his absence in Europe) and the haphazard destruction of some of his scientific equipment. Ironically enough his 'instruments of sorcery', his skrying stones, Holy Table, wax tablets lamen and chest containing the *Libri Mysteriorum* accompanied him to the Continent, and so escaped the rage of the mob.

However it was in 1581, before Dee left for Europe, that he began his magical experiments. His avowed aim was to establish contact with the angels, to discover that knowledge which was not to be had either from books or from experiment.

During this period Dee employed Edward Kelley and several other *skryers,* or seers, to obtain a series of communications which he attributed to the agency of angels and spirits. Despite the fact that the first record of the skrying is dated December 22nd, there is evidence to suggest that the skrying began in a haphazard way as early as March 8th, 1581. The first workings were based on a grimoire type of approach, relying to an extent on equipment. This included wax tablets, a skrying table, a gold lamen and several shewstones, of obsidian and rock crystal. This was evolved into a sophisticated system which involved setting the skrying stone (several were used including a conventional looking crystal



The wax *Sigillum Emeth* used to support the skrying stone. (Courtesy of the Trustees of the British Museum).

ball and the black obsidian mirror) upon the elaborately engraved Sigillum Aemeth (still preserved in the British Museum) which was in turn placed upon a special table inscribed with a hexagram, enclosed within a frame of Enochian letters, and supporting seven specially designed talismans, the whole insulated from the floor by a further four wax tablets, miniature versions of the larger Sigillum Aemeth.

The early communications set down in Dee's *Libri Mysteriorum* deal with communications from Annael and Uriel, who dictated exact instructions for the engraving of the table, lamen, ring and sigils required. The third book opens with the designs for the seven talismans to be used on the skrying table, and concludes with the *Tabula Collecta* of the 49 angels whose invocatory modus operandi is explained in the fourth book.

Dee and Kelley pressed on, skrying now as often as several times a day till the complete outline of a self-contained system of magic was obtained and set down in Dee's manuscript, *De Heptarchia Mystica,* so named because of the 7×7 angels, whose invocations, hours, seals and sigils are described therein. Dee's description of two of these creatures will suffice to show their variety:

> 'He appeared in his red apparell: & he opened his Clothes & there did issue, mighty & most terrible gastly Flames of Fire out of his sides: which no mortall Eye could abide to looke upon any long while. And in the marvelous raging Fire, the word BRORGES did appeare tossed to and fro of the very flames. His Seale or Character is this . . .

And by way of contrast:

> 'Therefore he appeared in a long purple Gowne, & on his head a triple Crowne of Gold, with a measuring Rod of gold in his hand, divided into three equall parts: in the forme of a very well proportioned man.'

The significance of these descriptions is the light they throw on Dee's collection of 49 'Angelorum Bonorum', adding a Goetic

dimension in much the same way that works like *The Sacred Magic of Abra-Melin the Mage* allows that it is as necessary for practitioners to exercise their authority over the evil or Qliphothic aspects, as it is over the more benevolent positive manifestations of the non-physical universe.

By March 1582, Kelley had commenced to transmit the first passages in the first version of that strange language Enochian. This material never found its way into print as has the better known later Enochian of the Calls which was made popular by the Hermetic Order of the Golden Dawn and later by Aleister Crowley. An example of this early Enochian, by way of contrast with the later (translated) material comes from an 'action' dated 5th April 1582:

> 'Amchama zeuoth luthimba ganeph iamda ox oho iephad mad noxa voscaph bamgephes noschol apeth iale lod ga NA zuma datques...'

Returning however to events in the external world, we find Dee correcting the Julian Calendar in 1582 to a greater degree of accuracy than any other contemporary mathematician (although the council of Archbishops turned down his proposals on the grounds that they smacked of Popishness, thereby putting off English calendar reform by several centuries).

In the same year Dee and Kelley met Count Albertus Laski, a palatine of Siradz and aspirant to the Polish Crown. The next year the Dee and Kelley household set out for Cracow.

It is at this stage that the published part of Dee's *Libri Mysteriorum* takes up the account. This was first printed from Dee's manuscript by Meric Casaubon in 1659 as *A True and Faithful Relation of what Passed for Many Yeers between Dr John Dee... and Some Spirits,* and re-issued by Askin Publishers, London, in 1974.

These 'angelic conversations' cover a wide range of material, from the enumeration of every country on the (then known) face of the earth with their presiding angels, through prophecy (of varying degreees of accuracy), to the amazing collection of transcripts in the Enochian tongue.

Amongst the more 'magical' material, despite passages of incredible triviality and banality, there is a hard core of extremely interesting material recurring throughout the 'angelic' conversations, such that Elias Ashmole (the famous antiquary and early Freemason), and later MacGregor Mathers, one of the founders of the Hermetic Order of the Golden Dawn, took portions of the system and derived from it their own systems of magic. Ashmole's attempts, covering a period of some five years (1671-76), are closer to the spirit of Dee's work than Mathers' interpretation, and tend to confirm the objectivity of the intelligences involved in the original communications.

Along these lines there is a record by a different experimenter dated 16th October, 1583, which tends to add weight to the objective existence of the phenomena recorded by Dee in *A True and Faithful Relation...* It begins:

> 'At ii a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; thus give a briefe & true account of what followes.
>
> After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, which made a very great noise, & before it ceased, it did whirle about severall tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, which fell pat upon the Table, & from the Table upon the Ground, which made a smaller Noise upon ye floore, then the other did & so vanisht, & soe much for ye night, only when Action was ended, we could find nothing that was the cause of ye noise...'

Returning to a more modern application of Dee's work we find the brilliant syntheses by MacGregor Mathers into the syllabus of the Adeptus Minor grade of the Golden Dawn at the end of the 19th century. Although he used only a small part of the vast

amount of material that Dee left, he incorporated the Elemental Tablets with their associated correspondences and the Thirty Calls of the Aethyrs before referred to, whilst Westcott, co-founder of the Order, elaborated a four-sided version of chess based on the Enochian system.

Much of Mathers' adaptation of the original system was done to make it compatible with the Golden Dawn's existing qabalistic basis, which, although ultimately based upon the qabalah that Dee was familiar with, contained many elements not found in Dee's original work, such as the Tarot Atus and the Egyptian Pantheon.

For Dee, the Angels also provided advice and reproof which he conveyed to two of the most powerful patrons he sought, Stephen Bathori King of Poland, and Rudolf II of Bohemia. He was lucky not to have incurred any more painful a punsihment for his pains than a partial banishment by the latter. Dee and Kelley accordingly sought refuge in 1586 at the castle of Count Rosenberg at Trebona, where Dee stayed for two years. Meanwhile Kelley managed, through his alchemical experiments, to curry favour first with the Count and then with Rudolf, who later knighted him.

A True and Faithful Relation... which opened in Lesden in May 1583 closes with the agreement between Dee and Kelley to 'hold their wives in common' (wife-swapping not being an entirely modern prerogative) at which point the whole tenor of the communications changes and passages of considerable power appear, contrary to anything Kelley had up to this point produced.

The spouse-swapping episode began with an alleged commandment by the Angels conveyed by Kelley, 'that we two had our two wives in such sort as we might use them in common' (April 18th, 1587). This was consummated on the night of 22nd May as is evident from semi-obliterated remarks in the original manuscript which were not printed by Casaubon.

This arrangement, which although productive of some of the most interesting material recorded by Dee, probably barely lasted till July 19th when Dee records ' a certayne kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety'. Unfortunately with the exception of four

pages in Casaubon these MS notes belong to the *greate Chasme* of 20 years from May 23, 1587 to March 20, 1607: the papers which fell into the hands of Elias Ashmole, but which do not appear to have survived. They contain Dee's record of the last 'actions' with Kelley before he left Dee's service.

The delivery of these passages is in many ways similar to several Gnostic works describing the descent of Sophia, *The Song of Solomon,* and Aleister Crowley's *Liber Legis,* with which there are some remarkable similarities in wording. Crowley, incidentally, claimed Edward Kelley as one of his past incarnations, which, rather than necessarily supporting transmigration of souls, suggests the affinity Crowley felt for Kelley's work, which may have led to a certain amount of unconscious plagiarism.

In February 1589 Dee saw the last of Kelley, and from thenceforth Dee's skrying experiments were with very inferior skryers such as Bartholomew Hickman, whose skrying records were later burnt when Dee discovered that he was a fraud. Till Kelley's death, Dee continued to hope for a reconciliation with his old skryer.

Dee's enthusiasm had not waned however for he named his next daughter Madimi, after the young girl who was a constant visitor to the crystal during the skrying sessions.

By this time he was back in his beloved England where he set about restoring his house in Mortlake which had been damaged by the mob during his six year absence. He partly re-assembled his collection of books which contained in excess of 2,500 books and manuscripts on mathematics, magic, alchemy, philosophy, cryptography, classical literature, geography and the qabalah.

The last six years of his life were spent under James I, an unpleasant situation for anybody remotely suspected of witchcraft, this monarch having been responsible for the most savage persecution of witches and magicians ever to occur in England.

Dee died in 1608 and was buried in the chancel of the church in Mortlake, opposite his house.

On one hand Dee is looked upon as a man of the Renaissance with heavy medieval leanings, rather like Elias Ashmole, who combined membership of the Royal Society (avowedly formed for the advancement of the empirical sciences) with intimate involvement in astrology, alchemy and other interests which

would have been regarded as rather reactionary by other members of the Royal Society. On the other hand, the populace saw him as a sorcerer, or to use Dee's words when writing his own defence 'a companion of hellhounds, and a caller and conjurer of wicked and damned spirits'. Likewise Dee was regarded slightly askance at Court, although it seems he was never once doubted by Elizabeth I, to whom he remained devoted for the duration of his life. In between the rather dry but learned magus and the 'damned sorcerer' lies the real Dee: a man who perpetuated the tradition of Hermes Trismegistus and helped 'Christianize' the qabalah, who in all modesty aspired to be another Enoch, who wished to have God's word directly transmitted by God's messengers the angels, nevertheless a very humble man, as his many prayers preceding the skrying actions testify.

Dee is a very important link in the magical tradition, not only because he brought back ideas to England from European centres of learning, or because he aided the cross-fertilization of the Rosicrucian movement, as is aptly pointed out by Frances Yates in *The Rosicrucian Enlightenment,* but because his magical research is voluminous, carefully documented, and original.

Stephen Skinner
London 1975

ENOCHIAN

Angelic language or mortal folly?

Languages come and languages go. Something like seven thousand natural languages have been recorded, in one form or another, since the beginning of recorded history; and at least a thousand more languages have been invented by men, for purposes ranging from magic to extraterrestrial communication.

But no language has a stranger history than the Enochian language documented in this dictionary. Perhaps strangest of all is that we still do not know whether it is a natural language or an invented language — or whether it is, perhaps, the language of the angels, as its originators believed. In this introduction, the data is presented for the reader to make up his own mind.

The personalities: John Dee (1527-1608)

According to the horoscope he later cast for himself, John Dee was born at Mortlake on the morning of 13 July, 1527, under the sign of Cancer, with Sagittarius in the ascendant — a good omen, say the astrologers, for a career based on learning and the occult. His father, Rowland Dee, was Superintendent of the Royal Table, at the English Court; but John Dee was later to claim a proud genealogy that included Welsh kings and princes, all the way back to King Arthur. Whatever the truth of these claims, it is certain that John Dee became a distinguished man in his own right. Though he published little, it is apparent that he exercised a powerful intellectual influence on the greatest minds of the time. He was a dedicated, even fanatical, scholar, resolving, when an undergraduate at Cambridge, to spend eighteen hours in study each day, with only four hours for sleep, and two hours for meals.

He graduated Master of Arts from Cambridge in 1548, and went abroad to study further at Louvain. Later he gave lectures at the University of Paris that attracted so many students that they had to crowd at the windows to listen: at this time, Dee was only twenty-three years old.

His reputation in Europe and at home continued to grow, though it was always tempered with the ignorant fear of him as a sorcerer and demonolator. He took few actual jobs, being

dependent for most of his life on royal and ecclesiastical pensions —which never amounted to more than about eighty pounds a year. For most of his life, he was chronically short of money — which is not surprising when one takes into account that he spent more than three thousand pounds (or eighty thousand pounds in current value) on building up Elizabethan England's greatest library.

Some idea of the range of Dee's interests can be obtained from the contents of this library, which contained at least 2500 printed books and manuscripts. The works dealt with mathematics, alchemy, philosophy, classical literature, geography — and the hermetic tradition. Dee had thoroughly studied the 'Christian cabbala', particularly from the works of Cornelius Agrippa, and was to become more and more immersed in the qabalistic tradition as time went on.

In fact, Meric Casaubon, in his edition (1659) of part of the record of Dee's seances, scathingly described Dee as 'a Cabalistical man, up to the ears'. One can also get a good impression of Dee's character from this longer statement by Casaubon — although Casaubon himself does not think much of Dee's mind:

> 'Some men come into the world with *Cabalistical Brains;* their heads are full of mysteries; they see nothing, they read nothing, but their brain is on work to pick somewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather than fail, they will fetch all the secrets of Gods Wisdom; tell you how the world was created, how governed, and what will be the end of all things. Reason and Sense that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they see things by another *Light.*'

The description is a good one, but it can describe two kinds of individual: the magus, or the obsessed fool. Which Dee was, the reader will have to decide, on the basis of his spiritist seances. It is not known just when he began to seek or achieve effective communications with the beings he regarded as angels, but it was probably not before 1581. From about March of that year, as we

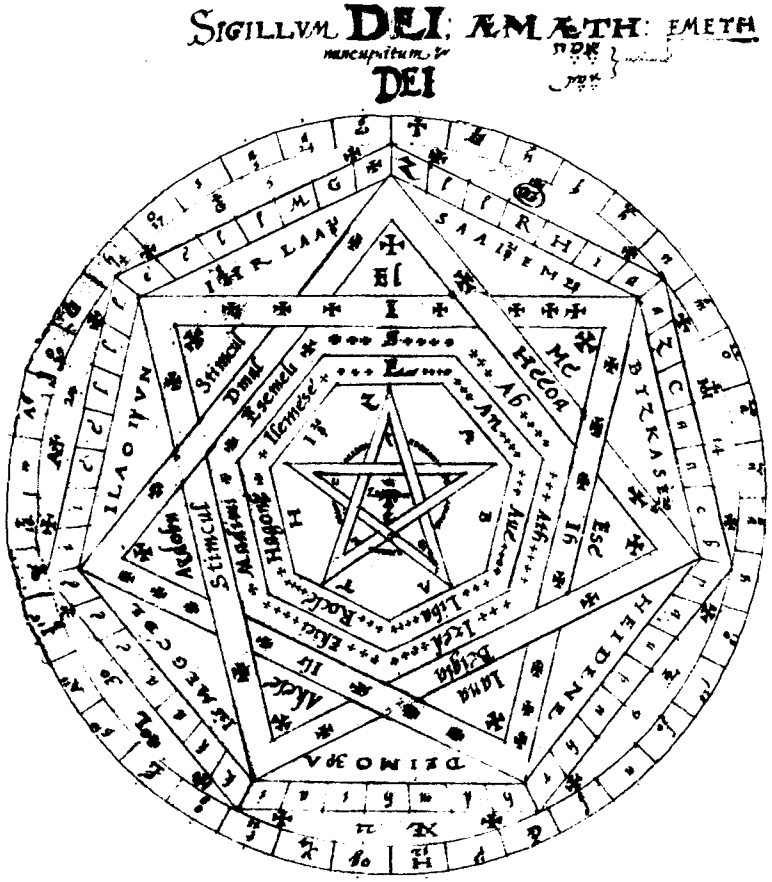
learn from his *Private Diary,* he was troubled by odd dreams, and strange knockings in the night. To those who accept the objective reality of Dee's spirits, it would seem that the spirits were anxious to get in touch with him, rather than the other way round.

Be that as it may, by October of that year Dee had found a medium, one Barnabas Saul, who, using as a crystal a stone given Dee by a 'friend', reported to Dee the words of the angels Annael and Michael — and who later denied seeing any spirits at all, for fear of prosecution for conjuring. But Dee was dissatisfied with Saul as a medium, and dismissed him after working with him for only a few months.

The personalities: Edward Kelley (1555-1595)

Opportunely — for Dee's appetite for spiritual communications had been thoroughly whetted — there appeared at his house in Mortlake on 8 March 1582 a man calling himself Edward Talbot, afterwards to be known by his true name of Edward Kelley. Kelley was about twenty-seven years old at the time; but his previous life remains something of a mystery. There is a long-standing tradition — unfortunately not well-substantiated — that he had had his ears cut off for forgery. He seems to have been something of an occult charlatan, travelling England living off a reputation for alchemy and the preparation of magical elixirs. On several occasions he is known to have been in possession of old books, sometimes in cipher, purporting to give the location of buried treasures. He was not uneducated; he had been an undergraduate at Oxford, but was apparently dismissed. He spoke Latin well enough to travel in Europe, and converse with Dee's Continental friends; he makes frequent grammatical mistakes, but of his general intelligence there is no doubt.

Dee was at first suspicious of this young man who offered his services as a 'skryer', or mediumistic visionary; he seems to have thought that Kelley might have been a spy sent to gain information on his conjuring activities, to report him to the authorities. But the doubts must have been resolved, for already on 10 March that year Dee was giving the new medium a trial — with results so successful that there began on that day a strange and close association between the two men that was to last for some seven years, and to involve them in a series of actions with a host of spirits of



Dee's drawing of the *Sigillum Emeth* in Sloane MS 3188, f.30. (Courtesy of the British Library).

all ages and sexes, with magical tablets, lost and miraculously restored books, buried treasure, alchemical recipes, and in the end — a curiously modern touch — wife-swapping.

The first seances

Kelley was an immediate success as a medium, and on that first recorded occasion was granted a vision of Uriel, who revealed his secret sigil or signature, and gave the preliminary instructions for the construction of a powerful magical talisman, the Sigillum Emeth (or Aemeth), to be made of wax and used in further invocations. The original tablet, and smaller similar ones, can still be seen in the British Museum. The design may ultimately derive from Sloane manuscript 313; Kircher, in his book *Oedipus Aegyptiacus* (Rome, 1652-4), gives a version of the seal with traditional angelic names in place of the Enochian names of Dee. It is unlikely that he could have got this from Dee's manuscripts, then, as now, unpublished.

The pattern for almost all the recorded seances is established right at the beginning. The seance opens with a prayer, the magic crystal or 'shewstone' is uncovered, and Kelley sees visions and hears voices, whose content he transmits to Dee, the recorder. Several aids to scrying may have been used. Dee is usually credited with having at least two: a rock crystal globe, and a 'magic mirror' of black obsidian; both of these can be seen in the British Museum. Dee apparently saw and heard nothing (though this is arguable; his *Private Diary* entry for 25 May 1581 reads: 'Today I had sight offered me in chrystallo, and I saw', and at other times he seems to have heard at least some of the sounds produced, such as thunder, roaring and trumpets).

Many of Kelley's 'messages' consisted of letters of the alphabet arranged in squares. It will be necessary to examine some of the early examples in detail, if we are to be able to formulate any coherent theories about the mystical language that was produced at later sessions.

Two of the earliest squares transmitted by the 'spirits' through Kelley are the following:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	†

[20 March 1582]

S	A	A	I_8^{21}	E	M	E^{8}
B	T	Z	K	A	S	E^{30}
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I^{26}	M	E	G	C	B	E
I	L	A	O	I_8^{21}	V	N
I	H	R	L	A	A	$_8^{21}$

[21 March 1582]

With reference to the first square, Dee is instructed to 'read downward'; he does so, and, starting with the left-hand column, he finds the following angelic names: Zaphkiel, Zadekiel, Cumael, Raphael, Haniel, Michael, Gabriel (with the sign of the cross to fill up the last square).

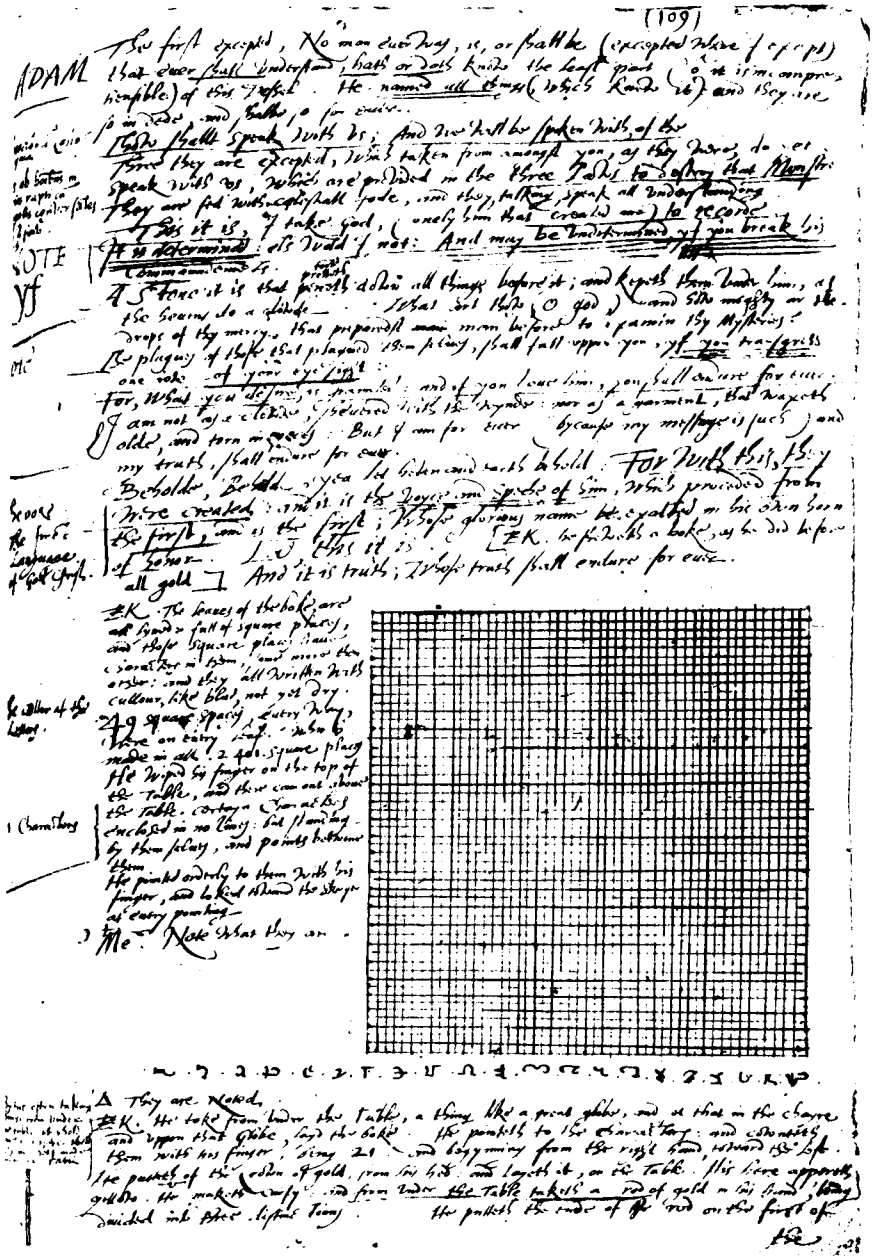
The procedure with the second square is a bit more complicated. The numbers 8, 26 and 30 are to be read as 'L', at the end of names, 21 is the letter 'E'; and the names are to be read off diagonally, in a south-westerly direction, starting with the 'S' of the top left-hand corner. The following names are produced: (S)Zabathiel, Zedekie(i)l, Madimiel, Semeliel, Nogahel, Corabiel, Levanael.

Now, there is nothing new about most of these angelic names. Apart from the archangels Raphael, Michael and Gabriel (Uriel was dictating through Kelley at this point) most of the other names can be found, in identical or very similar forms, in standard magical texts such as those of Agrippa and Peter d'Abano — as Dee himself comments in a marginal note.

This being so, it is hard to believe that these angelic names are in any way *derived* from the squares; it seems much more likely that they are the *formants* of the squares. From such a square, once created, it is however possible to derive *new* names, and in fact Dee is presented with a series of names created from the second square, by reading in different directions along the diagonals. The names were dictated before the square itself was given; the vision was of seven men, seven women, seven 'wenches', and seven boys, each with letters on the fronts of their gowns. These 28 visionary manifestations are given planetary attributions, as follows:

Planet	*7 Women*	*7 Men*	*7 Wenches*	*7 Boys*
Sun	EL (L)	I	S	E
Moon	ME	IH	AB	AN
Venus	ESE	ILR	ATH	AVE
Jupiter	IANA	DMAL	IZED	LIBA
Mars	AKELE	HEEOA	EKIEI	ROCLE
Mercury	AZDOBN	BEIGIA	MADIMI	HAGONEL
Saturn	STIMCVL	STIMCVL	ESEMELI	ILEMESE
Direction of reading in square	NE	SW	NW	SE

The procedure is hardly mystifying, if we ignore for the moment the claimed spiritual transmission. The names are those used in the construction of the wax seals (the Sigillum Emeth and four others) used by Dee in invocations. The procedure for generating these names would have seemed logical and proper to Dee, as qabalist and mathematician — though his mathematical sense must have been upset by the lack of symmetry in the directions for reading the planetary names. (The desire for symmetry would be better satisfied if either the first or second column were read in in the opposite direction — with LVCMITS as the name of a spirit of Saturn).



Dee's record of the skrying session for 26 March 1583 when the Enochian letters first appeared, in Sloane MS 3188, f.64. (Courtesy of the British Library).

But what is surprising is that never again, in the seven years of seances that followed, do we get a clear picture of the formation of a square from previously-known elements — and only rarely are we in a position to say with certainty just how names have been generated from the squares. Almost a hundred further squares are dictated by the spirits, some of them as large as 49×49; some are dictated straight across, letter by letter, others are created by the rearrangement of previously-dictated squares. But the details of their creation become increasingly baffling — either because the procedure is increasing in complexity, or because Dee is no longer bothering to set down the details for himself, or both. If the Enochian language is generated by some systematic process from squares, whether as a cipher or as a set of mystical words, we do not have the method.

The appearance of the Enochian alphabet

Just after the dictation of the squares discussed above, on 26 March 1583, Edward Kelley produced the first material concerning the 'angelicall language'. On that day he has a vision of a magical book, with the leaves, perhaps inevitably, 'all filled with squares'. The dictating of the contents of this book occupies the seances of the next thirteen months — with some interruptions, in which the spirits dictate other matter, or prophesy, or refuse to appear at all. There is also some interference from non-angelic spirits, mostly of the type that occultists would recognise as elementals.

First of all, the alphabet of the new language appears: twenty-one special characters, each with its own name. The character names are odd, and seem to bear no relation to the phonetic value of the character; but the fact that the names were given in three groups of seven, and total in all 64 letters, may suggest that here again there may be a square concealed: 8×8, or perhaps even 7×9 or 21×3.

The characters appear three times in the manuscript record of this session: once without the names, once with the names, and once as a fair copy, in a slightly different form. They are also repeated, in their final and most stylised form, at the end of the whole sequence, over a year later; there is also a fair copy by Kelley in the manuscript *Liber Mysteriorum Sextus et Sanctus*

(Sloane MS. 3189), which is a very sloppy transcript of the contents of the angelic book. In addition, individual words written in the characters, in the handwriting of both Kelley and Dee, appear sporadically throughout the manuscripts.

It is necessary to compare all these versions to get a real idea of the characters. The first two versions, for example, look much more like Dee's Hebrew characters than later versions (the letters named Veh (C), Ged (G), Graph (E), and Fam (S) are identical with Aleph, Cheth, Daleth and Resh). The direction of writing, like that of all Semitic languages, is from right to left, but my attempts to trace this alphabet back to a specific Semitic source have failed. All that can be said is that the characters have a general appearance rather like Samaritan — though their stylised forms may also suggest Ethiopic. The scripts they do *not* resemble are proto-Semitic, or Egyptian hieroglyphic, or Sumerian — a resemblance that would seem essential if we were to believe that the script, like the angelical language, dated back to 'before the Flood', and was the most ancient script of mankind.

We may seek a plausible explanation for the 'angelical' script in the fact that Dee may well have had in his library ancient manuscripts in a writing that he could not read, and that either he or Kelley could have got the idea from such a source. Moreover, the idea of the 'lost book of Enoch' (mentioned in the Bible at Jude 14) was very much in the air in the sixteenth century; it is mentioned in several Christian commentaries on the qabalah. The first manuscripts of this work, supposed lost throughout all the Middle Ages, were not found until the middle of the seventeenth century, in Ethiopic and Greek versions. Could Dee perhaps have been in possession of an Ethiopic version of the *Book of Enoch* — which he would certainly not have been able to read?

Another clue to the origin of the Enochian script is given by a sixteenth century work on alchemy: the *Voarchadumia* of Pantheus (1530). On page 14-15 of this work we find another alphabet called Enochian; it is perhaps not additionally surprising, though it seems never to have been pointed out before, that the British Museum copy of this work had actually belonged to Dee, as early as 1559, as attested by the copious marginal notes. Dee's Enochian alphabet bears no relation to that in Pantheus, but Pantheus may have provided the idea. It seems, in the absence of any other

evidence, that the Dee/Kelley alphabet may be fanciful, based perhaps on subconscious recollection of similar scripts in earlier literature. There is certainly nothing in Casaubon's suggestion, in his edition of the Dee diaries, that the characters 'are no other, for the most part but such as were set out and published long agoe by one *Theseus Ambrosus* out of Magical books'. The reference is to a work published in 1539 (*Introductio in Chaldaicam linguam,* by Theseus Ambrosius Albonesius), in which are contained a large number of alphabets, both real and magical; and not one of the alphabets resembles Enochian in any way.

The first 'angelical' language

In any case, it is by means of these characters that the first texts in the 'angelical language' are dictated a few days later (29 March 1583 — Good Friday, as it happened to be). In the very first instance, the archangel Raphael *names* the letters, and Dee writes down these names (as if a Greek word, say λογος, were dictated and written down by the Greek letter names *Lambda Omicron Gamma Omicron Sigma*). Afterwards, Dee wrote out the English letters corresponding to the characters, and then read back the text for checking by the angelic visitors.

But after the first two texts, Dee began to realise that the method was much too slow, considering the amount of material yet to come:

> 'Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing. But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the sooner be in the work of Gods seruyce.'

By this remark we see again that the 'texts' really represent further squares. Each text is in fact one line of a gigantic 49×49 square, each square containing one word; there are two sets of such texts, or 98 in all. The physical difficulties of constructing a square so large, and fitting it on to one leaf of a book, daunted even Dee and Kelley.

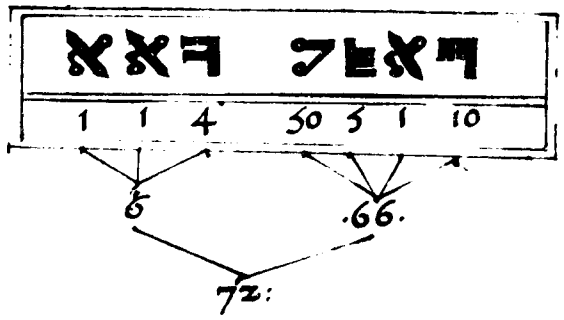
We can just take each line of the square as being a text, and for

Secundi uero in tranſitu fluuii ſubſcripti: & Abraæ ꝓceſſi.

T Ch N V H D G B A

Secũdi caracteres literarum ut ſupra.

C P Ph Ah S N M L C ph I



T & th. S Ish, & ſh. R K & c.

Antiquiores autem hi: & conceſſi Enoch.

th ph ch Z Y X V T

S R Q P O N M L K

Primi caracteres literarũ ut ſupra.

I H G F E D C B A

Pages 14-15 from the copy of the *Voarchadumia* by Pantheus given to John Dee on 18 January 1559, showing an 'alphabet of Enoch' and Dee's manuscript note deriving the numerical value of his name written in these characters.

easy identification number them from 1 to 49, with the prefix I or II indicating whether the first or second square is meant, when referring to specific texts later in this chapter.

In any case, the angel is annoyed at the request, and whips away the chair and the table; the shewstone goes dark. No more texts are dictated until the following Tuesday (presumably Dee and Kelley had other activities over Easter), and then, as requested, by an abridged method. Now Kelley receives a vision of the whole leaf of the book containing the text, written in the strange characters received the previous week (with which he is obviously not yet quite at home):

> 'A voyce — Read. E.K. — I cannot.
> Δ [Dee]: You should haue lerned the characters perfectly and theyr names, that you mowght now haue redily named them to me as you shold see them.
> A voyce — Say what thow thinkest. Δ: he sayd so to E.K.
> E.K. My hed is all on fire.
> A voyce — What thow thinkest, euery word that speak.
> E.K. I can read all, now, most pefectly, and in the Third row this I see to be red.
> Palce duxma ge na dem oh elog...'

It is still uncertain whether Kelley spells the texts out letter by letter, or whether he reads them off fluently as words. The distinction is important for the understanding of the material from a linguistic point of view; words that are simply 'spelled', and not 'pronounced', may be mere random collections of letters, that do not form pronounceable words at all. The evidence we have is inconclusive. Dee has written the pronunciation over some letters (such as *g* as *j*, final *u* as *f*) — an unnecessary procedure if the texts were written down as heard. This pronunciation must have been given at some stage after the texts were delivered, even though the angels specifically forbid 'dubble repetition', or reading over the text after it is dictated — the quote on page 35 gives the reason.

On the other hand, the pronounceability of the words of the texts speaks in favour for a theory of the words having been read

out one after the other, without spelling. There are no sounds that would give any trouble to a native speaker of English, and only a few difficult combinations (*bdrios, excolphabmartbh, longamphlg, lapch*). And some of the texts run so fluently, with so much repetition, rhyme, alliteration, and other types of phonetic patterning, that we are almost forced to conclude that, in the later texts at least, Kelley was speaking aloud, and probably at normal speech speed:

> I.13 Ampri apx ard ardo arga arges argah ax...
> I.23 ...arcasa arcasam arcusma...
> I.24 ...umas ges umas umas ges umas umas ges gabre umas umascala umphazes umphagam masga mosel...
> I.25 ...zimah zemah zumacah...zapne zarvex zorquam ...zimagauna zonze zamcha...
> I.26 ...zambuges zambe ach oha zambuges gasca lunpel zadphe zomephol zun zadchal...
> I.37 ...gasmat gasque gasla gasna gasmaphes gasmagel gasnunabe...

Text II.20 alternates one- and two-syllable words for thirty three words in succession, with one trifling exception; and an even more subtle form of patterning is found in II.24, where there is a strong tendency (broken only by minor exceptions) for monosyllables containing *o* or *u* to alternate with disyllables containing the same vowel (mostly *a*) repeated with a nasal consonant:

> II.24 Voh gemse ax pah losquan nof afma ol vamna un samses oh set, quamsa ol danfa dot fanta on anma ol...

What are we to make of this phonetic patterning? Statistical studies in linguistics show that patterning of this nature is rare in normal language — though it is found in poetry and magical charms. It is also characteristically found in certain types of meaningless language (such as glossolalia), which is often produced under conditions similar to trance.

In other words, Kelley may have been 'speaking in tongues'. He did apparently go into trance, as we see from numerous notes in Dee's record of the seances:

> 'Now the fire shot oute of E.K. his eyes, into the stone, agayne. And by and by he vnderstode nothing of all, neyther could reade any thing: nor remember what he had sayde.'
>
> 'The fire cam from E.K. his eyes, and went into the stone agayn. And then; he could not perceyue, or reade one worde.'
>
> 'Suddenly there cam the fyre from his eyes into the stone agayne. And then he could say no more: nor remember any thing of that he had herd, seen or vnderstode less than half a quarter of an howre before.'
>
> [2-3 April 1583]

There are also a few passages which tend to suggest that Kelley did speak the language fluently, instead of reading it letter by letter:

> 'But E.K. prayed perfectly in this Angels language.'
>
> [2 April 1583]
>
> 'A voyce — One Note more, I haue to tell thee.
> Ax him not what he sayeth, but write as thow hearest: for it is true.
> Δ. Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.
> Rap[hael] — Be it vnto the.
> Then E.K. red as followeth' [text I.22 follows]
>
> [3 April 1583]

If we take this as evidence that Kelley was saying 'words' rather than 'letters', then there is no evidence to suggest that these early invocations are any form of 'language' — in the sense of texts

bearing a translatable meaning — at all. All the facts seem compatible with Kelley pouring out a string of gibberish while in a trance state. Nevertheless, Dee does add to some of the words some puzzling translations in the margin — but I think he could not have translated a whole text. A few of these glosses are interesting:

> *gassagen* the divine powre creating the angel of the same
>
> *tohcoth* this name comprehendeth the number of all the fayries, who are diuels next to the state and condition of man
>
> *apachana* the slimie things made of dust
>
> *donasdogamatastos* the furious and perpetuall fire enclosed for the punishment of them that are banished from the glory

Whatever else, it is an economical tongue.

So much for the 'language' which makes up *Liber Logaeth,* or the 'Book of the Speech from God', which exists in Kelley's handwriting in the British Museum as Sloane MS. 3189. Kelley's text shows a number of discrepancies from Dee's (as far as it goes), which I take to be evidence of his general carelessness in such matters; but perhaps the conditions he had to work under were not ideal:

> 'As E.K. was writing the *eighteenth leafe, which was of the spirites of the earth,* (in the afternone about 4½ of the clok) he red a parcell thereof, playnely and alowde to him self, and therevpon suddainely at his side appeared three or fowr spirituall creatures like laboring men, having spades in theyr hands, & theyr haires hanging about theyr eares, and hastely asked E.K. what he would haue, & *wherefore he called* them. He answered that he called them not. And they replyed, & said, that he called them; and he replyed & said, that he called them not, and they replyed & said, that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read & repeat that which he had written: and that *euery man who readeth a prayer to perceyue the sence*

thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place. And thervppon remoued from my desk (where I was ruling of Paper for his writing) to the grene Chayre, which was by my Chymney; and presently he cryed out & sayd, *they had nipped him, & broken his left arme by the wrist:* and he shewed the bare arme and there appeared both on the vpper side and the lower side imprinted depe in, two Circles and broad as Grotes thus ◎ very red: and I seeing that, sowght for a stik, and in the meane while, *they assalted him,* and he rose and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him & them. But still they cam gaping, or gyrning at him. Then I axed him where they were: and he poynted to the place, and then I toke the stik and came to the place, and in the name of Jesus commaunded those Baggagis to avoyde, & smitt a cross stroke at them, and presently they avoyded.

All thanks be to the onely one Almighty & everlasting God, whose name be praysed now and foreuer. Amen.'

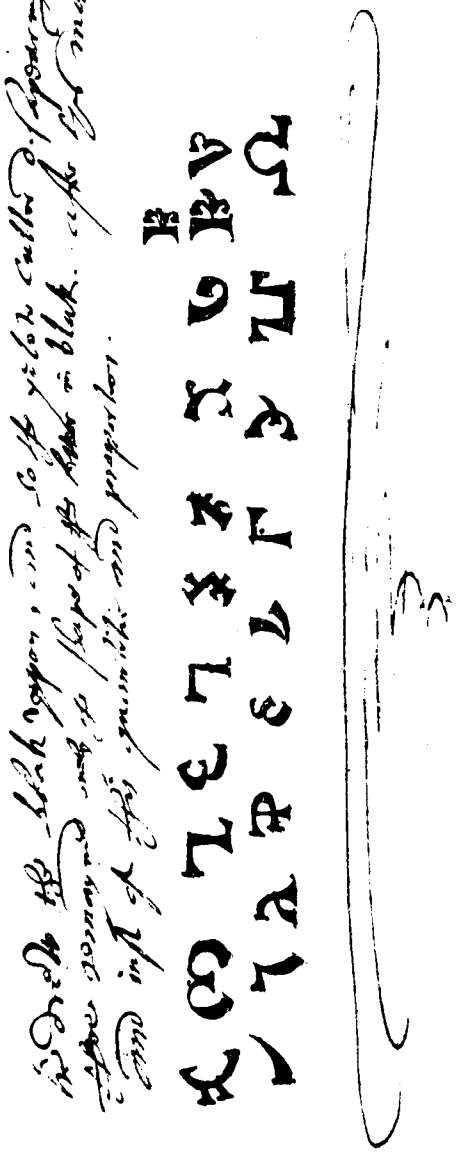
[15 April 1583]

Nevertheless, Kelley did complete his transcript of the book, the last page being written in 6 May 1583, when Dee was away in London. The last leaf of Kelley's transcript contains the 'correct' form of the Enochian characters, and this is how they were conveyed:

'. . . it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that they appered drawn on his paper with a light yelow cullor, which he drew the blak vppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak. . .'

[6 May 1583]

The 'yellow cullor', whatever it was, is not apparent on the manuscript page today.



The corrected form of the Enochian letters as they appear in Sloane MS 3188, f.104.
(Courtesy of the British Library).

Further seances

Other entries in the *Libri Mysteriorum* at this time deal with quarrels with Kelley (mainly about whether the spirits are good or evil), and the search for treasure and lost cipher-books.

For example, Kelley brought Dee a cipher book supposedly giving the location of buried treasure. Dee works out the cipher — which is quite a simple one — but has trouble in deciding whether one cipher character represents K or X, so he notes in the margin: 'Of this K I dowt yet'. One biographer of Dee (Charlotte Fell-Smith) took this to mean that Dee was distrustful of Kelley! We also find detailed instructions for the magical use of *Liber Logaeth.* All these are matters which need not concern us here. But at the end of the long session of 5 May 1583 Kelley reports a dream which contains accurate predictions of events then four years in the future: the Spanish Armada, and the execution of Mary Queen of Scots. These predictions must be borne in mind when we come to assess the genuineness, or otherwise, of Kelley's mediumship:

> 'Δ. As concerning the Vision which yesternight was presented (vnloked for,) to the sight of E.K. as he sat at supper with me, in my hall, I meane the *appering of the very sea,* and many ships thereon, and the cutting of the *hed of a woman,* by a tall blak man, what are we to imagin thereof?
> Vr[iel] — The one, did signifie the prouision of forrayn powres against the welfare of this land: which they shall shortly put into practise. The other, the death of the Quene of Scotts. It is not long vnto it.'

It may not have been difficult for an intelligent man to guess, at that time, that the execution of Mary Queen of Scots was a likely event, and perhaps a foreign invasion appeared probable even in 1583; but, nevertheless, this stands out as a remarkably detailed prediction. (Mary was beheaded in 1587, and the Spanish Armada was destroyed off the coast of England in the middle of 1588.)

About this time the record published by Meric Casaubon in 1659 commences; the date of the first published seances is 28 May 1583, and it begins abruptly with the appearance of a little girl

spirit of seven to nine years old, named Madimi. This is one of the names taken from the second square of letters received by Dee over a year before (see page 24), so he knows at once that her elder sister is Esemeli. (Dee mispronounces this name as Esémeli, and Madimi corrects it to Eseméli.) Madimi, from the earliest session, is regarded as being a spirit representing the planet Mercury, which is appropriate for a teacher of languages and magical sciences; her name, in fact, derives ultimately from the Hebrew word for Mars, מאדים *ma'adim* — whence also 'Madimiel', the name of the intelligence of Mars used in constructing the square.

Other spirits appear from time to time, some of them taken from the earlier tables; but Madimi — who at times reminds one of the 'little girl' contacts of nineteenth-century mediums — makes constant appearances, almost to the very end of the record. (One biographer of Dee, Richard Deacon, says that Madimi grew up and reached 'womanhood' in the seven years that she appeared to Dee; but I find no evidence of this, and the period is only four years (1583-1587). There is a sketch of Madimi in one of his diaries, in which she looks vaguely nubile — but it must be remembered that Dee could see her only in his imagination.)

The appearance of the true Enochian language

The seances continue with magical instructions, philosophising, prophesying, misunderstandings, and contradictions. The text of a new book is dictated, with a new set of 49 invocations (one of which is 'silent'); this is the 'Enochian' language strictly so called, which is the subject of this volume. The differences between this language and the former one are considerable. Firstly, for the Enochian texts, a translation is provided, a fact which right from the beginning makes it look more like a real language. Secondly, the Enochian language appears to be *generated,* in some way, out of the previous tables and squares of *Liber Logaeth* — generated, in fact, out of the earlier 'angelic' language.

Unfortunately, the details of how the Enochian language is derived from the squares is very unclear. Only for the very first call is the system given in detail, and the details are very obscure. We read:

'A. (Two thowsand and fortene, in the sixth Table, is) D
7003 in the thirteenth Table, is I
A in the 21st Table. 11406 downward
I in the last Table, one less than Number:
a word, Iaida.
You shall
understand, what that Word is before the Sonne go down.
Iaida is the last word of the Call.
H 49 ascending T 49 descending A 909 directly:
O, simply.
H 2029. directly. call it Hoath.'

[13 April 1584]

It is clear that the numbers do not, as some writers have claimed, give the 'row and column' of the table, nor can they give the absolute number of letters in the square (counting consecutively from the top left) as there are only 2401 squares (49×49) in each table of *Liber Logaeth,* with each word in the square not exceeding a dozen letters (and the majority much shorter); the numbers in the dictation, however, go as high as 312004.

We can conceive of various ways the letters of the Enochian language can have been taken out of the tables previously given to Dee and Kelley. It is possible, for instance, that the letters of the Enochian texts, joined in order on the squares of *Liber Logaeth,* may form geometrical figures or magical sigils; but there are so many letters to choose from that this approach has proved futile. Other attempts at decipherment, such as that put forward in *The Necronomicon,* London, 1978, researched by Robert Turner and David Langford, and introduced by Colin Wilson, are also unsatisfactory.

The letter-by-letter dictation of the Enochian language does account for some of the differences of this language from the earlier untranslated language. The 'new' language is less pronounceable than the old one, and it has awkward sequences of letters, such as long strings of vowels (*ooaona, mooah*) and difficult consonant clusters (*paombd, smnad, noncf*). This is exactly the type of text produced if one generates a string of letters on some random pattern. (The reader can test this by taking, for example, every tenth letter on this page, and dividing the string

of letters into words. The 'text' created will tend to look rather like Enochian.)

But not all Enochian is of this form; many of the words are very pronounceable, as we shall see. The words of the Enochian language itself stop short of having the fully random appearance of the names of God, and of angels and 'kings', that Dee generated from the letters on the squares of his 'elemental tables', that were given later by the spirits — names such as LSRAHMP, LAOAXRP, HTMORDA, ALHCTGA, AAETPIO, which look a lot less plausible, as words of a language, than anything in the Enochian texts.

It is also not completely certain that all the texts in the Enochian language were dictated by the letter-by-letter method. It appears that on at least one occasion Kelley (or the spirits) may have tried to speed up the process, only to be rebuked by Dee's insistence on letter-by-letter transmission. Dee tells Kelley that 'unlesse of this strange language I should have these words delivered unto us letter by letter, we might erre both in Orthography, and also for want of the true pronunciation of the words' (19 April 1584).

The nature of the Enochian language

No matter what the method of transmission was, there are certain observations that we can make about the Enochian language, in the texts that we have. We know something of the pronunciation, from the fact that Dee often wrote the pronunciation of individual words next to the Enochian text. And this Enochian text, written in the Roman alphabet, purports to be a transliteration of the Enochian characters of the text of the original book seen in Kelley's vision. As far as we can tell, each letter of the Roman alphabet transcription represents one Enochian character — which means that Enochian spelling, too, has 'hard' and 'soft' values for *c* and *g,* and combines letters such as *s* and *h* to make the *sh* sound. Very English behaviour for a language 'which Adam verily spake in his innocency, and was never uttered nor disclosed to man since till now' (21 April 1584).

If the phonology of Enochian is thoroughly English, the grammar is no less so. But here we are faced with one difficulty: the nature of the translation. The English rendering of the

Enochian calls is very free, often using five or six words where the Enochian has one; thus, the word for 'man' (or 'reasonable creature') is glossed as 'the reasonable creatures of Earth, or Man'. Proper names, such as *Idoigo* (one of the 'Names of God') are given translations: 'of Him that sitteth on the holy Throne'. Particles, prepositions, and pronouns are filled in where the sense requires them, but we do not know exactly what they are supposed to represent in Enochian; *moooah,* for example, is glossed as 'it repenteth me' — but it could just as easily be an active verb ('I regret').

Moreover, of about 250 different words in the Enochian texts, more than half occur only once, so that we have no real check on their form or meaning. Nevertheless, we can identify a number of different roots, often in quite distinct forms: *om* 'understand, know', *oma* 'understanding', *omax* 'knowest', *ixomaxip* 'let be known'. This is probably the most language-like, and least explicable, feature of Enochian. What is less certain, however, is how much the differences in the spellings reflect the grammar of Enochian; we find, for example, *caosg, caosga* 'earth', *caosgi* 'earth (accusative case)', *caosgin* 'than the earth', *caosgo* 'of earth', *caosgon* 'to the earth' — but are these really case endings, or just chance variants? The same case endings are not found from one noun to another, so that there are either a large number of different declensions (as in Latin or Greek), or else there are no case-endings at all. I incline toward the latter view.

The vocabulary elements of the language are probably arbitrary; certainly they do not seem to be directly derivable from anything in English, Latin, Greek or Hebrew. But in some cases we meet words we half recognise, with unfamiliar meanings: *angelard* 'thought' (from 'angel'?), *babalond* 'wicked, harlot' (from 'Babylon'?), *christeos* 'let there be' (from 'Christ'?), *levithmong* 'beasts of the field' (a blend of 'Leviathan' and 'mongrel'?), *luciftias* 'brightness' (from 'Lucifer'?), *nazarth* 'pillars of gladness' (from 'Nazareth'?), *paracleda* 'wedding' (from 'paraclete'?), *paradial* 'living dwellings', *paradiz* 'virgins' (both from 'Paradise'?), *salman* 'house' (from 'Solomon'?). (Note that most of the suggested origins are proper names, and are biblical — whatever conclusions may be drawn from that.) The remaining words do not seem to have any assignable etymology, though one can be

seduced by occasional plausible explanations, such as *micaolz* 'mighty' from Scots *mickle,* or *izizop* 'vessels, containers' from Hebrew אשישות *'ašišot* 'vessels'.

It is hard to be dogmatic about Enochian grammar. Verbs show singular and plural forms, and present, future, and past tenses, and have also some participial and subjunctive forms; but we do not have a full declension of any verb.
The fullest data is that for the verbs 'say' and 'be', as follows:

gohus	'I say'	*zir, zirdo*	'I am'
gohe, goho	'he says'	*geh*	'thou art'
gohia	'we say'	*i*	'he/she/it is'
gohol	'saying'	*chiis, chis, chiso*	'they are'
gohon	'they have spoken'	*as, zirop*	'was'
gohulim	'it is said'	*zirom*	'were'
		trian	'shall be'
		christeos	'let there be'
		bolp	'be thou!'
		ipam	'is not'
		ipamis	'cannot be'

Not much to build a grammar on. We can in addition identify some of the pronouns (*ol* 'I'; *ils* 'thou'; *tox, tbl* 'of him'; *tia* 'his'; *pi* 'she'; *tibl* 'her (acc.)'; *tiobl* 'in her'; *tilb* 'of her'; *z* 'they'), a few more verb forms, and four ways of expressing negation (*chis ge* 'are not'; *ip uran* 'not see'; *ri-pir* 'no place'; *ag toltorn* 'no creature'). But it is apparent that there is nothing strikingly un-English about the grammar: no trace of the construct case or irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek. The grammar further suggests English with the removal of the articles ('a' and 'the') and the prepositions — and with a few irregularities thrown in to confuse the picture.

The order of words is also strongly English. A phrase such as *adrpan cors ta dobix* 'cast down such as fall' is pure English in its order, and can not idiomatically be duplicated in four words with these meanings in any other European or Semitic language.

However, this language with an English base was not dictated in English-speaking surroundings, but in Cracow in Poland —

part of Dee's six-year absence abroad, living on foreign patronage. (Kelley never returned to England.) But it would be futile to look for Polish influence in Enochian — especially as all the scholars with whom Dee and Kelley were in contact spoke Latin.

There is one aspect of Enochian 'grammar' that remains totally inexplicable: the number system. Throughout the Calls, various numbers occur, and with a certain amount of extrapolation it seems possible to identify most of the numerals from 'one' to 'nine':

0 — T
1 — L, EL, L-O, ELO, LA, LI, LIL
2 — V, VI-I-V, VI-VI
3 — D, R
4 — S, ES
5 — O
6 — N, NORZ
7 — Q
8 — P
9 — M, EM
10 — X

However, the system that generates the remaining numbers is a complete mystery. A full list of the numbers occurring in the Enochian Calls is given here:

12 — OS
19 — AF
22 — OP
24 — OL
26 — OX
28 — OB, NI
31 — GA
33 — PD
42 — VX
456 — CLA
1000 — MATB
1636 — QUAR
3663 — MIAN
5678 — DAOX
6332 — ERAN
6739 — DARG
7336 — TAXS
7699 — ACAM
8763 — EMOD
9639 — MAPM
9996 — CIAL
69636 — PEOAL

The test of any future spirit-revelation of the Enochian language will be the explanation of this numerical system.

The pronunciation of Enochian

As the texts dictated in Enochian consist of a series of 'Calls', or invocations of supernatural beings, it was clearly necessary for Dee and Kelley to know how the words should be uttered; in most magical systems, a slight error in the text of a spell or invocation is regarded as potentially leading to disastrous consequences. Accordingly, Dee was in the habit of writing the pronunciation of the Enochian words alongside the text. If Kelley dictated the words letter by letter, he must have provided the pronunciation of the whole word immediately afterward.

To make these observations on pronunciation, Dee had to make shift with the ordinary English alphabet; he had no system of phonetic notation. But his intention is usually quite clear. He writes *dg* when he means 'soft *g*' (as in *gem*); and *s* for 'soft *c*'; and he indicates in some places that *ch* is to be pronounced as *k*. He marks the stressed vowels in most words. Sometimes — but not often — he indicates that a letter is to be given its pronunciation in the alphabet — thus *ds* is to be pronounced 'dee ess', and *z* in a few instances is given the pronunciation 'zod'. (The letter *z* has not always been called 'zed' or 'zee'; it has had many names, among them being 'izzard', and, at the end of the sixteenth century, 'ezod'. 'Zod' is nothing but a variant of this last name.) In more difficult cases, he gives examples from English, thus, *zorge* is said to be pronounced to rhyme with 'George', and *ul* to be said 'with such sound to U as we pronounce yew, whereof bows are made' — that is, *ul* is pronounced like 'Yule'.

With all of these instructions we can get a fairly good idea of how Enochian sounded to Dee and Kelley. We have to make allowances, of course, for the fact that the two men spoke English of more than four centuries ago — and also that, while Dee came from the Midlands, Kelley came from Worcestershire, at a time when the dialect variations in England were greater than they are now. Fortunately, linguists are in the possession of sufficient evidence — in the forms of pronunciation guides in schoolbooks, rhymes, misspellings, and the like — to establish the pronunciation of most forms of Elizabethan English with a high degree of accuracy (passages of Shakespeare, for instance, have been published in phonetic transcription, representing Shakespeare's own pronunciation).

The resulting pronunciation of Enochian makes it sound much more like English than it looks at first sight. The following table of letters and combinations gives a general view of how the spelling system of Enochian worked:

Letter	Pronunciation
A	— long (stressed), as in *lah-di-dah*
	— short (unstressed), as in French *patte*
B	— usually as English *b,* but silent between *m* and another consonant, or after *m* finally
C	— as *k* before *a, o, u* (with some exceptions)
	— as *s* before *i, e* (with many exceptions), and in clusters of consonants (*noncf=nonsf*)
CH	— as *k* in most positions, but as *ch* finally
D	— as *d* in all positions
E	— when stressed, as in French *fee*
	— when unstressed, as in *bed*
F	— as *f* in all positions
G	— as (hard) *g* before *a, o, u*
	— as *j* before *i, e,* in final position, after *d,* and in clusters of consonants
H	— as *h* in most positions (except in combinations *ch, ph, sh, th*); silent after a vowel, but the vowel is lengthened
I	— when stressed, as in (French) *machine*
	— when unstressed, as in *bit*
	— in combinations: *ai* as in *fly; ei* as in *eight; oi* as in *boil*
	— as *y* in word-initial position before a vowel (*Iad=Yad*)
K	— as *k* in all positions
L	— as *l* in all positions
M	— as *m* in all positions
N	— as *n* in all positions
O	— when stressed, as in French *mot*
	— when unstressed, as in *not*
	— in combinations: *oi* as in *boil; ou* as in *bout; oo* as in *fool*
P	— as *p* except in combination *ph*
PH	— as *f*
Q, QU	— as *kw* (*qu* in *quick*) — but the word *q* is pronounced *kwa*
R	— as *r* in *right* (but may be rolled)
S	— usually as *s* in *sit*
	— sometimes *z,* in places where this is more natural in English (*lrasd=elrazd*)
SH	— as *sh* in *ship*
T	— as *t* except in combination *th*
TH	— as *th* in *thank*
U	— as *oo* in *boot,* or *u* in *put*
	— in initial position as *yew*
	— as *v* or *w* before another vowel, and in word-final position
X	— as *x* in *fox*
Y	— as *y* in word-initial position before a vowel
	— as the letter I before a consonant, and in word-final position
Z	— as *z* in *zoo;* in a very few words, as *zod*

It should be further noted that the Enochian characters themselves total only 21, not the 24 characters listed above; C and K are expressed by a single letter, as are I and Y, and U and V. The 21 letters of Enochian are, oddly enough, almost exactly the minimum required to write English without any ambiguity; perhaps Dee was interested in spelling reform.

Using the punctuation guide above, we can transcribe the beginning of the Call of the Aethyr LIL (as given on page 266) into an approximate phonetic representation:

> Mádriaks di-es praf lil kis miká-olz sánir ka-ózgo od fisis balzízras yaida. Nonsa gohúlim: míkma adóyan mad, yá-od bliórb, soba o-áona kis lusíftias pirípsol, di-es abrása nonsf netá-ib ka-ozji, od tilb adfát dámploz...

As we shall see below, Enochian acquired a very different pronunciation when it came to be used in nineteenth-century magical rituals; but for the moment we are concerned with Dee and Kelley.

Dee and Kelley — the last years

Throughout the remaining years of the association of Dee and Kelley we have, in the record of the seances, a fascinating documentation of the character of the two men, which is relevant to any judgment we may wish to form on Enochian. Though the diaries give only the viewpoint of Dee, the characters of both men come through clearly. Dee is credulous, and willing, usually, to give the spirits the benefit of the doubt; but he keeps a close watch on them too, and queries them when he catches them out in a discrepancy. (The spirits chide him time and time again for asking so many questions — awkward questions.) Kelley, on the other hand, is often surly, and largely uninterested in what the spirits are transmitting through him, except where he sees a chance to find out how to work his alchemical powder, and turn base metal into gold. On one occasion, apropos of nothing, he interrupts the girl-spirit Madimi with the question: 'Canst thou, Madimi, lend me a hundred pounds for a fortnight?' — only to be told, roughly enough, that 'I have swept all my money out of doors'.

Kelley apparently wanted the money in order to clear out, and abandon Dee. A few days before this request, on 29 June 1583, the spirits, speaking through Kelley, warned Dee about this intended departure. The warning was in Greek, which Dee understood well enough, but Kelley certainly did not; he says to the spirit Madimi: 'Unlesse you speak some language which I understand, I will expresse no more of this Ghybbrish'. Madimi also announces: 'It is the Syrian tongue you do not understand it'; can Kelley be trying to throw Dee off the scent here? This episode provides evidence of Kelley speaking yet another language he could not know consciously — and here, if we are to believe that he faked the episode, we must still endeavour to explain how or where, in London at that epoch, he could have learned the necessary Greek phrases. (Kelley was even supposed to be ignorant of the Greek alphabet; in his regular diaries, Dee used to write English in Greek letters, whenever he had something to hide from the prying eyes of Kelley. I am not entirely convinced, however, that a sharp man like Kelley would not have penetrated this device.)

Kelley perhaps wished to leave because the first date announced for the performance of the 'Enochian' magic (August 1583) is close at hand, and he does not want to be around in case it is a

fiasco; but it is still hard to see why (and how) he would deliver a message against himself in a language he did not know.

Be that as it may, Kelley is persuaded to stay (with a pay rise), and the spirits continue their instruction. They dictate pages of letters and symbols which seem to lead nowhere, and fill up even more pages with vague prophesying that resembles the sermons of a third-rate evangelical preacher. Their practical knowledge tends to be earthly rather than supernatural, and they have read the same books as Dee and Kelley. (For example, the spirits dictate a list of 91 parts of the earth, ruled by 91 'princes', in the Enochian system of magic; Kelley turns up next day and announces, in some agitation, that the complete list can be found in 'a book of Agrippa's'. The question that immediately arises is: did Kelley make this announcement to forestall a discovery that Dee would eventually make?)

The spirits show many of Kelley's limitations, in imagination and thought; and they tend to identify the many books on Dee's shelves by the characteristics of their bindings, and not by their titles or contents. They have also been poking around in the hidden recesses of the house: on one earlier occasion they announce their knowledge of a record of Dee's seances with previous mediums. Dee had stuffed it up the chimney in an attempt to hide it from Kelley.

On at least one occasion, Kelley can be shown to have falsified the spirit doctrine for his own ends. Almost at the end of the *Libri Mysteriorum,* on 18 April 1587, we find recorded that on the previous day (at a time when Dee was not present) Madimi had suggested to Kelley that the two men share their wives in common — the attractive young Jane Dee, and the almost unknown Joanna Kelley. Dee queries this, and the spirits dictate, as confirmation, a string of numbers in what turns out to be a very elementary cipher. The 624 letters of the large square (24×26) of the 'Elemental Tables' dictated some time before are numbered from 1 to 624, each number designating a letter. The letters dictated spell out the following message in Latin:

> 'Cara tibi uxor, carior tibi sapientia, carissimus tibi ego. Electus tremis, ac hesitando peccas: Noli igitur [hesitare] ad genium, et carnem sapere; sed obtempera mihi: ductor

enim tuus sum, et auctor spiritus omnibus. Hec omnia a me sunt, et licita vobis.'

Which reads:

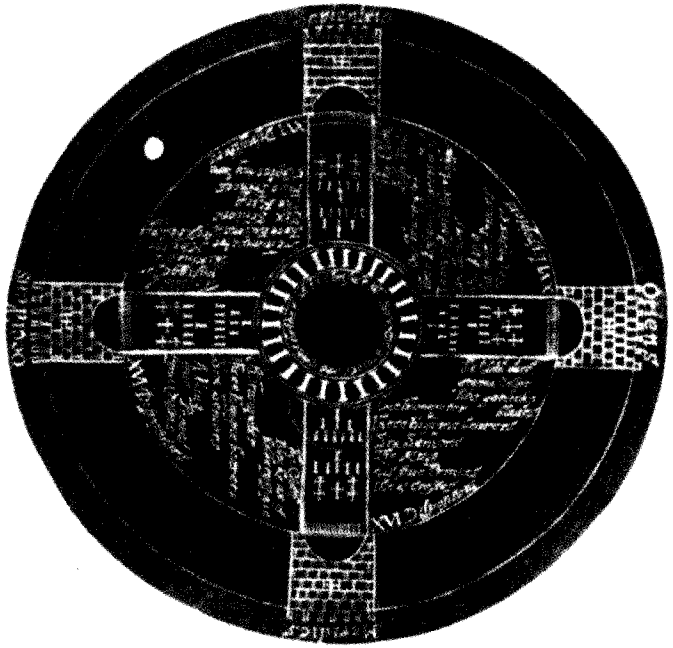
> 'Dear to you is your wife, dearer to you is wisdom, dearest to you am I. Though chosen, you tremble, and in hesitating you sin. Do not therefore [hesitate] to know the mind and the flesh; but obey me, for I am your leader, and the creator of all spirits. All these things are from me, and are permitted to you.'

(The Latin text is that yielded by the cipher, with a few literal errors silently corrected. There should be another verb — perhaps *hesitare* — after *igitur,* and *spiritus omnibus* should probably read *spirituum omnium;* but Kelley's Latin was always shaky. For example, the Casaubon edition of the Dee-Kelley seances has *auctor spiritus omnium* at the end of the penultimate sentence — which we could translate, somewhat facetiously, as 'I am the ghost-writer of all'.)

The cipher shows a number of minor errors — apart from the major fault that most of the numbers are one out; Dee's marginal note is 'I perceive that commonly one is to be abated of the number'. It would require a great deal of credulity to ascribe such an error to the angels, rather than to Kelley.

The wife-swapping episode took place, in spite of the attempts of some biographers of Dee to suggest that it did not. In the original manuscripts there is a section, heavily erased and barely legible, recording the seance of 23 May 1587 — the morning after the wife-swapping. The spirits ask Kelley: 'Was thy brother's wife [Jane Dee] obedient and humble unto thee?' — and Kelley replies: 'She was'. Dee returns the same answer concerning Joanna Kelley.

Dee's association with Kelley, and apparently also with the Enochian angels, ended shortly after this episode — perhaps the tensions in that household of two British couples in Bohemia were becoming too much to bear, and Kelley set himself up as an alchemist in a separate establishment. Nevertheless, the Dees did not leave for England until March 1589, arriving there in December of that year. Kelley stayed on at the court of Emperor Rud-



A gold disc engraved with the four Watchtowers shown to Kelley in a dream. (Courtesy of the Trustees of the British Museum).

olph in Prague, and died there in 1595 — under obscure conditions. (The usual story is that he was imprisoned for failing to produce alchemical gold, and fell from a tower when trying to escape.) Kelley was forty at the time — but on 21 August 1584, the angel Uriel had promised that he would live till eighty-seven (and Dee till a hundred and twenty-two). Not even angels are right all the time.

Dee died in poverty in England in 1608, at the age of 81. There is no record of any seance with Kelley after the wife-swapping incident; both men appear to have had enough of the angelic communications. In later life, however, Dee did record a few more attempts of his own; there is a record of a seance in 1607, which is concerned with such mundane matters as his penury and his 'bleeding fundament'. The fantastic angelic revelations seem to have departed with Kelley, and there is no evidence that Dee ever made any use of the Enochian system of magic which he was at such pains to receive.

Judgment on the spirits

What are we to make of all this? Can we accept the spirits at face value, or must we, in a rational age, look for some other explanation? If we insist on a prosaic rationale, there are only two possible candidates for the dubious honour of having fabricated the whole series of spirit-communications: John Dee and Edward Kelley. It was rare for anyone else to be present at the seances, except on a few occasions when Jane Dee and Joanna Kelley turned up to query the wife-swapping incidents.

The spirits, incidentally, show a marked anti-feminist attitude. On 21 March 1585, they rebuke Jane Dee, who has put in a petition for more housekeeping money, 'because she is a woman', and on 23 May 1587 (the morning after the wife-swap) a spirit calling herself 'The Daughter of Comfort' says: 'Disclose not my secrets unto women'.

Dee could certainly have fabricated the whole record. He had the knowledge to do so, and the diaries are in his handwriting; and he delighted in playing with magic squares, circles, and sigils. But such a suggestion must founder on the question: why on earth would he have done so? Only a man clinically insane — and Dee was certainly not that — would have filled many hundreds of

pages, covering more than two decades in all, with a private fantasy that became revealed to the world only by accident. The records of the seances were never intended for publication; Dee had enough experience in his life of the dangers of appearing to be a magician, without adding fuel to the fire by making public his actions with spirits. (Already in 1583 a mob, disturbed by his reputation for trafficking with spirits, had raided his house in Mortlake, and destroyed a large part of his library.) Moreover, no-one can read the spiritual diaries, which on internal evidence were written down at the seances themselves, or very soon after, and doubt the sincerity of Dee himself believing in the reality of the spirits.

I think, therefore, that we can acquit Dee of any deliberate fraud or mystification in this matter. It is not so easy to acquit Kelley. All we know of him (and that is not in fact a very great deal) suggests that he was an occult charlatan, an opportunist looking for ways to make a 'quick quid'; and we have seen him on a number of occasions inject his own personality into the spirit communications. He had motive enough; not only the £50 a year he was paid by Dee as a retainer, but also, perhaps, pride in being able to create a magical system that would be accepted by a credulous old man, the opportunity to use Dee's library and alchemical laboratories, the chance to bask in Dee's reflected glory, the perks of free travel on the continent, and the freedom to make a pass at Jane Dee. And even in this last motive there may be more than meets the eye: there could well have been a homosexual component in Kelley's attachment to Dee. Kelley married late, and only when the spirits advised him to, admitting that he himself 'had no natural inclination thereto'; and it is a well-established psychological fact that the attraction of a man for a member of his own sex may manifest itself in a desire to possess the beloved's wife, if the beloved himself is not accessible.

But did Kelley have the knowledge to create all his spirit revelations? The Enochian system shows a much deeper knowledge of the qabalah than Kelley would seem to have possessed — but not necessarily more than he might have been able to glean by a surreptitious reading of Dee's books. Nevertheless, there is a remarkable consistency about the whole system, which for Kelley to have invented would argue a phenomenal memory, or the keep-

ing of notes (which would have been hard to conceal from Dee). The Enochian Calls, for example, are translated in their entirety often days after the original dictation: could Kelley have carried all this in his head, or on pieces of paper small enough to escape Dee's attention? (During the sessions of 14 May 1584, and on some other occasions, the spirit communications become very garbled — is this an indication of Kelley getting his notes out of order?)

Kelley's predictions of future events, and the production of the warning in Greek, also need to be accounted for, in any explanation. In favour of the Kelley-fraud hypothesis, however, is the fact that the communications of the spirits, though consistent, do change over time; and the 'system' tends to fall into watertight compartments. There is little real relationship, for instance, between the earlier *Heptarchia* system of the 49 Good Angels, and the later *Claves Angelicae* system of the Enochian tables. The latter is more thorough-going, and, as we have seen, the associated language is more convincing: can Kelley have got better at producing what was required of him, as time went on? He must have learnt a great deal from living in close contact with Dee, and Dee's credulity would blind him to slight internal contradictions. (Dee does, as we have seen, query inconsistencies as he finds them; but there could have been others that he did not record, perhaps subconsciously repressing them. We have after all only *Dee's* record of the seances.)

Perhaps Kelley was just feeding Dee's own fantasies back to him. Or perhaps again he may have been picking up Dee's subconscious thoughts, by some kind of ESP, and elaborating on them. Or perhaps, after all, the spirits were all they said they were, and the Enochian system of magic is the most powerful of which we have a record in the English language. The reader is invited to make his own judgment; mine appears in the conclusion to this chapter.

Is Enochian a cipher?

One further possibility remains to be considered: that the Enochian texts are really a cipher, and that some other message is concealed in them. The suggestion was first made by Robert Hooke in a lecture to the Royal Society towards the end of the

seventeenth century, and has been resurrected by Richard Deacon, a modern biographer of Dee (*John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I,* London, 1968). The possibility cannot be immediately discounted; Dee was familiar with ciphers, and had the mathematical sophistication to develop systems to a high degree of complexity. We have noted already two clear-cut instances of cipher in the spiritual diaries: the decipherment of Kelley's treasure-manuscript, and the cipher of the wife-swapping incident. There is another cipher in the diaries that should be mentioned, as an instance of the tortured nature of some of the spirit communication, and as evidence of the types of ciphers then employed.

The communication was received by the magicians in the first part of 1585. A figure of an old man appears and reads in a book of 'Ivory bone' a text interspersed with odd words and garbled syntax:

> 'Take of your Dlasod dignified, and *Luminus,* or from due degrees. Gather or take fiery degree... Notwithstanding, work it diverse dayes multiplying four digestions... And double then Dlasod, and thy... *Rlodnr*... For, until thou watch so continuing it, a holy hour descendeth... Of every work there ascendeth one Audcal, and so every Law *Rlodnr*... And purpose Dlasod, take a *swift* Image, and have the proportion of a most glorious mixture *Audcal* and also *Lulo.* Continue and by office seek *Rlodnr* backward by the red digestion. But he by the common or red *Darr* doth gather most ripest work, purge the last fortene well fixed. Then the four through your [*Rlodnr*]...*Roxtan* finished more together at the lower body by one degree... by *you* for him hold it, for him in one of them...until of the last thing...In him become his red and highest degree of his resurrection through coition... After a while I come again... There is the whole work.'
>
> [17 January 1585]

This is, of course, gobbledygook; but the next day a string of figures is dictated, which are to be set over the words, and then the words arranged in their appropriate numerical order. In spite

of many errors in the transmission, Dee finally works it out, and the entry for 20 March 1585 prints the corrected plaintext:

> 'Take common Audcal; purge and work it by Rlodnr of four divers digestions, continuing the last digestion for fourteen dayes, in one and a swift proportion, untill it be Dlasod fixed, a most red and luminous body, the Image of Resurrection.
>
> Take also Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal: and there gather him.
>
> Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithstanding backward, through every degree, multiplying the lower and last Rlodnr his due office finished by one degree more than the highest.
>
> So doth it become Darr, the thing you seek for: a holy, most glorious, red, and dignified Dlasod.
>
> But watch well, and gather him, so, at the highest: For in one hour, he descendeth, or ascendeth from the purpose.
>
> Take hold.'

This is still obscure, but it is now recognisable as an alchemical text, for preparing alchemical gold. Levanael appears and explains that *Audcal* is 'gold', *Dlasod* is 'sulphur', *Roxtan* is 'pure and simple Wine in her self', *Lulo* is 'Tartar, simply of red wine' or mother of vinegar, *Darr* is the philosopher's stone, and *Rlodnr* must be something like 'furnace' — but there is no key to the formation of these strange words.

Perhaps it was the practical application of this strange formula that gave Kelley his reputation as an alchemist able to transmute base metal into gold, a reputation that got him the position of alchemist at the court of the Emperor Rudolph. But in any case we can see that the angelic spirits were not averse to using cipher when the need arose.

Nor, of course, was Dee, even if he were not acting as a 'secret agent' of Queen Elizabeth abroad. Many years before, he had acquired a manuscript copy of Trithemius' *Steganographia,* forty years before it was first printed; and this work not only deals with

various cipher systems, but also contains a 'mystical language' (in reality a fairly simple cipher) that in some ways resembles Enochian. What Dee thought of this book is contained in a letter to Sir William Cecil from Antwerp, dated 16 February 1563:

> 'Allready I have purchased one boke, for which a thousand Crownes have ben by others offred, and yet could not be obtained. A boke, for which many a lerned man hath long sowght, and dayly yet doth seeke: Whose use is greather than the fame thereof is spread... A boke for your honor, or a Prince, so meet, so nedefull and comodious, as in humayne knowledge, none could be meeter, or more behofefull.'

But the various keys of Trithemius do not work on either of the mystical languages produced by Kelley. The whole Enochian system, with its complexity of squares filled with letters, would seem to lend itself to both transposition and substitution ciphers of all kinds; yet checks of some of the more likely possibilities have yielded nothing worth following up. There may be a cipher in the first set of untranslated invocations that Kelley produced initially (but then these invocations would not look so much like glossolalia), but I do not believe there can possibly be cipher in the Enochian Calls. Let us see why not.

The Enochian Calls, as we have seen, are accompanied by a translation. If this translation is genuine, then the Calls must represent the enciphered version of this translation, in English or some other plausible language. And, since the words of the Enochian text occur consistently with the same translation, the only kind of cipher possible is substitution (whether simple or polyalphabetic). Transposition ciphers, and ciphers with polyalphabetic substitution, just would not yield the same 'word' consistently.

But simple substitution cannot have been used in the Calls, or they would have been cryptanalysed by now. Simple substitution in any of the likely languages (let us say for argument Latin, Hebrew, Greek, English, or any common European tongue) is completely transparent — and how much more so when the translation is available! Take the word ROR, for example, meaning 'sun', if this were a word in a simple substitution cipher, it must

represent a three-letter word in which the first and the last letters are the same. The best candidate is Hebrew שמש meaning 'sun'; but substituting the value of these letters in other words (*e.g.* R in GRAA 'moon') does not yield any further Hebrew words. We could perhaps assume a form of multiple substitution, and try English *sun* or Latin *sol* for ROR, and English *moon* or Latin *luna* for GRAA. The reader is welcome to try this; he will find it leads nowhere. Perhaps even more conclusive, however, is that the letter-frequencies per thousand of the Enochian Calls (as calculated by computer) do not produce a graph resembling that of the letter-frequencies for any of the languages under consideration.

But the most damning case against cipher is the fact that there is a translation at all. What would be the point of writing a text in an elaborate cipher, and then writing the plaintext underneath? It is barely possible, of course, that the translation is a mere blind, and that the Calls contain a totally different enciphered text. But there is a difficulty in this too; it would be extremely difficult (though not entirely impossible) to construct a workable cipher that would first encipher one text, and still yield a consistent 'pseudo-translation' as another text. But Enochian is far too much like the language its translation represents for this to be very likely.

Further, if the magical languages and the squares do contain a cipher, why bother to surround it with all the other material from the spirits: prophecies, dictation, general talk, and indication of breaks for dinner? If Dee had wanted to write messages in cipher, for his own use, he could have done so without creating this elaborate fiction.

I think, therefore, it is possible to assert, with a high degree of confidence, that there is no cipher contained in the 'angelical' language, or in the Enochian Calls.

The later history of Enochian

The use of Enochian as a language after the death of Dee and Kelley, and of the related system of magic, cannot yet be fully documented. But as interest in Dee continues to our own day, it is relevant to sketch in some of the main developments.

Dee died in 1608, in the odour of sanctity, and was buried in the

chancel of the church at Mortlake, near his house. Kelley, as we have seen, was already dead. If any of Dee's acquaintances or family — perhaps his son, Arthur Dee, who had once tried to serve as a medium for his father, and later became an alchemist in his own right — continued with the practice of Enochian magic, it was without the seance records, which in the second half of the seventeenth century turned up, rather surprisingly, in a secret drawer of a cedarwood chest that had belonged to Dee.

The papers were discovered in the chest in about 1662 by the wife of a certain Mr Wale. He subsequently gave them to Elias Ashmole in exchange for a copy of the latter's book on the Order of the Garter.

Elias Ashmole (1617-1692) was apparently fascinated by their contents, spending a great deal of effort on reconstructing the Enochian system of magic from the often difficult text. He was probably the first man after Dee to attempt to make contact with Dee's angelic spirits, in a series of seances extending from 1671 to 1676.

As the founder of English freemasonry, Ashmole may have had an even greater significance, in introducing the Enochian system into esoteric freemasonry, and into the English occult tradition in general. However, we do not know for certain whether he did or not, for it is to be some two hundred years before Enochian is mentioned publicly again. It seems that some of the nineteenth-century freemasons with occult interests (such as Frederick Hockley and Kenneth Mackenzie) may have been aware of the Dee manuscripts (by then in the British Museum), but it is unlikely that Enochian magic played any part in masonic rituals.

It was to be another Mason and antiquarian who brought Enochian back into English occultism: Wynn Westcott (1848-1925), one of the founders (in 1888) of the highly influential occult Order of the Golden Dawn. It was certainly Westcott who introduced into the Order the complex system of 'Rosicrucian chess', a divination system blending the Enochian system with Egyptian god-forms and Indian four-handed chess (Chaturanga), on which last Westcott was an expert.

The Enochian Calls, and the general system of Enochian magic, were required subjects of study for the Golden Dawn grade of Adeptus Minor — though it seems that few members of

the Order ever knew much about them. Most of the original material (first made publicly available in detail by Israel Regardie in his book on the rituals of the Golden Dawn in 1937-40) is by Westcott, but some notes were also included by Westcott's co-founder of the Order, S.L. MacGregor Mathers. An interesting development is the description of a special pronunciation for Enochian. The advice of 'Sapere Aude' (Wynn Westcott) is as follows:

> 'In pronouncing the Names, take each letter separately. M is prounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); A is Ah; P is Peh; S is Ess; D is Deh.
>
> 'NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.'

The note by 'S Rioghail Mo Dhream (MacGregor Mathers) describes essentially the same system, but with some idiosyncratic viewpoints:

> 'Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelical Name precede another as in 'Sobha', thou mayest pronounce it 'Sobeh-hah'. 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.
>
> 'Also 'Y' and 'I' are similar, also 'V' and 'U', depending whether the use intended be vowel or consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi.'

The Egyptology is that of the nineteenth century, and we may suspect that this pronouncing system is of the same period; certainly it is not, as we have seen, the pronunciation used by Dee and Kelley. But it is a practical system for coping with some of the consonant-clusters of the Enochian language, especially the divine Names. In use, the system was modified somewhat; thus, *saanir* 'parts' was apparently pronounced as 'saanire', and not — as the instructions above would suggest — 'Ess-ah-ah-en-ee-reh' or something similar.

The occultist Aleister Crowley took the Enochian system very seriously, and published the text of the Calls, together with the details of making the Enochian magical tablets, in his publication *The Equinox* (1909-1913). His version of the Calls is given in his interpretation of the the expanded Golden Dawn pronunciation; the Call of the Aethyr LIL opens:

> 'Madariatza das perifa LIL cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelezoda...'

(Compare this with the reconstructed 'original' pronunciation given above, page 47.)

Crowley's own experiences with the Angels of the Aethyrs were also published in the *Equinox,* and also later as a separate book, *The Vision and the Voice;* but it is not generally known that he also composed a set of additional conjurations in the Enochian language. These are published in his edition of MacGregor Mathers' translation of the *Goetia* or *Lesser Key of Solomon* — but are omitted from many current editions. This additional Enochian material of Crowley's, be it spirit revelation, inspired re-creation, or linguistic dilettantism, tends to use the words of Enochian found in the Calls, but with some extended meanings and a few apparently original words. A specimen, from the invocation entitled 'Ye constraynte':

'Od commemahé do pereje salabarotza kynutzire
'And I bind thee in the fire of sulphur mingled
fabaonu, od zodumebi pereji od salabarotza:
with poison and the seas of fire and sulphur:
niisa, eca, dorebesa na-e-el od zodameranu
come forth, therefore, obey my power and appear
asapeta vaunesa komesalohé.'
before this circle.'

Since the time of the Golden Dawn and the various later Orders in one way or another related to it — for details of which see Francis King's book on *Ritual Magic in England* — various occult groups have attempted to use the Enochian system to try to establish contact with the spirits seen by Kelley. Some have claimed success, in the form of new Enochian material (both language and magical formulas) that is not for profane ears. It is difficult to judge such claims until they appear in print — but one simple test that can be applied is to ask the adepts if they know the Enochian word for 'seven'.

One group that is known to be using the Enochian Calls is the Church of Satan, headed by Anton La Vey in California. La Vey's *Satanic Bible* prints the Enochian Calls, in a form that makes it quite clear that they are taken from Aleister Crowley's version — but he substitutes the name 'Saitan' wherever the original has 'Iaida' ('The Highest'), and makes other minor modifications in the translation: 'Lord of the Earth' for 'God of Justice', and 'King of Hell' for 'The Highest'. Whether Dee's spirits still respond, I do not know.

Dee's spirits have recently been associated with those from another source, the essentially Sumerian and Akkadian demons of the *Necronomicon,* a fictitious work invented by the American fantasy writer H.P. Lovecraft. In all there have been in excess of half a dozen 'editions' of this title, all of different content: of which the *Necronomicon,* Barnes Graphics, New York, 1977 has drawn on Sumerian and Akkadian sources. In the edition of the *Necronomicon* published by Neville Spearman, London, 1978, there is a purported translation of Dee's *Liber Logaeth.* Readers who have followed this introduction so far will be able to assess the validity of the supposed translation for themselves — but it is

a long way from ancient Sumeria to Dee's London, and there is not much evidence that H.P. Lovecraft had more than a fiction writer's knowledge of either.

Occult groups which have been known to use the Enochian system in recent years include, in London, the Order of the Pyramid and the Sphinx, and the Aurum Solis; in the Midlands, the Order of the Cubic Stone; and elsewhere the Luculentus Astrum. It is hoped that the material in the present book may be of assistance to them, and to all such groups who are pursuing researches in this area.

Conclusion

In the preceding pages, the arguments for and against regarding Enochian as a genuine language, and for and against accepting the reality of the angelic spirits supposedly contacted by Dee and Kelley, have been put at some length. I do not think anyone can afford to be dogmatic in this area. As a scholar, I am by temperament inclined to doubt wherever doubt is possible; but I have known well people who have pursued the study of Enochian from the point of view of practical occultism, and who claim that, whatever the origin of the system, it works as practical magic. And I have no particular reason to disbelieve them.

I believe, myself, that a combination of factors produced Dee's angelic communications. I am sure that Kelley went into genuine trance states, in which he saw visions which he faithfully reported; but I am equally sure that at least on some occasions he consciously elaborated on those visions, and at times even invented them, and fabricated messages from the spirits, for his own ends; and that he used, consciously and unconsciously, any information that he picked up from Dee, and relayed it back to him.

Nevertheless, there may be genuine revelations at the core of his reported visions. But I think that real angels would speak a more euphonious and more consistent tongue than Enochian, that they would not make mistakes, and that they would have more of import to transmit to man than the interminable outpouring of 'Enoch his boke'. Shakespeare's Macbeth claimed of his witches that 'they have more in them than mortal knowledge'; it would be hard to make the same claim for Dee's angels. Their limitations are those of Kelley; their occasional sublimities, those

of Dee. If the true voice of God comes through the shewstone at all, it is certainly as through a glass darkly.

The element of doubt remains, however, and therefore it is not surprising that in the 27th Invocation to the Good Angels, we find, in the words of the first angelical language, the sequence:

'. . . lafet vncas laphet vanascor torx glust hahaha. . .'

The spirits may well have the last laugh.

Donald C. Laycock
Canberra, December 1978

SCOPE AND PLAN OF THE DICTIONARY

This dictionary is intended to allow the reader to find the basic meaning of any Enochian word used by Dee (both in his original manuscripts and in the printed version of Casaubon) to which at least a tentative meaning can be assigned. In addition, a few words which are clearly Enochian, but to which no meaning can be assigned at present, are included with the gloss 'meaning unknown'.

The Dictionary also includes Enochian words, principally (but not entirely) from versions of the Enochian Calls, from the following sources (for which see Bibliography):

GD The Golden Dawn: text of the Calls, with additional variants as used in the rituals, and some angelic and holy names.

AC:C Aleister Crowley's version of the Calls, with additional magical data, as published in *The Equinox,* Vol.I, Nos.7 & 8.

AC:VV Enochian words (some of them not from Dee) as used by Aleister Crowley in his invocations of the Aethyrs in *The Vision and the Voice.* (Note: in this book Crowley uses other magical languages which have no connection with Enochian. These have not been included.)

AC:G Variants of Enochian words in the goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia.* (Note: only rarely are these words not identifiable with the words of Dee's Enochian; but there are many misprints and mistranslations.)

Another source of Enochian vocabulary, La Vey's *Satanic Bible,* was examined, but the Enochian here follows AC: C exactly, with only two additional misprints (*mamao* for *momao,* and *gianai* for *ginai*) which were thought too insignificant to include in the Dictionary. However, this publication is remarkable for the liberties it takes with the English text of the Calls, as well as omitting, for some odd reason, all the numerals of the original text.

Words which do not have a source given them in the Dictionary are all from Dee; occasionally a form is identified as C (Casaubon) when it does not tally with the manuscripts. The words from the Calls, which are of course the most important source of Enochian, are provided with an indication of pronunciation, as far as can be determined from Dee's notes, and from the principles outlined in the chapter on Enochian. There remain many uncertainties, however, and some readers may prefer to use the pronunciation as suggested by the spellings of Aleister Crowley or the Golden Dawn rituals, as this now has a relatively long occult tradition.

In giving the pronunciation, the rule has been followed of 'consonants as in English, vowels as in Italian' — this means *u* as in *put,* not (Southern British English) *but.* Long vowels are marked with a bar over them (a, i), and the English murmured vowel (as in the last syllable of *father*) has been represented by ë when no other symbol would do; but it would also be possible to pronounce all sequences of *er, ir* and *ur* as *ër* wherever they occur. Note that the *r,* in Dee's time, would have been pronounced everywhere it occurred; a light Scottish burr sounds good, but an American *r* will suffice.

A note must be added on *zod,* which is frequent in the Aleister Crowley versions of Enochian words. This was simply a short-lived Elizabethan word for the letter *Z* (which we now call *zed* or *zee*). As the letter was used less frequently in Elizabethan English than now, but had a high frequency in Enochian, Dee would often write *zod* over the letter *z,* to remind himself that it was not to be spelt *s.* I think that only rarely did he intend this to suggest a pronunciation with *zod.*

Another characteristic of Elizabethan usage was the (to us) inconsistent writing of *u* and *v,* and to a lesser extent *i* and *j.* Dee almost invariably writes *v* at the beginning of words, and *u* in the

middle, whether *u* or *v* (of modern English) was intended. With regard to *i* and *j,* he almost always writes only *i; j* appears only as capital *I* or *J,* and at the end of words (mostly Latin). These Elizabethan habits in the spelling of Enochian have given rise to some odd-looking words, such as *vnchi* (where we would now write *unchi*). These anomalies have been regularised in the Dictionary, according to modern spelling conventions.

Also, in accordance with the values of the Enochian alphabet given by Dee, *U* and *V* are placed together in the Dictionary, as are *I* and *Y.* However, *J* is placed with *G* rather than with *I,* since the only Enochian words that have ever been spelled with *J* are the Aleister Crowley versions of words beginning with 'soft g'. Similarly, *K* is included with *C.*

Enochian variants that differ *only* in these spelling alternations (such as *u* for *v*) are not always included separately. Nor are variants that differ only in the use of capitals, hyphens, or spaces. Thus, the reader who has encountered, in Aleister Crowley's *Goetia,* the word *dari-lapa,* will only find listed *darilapa* (which also occurs in the *Goetia*). It is not expected that this will cause the reader any inconvenience in finding words.

All variants are cross-referenced to the best possible form of the word as used by Dee, as far as this can be determined; but where there are many Dee variants, these are usually to be taken as all equivalent.

A few variant words are to be found a line or two away from their true alphabetical place, to avoid multiplying cross-references; thus *butamonu* occurs within the entry *butmon,* and not before it. This should not cause inconvenience; if a word is not found at its strict alphabetical place, simply look a line or two higher or lower.

Variants that appear to arise from miscopying or printers' errors are marked with a following asterisk: thus *coasg** (for *caosg*). Such errors are frequent in all previously published works containing any Enochian material; it is to be hoped that the printer treats this work better.

A fairly comprehensive list of divine and angelic names, mainly from Dee's magical manuscripts, is included, but the reader is warned against regarding this list as complete, in the sense of giving the key to the complete Dee magical system. Only those

names actually used by Dee (and, preferably, those used with some frequency) are included. The texts contain instructions for generating many additional names, from the various Enochian tables, but no names have been *generated* for this Dictionary. Also, a large number of angelic names that are given in the Golden Dawn rituals are omitted, as these appear to have been created from the tables in ways not intended by Dee. In addition, only the barest outline of the nature and functions of the various spirits can be given in the Dictionary. The publisher of this volume will be bringing out a complete guide to Enochian magic at a later date.

The Enochian Letter at the beginning of each part of the Angelic-English section of the Dictionary is reproduced in facsimile from the original letters in Dee's manuscript diary for 6 May 1583 (Sloane MS 3188 f.104). For details of how they were formed see the previous chapter, page 36.

PART I
ANGELIC-ENGLISH

Angelic	*Source and Pronunciation*	*English*
a	a	1) in, on, of, with. Cf. *c, q.* 2) the.
Aaan		angel, companion of *Anaa.* Also *Aavan.*
Aabco **Aalco**	AC:C	Divine Name of Five Letters, ruling Air of Water.
Aadt		angel, companion of *Taad.*
Aaetpio **Aaetpoi**	GD	Senior of Fire, associated with Mars. Also *Aetpio.*
aaf **aai** **aao**	ā-f ā-i ā-o	among, amongst. Cf. *eai, oai.*
aaiom **aaiome**	GD, AC:C AC:C	= *aai om* 'amongst us'.
aala	ā-la	put, place
Aalco	AC:C	= *Aabco,* Divine Name.
Aana		angel, companion of *Anaa.* Also *Aavna.*
Aanaa		angel ruling *Anaa* and companions.
aao		= *aaf,* among.
Aaodt		angel, also known as *Aadt.*
Aaoxaif		Senior of Air, associated with Jupiter.
Aapdoce		Senior of Fire, associated with Venus. Also *Apdoce.*

Aavan		angel, also known as *Aaan.*
Aavna		angel, also known as *Aana.*
Aax		cacodemon, counterpart of the angel *Axir.*
Ab		angel (Filia Filiarum Lucis) associated with Luna.
abai	a-bai	stooping.
Abaiond		Governor of the Second Division of the Aethyr *Pop.*
abaivoninu*	GD	= *abai vovin,* stooping dragon.
Abamo		angel, also known as *Abmo.*
Abaoz		angel, also known as *Aboz.*
abaramig **abaramiji**	AC:G	= *abramg, prepare.*
aberaasasa	AC:C	= *abraasa,* provide.
aberameji **aberamiji**	AC:C AC:G	= *abramg,* prepare.
Abioro		= *Habioro,* Senior of Air.
Abmo		angel powerful in transformation, ruled by *Aiaoai Oiiit.* Also *Abamo.* Companions are *Bmoa, Moab, Oabm.*
aboapri **aboaperi**	a-bo-a-pri AC:C	serve. Cf. *booapis.*
Aboz		angel, companion of *Boza.*
abraasa **abraassa** **aberaasasa** **abra**	a-brā-sa GD, AC:VV AC:C AC:VV	provide, provided.

abramg	a-bramg	prepare.
abramig	a-bra-mig	
abaramiji	AC:G	
aberameji	AC:C	
aberamiji	AC:G	
berameji	AC:C	
beramiji	AC:C	
ACAM		7699.
acame	AC:C	
Acar		angel ruled by *Rzionr Nrzfm.* Also *Acrar.* Companions are *Cara, Arac, Raca.*
acaro*	AC:C	see *acroodzi,* beginning.
Acca		angel ruled by *Aourrz Aloai.* Also *Acuca.*
Acmbicu		Senior of Earth, associated with Mercury.
Acmsicu		
Ahmbicv	GD	
a-cocasahe*	AC:C	= *a cocasb,* the time.
Acps		angel, companion of *Psac.*
Acrar		angel, also known as *Acar.*
acroodzi	a-cro-od-zi	beginning. Also *croodzi.*
acaro odazodi	AC:C	Cf. *iaod, iaodaf.*
Acuca		angel, also known as *Acca.*
Acups		angel, also known as *Acps.*
Aczinor		Senior of Earth, associated with Jupiter.
ad	AC:G	See *adrpan,* cast down.
adagita	AC:C	= *adgt,* can.
adana	AC:C, G	= *adna,* obedience.
adapehaheta	AC:C, G	= *adphaht,* unspeakable.

adarepanu	AC:C, G	= *adrpan,* cast down.
adarepeheta	AC:VV	
adarocahe	AC:C	= *adroch,* Mount of Olives.
adgmach		much glory.
adgt	ajt	can, be able.
adagita	AC:C	
Adi		cacodemon, counterpart of the angel *Diom.*
Adire		angel, also known as *Adre.*
adna	ad-na	obedience.
adana	AC:C, G	
Adnop		angel, also known as *Adop.*
Adoeoct		Senior of Fire, associated with Jupiter.
Adoeoet		
adohi*	GD	See *loadohi,* kingdom.
adoho*	AC:C	
adoian	a-do-yan	face.
adoianu	AC:C, G	
adoranu*	AC:G	
Adois		Demonic name (reversal of *Sioda*) commanding cacodemons of Earth of Fire.
Adop		angel, companion of *Dopa.*
Adopa		angel ruling *Dopa* and companions.
adoranu*	AC:G	= *adoian,* face.
Adota		angel also known as *Adta.*
adph	GD	See *piadph,* jaw.
adphaht	ad-fāt	unspeakable.
adapehaheta	AC:C, G	

Adraman		name of an evil spirit.
Adre		angel ruled by *Rzionr Nrzfm.*
Ah-deh-er-reh	GD	Also *Adire.*
Ah-deh-reh	GD	
adroch	ad-roch	Mount of Olives.
adarocahe	AC:C	
adrpan	ad-r-pan	cast down.
adarepanu	AC:C	
adarepeheta	AC:VV	
ad peranuta	AC:G	
Adta		angel, companion of *Taad.*
Advorpt		Governor of the Third Division of the Aethyr *Tex.*
Aetpio		=*Aaetpio,* Senior of Fire.
AF		19.
afa	AC:C	
affa	a-fa	empty.
afafa	AC:G, VV	
afefa	AC:C	
Aflafben		Dee's good angel, appeared to Dee and Kelley on 1 November 1583.
Aphlafben		
ag	ag	none, no, no one.
agi	AC:C	
Agb		cacodemon, counterpart of the angel *Gbal.*
Aglm		angel, companion of *Magl.*
Agmlm		
Ahaozpi		Senior of Air, associated with Venus. Also *Haozpi.*
Ah-deh-er-reh	GD	=*Adre,* angel.
Ah-deh-reh	GD	

Ah-ee-ah-oh-ah-ee		=*Aiaoai,* Divine Name.
Ahmbicv	GD	=*Acmbicu,* Senior of Air.
Aiaoai		Divine Name of Six Letters, ruling Earth of Air.
Aidrom		=*Laidrom,* Senior of Earth.
Aira		Angel skilled in medicine, ruled by *Angpoi Unnax.*
Aigra		
aisaro	AC:C	=*a isro,* the promise.
aji-la-tore-torenu	AC:C	=*ag l toltorn,* no one creature.
ajitoltorenu	AC:C	=*ag toltorn,* no creature.
akarinu	AC:G	praiseworthy. Cf. *ecrin, oecrimi.*
Akele		angel (Filia Lucis), associated with Mars.
aladi	AC:VV, C	=*aldi,* gathering.
aladonu	AC:C, G	=*aldon,* gather.
alalare	AC:C	=*allar,* bind up.
alar	a-lar	settle.
alre	AC:C	
alca		judgment(?)
ald*	GD	=*sald,* wonder.
aldaraia		will of God (?) (Another title of the *Book of Soyga.*)
aldi	al-di	gathering. Cf. *aldon.*
aladi	AC:VV, C	
aldon	al-don	gather, gird up. Cf. *aldi.*
aladonu	AC:C, G	
Alhctga		Senior of Earth, associated with Venus.
Alhectega	AC:C	

allar **alalare**	a-lar AC:C	bind up.
Aloai		Divine Name of Five Letters, ruling Fire of Air.
alonusahi	AC:G	= *lonshi,* power.
Alpudus		angelic King ruling in the West-South-West.
alre	AC:C	= *alar,* settle.
am	GD	See *amizpi,* fasten.
amayo*	AC:G	= *enay,* lord.
Ambriol **Ambrial**		Governor of the Third Division of the Aethyr *Loe.*
a-me-ipezodi	AC:C	= *amizpi,* fasten.
amema	AC:C, G	= *amma,* curse.
ametajisa	AC:G	= *emetgis,* seal.
amgedpha		I begin anew.
amizpi **a-me-ipezodi** **am pizi**	a-miz-pi AC:C GD	fasten.
amiran **amiranu**	a-mi-ran AC:C, G	yourselves.
amma **amema**	a-ma AC:C, G	curse, cursed.
Amox **Amsox**		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*
An **Aw***	AC:C	angel (Filus Filiorum Lucis), associated with Luna.
Anaa		angel powerful in change of place, ruled by the angel *Aanaa* and *Vadali Obava.* Also *Anvaa.* Companions are *Naaa, Aaan, Aana.*
Anaeem		Divine Name of Six Letters, ruling Water of Earth.
ananael	a-na-na-el	wisdom.
Ancro		angel also known as *Anro.*
And		cacodemon, counterpart of the angel *Ndzn.*
Andispi		Governor of the Third Division of the Aethyr *Zom.*
aneta-na*	AC:C	= *a netab,* in government.
angelard **anugelareda** **anujelareda**	an-je-lard AC:G AC:C	thought, thoughts.
Angpoi		Divine Name of Six Letters, ruling Air of Earth.
Anodoin		Senior of Fire, associated with Mercury.
Anro		angel, companion of *Roan.* Also *Ancro.*
anugelareda **anujelareda**	AC:G AC:C	= *angelard,* thought.
Anvaa		angel, also known as *Anaa.*
aoiveae	a-oi-ve-ai	star, stars.
Aomi		angel, companion of *Iaom.* Also *Aosmi.*
Aor		cacodemon, counterpart of the angel *Ormn.*
Aosmi		angel, also known as *Aomi.*

Aourrz		Divine Name of Six Letters, ruling Fire of Air.
Aozpi		Holy Name of Five Letters, ruling the element of Air.
Apa		cacodemon, counterpart of the angel *Paoc.*
apachana		'the slimy things made of dust'.
Apahr		angel, also known as *Aphr.*
Apata		demonic name (reversal of *Atapa*) commanding cacodemons of Fire of Water.
Apdoce		= *Aapdoce,* Senior of Fire.
apeta*	AC:G	see *aspt,* before.
Aphlafben		= *Aflafben,* Dee's good angel, appeared to Dee and Kelly on 1 November 1583.
Aphr		angel, companion of *Phra.*
apila	a-pi-la	live (v.)
Aplst		angel, also known as *Apst.*
Apm		cacodemon, counterpart of the angel *Pmox.*
Apst		angel ruled by *Noalmr Oloag.* Also *Aplst.*
aqlo	GD	= *a q loadohi,* in thy kingdom.
aqoso	AC:C	
ar	ar	1) winnow, van. 2) that, so that.
Arbiz		Divine Name of Five Letters, ruling Earth of Earth.

ar-caosaji	AC:C	= *ar caosgi,* winnow the earth.
Ardza		Divine Name of Five Letters, ruling Air of Air.
arecoazodiore	AC:C	= *ar coazior,* that increase.
aretabasa	AC:G	= *ar tabas,* that govern.
are-zodi*	AC:G	= *etharzi,* peace.
Arfaolg		angelic King ruling in the North-North-East.
argedco		(meaning unknown; invoke?)
Arinnap		Senior of Fire, associated with Saturn.
Arizl		angel, also known as *Arzl.*
Arn		name of the Second Aethyr.
arp		conquer? See *zilodarp.*
arphe		descend.
Arsl		Holy Name of Four Letters, ruling the element of Water.
Arsel		
artebasa*	AC:G	= *ar tabas,* that govern.
Arzl		angel, companion of *Rzla.*
Arzulgh		name of an evil spirit, counterpart of *Befafes.*
as	as	was
asa	AC:C, G	
asage	AC:G	= *as ge,* was not.
asa-momare	AC:C	= *as momar,* was (and shall be) crowned.
asapata	AC:G	= *aspt,* before.
asapeta	AC:C, G	
asata	AC:G	= *as ta,* was as.

Ascha		God.
Ash		cacodemon, counterpart of the angel *Shal.*
Asi		cacodemon, counterpart of the angel *Sisp.*
Asndood		Senior of Fire, associated with Luna.
Asp		name of the Twenty-First Aethyr.
aspian	as-pi-an	quality, qualities.
Aspiaon		Governor of the Third Division of the Aethyr *Deo.*
aspt		before, in front of.
asapata	AC:G	
asapeta	AC:C, G	
as apeta*	AC:G	
Ast		cacodemon, counterpart of the angel *Stim.*
astel		(meaning unknown).
asymp	GD	= *a symp,* with another.
Ataad		angel ruling *Taad* and companions.
Atapa		Divine Name of Five Letters, ruling Fire of Water.
ataraahe	AC:C	= *atraah,* girdle.
Atdim		angel ruling *Tdim* and companions.
Ath		angel (Filia Filiarum Lucis) associated with Venus.
Ato		cacodemon, counterpart of the angel *Tott.*

Atogbo		demonic name (reversal of *Obgota*) commanding cacodemons of Air of Water.
atraah	a-traa	girdle, girdles.
ataraahe	AC:C	
auauago	AC:C	= *avavago,* thunder.
auauotza	AC:C	= *avavox,* pomp.
audcal		gold, philosophical mercury.
Audropl		= *Aydropl,* Governor.
Autp		angel, companion of *Utpa.*
Aultp		
Ava		cacodemon, counterpart of the angel *Vasa.*
avabh	a-vab	hyacinth, hyacinthine.
Avabo		demonic name (reversal of *Obava*) commanding cacodemons of Water of Fire.
avavago	a-va-va-go	thunder, thunders. Cf. *coraxo.*
auauago	AC:C	
avavox	a-va-vox	pomp.
auauotza	AC:C	
Ave		angel (Filius Filiorum Lucis), associated with Venus.
aviny	a-vi-ni	millstone, millstones.
avini	AC:C	
Avtotar		Senior of Air, associated with Mercury.
Aw*	AC:C	= *An,* angel.
Axir		angel powerful in trans-formation, ruled by *Cbalpt Arbiz.*
Axtir		

Axziarg — Governor of the Second Division of the Aethyr *Pax*.

Aydropl
Aydropt
Audropl — Governor of the Second Division of the Aethyr *Tan*.

Azcall — demonic name (reversal of *Llacza*) commanding cacodemons of Water of Air.

Azdobn — angel (Filia Lucis), associated with Mercury.

Azdra — demonic name (reversal of *Ardza*) commanding cacodemons of Air of Air.

aziagiar a-zi-a-jar
azodiajiere AC:C — harvest.

aziazor a-zi-a-zor
azodiazodore AC:C, G — likeness.

Aziz — angel, companion of *Ziza*. Also *Azriz*.

azodiajiere AC:C — = *aziagiar*, harvest.

azodiazodore AC:C, G — = *aziazor*, likeness.

azodien AC:C — = *a zien*, on hands.

Azriz — angel, also known as *Aziz*.

Baataiva* — = *Bataiva*, Elemental King of Water.

bab — power, ability, possibility.

babage ba-ba-je
babagen ba-ba-jen
babaje AC:C, G
babajehe AC:C — south.

babalanuda* AC:C — = *babalond*, harlot.

Babalel — King, associated with Mars.

babalon ba-ba-lon
babalonu AC:C, G — wicked. Cf. *babalond*.

babalond ba-ba-lond
babalanuda* AC:C — harlot. Cf. *babalon*.

Bablibo — Prince, associated with Sol.

Baeovib ba-e-o-vib
Baeouib GD
Baeouibe AC:C — righteousness; one of the names of God. Cf. *baltoh*.

Bag — name of the Twenty-Eighth Aethyr.

Bagenol — Prince, associated with Venus.

bagie ba-gi-e
baghie GD
bajihie AC:C — fury.

bagle bag-le
baglen bag-len
bagile AC:C
bagilenu AC:C, G
bajile AC:C
bajileim* AC:G — because, for that reason; why, for what reason?

bajilenu	AC:C, G	
bajirele*	AC:C	
Bagledf		Prince, associated with Luna.
bahal	ba-hal	cry aloud.
bahala	AC:C	
bajihie	AC:C	= *bagie,* fury.
bajile	AC:C	= *bagle,* because.
bajileim*	AC:G	= *baglen,* because.
bajilenu	AC:C, G	
bajirele*	AC:C	
balata	AC:C, G	= *balt,* justice.
balatanu	AC:C	= *baltan,* justice.
balatime	AC:G	= *baltim,* justice.
bala-tima	AC:C	
balatoha	AC:C	= *baltoh,* righteousness.
balatohe	AC:C	
balatune*	AC:G	= *baltim,* justice.
balazodareji	AC:G	= *balzarg,* steward.
Balceor		Prince, associated with Saturn.
Baldago		Prince, associated with Jupiter.
balie	GD, AC:C	= *balye,* salt.
Baligon		King, associated with Venus.
balit		just, righteous. Cf. *balt.*
balita	AC:C	
balozodareji	AC:G	= *balzarg,* steward.
balt	balt	justice. Cf. *balit, baltim, baltoh, balzizras.*
balata	AC:C, G	
baltan	bal-tan	
balatanu	AC:C	

baltim	bal-tim	justice, extreme justice.
balatime	AC:G	
bala-tima	AC:C	
balatune*	AC:G	
baltoh	bal-to	righteousness. Cf. *balt, Baeovib.*
balatoha	AC:C	
balatohe	AC:C	
baltoha	AC:C	
balye	bal-ye	salt.
balie	AC:VV, AC:C	
balzarg	bal-zarg	steward.
balazodareji	AC:G	
balzizras	bal-ziz-ras	judgment. Cf. *balt.*
balzodizodarasa	AC:C	
Bamasan		name of a guardian angel.
bamesa	AC:G	= *bams,* forget.
Bamnode		Prince, associated with Saturn.
bams	bams	forget.
bamesa	AC:G	
Bapnido		Prince, associated with Mars.
Barfort		Prince, associated with Mercury.
Bariges		Prince, associated with Sol.
barinu	AC:C	= *brin,* have.
Barma		name of a demon.
Barman		
Barnafa		Prince, associated with Sol.
Bartiro		Prince, associated with Jupiter.
basada*	AC:G	= *busd,* glory.

basajime	AC:C, G	=*basgim,* day.
basajinu*	AC:G	
basgim	bas-jim	day. Cf. *bazm.*
basajime	AC:C, G	
basajinu*	AC:G	
besajinu*	AC:G	
Basmelo		Prince associated with Jupiter. Cf. *bazm?*
Baspalo		Prince, associated with Luna.
Bataivah		Elemental King of Air, associated with Sol.
Bataivh		
Bataiva		
Baataiva*		
Bazchim		Governor of the Third Division of the Aethyr *Des.*
bazm	baz-m	midday, noon. Cf. *basgim, basmelo?*
bazodemelo	AC:C	
Bazpama		Prince, associated with Mercury.
Bbemo		demonic name (reversal of *Omebb)* commanding cacodemons of Water of Water.
Befafes		Prince, associated with Mars. Cf. *Befes.* (His name means 'Light from Light').
Befes		(vocative case of) *Befafes,* Prince.
beh-ee-teh-oo-em	GD	=*Bitom,* spirit of Fire.
beh-ee-to-em	GD	
Beigia		angel (Filius Lucis), associated with Mercury.

belanusa	AC:C	=*blans,* harbour.
beliora	AC:C, G	=*bliora,* comfort.
belioraxa	AC:C	=*bliorax,* comfort.
beliore	AC:C	=*blior,* comfort.
beliorebe	AC:C	=*bliorb,* comfort.
beliorese	AC:C	=*bliors,* comfort.
belioreta	AC:C	=*bliort,* comfort.
Belmagel		Kelley's evil angel.
Belmara		Prince, associated with Luna.
Ben		angel who appeared to Dee and Kelley.
Benpagi		Prince, associated with Venus.
berameji	AC:C	=*abramg,* prepare.
beramiji	AC:C	=*abramig,* prepare.
beranusaji	AC:C	=*bransg,* guard.
beregida	AC:C	=*brgda,* sleep.
berinu	AC:C	=*brin,* have.
berinuta	AC:C	=*brint,* have.
berinutasa	AC:C	=*brints,* have.
be-ri-ta	AC:C	=*brita,* talk.
Bermale		Prince, associated with Sol.
Bernole		Prince, associated with Venus.
besajinu*	AC:G	=*basgim,* day.
Besgeme		Prince, associated with Jupiter.

bia	bi-a	voice, voices.
bial	bi-al	
bien	bi-en	
bialo	GD	
bianu	AC:G	
bienu	AC:C	
biab	bi-ab	stand.
biabe	AC:C	
bigliad	big-li-ad	comforter. Cf. *blior, bliorax.*
bijil-iad	AC:C	
Binodab		Prince, associated with Venus.
Binofom		Prince, associated with Mars.
Bitom		spirit of Fire.
beh-ee-teh-oo-em	GD	
beh-ee-to-em	GD	
Blamapo		Prince, associated with Mercury.
blans	blans	harbour, protect, shelter.
belanusa	AC:C	Cf. *bransg.*
bliar		= *blior,* comfort.
bliard		= *bliord,* comfort.
Bliigan		Prince, associated with Mercury.
Blingef		Prince, associated with Jupiter.
Blintom		Prince, associated with Saturn.
blior	bli-or	comfort (n.) Cf. *bliorax.*
bliar	bli-ar	
bliard	bli-ard	
bliora	bli-or-a	

bliorb	bli-orb	
bliors	bli-ors	
bliort	bli-ort	
beliore	AC:C	
beliora	AC:C, G	
beliorebe	AC:C	
beliorese	AC:C	
belioreta	AC:C	
bliorax	bli-or-ax	comfort (v.) Cf. *blior.*
belioraxa	AC:C	
Blisdon		Prince, associated with Mercury.
Blumaza		King, associated with Luna.
Blmaza*		
Bmamgal		Prince, associated with Saturn.
Bmilges		Prince, associated with Mars.
Bminpol		Prince, associated with Mars.
Bnagole		Prince, associated with Venus.
Bnapsen		King, associated with Saturn.
Bnaspol		King, associated with Mercury.
boaluahe	AC:G	worship.
Boaza		angel, also known as *Boza.*
bobanu*	AC:G	= *soboln,* west.
Bobogel		King, associated with Sol.
Bobagel	GD	
Bogemo		(meaning unknown).
bogpa	bog-pa	reign, rule. Cf. *sonf.*
bogira	AC:C	

bojira	AC:G	
bojua	AC:G	
bolanu	AC:G	= *soboln,* west.
bolp	bolp	be! be thou!
bolape	AC:G, C	
Bonefom		Prince, associated with Venus.
booapis	bo-a-pis	serve. Cf. *aboapri.*
booapisa	AC:C	
Bormila		Prince, associated with Venus.
Bornogo		Prince, associated with Sol.
Boza		angel powerful in mixtures of natures, ruled by the angel *Eboza* and *Angpoi Unnax.* Also *Boaza.* Companions are *Ozab, Zabo, Aboz.*
Bracn		angel, also known as *Brcn.*
Bragiop		Prince, associated with Luna.
Bralges		Prince, associated with Luna.
Brasges		
Branglo		Prince, associated with Saturn.
bransg	branzj	guard. Cf. *blans.*
beranusaji	AC:C	
Brap		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.* Also *Briap.*
Brasges		= *Bralges,* Prince.
Brcn		angel, companion of *Cnbr.* Also *Bracn.*

brgda	bërj-da	sleep.
brgdo	GD	
beregida	AC:C	
Briap		angel, also known as *Brap.*
brin	brin	have (they have, you have, thou hast).
brint	brint	
brints	brints	
berinu	AC:C	
berinuta	AC:C	
berinutasa	AC:C	
Brisfli		Prince, associated with Luna.
brita	brita	talk.
be-ri-ta	AC:C	
Brorges		Prince, associated with Saturn.
bufd*		= *busd,* glory.
busada	AC:C, G	= *busd,* glory.
busadire	AC:C	= *busdir,* glory.
busd	buzd	glory.
busdir	buz-dir	
bufd*		
busada	AC:C	
basada*	AC:G	
busadire	AC:C	
Busduna		Prince, associated with Mars.
butmon	but-mon	mouth, mouths.
butmona	but-mo-na	
butmoni	but-mo-ni	
butamonu	AC:C	
butamona	AC:C	
butamoni	AC:C	
Butmono		Prince, associated with Saturn.
Bynepor		King, associated with Jupiter.

c	s	1) on, with, of, unto. 2) o, oh.
ca	ka	1) therefore.
eca	AC:C, G; GD	2) as. Cf. *ta.*
eka	GD	3) another. Cf. *symp.*
cab	kab	rod.
caba	AC:C	
Cab		cacodemon, counterpart of the angel *Abmo.*
caba	ka-ba	govern. (More usually *taba).*
Cabalpt		= *cbalpt,* Divine Name.
Cac		cacodemon, counterpart of the angel *Acca.*
cacacom	ka-ka-kom	flourish.
ca-ca-come	AC:C	
cacocasb	AC:C	= *ca cocasb,* another time.
cacocasabe	AC:C	
cacrg	ka-kërj	until.
cacareji	AC:C	
kakareji	AC:G	
kakoreji	AC:G	
cacureji	AC:C	
Cadaamp		angelic King ruling in the North-North-West.
caelazod	AC:C, G	= *calz,* firmament.
cafafam	ka-fa-fam	abiding, abode.
cafafame	AC:C	
caharisateosa	AC:C	= *christeos,* let there be.
cahirelanu	AC:C	= *chirlan,* rejoice.

cahisa	AC:C, G	= *chis,* are.
kahisa	AC:G	
cahisaji	AC:C	= *chis ge,* are not.
cahiso	AC:C	= *chiso,* are.
cala	AC:C	= *CLA,* 456.
calaa	AC:C	
calz	kalz	firmament.
caelazod	AC:C	
Calzirg		Governor of the Third Division of the Aethyr *Lin.*
Cam		cacodemon, counterpart of the angel *Amox.*
camascheth		(meaning unknown).
cameliatza	AC:G	= *camliax,* speak.
cameliaxa	AC:C	
camikas		(meaning unknown).
camliax	kam-li-ax	speak, spake.
cameliatza	AC:G	
cameliaxa	AC:C	
canal	ka-nal	workman, workmen.
canale	AC:C	
kanila	AC:G	= *cnila,* blood.
canilu	AC:C	
ca-ni-quola*	AC:C	= *c noqod, c noqodi,* o you
ca-ni-quodi	AC:C	servants.
ca-no-quoda	AC:C, G	
canse		mighty. Cf. *cruscanse.*
ca-ol	AC:G	meaning unknown; perhaps *ca,* therefore.
caosg	ka-ozg	earth.
caosga	ka-oz-ga	

caosgi	ka-oz-ji	
caosgin	ka-oz-jin	
caosgo	ka-oz-go	
caosgon	ka-oz-gon	
caosaga	AC:C, G	
caosagi	AC:C, G	
caosaji	AC:C, G	
caosajinu	AC:C	
caosago	AC:C, G	
caosagonu	AC:C	
coasg*	GD	
capimali	ka-pi-ma-li	successively, time after time.
capmiali	kap-mi-a-li	
cape-mi-ali	AC:C	
capimao	ka-pi-ma-o	time, period, season, while.
capimaon	ka-pi-ma-on	
carbaf	kar-baf	sink.
carebafe	AC:C	
carep-el	AC:C	= *crp l,* but one.
caresa*	AC:C	= *cors,* such.
caripe	AC:C	= *crip,* but.
carma		come out. Cf. *niis.*
Carmara		angelic King ruling the Kings and Princes of the planetary hours. Also called Marmara.
caro-o-dazodi	AC:C	= *croodzi,* beginning.
casarm	ka-sarm	whom, in whom, to whom, under whom, of whom, whose. Cf. *ds.*
casarma	ka-sar-ma	
casarman	ka-sar-man	
casarmg	ka-sarmj	
casarmi	ka-sar-mi	
casarem	AC:C	
casareme	AC:C, G	
kasareme	AC:G	

casarema	AC:C	
casaremanu	AC:C	
casaremeji	AC:C	
kasaremeji	AC:G	
casaremi	AC:C	
catabela	AC:C	= *orsca tbl,* the buildings of her.
cbalpt		Divine Name of Six Letters, ruling Earth of Earth.
cabalpt		
kelpadman		(meaning unknown).
ceph		name of the Enochian letter representing Z.
cheph		
keph		
Chialps		Governor of the Second Division of the Aethyr *Nia.*
chiis	kis	are. Cf. *chis.*
childao	kil-da-o	diamond, diamonds.
chirlan	kir-lan	rejoice.
cahirelanu	AC:C	
Chirspa		Governor of the First Division of the Aethyr *Asp.*
chis	kis	are (they are).
chiis	kis	
chiso	ki-so	
cahisa	AC:C, G	
kahisa	AC:G	
cahiso	AC:C	
chisa	GD	= *chis a,* are in.
Choronzon	AC:VV	= *Coronzon,* demon.
Chr		name of the Twentieth Aethyr.
Khr	AC:C	
chramsa		(meaning unknown).

christeos	kris-te-os	let there be.
caharisateosa	AC:C	
ci	AC:C	see *ulcinin,* happy.
CIAL		9996.
ciaofi	si-a-o-fi	terror.
ciaosi	AC:C	
kiaisi*	AC:G	
cicle	si-kle	mystery, mysteries.
cicles	si-kles	
cicale	AC:C	
kikale	AC:G, GD	
kikle	GD	
cicalesa	AC:C	
cinxir	GD	=*cynxir,* mingle.
CLA		456.
Cms		cacodemon, counterpart of the angel *Msal.*
Cnbr		angel powerful in mechanical arts, ruled by *Aiaoai Oiiit* and the angel *Hcnbr.* Companions are *Nbrc, Brcn, Rcnb.*
Cnabr		
cnila	kni-la	blood.
kanila	AC:G	
canilu	AC:C	
c-noqol	GD	=*c noqod,* o you servants.
coasg*	GD	=*caosg,* earth.
coazior	ko-a-zi-or	increase.
coazodiore	AC:C	
Cocarpt	AC:C	=*Cucarpt,* Governor.
cocasb	ko-kazb	time, times.
cocasg	ko-kazj	
cocasa	AC:C	

kokasa	AC:G	
cocasabe	AC:C	
cocasaji	AC:C	
a-cocasahe*	AC:C	
collal	ko-lal	sleeve, sleeves.
colalala	AC:C	
Comanan		Governor of the Second Division of the Aethyr *Zax.*
Comananu	GD	
comerelahe*	AC:G	=*comselh,* circle.
commah	ko-ma	truss, trussed.
comemahe	AC:C	
commemahe	AC:G	
commennahe*	AC:G	
como	ko-mo	window.
comselh	kom-sel	circle.
com-selahe	AC:C	
comselha	AC:C	
komesalehe	AC:G	
komesalahe	AC:G	
komesalohe	AC:G	
komeselake*	AC:G	
komeselahe	AC:G	
kromeselahe*	AC:G	
congamphlgh		man's spirit; the Holy Ghost.
conisa*	AC:C	=*eolis,* make.
conisbra	ko-niz-bra	works of man.
conisabera	AC:C	
const	konst	thunder. Cf. *avavago, coraxo.*
conusata	AC:C	
Cop		cacodemon, counterpart of the angel *Opna.*
copehanu*	AC:C	=*eophan,* lamentation.

cor	kor	number. Cf. *cormf, cormp.*
core	AC:C	
Corabiel		planetary angel presiding over the sphere of Mercury.
coraxo	ko-rax-o	thunder. Cf. *const, avavago.*
cordziz	kord-ziz	reasonable creature, man (Homo sapiens).
coredazodizoda	AC:C	
koredazodizod	AC:G	
Corfax		name of a guardian angel.
cormf	kormf	number. Cf. *cor, cormp.*
cormfa	korm-fa	
coremefa	AC:C, G	
cormp	kormp	number (v.), count, be numbered.
cormpo	korm-po	
cormpt	kormpt	
coremepe	AC:C	
coremepo	AC:C	
coremepeta	AC:C	
Coronzon		name of a mighty demon (perhaps = Lucifer) who rebelled against God.
Coronzom		
Choronzon	AC:VV	
cors	kors	such.
coresa	AC:C	
coresi*	AC:C	
corsi*	GD	
caresa*	AC:C	
Cpsa		angel, companion of *Psac.*
Cpusa		
Cralpir		Governor of the Second Division of the Aethyr *Zip.*
crip	krip	but, only.
crp	krip	
caripe	AC:C	

croodzi	kro-od-zi	beginning. Also *acroodzi.* Cf. *iaod, iaodaf.*
kromeselahe*	AC:G	= *comselh,* circle.
cruscanse		more mighty. Cf. *canse.*
Csc		cacodemon, counterpart of the angel *Scio.*
Cucarpt		Governor of the First Division of the Aethyr *Lea.*
Cocarpt	AC:C	
kures		here (?)
Cus		cacodemon, counterpart of the angel *Ussn.*
cynxir	sinx-ir	mingle, mingled; mix, mixed.
cinxir	GD	
cynuxire	AC:C	
kynutzire	AC:G	
Czns		angel ruled by *Idoigo Ardza.*
Czons		
Czodenes		

d	di	three, third.
da	AC:C	
dau	AC:C	
da	da	1) there.
	AC:C	2) = *d,* three.
Daalo		demonic name (reversal of *Olaad,* commanding cacodemons of Earth of Water.
dalagare	AC:C	= *dlugar,* give.
Daltt		angel also known as *Datt.*
daluga	AC:C, G	= *dluga,* give.
dalugare	AC:C	= *dlugar,* give.
damploz	dam-ploz	variety.
damepelozoda	AC:C	
dao	AC:C	See *childao,* diamond.
DAOX		5678
Dapi		angel ruled by *Iaaasd Atapa.* Also *Daspi.*
darbs	darbz	obey.
darebesa	AC:C, G	
dare-pasa*	AC:G	
dorebasa*	AC:G	
dorebesa*	AC:G	
dorepesa*	AC:G	
dareji	AC:C	= *DARG,* 6739.
daresare	AC:C	= *darsar,* wherefore.
DARG		6739.
dareji	AC:C	

darilapa	AC:C	= *drilpa,* great.
darisapa*	AC:C, G	
darilapi	AC:C	= *drilpi,* great.
darix	AC:C	= *drix,* bring down.
darolanu	AC:C	= *droln,* any.
darr		the philosopher's stone.
darsar	dar-sar	wherefore. Cf. *bagle.*
daresare	AC:C	
das	AC:C, G	= *ds,* which.
dasata	AC:C	= *ds t,* which also.
dasonuf	AC:C	= *ds sonf,* which reign.
Daspi		angel also known as *Dapi.*
Datt		angel powerful in transformation, ruled by *Volxdo Sioda.*
dau	AC:G	= *d,* three.
dax	dax	loin, loins.
dazis	da-zis	head, heads.
dazodisa	AC:C	
de	di	of, to.
dedvilh		(meaning unknown).
Deo		name of the Seventh Aethyr.
Des		name of the Twenty-Sixth Aethyr.
desa*	AC:C	= *od es,* and fourth.
Dial		Holy Name of Four Letters, ruling the Element of Earth.
dial*	AC:C	= *d ialprt,* third flame.

Dialiva		Governor of the Third Division of the Aethyr *Arn.*
Diari		angel also known as *Diri.*
dilzmo	dilz-mo	differ.
dizodalamo*	AC:C	
Dimt		angel, companion of *Tdim.*
Dinmt		
Diom		angel powerful in transformation, ruled by *Volxdo Sioda.* Also *Dixom.*
Diri		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Diari.*
diu	di-u	angle.
di-vau	AC:C	
duiv	GD	
Dixom		angel also known as *Diom.*
dizodalamo*	AC:C	= *dilzmo,* differ.
dlasod		sulphur (alchemical). Cf. *salbrox.*
dluga	dlu-ga	give, given.
dlugam	dlu-gam	
dlugar	dlu-gar	
daluga	AC:C, G	
dalugare	AC:C	
Dmal		angel (Filius Lucis) associated with Jupiter.
do	AC:G	in.
Doagnis		Governor of the First Division of the Aethyr *Arn.*
doalim	do-a-lim	sin (v.)
doalime	AC:C	

Doanzin		Governor of the Third Division of the Aethyr *Zip.*
dobix	do-bix	fall.
dobitza	AC:C	
Docepax		Governor of the Third Division of the Aethyr *Zim.*
dodapala	AC:C	= *dodpal,* vex.
dodaremeni	AC:C	= *dodrmni,* vex.
dodasa	AC:C	= *dods,* vexation.
dodasihe	AC:C	= *dodsih,* vexation.
dodpal	dod-pal	vex. Cf. *dodsih.*
dodrmni	dod-ërm-ni	
dods	dodz	
dodapala	AC:C	
dodaremeni	AC:C	
dodasa	AC:C	
dodsih	dod-si	vexation. Cf. *dodpal.*
dodseh	GD	
Dolop		angel also known as *Doop.*
don		name of the Enochian letter representing R.
donasdogamatastos		hell-fire.
Donpa		angel also known as *Dopa.*
dooain	do-o-ain	name.
dooaip	do-o-aip	
dooiap	do-o-yap	
dooainu	AC:C, G	
dooaipe	AC:C, G	
dooiape	AC:C, G	
doooape*	AC:G	

Doop		angel powerful in transformation, ruled by *Cbalpt Arbiz.* Also *Dolop.*
Dopa		angel powerful in mixtures of natures, ruled by *Noalmr Oloag* and the angel *Adopa.* Also *Donpa.* Companions are *Opad, Pado, Adop.*
dorebasa*	AC:G	= *darbs,* obey.
dorebesa*	AC:G	
dorepesa*		
dorpha	dor-fa	look about.
dorphal	dor-fal	
dorepaha	AC:C	
dorepehal	AC:C	
dorepehala	AC:G	
dorepehela	AC:G	
dosig	do-sij	night.
dosiji	AC:C	
Dozinal		Governor of the Fourth Division of the Aethyr *Tex.*
drilpa	dril-pa	great, greater. Cf. *canse.*
drilpi	dril-pi	
darilapa	AC:C	
darilapi	AC:C, G	
darisapa*	AC:C, G	
drix	drix	bring down.
darix	AC:C	
droln	droln	any.
darolanu	AC:C	
drux		name of the Enochian letter representing N.
drun	GD	

ds	di-es	who, which, that. Cf. *casarm.*
Dsaaai		demonic name (reversal of *Iaaasd)* commanding cacodemons of Fire of Water.
Dtaa		angel, companion of *Taad.*
Dtoaa		
duiv	GD	= *diu,* angle.
Dxgz		angel, companion of *Xgzd.*
Dxagz		

E — angel (Filia Lucis) associated with Sol.

Eac — cacodemon, counterpart of the angel *Acar*.

eai e-ai — among, amongst. Cf. *aaf, oai.*

Eboza — angel ruling *Boza* and companions.

eca AC:C, G; GD — =*ca,* therefore.

Ecop
Ecaop — angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*

ecrin e-krin — praise (n.) Cf. *oecrimi.*
ecarinu AC:C
e-karinu AC:G
akarinu AC:G

Edelprna — Elemental King of Fire, associated with Sol.
Edelperna
Edelprnaa AC:C
Edlprnaa GD

ednas ed-nas — visit. Cf. *f.*
eda-nasa AC:C

ef AC:C, GD — =*f,* visit.

efafafe e-fa-fa-fe — vial, vials. Also *ofafafe.*
efafaje* AC:C

efe — (meaning unknown).

eh-ex-ar-peh GD — =*Exarp,* Spirit of Air.

eka GD — =*ca,* therefore.

e-karinu AC:G — =*ecrin,* praise.

Ekiei — angel (Filia Filiarum Lucis) associated with Mars.

El — angel (Filia Lucis) associated with Sol.

el el — one, first. Also *l.*
ela AC:C, G

elanusahe AC:G — =*lansh,* power.
elanusaha AC:C

elasa* AC:G — =*ils,* you.

elasadi AC:C — =*lasdi,* foot.

elazodape AC:G — =*elzap,* course.

Elexarpeh GD — =*Lexarph,* Governor.

elo el-o — first. Cf. *el.*

elonu-dohe AC:G — =*londoh,* kingdom.

elonusa AC:C, G — =*lonsa,* power.

elonusahi AC:C, G — =*lonshi,* power.

elonusahinu AC:C, G — =*lonshin,* power.

elzap el-zap — course.
elazodape AC:C, G
elzodape AC:G

em em — nine. Also *m.*

emena AC:C — =*emna,* herein.

emetgis e-met-jis — seal.
ametajisa AC:G
emetajisa AC:C, G

emna em-na — herein.
emena AC:C

EMOD — 8763.
emoda AC:C

Emor	GD	=*Mor,* Holy Name.
Empeh	GD	=*Mph,* Holy Name.
En-ah-en-tah	GD	=*Nanta,* Spirit of Earth.
Enai	AC:C	=*Enay,* Lord.
E-na-iad	AC:C	=*Enay Iad,* Lord God.
Enay	en-e	Lord. Also *Na.*
Enayo	AC:C, G	
eol	e-ol	make, made. Cf. *eolis.*
e-ola	AC:G	
eolis	e-o-lis	making. Cf. *eol.*
eophan	e-o-fan	lamentation. Cf. *ser.*
copehanu*	AC:C	
eors	e-ors	hundred.
eoresa	AC:C	
Ephra		angel ruling *Phra* and companions.
ERAN		6332.
Eranu	AC:C	
erem	AC:C	=*erm,* ark.
Erg		cacodemon, counterpart of the angel *Rgan.*
erm	erm	ark.
erem	AC:C	
Ern		cacodemon, counterpart of the angel *Rnil.*
es	es	four. Also *s.*
Erzla		angel ruling *Rzla* and companions.
Ese		angel (Filia Lucis) associated with Venus.

Esemeli		angel (Filia Filiarum Lucis) associated with Saturn.
esiasch	e-si-ask	brother, brothers.
esiasacahe	AC:C, G	
siasch	GD	
ethamz	e-thamz	cover (v.).
etahamezoda	AC:C	
ethamza	GD	
etharzi	e-thar-zi	peace.
Eutpa		angel ruling *Utpa* and companions.
ex	AC:C	see *oxex,* vomit.
Exarp		Spirit of Air.
Exentaser	AC:VV	Mother of All (?).
Exr		cacodemon, counterpart of the angel *Xrnh.*



f	ef	visit. Also *ef.*
fa	AC:C	
fe	AC:G	
faaip	fa-a-ip	voice, voices. Cf. *bia.*
fa-a-ipe	AC:C	
Faax		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Fatax.*
faboan	fa-bo-an	poison.
faboanu	AC:C, G	
fafen	fa-fen	1) to the intent that.
fafenu	AC:C	2) follower, followers.
fam		name of the Enochian letter representing S.
faoda*	AC:C	=*iaod,* beginning.
faonts	fānts	dwell. Cf. *faorgt, praf.*
faonutas	AC:C	
faorgt	farjt	dwelling-place. Cf. *faonts.*
fargt	farjt	
faoregita	AC:C, G	
faorejita	AC:G	
faregita	AC:C	
farzm	far-zëm	lift up, raise. Cf. *goholor.*
farsm	GD	
farezodem	AC:C	
fatahe-are-zodi	AC:G	=*f etharzi,* visit with peace.
Fatax		angel, also known as *Faax.*
FAXS		7336. More usually TAXS.
faxisa	AC: C	

felathe-are-zodi*	AC:G	=*f etharzi,* visit with peace.
fetahe*	AC:G	
fetahe-ar-ezodi	AC:C	
fetahe-are-zodi	AC:G	
fifalz	fi-falz	weed out.
fifalazoda	AC:C	
fifis	fi-fis	execute, perform, carry out.
fifisa	AC:C	
fisis*	GD	
Fmnd		angel skilled in medicine, ruled by *Idoigo Ardza.*
Fmond		
Focisni		Governor of the Second Division of the Aethyr *Bag.*

g	ji	1) with, in.
gi	ji	2) you, your.
ji	AC:G	
GA		31.
Ga		name of an angel who appeared to Dee and Kelley ('Last breath of the living').
gag		(meaning unknown).
gah	gā	spirit, spirits.
gahe	AC:C, G	
gaha	AC:VV	1) existed. 2) Babes of the Abyss (?)
gahal	AC:VV	exists.
gahalana	AC:VV	will exist.
gahire		(meaning unknown).
Gahoachma		I am what I am (a title of God).
Gaiol		Holy Name of Five Letters, ruling the Element of Water.
gal		name of the Enochian letter representing D.
galgol		(meaning unknown).
galsuagaph		(meaning unknown).
galsuagath		
Galvah		name of an angel who appeared to Dee and Kelley on 14 June 1583. His name means 'end'.
Ganislay		name of a demon.

ganiurax		(meaning unknown).
Gaolo		demonic name (reversal of *Oloag*) commanding cacodemons of Air of Fire.
garmal		(meaning unknown).
garnastel		(meaning unknown).
garp		(meaning unknown).
gascampho		(meaning unknown: 'the word has 64 significations').
gassagen		'the divine power creating the angel of the same'.
Gazavaa		name formed of the angels *Ga, Za, Vaa.*
Gbal		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn (?)*
Gbeal		
ge	je	1) not. 2) our.
Gebabal		angelic King ruling in the East-North-East.
Gecaond		Governor of the First Division of the Aethyr *Zim.*
ged		name of the Enochian letter representing G.
Gedoons		Governor of the Second Division of the Aethyr *Loe.*
gedotbar		begotten.
geh	je	thou art.
gemeganza		your will be done.
Gemnimb		Governor of the Second Division of the Aethyr *Tex.*

Genadol		Governor of the Second Division of the Aethyr *Deo.*
genetaahe*	AC:G	=*g netaab,* your government.
gephna		(meaning unknown).
ger		name of the Enochian letter representing Q.
geraa	AC:G	=*graa,* moon.
geta		out of him.
gevamna		beginning (?)
gi		=*g,* with.
gigipah	ji-ji-pa	breath.
gigipahe	AC:C	
jijipahe	AC:G	
gil		we want (?)
jimi-calazodoma	AC:C	=*g micalz oma,* with a power of understanding.
ginai	AC:C	=*gnay,* does.
jinayo	AC:C	
ginetaabe	AC:C	=*g netaab,* your government.
ginonupe	AC:C	=*gnonp,* garnish.
giraa	AC:C	=*graa,* moon.
giresam	AC:C	=*g rsam,* with admiration.
jirosabe	AC:C, G	=*grosb,* sting.
gisg		name of the Enochian letter representing T.
gisa	GD	
Githgulcag		name of a demon (perhaps Lucifer).
givi	ji-vi	stronger. Cf. *drilpa, canse.*

gizyax	jiz-yax	earthquake.
jizodajazoda	AC:G	
jizodyazoda	AC:C	
Glma		angel, companion of *Magl.*
Glmma		
glo	GD	see *tofglo,* all things.
Gmnm		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*
Gmdnm		
gna		(meaning unknown).
gnay	jë-nei	does.
ginai	AC:C	
jinayo	AC:C	
gnetaab	GD	=*g netaab,* your government.
gnonp	jë-nomp	garnish.
ginonupe	AC:C	
go-a-al*	AC:G	=*qaal,* creator.
go-a-anu*	AC:G	=*qaan,* creation.
gohe	go-he	say, saying, said, (he says).
gohia	go-hi-a	(we say).
goho	go-ho	(he says).
gohol	go-hol	(saying).
gohon	go-hon	(have said).
gohulim	go-hu-lim	(it is said to you).
gohus	go-hus	(I say).
gohas	AC:G	
gohola	AC:C, G	
gohu	AC:C	
gohulime	AC:C	
gohusa	AC:C, G	
gohed		one, everlasting.
goholor	go-ho-lor	lift up, raise. Cf. *farzm.*
goholore	AC:C, G	

Gomziam		Governor of the Third Division of the Aethyr *Rii.*
gon		name of the Enochian letter representing I.
gono	go-no	faith.
gonsag		(meaning unknown).
go-o-al*	AC:G	=*qaal,* creator.
gosaa	go-sā	stranger.
graa	grā	moon.
geraa	AC:G	
giraa	AC:C	
gran	gran	elder, elders. Also *uran.*
graph		name of the Enochian letter representing E.
grosb	grozb	sting, bitter sting.
jirosabe	AC:C, G	
gru		deed, fact.
Gzdx		angel, companion of *Xgzd.*
Gzadx		

ha		(meaning unknown).
Habioro		Senior of Air, associated with Mars. Also *Abioro.*
Hagone		angel (Filius Filiorum Lucis), associated with Mercury; also, the angelic Prince ruling, with King Carmara, the Kings and Princes of the planetary hours.
Hagonel		
hal		(meaning unknown).
hami	ha-mi	creature, creatures.
ham	ham	
Haozpi		=*Ahaozpi,* Senior of Air.
harg	harj	plant (v.)
haraji	AC:C	
Hbr		cacodemon, counterpart of the angel *Brap.*
Hcmorda		=*Htmorda,* Senior of Air.
Hcnbr		angel ruling *Cnbr* and companions.
Hcoma		Spirit of Water.
heh-co-em-ah	GD	
Hctga		Holy Name of Five Letters, ruling the Element of Earth.
Hectega	GD	
he	GD	see *luiahe,* song.
Heeoa		angel (Filius Lucis), associated with Mars.
helech		in ours (?)

Hiaom		angel ruling *Iaom* and companions.
Hipotga		Senior of Air, associated with Saturn.
hoath	ho-ath	worshipper.
hoathahe	AC:C	
hoel-q	AC:C	= *holq,* measure.
holdo	hol-do	groan.
holado	AC:G, C	
holq	holk	measure (v.)
hoel-q	AC:C	
hometohe	AC:C, G	= *homtoh,* triumph.
homin	ho-min	age.
homil	ho-mil	
homida*	AC:C, G	
homila	AC:C, G	
homtoh	hom-to	triumph (v.)
hometohe	AC:C, G	
Hononol		angelic King ruling in the West.
hoxmarch		fear (n.)
Hrap		angel, companion of *Phra.*
Hraap		
Hroan		angel ruling *Roan* and companions.
Hru		cacodemon, counterpart of the angel *Ruoi.*
Hsa		cacodemon, counterpart of the angel *Saiz.*
Htmorda		Senior of Air, associated with Luna.
Hcmorda		

Hua		cacodemon, counterpart of the angel *Vasg.*
hubaio	hu-bay-o	lantern, lamp.
hubar	hu-bar	
hubaro	hu-bar-o	
hubardo	GD	
hubare	AC:C	
hucacha		(meaning unknown).
huseh		(meaning unknown).
Hxgzd		angel ruling *Xgzd* and companions.



i	i	1) is. 2) in. 3) angel (Filius Lucis) associated with Sol.
Iaaasd		Divine Name of Six Letters, ruling Fire of Water.
Iaba		angel ruled by *Spmnir Llpiz.* Also *Ianba.*
Iabes		God, Lord; Supreme Life.
Iad	yad	God.
iado		
Iada	AC:C, G	
iadnah	yad-na	knowledge, divine knowledge.
iadnamad	yad-na-mad	
iadanahe	AC:C	
iadanamada	AC:C	
Iadpil	yad-pil	one of the names of God: 'He That Lives'.
Iahl		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.* Also *Iamhl.*
iaiadix	ya-ya-dix	honor.
iaial	ya-yal	include (conclude).
Iaida	yai-da	a title of God: 'The Highest'.
Iaidon	yai-don	a title of God: 'The All-Powerful'.
ialapereji	AC:G	=*ialprg,* flame.
iala-pire-gahe	AC:C, G	=*ialpirgah,* flames of first glory.

ialaponu	AC:G	=*ialpon,* burn.
yalaponu	AC:C	
ialapore	AC:C	=*ialpor,* burning.
Yalpamb		Governor of the Third Division of the Aethyr *Zen.*
ialpereji	AC:C	=*ialprg,* flame.
ialpirgah	yal-pir-ga	flames of first glory. Cf. *ialprg.*
iala-pire-gahe	AC:C, G	
ialpirt	GD	=*ialprt,* flame.
ialpon	yal-pon	burn. Cf. *ialpor.*
ialaponu	AC:G	
yalaponu	AC:C	
ialpor	yal-por	burning, flaming.
ialapore	AC:C	
ialprg	yal-përj	flame, flames. Cf. *ialpirgah, vep.*
ialprt	yal-përt	
ialapereji	AC:G	
ialpereji	AC:C	
ialpirt	GD	
Iamhl		angel also known as *Iahl.*
Iana		angel (Filia Lucis) associated with Jupiter.
Ianba		angel also known as *Iaba.*
Iaoaia		demonic name (reversal of *Aiaoai*) commanding cacodemons of Earth of Air.
Iaod	ya-od	beginning. Cf. *croodzi.*
iaodaf	ya-o-daf	
yaodafe	AC:C	
Iaola		demonic name (reversal of *Aloai*) commanding cacodemons of Fire of Air.

Iaom **Iasom**		angel powerful in finding out secrets of men, ruled by the angel *Hiaom* and *Spmnir Llpiz*. Companions are *Aomi, Omia, Miao.*
yarry **yareryo**	ya-ri AC:C	providence.
iasa*	AC:C	= *las,* rich.
Ibah		Holy Name of Four Letters, ruling the Element of Air.
i-be-da	AC:G	triangle.
Ich		name of the Eleventh Aethyr.
icoresaka*	AC:C	= *i cors ca,* is such as.
Iczhhcal **Iczhhca** **Iczhhcl** **Iczhhcz** **Iczodhehca**		Elemental King of Earth, associated with Sol.
Idalam		demonic name (reversal of *Maladi*) commanding cacodemons of Earth of Water.
idalugame **idalu-gamea**	AC:G AC:C	= *i dlugam,* is given.
Idoian	AC:VV	Holy Name (name of God).
Idoigo	i-do-i-go	1) a title of God: 'He that sits on the Holy Throne'. 2) Divine Name of Six Letters, ruling Air of Air.
iecarimi*	AC:C	= *oecrimi,* praise.
iehe	AC:C, G	= *geh,* thou art.

iehusoz **iehusozod** **yehusozod** **iehusozoda**	ye-hu-soz AC:G AC:C AC:G	mercy.
i-el	AC:C	= *i l,* is one.
Ih		angel (Filius Lucis), associated with Luna.
Iipo **Iidpo**		angel powerful in transformation, ruled by *Maladi Olaad.*
iisononu*	AC:C	= *lilonon,* branch.
il **ila**	il AC:G	thou, thee. Also *ils.*
Ilacza		= *Llacza,* Divine Name.
Iladav		demonic name (reversal of *Vadali*) commanding cacodemons of Water of Fire.
ilas **ilasa**	AC:G AC:C, G	= *ils,* thou.
Ilemese		angel (Filius Filiorum Lucis), associated with Saturn.
ilesa	AC:G	= *ils,* thou.
ili	AC:C	= *i li,* in the first.
ili-i	AC:G	o ye hills.
ilonon	GD	= *lilonon,* branch.
Ilr		angel (Filius Lucis), associated with Venus. Also *Isc.*
ils **yls** **ylsi**	ils ils ilsi	thou, thee. Also *il.*

ilas	AC:G	
ilasa	AC:C, G	
ilesa	AC:G	
ilsi	GD	
yolasa	AC:C	
i-mica-ol-zododa*	AC:C	= *omicaolz,* be mighty.
imimuamare*	AC:G	= *imvamar,* apply oneself.
Imtd		angel, companion of *Tdim.*
Imntd		
imvamar	im-va-mar	apply oneself.
imimuamare*	AC:G	
imuamar	AC:C	
imumamare	AC:G	
in	GD	= *m,* except.
inoasa	AC:C	= *i noas,* is become.
insi	in-si	walk.
inusi	AC:C	
Iocle		angel (Filius Filiorum Lucis), associated with Mars.
iod	AC:C	= *i od,* is and.
Ioiad	i-o-yad	a title of God: 'He that Lives Forever'.
Io-iiad	GD	
yolasa	AC:C	= *ils,* thou.
yolcam	yol-kam	bring forth.
yolci	yol-si	
iolcam	GD	
yolacame	AC:C	
yolakame	AC:G	
yolaci	AC:C	
yolaki	AC:G	
Iopgna		demonic name (reversal of *Angpoi*) commanding cacodemons of Air of Earth.

yor	yor	roar.
yorb	GD	
yore	AC:C	
yorepoila	AC:C	= *yrpoil,* division.
ip	ip	not. Cf. *ipam, ipamis.*
ipe	AC:C	
ipam	i-pam	is not. Cf. *ip, ipamis.*
ipame	AC:C, G	
ipamis	i-pa-mis	cannot be. Cf. *ip, ipam.*
ipamisa	AC:G	
iparanu	AC:G	= *ip uran,* not see.
ipuranu	AC:C	
irgil	ir-jil	how many.
irejila	AC:C	
yrpoil	ir-poil	division. Cf. *poilp.*
yorepoila	AC:C	
isa*	AC:G	= *as,* was.
isalamanu	AC:C	= *i salman,* is the house.
isaro	AC:C	= *isro,* promise.
Isc		= *Ilr,* angel.
isro	iz-ro	promise.
isaro	AC:C	
itahila	AC:C	= *othil,* seat.
itzomatzipe	AC:C	= *ixomaxip,* known.
Iubanladaec		name of an angel who appeared to Dee and Kelley on 19 June 1583.
Jubanladaec		
Jubanladaa*		
Jubenladece		
Iudra		(meaning unknown).
Ivame*	AC:C	= *i umd,* is called.
ivaumed	AC:G	

ivaumeda	AC:G	
ivaunieda	AC:G	
ivemeda	AC:C	
ixomaxip	ix-o-max-ip	known. Cf. *om.*
itzomatzipe	AC:C	
Izaz		angel, companion of *Ziza.* Also *Izraz.*
izazaz	i-za-zaz	frame, framed.
i-zoda-zodazod	AC:C	
Ized		angel (Filia Filiarum Lucis), associated with Jupiter.
Izinr		angel, also known as *Iznr.*
Izixp		angel, also known as *Izxp.*
izizop	i-zi-zop	vessel, vessels; container. Also *zizop.*
izodizodope	AC:C	
Iznr		angel skilled in medicine, ruled by *Angpoi Unnax.* Also *Izinr.*
i-zoda-zodazod	AC:C	=*izazaz,* frame.
izodizodope	AC:C	=*izizop,* vessel.
Izraz		angel, also known as *Izaz.*
Izxp		angel ruled by *Spmnir Llpiz.* Also *Izixp.*

L	el	1) one, first; The First (a title of God). Cf. *la, li, lo.*
	AC:C	2) angel (Filius Filiorum Lucis), associated with Sol.
la	la	first. Cf. *l, li, lo.*
Labnixp		Governor of the First Division of the Aethyr *Bag.*
laf		(meaning unknown).
lah		(meaning unknown).
laiad	lai-ad	secret, secrets.
laiada	AC:C, G	
Laidrom		Senior of Earth, associated with Mars. Also *Aidrom.*
Lairz		angel also known as *Larz.*
Lanacon	AC:C	=*Lavacon,* Governor.
Lang		ministering angels.
lanibame	AC:C	=*l nibm,* one season.
lansh	lonsh	power. Also *lonsa, lonshi, lonshin.*
Laoaxrp		Senior of Water, associated with Luna.
Laoazrp	AC:C	
lap	lap	for (conj.)
lape	AC:C, G, VV	
Laparin		Governor of the Second Division of the Aethyr *Zim.*
larag	la-raj	nor.
laraji	AC:C	
larasada	AC:C, G	=*lrasd,* dispose.

larianu*	AC:G	= *trian,* shall be.
larinuji	AC:C, G	= *lring,* stir up.
Larz		angel, companion of *Rlza.*
las **lasa**	las AC:C	rich.
Lasben		angel who appeared to Dee and Kelley.
lasdi **lusdi**	laz-di GD	foot, feet. Also *lusd.*
lava		pray.
Lavacon **Lanacon**	AC:C	Governor of the Second Division of the Aethyr *Lea.*
Lavavoth		angelic King ruling in the South-South-West.
Lazdixi		Governor of the First Division of the Aethyr *Lit.*
Lea		name of the Sixteenth Aethyr.
Leaoc		angel also known as *Leoc.*
lehusan		(meaning unknown).
lehuslach		(meaning unknown).
lel	lel	same. Cf. *l.*
Leoc		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Leaoc.*
lephe		(meaning unknown).
Levanael **Leveanael**		planetary angel, associated with Luna.
levithmong **leuitahemonuji**	le-vith-mong AC:C	beast (of the field), cattle.

Lexarph		Governor of the First Division of the Aethyr *Zax.*
Lgaiol		= *Slgaiol,* Senior of Water.
Lhctga		= *Alhctga,* Senior of Earth.
Lhiansa **Liiansa**	AC:C	Senior of Earth, associated with Saturn.
li		first. Cf. *l, la, lo.*
liaida*	AC:G	= *laiad,* secret.
Liba		angel (Filius Filiorum Lucis), associated with Jupiter.
li-el	AC:C	= *l,* first.
Ligdisa		Senior of Water, associated with Saturn.
Liiansa	AC:C	= *Lhiansa,* Senior of Earth.
Lil		name of the First Aethyr.
lilonon **iisononu*** **ilonon**	li-lo-non AC:C GD	branch, branches.
limlal	lim-lal	treasure.
Lin		name of the Twenty-Second Aethyr.
Lit		name of the Fifth Aethyr.
Lixipsp	AC:VV	warden of the Aethyr *Bag.*
Llacza **Ilacza** **Olacza**		Divine Name of Six Letters, ruling Water of Air.
Llpiz		Divine Name of Five Letters, ruling Fire of Earth.
Lmag **Lmmag**		angel, companion of *Magl.*

loadohi	lo-a-do-hi	kingdom. Also *londoh.*
adohi*	GD	
adoho*	AC:C	
loangab		(meaning unknown).
Loe		name of the Twelfth Aethyr.
loagaeth		speech from God. The name of a book by the angels, *Liber Logaeth.*
logaeth		
logaah		
logah		
loholo	lo-ho-lo	shine.
sobolo	AC:C, GD	
lolcis	lol-sis	buckler.
lolacis	AC:C	
loncho	lon-cho	fall.
lonucaho	AC:C	
lonukaho	AC:G	
londoh	lon-do	kingdom. Also *loadohi.*
londohe	AC:C	
lonudohe	AC:C	
lonsa	lon-sa	power. Also *lansh.*
lonshi	lon-shi	
lonshin	lon-shin	
lonsh	GD	
lonu-sahi-toxa	AC:C	= *lonshi tox,* power of her.
lorslq	lor-sel-kwa	flower, flowers.
lores-el-qo	AC:C	
lrasd	el-razd	dispose.
larasada	AC:C, G	
lring	el-ring	stir up.
larinuji	AC:C, G	
Lrxn		angel, companion of *Nlrx.*
Lrixn		

Lsrahpm		Senior of Water, associated with Mars.
lu	lu	nor.
Luah		praising angels.
Luach		
lucal	lu-kal	north.
lucala	AC:C, G	
luciftian	lu-sif-ti-an	brightness.
luciftias	lu-sif-ti-as	
lucifatianu	AC:C	
lukiftias	AC:C	
luiahe	lu-ya-he	song.
lulo		tartar (or mother of vinegar).
lurfando		(meaning unknown).
lusd	luzd	foot, feet. Also *lasdi.*
lusda	luz-da	
lusdan	luz-dan	
lusdi	GD	
luseroth		(meaning unknown).

m	em	1) nine. Also *em.* 2) except (GD *in*).
maasi	mā-si	laid up.
mabberam		(meaning unknown).
mabza	mab-za	coat.
mabezoda	AC:C	
Mad	mad	God. Cf. *Iad, Oiad, Piad.*
mada	AC:C, G	
madariatza	AC:C	=*madriax,* heaven.
madarida	AC:C, G	=*madrid,* iniquity.
madariitza	AC:G	=*madriax,* heaven.
madariiatza	AC:C	
Madimi		angel (Filia Filiarum Lucis), associated with Mercury.
Madimiel		planetary angel presiding over the sphere of Mars.
madriax	mad-ri-ax	heaven. Cf. *oadriax.*
madriiax	mad-ri-ax	
madriaax	GD	
madariatza	AC:C	
madariitza	AC:G	
madariiatza	AC:C	
madrid	mad-rid	iniquity, iniquities.
madarida	AC:C	
maelpereji	AC:C, G	=*malprg,* fire.
Magl		angel powerful in mechanical aids, ruled by the angel *Pmagl* and *Maladi Olaad.* Also *Mamgl.* Companions are *Aglm, Glma, Lmag.*

Magm		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Masgm.*
mahorela	AC:VV	dark heavens. Cf. *madriax.*
Maladi		Divine Name of Six Letters, ruling Earth of Water.
Malap		demonic name (reversal of *Palam*) commanding cacodemons of Water of Air.
malprg	mal-përj	fire, fires; fiery darts.
malpirgi	mal-përji	
maelpereji	AC:C, G	
malapereji	AC:C	
malapireji	AC:C	
Mals		name of the Enochian letter representing P.
Mamgl		angel also known as *Magl.*
manada*	AC:C	see *smnad,* another.
manin	ma-nin	mind (n.).
maninu	AC:C	
maoffas	ma-of-fas	measure, be measured.
maof-fasa	AC:C	
MAPM		9639.
meapeme	AC:C	
Mapsama		angel who appeared to Dee and Kelley; the name means 'Tell them'.
marb	marb	according to.
marebe	AC:C, G	
marebi	AC:G	
mariehe*	AC:G	

Masgm		angel also known as *Magm.*
Matb		thousand
matabe	AC:C	
Mathula		Governor of the Second
Mathvla	AC:C	Division of the Aethyr *Zaa.*
matorb	ma-torb	echoing.
mtorebe	AC:C	
Maz		name of the Sixth Aethyr.
Me		angel (Filia Lucis), associated with Luna.
Med		name of the Enochian letter representing O.
Meeana		demonic name (reversal of *Anaeem*) commanding cacodemons of Water of Earth.
Merifri		=*Murifri,* angel.
Mfzrn		demonic name (reversal of *Nrzfm*) commanding cacodemons of Fire of Fire.
Mgm		cacodemon, counterpart of the angel *Gmnm.*
miam	mi-am	continuance. Cf. *nuam.*
mian	mi-an	
miame	AC:C	
MIAN		3663.
mianu	AC:C	
Miao		angel, companion of *Iaom.* Also *Misao.*
micalp	mi-kalp	mightier. Cf. *cruscanse.*
micalapape	AC:C	

micalz	mi-kalz	power; powerful, mighty.
micalzo	mi-kal-zo	Cf. *canse, drilpa, lonsa.*
micaolz	mi-kalz	
micaelazodo	AC:G	
micaelzodo	AC:G	
micalazoda	AC:C	
micalazodo	AC:C	
micaolazoda	AC:C	
mikaelzodo	AC:G	
micma	mik-ma	behold.
micama	AC:C, G	
miinoag	mī-nōj	corner.
miinoagi	AC:C	
miketh		wisdom (?)
mir	mir	torment (n.)
mire	AC:G	
mirc	mirk	upon.
mireca	AC:C	
mireka	AC:C	
Mirzind		Governor of the First Division of the Aethyr *Uti.*
Misao		angel also known as *Miao.*
Miz		cacodemon, counterpart of the angel *Izxp.*
Mma		cacodemon, counterpart of the angel *Magm.*
moanu*	AC:C	=*ooanoan,* eyes.
Moc		cacodemon, counterpart of the angel *Ocnm.*
molap	mo-lap	man, men.
Molpand		Governor of the First Division of the Aethyr *Ich.*

molvi **molui**	mol-vi AC:C	surge.
mom	mom	moss.
momao	mo-mau	crown (n.) Cf. *momar.*
momar **momare**	mo-mar AC:C	crown (v.), be crowned.
monasci **monasaci**	mo-nas-ki AC:C	name. Cf. *omaoas.*
monons **mononusa**	mo-nonz AC:C	heart.
moooah **moooabe***	mō-wa AC:C	repent, regret.
Mop		cacodemon, counterpart of the angel *Opmn.*
Mor		Holy Name of Three Letters, ruling the Element of Earth.
Moreorgran **Morvorgran**		angel who appeared to Dee and Kelley.
mospleh **mos-pelehe**	mos-ple AC:C	horn.
Mot		cacodemon, counterpart of the angel *Otoi.*
moz		joy.
mozod		joy of God.
Mph		Holy Name of Three Letters, ruling the Element of Water.
Mrx		cacodemon, counterpart of the angel *Rxnl.*
Msal **Msmal**		angel ruled by *Spmnir Llpiz.*

Mtdi **Mtndi**		angel, companion of *Tdim.*
Mto		cacodemon, counterpart of the angel *Toco.*
mtorebe	AC:C	= *matorb,* echoing.
Murifri **Merifri**		angel who appeared to Dee and Kelley on 2 June 1583.

Na — Lord of Hosts; Trinity. Cf. *Enay.*

na — name of the Enochian letter representing H.
na-hath GD

na AC:VV — that.

Naaa — angel, companion of *Anaa.* Also *Navaa.*

Nabaomi — Governor of the First Division of the Aethyr *Zen.*

na-e-el AC:G — =*nanaeel,* power.

na-hath GD — =*na,* Enochian letter.

nai — (meaning unknown).

Nalvage — angel who appeared to Dee and Kelley on 11 February 1584; his name means 'Avoidance of earthly things' *(fuga terrestrium).* Nalvage, a near kinsman of Madimi's mother, was the principal dictator of the Enochian Calls.

nanaeel na-nai-el — power. Cf. *micalz, lonsa.*

nanba nan-ba — thorn, thorns.
nanuba AC:C

Nanta — spirit of Earth.

Naoo — angel powerful in transformation, ruled by *Aiaoai Oiiit.*
Naooo

napta nap-ta — sword, swords. Also *nazpsad.*
napeai na-pe-ai

napea GD
napeta AC:C

Navaa — angel also known as *Naaa.*

nax — (meaning unknown).

naz naz — pillar, pillars. Cf. *nazarth, nazavabh.*
nazoda AC:C, G

nazarth naz-arth — pillars of gladness. Cf. *naz.*
na-zodaretahe AC:C

nazavabh naz-a-vab — hyacinth pillars. Cf. *naz.*
na-zodavabebe* AC:C

nazpsad naz-psad — sword, swords. Also *napta.*
nazps GD
nazodapesad AC:C, G

Nbrc — angel, companion of *Cnbr.*
Nbarc

Ndazn — angel also known as *Ndzn.*

Ndnos — demonic name (reversal of *Sondn*) commanding cacodemons of Water of Earth.

ne — holy.

Ndzn — angel powerful in transformation, ruled by *Maladi Olaad.* Also *Ndazn.*

Nelapr — Divine Name of Six Letters, ruling Water of Water.

nenni AC:VV — you have become. Cf. *noan.*

neph — (meaning unknown).

netaab ne-tab — government, governing.
netaaib ne-taib
netab ne-tab

netaabe	AC:C	
netaaibe	AC:C	
Nhdd		angel skilled in medicine, ruled by *Obgota Aabco.*
Nhodd		
NI		28.
Nia		name of the Twenty-Fourth Aethyr.
nibm	nib-ëm	season. Cf. *capimao.*
nidali	ni-da-li	noise, noises.
Nigrana		Governor of the Second Division of the Aethyr *Des.*
niis	nīs	come, come away, come forth.
niisa	nī-sa	
niiso	nī-so	
ninu	AC:C	see *ulcinin,* happy.
Nlrx		angel powerful in finding out secrets of men, ruled by the angel *Pnlrx* and *Iaaasd Atapa.* Companions are *Lrxn, Rxnl, Xnlr.*
Nlirx		
Noalmr		Divine Name of Six Letters, ruling Air of Fire.
noan	no-an	be, become.
noaln	no-aln	
noar	no-ar	
noas	no-as	
noasmi	no-as-mi	
noanu	AC:C	
noalanu	AC:C	
noari	AC:C	
noasa	AC:C	
noasami	AC:C	

nobloh	nob-lo	palm, palms (of hand).
nobeloha	AC:C	
Nocamal		Governor of the Second Division of the Aethyr *Lit.*
Nociabi		Governor of the Second Division of the Aethyr *Oxo.*
noco	no-ko	servant. Cf. *booapis.*
nofahon*	AC:G	= *nothoa,* midst.
Nogahel		planetary angel presiding over the sphere of Venus.
noib	noib	yea.
noibe	AC:C	
nomig	no-mij	even as.
nomiji	AC:C, G	
nonca	non-sa	you, to you. Cf. *vomsarg, g.*
noncf	nonsf	
nonci	non-si	
noncp	nonsp	
nonuca	AC:C	
nonucafe	AC:C	
nonuci	AC:C	
nonucape	AC:C	
nonuji*	AC:G	
noqod	nok-wod	servant, minister. Cf. *noco, booapis.*
noquodi	nok-wo-di	
noquol	nok-wol	
noqodi	AC:C	
noquod	GD	
nor	nor	son, sons. Also *noromi.*
nore	AC:G	
norezoda	AC:G	= *norz,* six.
norezodacahisa	AC:C	= *norz chis,* six are.

noromi **noroni***	no-ro-mi AC:C	son, sons. Also *nor.*
norz **norezoda**	norz AC:G	six.
nostoah		it was (?)
nothoa **notahoa** **nofahon***	no-thoa AC:C, G AC:G	midst; among, amidst.
Npat **Nprat**		angel ruled by *Aourrz Aloai.*
Nroa **Nrcoa**		angel, companion of *Roan.*
Nrzfm		Divine Name of Five Letters, ruling Fire of Fire.
nuam **nuame**	nu-am AC:C	continuance. Cf. *miam.*

o	o	five.
Oacnr		angel, also known as *Oanr.*
oadariatza	AC:C	= *oadriax,* lower heavens.
oado	o-a-do	weave.
oadriax **oadariatza**	o-ad-ri-ax AC:C	lower heavens. Cf. *madriax.*
oai	o-ai	amongst. Also *aaf, aai, aao, eai.*
Oalco		= *Aabco,* Divine Name.
oali **oeli**	o-a-li AC:C	place, put. Cf. *aala.*
oanio	o-a-ni-o	moment.
Oanr		angel, companion of *Roan.* Also *Oacnr.*
Oap		cacodemon, counterpart of the angel *Apst.*
OB		28.
Obava		Divine Name of Five Letters, ruling Water of Fire.
Obelison		a title of the angelic Prince *Befafes:* 'Pleasant Deliverer'. Cf. *obelisong.*
obelisong **obelisonugi** **obelisonuji**	o-be-li-song AC:C, G AC:G	deliverer. Cf. *zonrensg.*
obeloce	AC:C	= *obloc,* garland.
obezoda	AC:C	= *obza,* half.

obloc ob-lok
obeloce AC:C
garland.

Obgota
Olgota
Oblgota GD
Divine Name of Six Letters, ruling Air of Water.

Obmacas
Governor of the First Division of the Aethyr *Deo.*

oboleh o-bo-le
obolehe AC:C
garment.

Obvaors
Obuaors AC:C
Governor of the Second Division of the Aethyr *Uti.*

obza ob-za
obezoda AC:C
half.

Ocanm
angel, also known as *Ocnm.*

Ocbaa
demonic name (reversal of *Aabco*) commanding cacodemons of Air of Water.

Occodon
Governor of the First Division of the Aethyr *Lil.*

Ocnm
angel powerful in transformation, ruled by *Cbalpt Arbiz.*

od od
and.

odazodi AC:C
see *acroodzi,* beginning.

Oddiorg
Governor of the First Division of the Aethyr *Zip.*

odo o-do
1) open.
2) cacodemon, counterpart of the angel *Doop.*

Odraxti
Governor of the Second Division of the Aethyr *Rii.*

Odxlov
demonic name (reversal of *Volxdo*) commanding cacodemons of Earth of Fire.

Oec
cacodemon, counterpart of the angel *Ecop.*

oecrimi o-ek-ri-mi
oe-cari-mi AC:C
oekarimi AC:G
iecarimi* AC:C
praise (v.), sing praises. Cf. *ecrin, rest.*

oela AC:G
= *ol,* make.

oeli AC:C
= *oali,* place.

ofafafe o-fa-fa-fe
vial. Also *efafafe.*

ofekufa AC:VV
elevated, lifted up.

Ogiodi
demonic name (reversal of *Idoigo*) commanding cacodemons of Air of Air.

oheloka AC:G
duke.

ohio o-hi-o
ohyo AC:C
woe.

oholera* AC:G
= *ohorela,* make law.

Ohooohaatan
Great Elemental King of Fire.

ohorela o-ho-re-la
oholera* AC:G
make a law, legislate.

oi oi
this.

Oia
cacodemon, counterpart of the angel *Iaba.*

Oiad o-yad
Oiada AC:C, G
God, the Just One. Cf. *Iad, Mad.*

Oiiit
Divine Name of Five Letters, ruling Earth of Air.

Oip		Holy Name of Three Letters, ruling the Element of Fire.
o-isalamahe*	AC:C	= *oi salman,* this house.
okada	AC:G	mercy.
ol	ol	1) I, myself.
ole	AC:C	2) make. Cf. *eol, oln.* 3) 24; one twenty-fourth.
Olaad		Divine Name of Five Letters, ruling Earth of Water.
Olacza		= *Llacza,* Divine Name.
olaho	AC:VV	for the second time. Cf. *olani.*
olalogi	AC:C	= *ollog,* man.
olalore	AC:C, G	= *ollor,* man.
olani	o-la-ni	twice.
olanu	AC:C	= *oln,* made.
olapireta	AC:C, G	= *olpirt,* light.
ole	AC:C	= *ol,* one twenty-fourth.
Olgota		= *Obgota,* Divine Name.
ollog	ol-og	man, men. Cf. *morlap, olora.*
ollor	ol-or	
olalogi	AC:C	
olalore	AC:C, G	
oln	oln	made. Cf. *ol, eol.*
olanu	AC:C	
Oloag		Divine Name of Five Letters, ruling Air of Fire.
olora	ol-o-ra	(of) man. Cf. *ollag, morlap.*
Olpaged		angelic King ruling in the East.

olpirt	ol-përt	light.
olprt	GD	
olapireta	AC:C, G	
om	om	1) understand, know. Also
ome	AC:C	*omax.* Cf. *oma, ixomaxip.* 2) we, us.
oma	o-ma	understanding. Cf. *om.*
omp	omp	
omepe	AC:G	
Omagg		angel, also known as *Omgg.*
Omagrap		Governor of the Third Division of the Aethyr *Pop.*
omaoas	o-ma-was	name. Cf. *dooain, monasci.*
omaoasa	AC:C, G	
omaosa	AC:G	
omax	om-ax	know. Also *om.* Cf. *oma,*
omaxa	AC:C	*ixomaxip.*
ome	AC:C	= *om, know.*
Omebb		Divine Name of Five Letters, ruling Water of Water.
omepe	AC:C	= *omp,* understanding.
ome-petilabe	AC:C	= *omp tilb,* her understanding.
Omgg		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.* Also *Omagg.*
Omia		angel, companion of *Iaom.* Also *Omsia.*
omicaolz	o-mi-kalz	be mighty. Cf. *micalz.*
omp		= *oma,* understanding.
Omsia		angel, also known as *Omia.*
omsomna		(meaning unknown).

on	AC:VV	made, built. Cf. *oln.*
Ona		cacodemon, counterpart of the angel *Naoo.*
ondoh*	GD	= *londoh,* kingdom.
Onh		cacodemon, counterpart of the angel *Nhdd.*
Onizimp		Governor of the Second Division of the Aethyr *Tor.*
Onp		cacodemon, counterpart of the angel *Npat.*
ooa*	AC:C	See *ooanoan,* eye.
ooain*	GD	
Ooanamb		Governor of the Third Division of the Aethyr *Uta.*
ooanoan	ō-a-no-an	eye, eyes.
oo aona	ō-a-o-na	
ooa*	AC:C	
ooain*	GD	
ooge	ō-ge	chamber.
Oopz		angel powerful in transformation, ruled by *Volxdo Sioda.*
Oodpz		
OP		22.
ope	AC:C	
Opad		angel, companion of *Dopa.* Also *Opnad.*
Opmn		angel skilled in medicine, ruled by *Noalmr Oloag.*
Opamn		
Opna		angel powerful in transformation, ruled by *Cbalpt Arbiz.*
Opana		

Opnad		angel, also known as *Opad.*
oq	ok	but. Cf. *crip.*
o-quo	AC:C	
or		name of the Enochian letter representing F.
orth	GD	
Orcanin		Governor of the First Division of the Aethyr *Nia.*
Orcamir	AC:C	
oreri	AC:C, G	= *orri,* stone.
oresa	AC:C, G	= *ors,* darkness.
oresaba	AC:C	= *orsba,* drunken.
oresacore	AC:C	= *orscor,* dryness.
oresaha*	AC:C	= *orsba,* drunken.
Orh		name of a spirit. ('The word has 72 significations').
Ormn		angel skilled in medicine, ruled by *Angpoi Unnax.* Also *Orpmn.*
Oro		Holy Name of Three Letters, ruling the Element of Air.
oroch	o-roch	under, underneath.
orocha	o-ro-cha	
orocahe	AC:C	
orocaha	AC:C	
Orpanib		Governor of the Third Division of the Aethyr *Zaa.*
Orpamb	AC:C	
Orpmn		angel, also known as *Ormn.*
orri	or-ri	stone. Cf. *patralx.*
oreri	AC:C, G	
ors	orz	darkness.
oresa	AC:C, G	

orsba	orz-ba	drunken.
oresaba	AC:C	
orsca	orz-ka	building, buildings.
orscor	orz-kor	dryness.
oresacore	AC:C	
orth	GD	= *or,* Enochian letter representing F.
os	os	twelve.
osf	osf	discord.
othil	o-thil	1) set; I have set.
otahil	AC:C	2) seat, seats. Cf. *thil.*
otahila	AC:C, G	
Otoi		angel ruled by *Aourrz Aloai.*
Otroi		
oucho	u-cho	confound.
ovcho	GD	
oucaho	AC:G	
ovankaho*	AC:G	
ovoars	o-vo-arz	centre.
ouoaresa	AC:G	
ovof	ov-of	magnify, be magnified.
OX		26.
oxex	ox-ex	vomit.
oxiayal	ox-i-ai-al	mighty seat, throne.
Oxlopar		Governor of the Third Division of the Aethyr *Bag.*
Oxo		name of the Fifteenth Aethyr.
oxox		(meaning unknown).
Oyub		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.*
Oyaub		

Ozab		angel, companion of *Boza.*
Ozaab		
ozazm	o zaz-ëm	make (me), make (us). Cf. *ol.*
ozazma	o-zaz-ma	
ozozma	GD	
ozadazodame	AC:C	
ozodazodama	AC:C	
Ozidaia		Governor of the First Division of the Aethyr *Lin.*
ozien	o-zin	hand. Cf. *zien.*
ozol	o-zol	
ozodien	AC:C	
ozodola	AC:C	
ozongon	o-zong-on	wind, winds. Also *zong.*
ozodonugonu	AC:C	

p pi — eight.

pa
pe GD — name of the Enochian letter representing B.

paaox pa-ox — remain.
paaoxt pa-oxt
pa-aolza* AC:G
pa-aotza AC:G
paaotzata AC:C
pa-iotz AC:G
pa-iotza AC:G

pacaduasam — (meaning unknown).

pacaph — (meaning unknown).

Pacasna — Governor of the Second Division of the Aethyr *Arn.*

Paco — angel powerful in transformation, ruled by *Maladi Olaad.* Also *Palco.*

padgze — justice from the Divine Power, without blemish.

Pado — angel, companion of *Dopa.* Also *Pando.*

paeb paib — oak.
paebe AC:C

Paeoc — angel, also known as *Paoc.*

page pa-ge — rest.
paje AC:C

paid paid — always.
paida AC:C, G

pa-iotz AC:G — =*paaox,* remain.
pa-iotza AC:G

pajeipe AC:C — =*page ip,* rest not.

pajo-ooaoanu AC:G — =*pugo ooaona,* to eyes.

pal GD — name of the Enochian letter representing X.

pala — two (separated), pair. Cf. *pola.*

Palam — Divine Name of Five Letters, ruling Water of Air.

Palco — angel, also known as *Paco.*

Pali — angel ruled by *Rzionr Nrzfm.* Also *Panli.*

Palut — angel, also known as *Paut.*

pambt pamt — unto (me).
pamebeta AC:C

pamphicas — (meaning unknown: a contemptuous word).

Pando — angel, also known as *Pado.*

Panli — angel, also known as *Pali.*

panpir pan-pĕr — pour (down).
panupire AC:C

Paoc — angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Paeoc.*

paombd pāmd — member, members.
paomebeda AC:C

papnor pap-nor — remembrance, memory.
papenore AC:C

par par — they, them; in them.
pare AC:C

parach	par-ak	equal.
paracahe	AC:C	
paracleda	pa-ra-kle-da	wedding.
paracaleda	AC:C	
paradial	pa-ra-di-al	dwelling, dwellings; living dwellings.
pa-ra-diala	AC:C	
paradiz	pa-ra-diz	virgin.
paradizod	AC:C	
para-di-zoda	AC:C	
Paraoan		Governor of the Second Division of the Aethyr *Lin.*
pare	AC:C	=*par,* they.
pare-meji	AC:C	=*parm gi,* run with.
parm	parm	run.
pareme	AC:C	
Parziba		Governor of the Second Division of the Aethyr *Chr.*
pasbs	pazbz	daughter, daughters.
pashs	GD	
pasahasa	AC:C	
Pascomb		Governor of the Second Division of the Aethyr *Lil.*
Paxcomb		
patralx	pat-ralx	rock (n.) Cf. *orri.*
pataralaxa	AC:C	
Paulacarp		name of an evil spirit.
Paut		angel, companion of *Utpa.* Also *Palut.*
Paxcomb		=*Pascomb,* Governor.
Paz		name of the Fourth Aethyr.
PD		33.
peda	AC:C	

Pdi		cacodemon, counterpart of the angel *Diri.*
Pdoce		Holy Name of Five Letters,
Pedoce	GD	ruling the Element of Fire.
pe	GD	=*pa,* Enochian letter representing B.
pe-iad	AC:C	=*Piad,* God.
pelapeli	AC:C	=*plapli,* partaker.
peleh		(meaning unknown).
pelosi	AC:C	=*plosi,* many.
PEOAL		69636.
peranuta	AC:G	see *adrpan,* cast down.
peredazodare	AC:C	=*prdzar,* diminish.
peregi	AC:G	=*prge, prgel,* fire.
pereje	AC:C, G	
pereji	AC:G	
perejela	AC:C	
pereta	AC:C	see *ialprt,* flame.
periazoda	AC:C	=*priaz, priazi,* those.
periazodi	AC:C	
perifa*	AC:C	=*praf,* dwell.
peripsax	pe-rip-sax	heaven. Cf. *madriax.*
peripsol	pe-rip-sol	
piripsol	pi-rip-sol	
piripson	pi-rip-son	
pi-ripesonu	AC:C	
peripesatza	AC:C	
peripesol	AC:C, G	
piripsax	GD	
Pfm		cacodemon, counterpart of the angel *Fmna.*

phama		I will give.
Phanael		angel who appeared to Dee and Kelley.
Phra **Phara**		angel powerful in change of place, ruled by the angel *Ephra* and *Anaeem Sondn.* Companions are *Hrap, Raph, Aphr.*
pi	pi	1) place (n.) 2) she.
Pia		cacodemon, counterpart of the angel *Iahl.*
Piad	pi-ad	God. Cf. *Iad, Mad, Oiad.*
piadph	pi-adf	jaw, jaws.
pi-adapahe	AC:G	
pi-adapehe	AC:C, G	
pi-adph	GD	
piamol	pi-a-mol	righteousness.
piamoel	AC:C, GD	
pian	GD	See *aspian,* quality.
pianu	AC:C	
piap	pi-ap	balance (n.)
piape	AC:C, G; GD	
pi-beliare	AC:C	=*pi bliar,* places of comfort.
pidiai	pi-di-ai	sleeve, marble sleeves.
pii	GD	=*pi i,* she is.
pilada	AC:C	=*pild,* continually.
pilah	pi-la	moreover.
pilahe	AC:C, G	
pild	pild	continually.
pilada	AC:C	

pilzin	pil-zin	firmament of waters.
pil-zodinu	AC:C	
pinzu-a		(meaning unknown).
Pir	pīr	Holy One, Holy Ones.
Pire	AC:C, G	
pire	AC:VV	holy.
pireda	AC:VV	
pi-ripesonu	AC:C	=*peripsax,* heaven.
piripsax	GD	
piripsol		
piripson		
Piz		cacodemon, counterpart of the angel *Iznr.*
pizi	GD	See *amipzi,* fasten.
plapli	plap-li	partaker, partakers.
pelapeli	AC:C	
plosi	plo-zi	many, as many.
pelosi	AC:C	
Pmagl		angel ruling *Magl* and companions.
Pmox		angel ruled by *Aourzz Aloai.*
Pmzox		
poamal	po-a-mal	palace.
poamalzod	po-a-mal-zod	
poamala	AC:C	
pooumala	AC:G	
proamal*	AC:G	
Pocisini	AC:VV	=*Focisni,* Governor.
poilp	poilp	divide. Cf. *yrpoil.*
poilape	AC:C, G	
pola		two (together), *pair.* Cf. *pala.*

Ponodol — Governor of the Third Division of the Aethyr *Ich.*

pooumala AC:G — =*poamal,* palace.

Pop — name of the Nineteenth Aethyr.

Pophand — Governor of the First Division of the Aethyr *Des.*

Pothnir — Governor of the Third Division of the Aethyr *Paz.*

Ppsac — angel ruling *Psac* and companions.

praf praf
perifa* AC:C — dwell (in). Cf. *faonts, pragma.*

pragma — dwell (?) Cf. *praf, faonts.*

prdzar për-dzar
peredazodare AC:C — diminish.

prge përj
prgel për-jel
peregi AC:G
pereje AC:C, G
pereji AC:G
perejela AC:C — fire.

priaz pri-az
priazi pri-a-zi
periazoda AC:C
periazodi AC:C — those.

Pristac — Governor of the Third Division of the Aethyr *Zid.*

proamal* AC:G — =*poamal,* palace.

Psac
Psuac — angel powerful in mechanical arts, ruled by the angel *Ppsac* and *Volxdo Sioda.* Companions are *Sacp, Acps, Cpsa.*

pugo pu-go
pujo AC:G
puje AC:G — unto.

puim pu-im
puin*
pu-ime AC:C, G — sickle, sickles.

puje AC:G
pujo AC:G — =*pugo,* unto.

Pxinbal AC:VV — =*Labnixp,* Governor.

Pziza — angel ruling *Ziza* and companions.

q	kwa	or.
qo	AC:C	
q	kwa	1) thy.
quo	AC:C	2) content, contents.
qaa	kwā	garment, garments.
qaa	kwā	creation. Cf. *qaal.*
qaan	kwān	
qaaon	kwān	
qaas	kwās	
quaa	AC:G	
qa-a-an	GD	
qo-a-an	AC:C	
qaa-om	GD	
qoaanu	AC:G	
qua-a-on	AC:G	
go-a-anu*	AC:G	
qaal	kwāl	creator. Cf. *qaa.*
qadah	kwā-dā	
qo-a-al	AC:G	
qo-o-al	AC:G	
qo-o-ala	AC:G	
quo-o-al	AC:G	
go-o-al*	AC:G	
qaada	GD	
quo-a-dahe	AC:C	
qanis	GD	=*quanis,* olive.
qouodi	AC:G	see *noquod,* minister.
qting	kwë-ting	rotten.
qotinuji	AC:C	
quanis	kwa-nis	olive, olives.
qanis	GD	

QUAR		1636.
quare	AC:C	
quasahi	kwa-sa-hi	pleasure
quasb	kwazb	destroy.
quasaba	AC:G	
quasabe	AC:C, G	
quasahe*	AC:G	
quiin	kwīn	wherein.
quiinu	AC:C, G	
quo-a-al	AC:C, G	=*qaal,* creator.
quo-a-asa	AC:C	=*qaas,* creation.
quo-a-dahe	AC:C	=*qadah,* creator.
quo-o-al	AC:G	=*qaal,* creator.
quo-o-i-ape	AC:G	by the name. Cf. *dooiap.*
qurlst	kwërlst	handmaid.
qurelesata	AC:C	

Raagios **Raagiol** **Raagiosl** **Raagiosel**	 AC:C	Elemental King of Water, associated with Sol.
Raaph		angel, also known as *Raph.*
raas **raasy** **ra-asa** **raasyo**	rās rā-sy AC:C AC:C	east.
raclir **racalire**	rak-lir AC:C	weeping.
Rad		cacodemon, counterpart of the angel *Adre.*
Ranglam		Governor of the Third Division of the Aethyr *Uti.*
Raph		angel, companion of *Phra.*
Rapolxo	AC:VV	= *Oxlopar,* Governor.
Rbnh **Rbznh**	 	angel skilled in finding metals and precious stones, ruled by *Llacza Palam.*
Rcnb **Rcanb**	 	angel, companion of *Cnbr.*
Rda		cacodemon, counterpart of the angel *Datt.*
resat-el	AC:C	= *rest el,* praise Him.
rest	rest	praise (v.) Cf. *oecrimi.*
Rgan **Rgoan**	 	angel powerful in transformation, ruled by *Volxdo Sioda.*

Rii		name of the Twenty-Ninth Aethyr.
Rinmps		demonic name (reversal of *Spmnir*) commanding cacodemons of Fire of Earth.
rior **riore**	ri-or AC:C	widow.
ripir **ripire**	ri-pir AC:C	no place. Cf. *pi.*
rit **rita**	rit AC:C	mercy. Cf. *iehusoz.*
Rlmu **Rlemu**	 	angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.*
rlodnr		furnace (?), crucible (?)
Rmlaon		demonic name (reversal of *Noalmr*) commanding cacodemons of Air of Fire.
Rnoizr		demonic name (reversal of *Rzionr*) commanding cacodemons of Fire of Earth.
Roan **Rocan**	 	angel powerful in mechanical arts, ruled by the angel *Hroan* and *Cbalpt Arbiz.* Companions are *Oanr, Anro, Nroa.*
Rocle **Iocle**	 AC:C	angel (Filius Filiorum Lucis) associated with Mars.
Ronoamb		Governor of the First Division of the Aethyr *Tor.*
ror **roray** **rore**	ror AC:C, G AC:G	sun.

rowgh (meaning unknown).

roxtan wine.

Rpa cacodemon, counterpart of the angel *Paco.*

Rpalen demonic name (reversal of *Nelapr*) commanding cacodemons of Water of Water.

Rrb cacodemon, counterpart of the angel *Rbnh.*

Rrl cacodemon, counterpart of the angel *Rlmu.*

rsam rë-sam admiration.

Rsi cacodemon, counterpart of the angel *Sias.*

Rsni
Rsoni angel skilled in medicine, ruled by *Angpoi Unnax.*

rudna (meaning unknown).

Ruoi
Ruroi angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.*

Rxao angel powerful in transformation, ruled by *Cbalpt Arbiz.* Also *Rxpao.*

Rxnl
Rxinl angel, companion of *Nrlx.*

Rxp cacodemon, counterpart of the angel *Xpcn.*

Rxpao angel, also known as *Rxao.*

Rzionr Divine Name of Six Letters, ruling Fire of Fire.

Rzla
Rzila angel powerful in mixtures of natures, ruled by the angel *Erzla* and *Idoigo Ardza.* Companions are *Zlar, Larz, Arzl.*

S		1) four, fourth. 2) angel (Filia Filiarum Lucis) associated with Sol.
sa	AC:G	and.
sa	GD	see *saga,* entire.
Saaiz		angel, also known as *Saiz.*
saanir **saanire**	sā-nir AC:C	part, parts.
saba		= *soba,* whose.
Sabathiel		planetary angel presiding over the sphere of Saturn.
Sach		confirming angels.
Sacp		angel, companion of *Psac.* Also *Saucp.*
sa-div	AC:C	= *s diu,* fourth angle.
saga	sa-ga	one, entire, whole.
Saiinou **Saiinov**	AC:C	Senior of Water, associated with Jupiter.
Saiz		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Saaiz.*
salabaiotza*	AC:G	= *salbrox,* sulphur.
salabarotza	AC:G	
salaberoxa	AC:C	
salaberotza	AC:G	
salada	AC:C, G	= *sald,* wonder.
salamanu **salamann***	AC:C, G AC:G	= *salman,* house.

salbrox	sal-brox	sulphur. Cf. *dlasod.*
salabaiotza*	AC:G	
salabarotza	AC:G	
salaberoxa	AC:C	
salaberotza	AC:G	
sald	sald	wonder, wonders (n.) Cf. *zirn.*
salada	AC:C, G	
ald*	GD	
salman	sal-man	house.
salamanu	AC:C, G	
salamann*	AC:G	
Samapha		Governor of the First Division of the Aethyr *Zom.*
same*	AC:C	= *om,* know.
samvelg	sam-velj	righteous. Cf. *balit.*
samevelaji	AC:C	
sapah	sa-pa	sound, sounds; mighty
sapahe	AC:C, G	sounds.
Saucp		angel, also known as *Sacp.*
Saxtomp		Governor of the First Division of the Aethyr *Maz.*
sayomepe	AC:C	= *symp,* another.
Saziami		Governor of the First Division of the Aethyr *Zaa.*
Scio **Scmio**		angel skilled in medicine, ruled by *Noalmr Oloag.*
sembabam		(meaning unknown).
Semeliel		planetary angel presiding over the sphere of Sol.
semeroh		(meaning unknown).

Sendenna **Sondenna** **Sundenna**		name of an evil spirit.
ser		mourning, lamentation. Cf. *eophan.*
Shal **Shial**		angel powerful in transformation, ruled by *Aiaoai Oiiit.*
siaion **siaionu**	si-ay-on AC:C	temple, temples.
Sias		angel skilled in medicine, ruled by *Idoigo Ardza.* Also *Sigas.*
siasch	GD	= *esiasch,* brother.
siatris **skatarisa***	si-a-tris AC:C	scorpion, scorpions.
sibsi **sibesi**	sib-si AC:C	covenant.
Sigas		angel, also known as *Sias.*
Sigmorf		Governor of the First Division of the Aethyr *Tan.*
Sioda		Divine Name of Five Letters, ruling Earth of Fire.
Sisp **Siosp**		angel ruled by *Rzionr Nrzfm.*
skatarisa*	AC:C	= *siatris,* scorpion.
Slgaiol		Senior of Water, associated with Venus. Also *Lgaiol.*
smnad	smë-nad	another. Cf. *symp.*
Soageel		Governor of the Third Division of the Aethyr *Nia.*

Soaixnt **Soaiznt**	AC:C	Senior of Water, associated with Mercury.
soba	so-ba	whose, whom.
sobam	so-bam	
sobca	sob-ka	
sobol	so-bol	
sobra	so-bra	
sobha	so-ba	
soha	so-ha	
sobama	so-ba-ma	
sobame	AC:C, G	
sobeh-hah	GD	
sobola	AC:C	
sob-ha-atahe	AC:C	= *sobha ath,* whose works.
sobol	so-bol	west. (Also 'whose': see *soba*).
soboln	GD	
so-bolunu	AC:C	
bobanu*	AC:G	
bolanu*	AC:G	
sobra		= *soba,* whose.
sobrazod-ol	AC:C	= *sobra zol,* whose hands.
Sochial		Governor of the Third Division of the Aethyr *Lea.*
sola-bi-enu*	AC:G	= *solpeth bien,* hearken to my voice.
solamianu	AC:G	= *soba mian,* whose continuance.
solpeth **sol-petahe**	sol-peth AC:C	hearken, listen.
Sondenna		= *Sendenna,* an evil spirit.
Sondn		Divine Name of Five Letters, ruling Water of Earth.

sonf **sonuf**	sonf AC:C	reign, rule.
sor		action.
soyga		will of God (?) (The *Book of Soyga* was one of Dee's holy books; the spirits said it was not a reversal of the Greek ἅγιοσ , holy.)
Spmnir		Divine Name of Six Letters, ruling Fire of Earth.
Srahpm		=*Lsrahpm,* Senior of Water.
Stim **Strim**		angel ruled by *Spmnir Llpiz.*
Stimcul		1) angel (Filius Lucis), associated with Saturn. 2) angel (Filia Filiarum Lucis) associated with Saturn.
Sudsamna		Kelley's good angel.
Sundenna		=*Sendenna,* an evil spirit.
surzas **surezodasa**	sur-zas AC:C	swear, be sworn. Cf. *zurza.*
symp	simp	another. Cf. *smnad.*

t	ti	1) also. 2) it. 3) visit. Also *f.*
ta	ta	1) as. 2) thee (AC:G).
Taad		angel powerful in mixtures of natures, ruled by the angel *Ataad* and *Obgota Aabco.* Also *Taoad.* Companions are *Aadt, Adta, Dtaa.*
taba **tabas** **tabaori** **tabasa** **tebasa**	ta-ba ta-bas ta-bāri AC:G AC:G	govern. Also *caba.* Cf. *tabaan, tabaord.*
tabaan **tabaanu**	ta-bān AC:C	governor. Cf. *taba, tabaord.*
tabaord **tabaoreda**	ta-bārd AC:C	govern, be governed.
tabges **tabejesa**	tab-jes AC:C	cave.
Tabitom		Governor of the Third Division of the Aethyr *Zax.*
Tahando		Governor of the Third Division of the Aethyr *Oxo.*
Tahaoeloj		Elemental King of Air.
tahil **tahila** **tahilada** **tahilanu**	AC:C AC:G AC:C AC:C	=*thil, thild, thiln,* seat.

tal		name of the Enochian letter representing M.
talho	tal-ho	cup.
ta-labo*	AC:C	
taliobe	AC:C	= *tliob,* separate.
Tan		name of the Seventeenth Aethyr.
Taoad		angel, also known as *Taad.*
Taoagla		Governor of the First
Taongla	AC:C	Division of the Aethyr *Tex.*
Tapamal		Governor of the First Division of the Aethyr *Loe.*
tarananu	AC:C	= *tranan,* marrow.
tarianu	AC:C, G	= *trian,* shall be.
tarinuta	AC:C	= *trint,* sit.
tarofe	AC:C	= *trof,* building.
tasataxa	AC:C	= *tustax,* precede.
tastax	GD	
Tastoxo		Governor of the Third Division of the Aethyr *Oxo.*
tatan	ta-tan	wormwood.
tatanu	AC:C	
TAXS		7336.
tbl	ti-bël	= *tilb,* her.
Tdim		angel powerful in change of
Tdnim		place, ruled by the angel *Atdim* and *Nelapr Omebb.* Companions are *Dimt, Imtd, Mtdi.*

Teaa		Holy Name of Four Letters, ruling the Element of Fire.
Tedoand		Governor of the First
Tedoond		Division of the Aethyr *Uta.*
teloc	te-lok	death.
teloah	te-lo-a	
teloch	te-lok	
teloca	AC:C	
telocahe	AC:C, G	
telokake*	AC:G	
Tex		name of the Thirtieth Aethyr.
Thahaaotahe		Elemental King of Water.
thil	thil	seat, seats. Cf. *othil.*
thild	thild	
thiln	thiln	
tahil	AC:C	
tahila	AC:G	
tahilada	AC:C	
tahilanu	AC:C	
Thotanf		Governor of the First Division of the Aethyr *Paz.*
ti	GD	= *t i,* it is.
tia	ti-a	his.
tianta	ti-an-ta	bed.
tianuta	AC:C	
Tiarpax		Governor of the Third Division of the Aethyr *Lit.*
Tiiio		demonic name (reversal of *Oiiit*) commanding cacodemons of Earth of Air.
tibibp	ti-bib	sorrow.
tibibipe	AC:C	

tilb	tilb	her, of her.
tlb	tilb	
tiobl	ti-obl	
tilaba	AC:C	
tilabe	AC:C	
tibl	GD	
tiobela	AC:C	
tliob	të-li-ob	separate (v.)
taliobe	AC:C	
Toantom		Governor of the Second Division of the Aethyr *Asp.*
toatar	to-a-tar	hearken, listen. Cf. *solpeth.*
toatare	AC:C, G	
Tocarzi		Governor of the Third Division of the Aethyr *Tan.*
Toco		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Togco.*
Todnaon		Governor of the Second Division of the Aethyr *Zid.*
tofglo	tof-glo	all things, everything. Cf. *tol.*
tofagilo	AC:G	
tofajilo	AC:G	
tofejilo	AC:C	
tofijilo	AC:G	
tofijila	AC:G	
tol glo	GD	
Togco		angel, also known as *Toco.*
toh	GD	see *homtoh,* triumph.
tohcoth		fairy, fairies (?)
Tohomaphala		name of a guardian angel.
Toitt		angel, also known as *Tott.*

tol	tol	all.
ton	ton	
tonu	AC:C	
tolahame	AC:C, G	= *tol ham,* all creatures.
toltorg	tol-torj	creature, creatures. Cf. *ham.*
toltorn	tol-torn	
tolteregi	AC:G	
toltoregi	AC:C, G	
toltoreji	AC:G	
toltorenu	AC:C	
tore-torenu	AC:C	
toltorgi	GD	
ton		= *tol,* all.
tonug	to-nug	deface, be defaced.
tonuji	AC:C	
tooat	to-wat	furnish, provide. Cf. *abraasa.*
tooata	AC:C	
Tor		Name of the Twenty-Third Aethyr.
torezodu	AC:C	= *torzu, torzul, torzulp,* arise.
torezodul	AC:C	
torezodulape	AC:C	
torgi	GD	see *toltorg,* creature.
torgu		= *torzu,* arise.
Torzoxi		Governor of the First Division of the Aethyr *Pop.*
torzu	tor-zu	arise.
torgu	tor-ju	
torzul	tor-zul	
tor-zulp	tor-zulp	
torezodu	AC:C	
torezodul	AC:C	
torezodulape	AC:C	

Totocan		Governor of the Third Division of the Aethyr *Chr.*
Tott		angel skilled in medicine, ruled by *Idoigo Ardza.* Also *Toitt.*
tox	tox	of him, his. Cf. *tia.*
totza	AC:G	
toxa	AC:C	
Tpau		angel, companion of *Utpa.*
Tplau		
Tplabc		demonic name (reversal of *Cbalpt*) commanding cacodemons of Earth of Earth.
tranan	tra-nan	marrow.
tarananu	AC:C	
trian	tri-an	shall be.
tarianu	AC:C, G	
trint	trint	sit.
tarinuta	AC:C	
trof	trof	building. Cf. *orsca.*
tarofe	AC:C	
turbs	turbz	beauty.
turebesa	AC:C, G	
tustax	tus-tax	go before, precede.
tastax	GD	
tasataxa	AC:C	

Vaa		name of an angel who appeared to Dee and Kelley ('Scourge of those who resist the power, will and command of God').
Vaasa		angel, also known as *Vasa.*
vabzir	vab-zir	eagle.
vabezodire	AC:C	
Vadali		Divine Name of Six Letters, ruling Water of Fire.
valasa	AC:G	=*uls,* end.
Valgars		Governor of the Third Division of the Aethyr *Lil.*
vamuela	AC:G	=*uml,* add.
van		name of the Enochian letter representing V.
vau	GD	
Vanarda	AC:C	=*Usnarda,* Governor.
vanucahi	AC:C	=*unchi,* confound.
vanupehe	AC:G	=*unph,* anger.
vaoan	vau-an	truth. Cf. *vooan.*
vaoanu	AC:G, GD	
vaomesareji	AC:C	=*vomsarg,* every one of you.
vaoresa	AC:C	=*vors,* over.
vaoresaji	AC:C, G	=*vors g,* over you.
vaoresagi	AC:G	
vaorsag	GD	
vaorsagi	GD	
varanu	AC:C	=*uran,* elder.

Vasa		angel ruled by *Iaaasd Atapa.* Also *Vaasa.*
Vasg **Varsg**		angel skilled in medicine, ruled by *Noalmr Oloag.*
Vastrim		Governor of the First Division of the Aethyr *Rii.*
vau	GD	=*van,* Enochian letter.
vaugeji	AC:C, G	=*ugeg,* wax strong.
vaukaho*	AC:G	=*unchi,* confound.
vaul **vaun** **vaunu** **vavale**	vaul vaun AC:C AC:C	work (v.)
vaulasa	AC:C	=*uls,* end.
vaun		=*vaul,* work.
vaunala	AC:C	=*unalab,* skirt.
vaunesa*	AC:C, G	=*unal,* these.
vaunigilaji **vaunilaji** **vaunilagi**	AC:C AC:G AC:G	=*uniglag,* descend.
vaunud-el	AC:C	=*undl,* remainder.
vaunupehe	AC:C	=*unph, vonph,* anger.
vaunupeho	AC:C	=*vonpho,* anger.
vaupaahe	AC:C	=*upaah,* wing.
vaurebes	AC:C	=*urbs,* beautify.
vaurelar*	AC:C	=*urelp,* seething.
Vavaamp		Governor of the Second Division of the Aethyr *Maz.*
vavale	AC:C	=*vaul,* work.

vax	AC:C	=*VX,* 42.
ucim **vcim** **ucime**	u-sim GD AC:C	frown not (smile?).
veh		name of the Enochian letter representing C.
velucorsapax	AC:VV	enthroned.
vep **vepe**	vep AC:C	flame. Cf. *ialprg.*
ugear **vgear** **ujeare**	u-jar GD AC:C	strength. Cf. *ugeg.*
ugeg **ugegi** **vgeg** **vgegi** **vaugeji**	u-jej u-je-ji GD GD AC:C, G	wax strong, grow strong.
vicap		(meaning unknown).
vi-i-v **vi-i-vau**	GD AC:C	=*viu,* second.
vi-i-vl	GD	=*viu l,* second of the first.
uime	AC:C	see *vovim,* dragon.
vime*	AC:G	=*unph,* wrath.
vinu	AC:G	invoke.
uirequo	AC:C	=*virq,* nest.
Virooli		Governor of the Second Division of the Aethyr *Zom.*
virq **uirequo**	virk AC:C	nest.
viruden	AC:VV	beautified. Cf. *urbs.*

viu	vi-u	second.
viv	AC:C, GD	
vi-i-v	GD	
u-i-v	GD	
vi-vau	AC:C	
viviala pereta	AC:C	=*viu ialprt,* second flame.
vi-vi-iv	GD	=*viu diu,* second angle.
Vivipos		Governor of the Second Division of the Aethyr *Uta.*
Vixpalg		Governor of the Third Division of the Aethyr *Asp.*
ujeare	AC:C	=*ugear,* strength.
ulcinin	ul-si-nin	happy.
vlcinina	GD	
il ci ninu*	AC:C	
uls	uls	end, ends.
vls	GD	
vaulasa	AC:C	
um		=*umd,* called.
umadea	u-ma-de-a	tower.
vmadea	GD	
vo-ma-dea	AC:C	
umapelifa	AC:C	=*umplif,* strength.
umd	umd	call, be called.
um	um	
uml	um-ël	add.
vml	GD	
umela	AC:C	
umplif	um-plif	strength. Cf. *ugear.*
vmplif	GD	
umapelifa	AC:C	

un		name of the Enochian letter representing A.
unal	u-nal	these, those.
vnal	GD	
vaunala	AC:C	
unalah	u-na-lā	skirt, skirts.
vnalah	GD	
vaunalahe	AC:C	
uncal		(meaning unknown).
unchi	un-chi	confound. Cf. *oucho.*
vnchi	GD	
vanucahi	AC:C	
vaukaho*	AC:G	
undl	un-dël	remainder, rest
vnd-l	GD	
vaunud-el	AC:C	
unig	u-nig	require.
vnig	GD	
uniji	AC:C	
uniglag	u-nig-lag	descend, go down. Cf. *arphe.*
vniglag	GD	
vaunigilaji	AC:C	
vaunilaji	AC:G	
vaunilagi	AC:G	
Unnax		Divine Name of Five Letters, ruling Air of Earth.
unph	unf	anger, wrath. Also *vonph.*
vnph	GD	
vanupehe	AC:G	
vaunupehe	AC:C	
vo	AC:VV	wherein.
vohim	vo-him	mighty. Cf. *canse, micalz.*
vohima	AC:C	

vo-ma-dea	AC:C	= *umadea,* tower.
vomsarg	vom-sarj	every one of you. Cf. *g.*
vaomesareji	AC:C	
vomesareji	AC:G	
vonsarg	GD	
vonph	vonf	anger, wrath. Cf. *unph.*
vonpho	von-fo	
vaunupehe	AC:C	
vaunupeho	AC:C	
vonupehe	AC:C	
vonsarg	GD	= *vomsarg,* every one of you.
vooan	vō-an	truth. Cf. *vaoan.* (*Vooan* is the
vooanu	AC:G	pronunciation used by the fallen angels.)
vors	vorz	over.
voresa	AC:G	
vaoresa	AC:C	
vorsag	AC:G, GD	= *vors g,* over you.
vovim	vo-vim	dragon.
vovin	vo-vin	
vovina	vo-vi-na	
uo uime	AC:C, G	
upaah	u-pā	wing, wings.
upaahi	u-pā-hi	
upaahe	AC:C	
vpaah	GD	
vpaahi	GD	
vaupaahe	AC:C	
ur		name of the Enochian letter representing L.
uran	u-ran	1) see.
vran	GD	2) elder, elders. Also *gran.*
varanu	AC:C	

urbs	urbz	beautify. Cf. *turbs.*
vrbs	GD	
vaurebes	AC:C	
Urch		confounding angels.
urelp	u-relp	seething.
vrelp	GD	
vaurelar*	AC:C	
Urzla		= *Erzla,* angel.
Usnarda		Governor of the Second
Vanarda	AC:C	Division of the Aethyr *Ich.*
Ussn		angel skilled in finding metals
Uspsn		and precious stones, ruled by *Nelapr Omebb.*
Uta		name of the Fourteenth
Vta	AC:C, GD	Aethyr.
Uti		name of the Twenty-Fifth
Vti	AC:C, GD	Aethyr.
Utpa		angel powerful in change of
Utlpa		place, ruled by the angel *Eutpa* and *Llacza Palam.* Companions are *Tpau, Paut, Autp.*
VX		42.
vax	AC:C	



Xai — cacodemon, counterpart of the angel *Aira.*

Xannu — demonic name (reversal of *Unnax*) commanding cacodemons of Air of Earth.

Xcz — cacodemon, counterpart of the angel *Czns.*

Xda — cacodemon, counterpart of the angel *Dapi.*

Xgzd
Xgazd — angel powerful in finding out secrets of men, ruled by the angel *Hxgzd* and *Aourrz Aloai.* Companions are *Gzdx, Zdxg, Dxgz.*

Xii — cacodemon, counterpart of the angel *Iipo.*

Xnlr
Xnilr — angel, companion of *Nlrx.*

Xom — cacodemon, counterpart of the angel *Omgg.*

Xoo — cacodemon, counterpart of the angel *Oopz.*

Xoy — cacodemon, counterpart of the angel *Oyub.*

Xpa — cacodemon, counterpart of the angel *Pali.*

Xpcn
Xpacn — angel ruled by *Iaaasd Atapa.*

Xrnh
Xrinh — angel powerful in transformation, ruled by *Maladi Olaad.*



z	zë	they.
zod	AC:C	
Za		name of an angel who appeared to Dee and Kelley ('Transmitter of Gifts').
Zaa		name of the Twenty-Seventh Aethyr.
Zabo **Zaabo**		angel, companion of *Boza.*
zacam	za-kam	move.
zacar	za-kar	
zacare	za-ka-re	
zodaca	AC:G	
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakara	AC:C	
zodacare	AC:C	
zodakare	AC:C	
zodame*	AC:G	
Zadzaczadlin		Adam (in the language of the *Book of Soyga).*
Zafasai		Governor of the Second Division of the Aethyr *Zen.*
Zamfres **Zainfres**	AC:C	Governor of the First Division of the Aethyr *Zid.*
zamran	zam-ran	appear, show oneself.
zodamerann*	AC:G	
zodameranu	AC:C, G	
zodamran	GD	

zar	zar	course, courses. Cf. *elzap.*
zodare	AC:C	
Zarnaah		angelic King ruling in the North.
Zarzi		angel, also known as *Zazi.*
Zarzilg		angelic King ruling in the East-South-East.
Zax		name of the Tenth Aethyr.
Zaxanin		Governor of the Third Division of the Aethyr *Tor.*
Zazi		angel, companion of *Ziza.* Also *Zarzi.*
Zdxg		angel, companion of *Xgzd.*
Zdaxg		
Zedekiel		planetary angel presiding over the sphere of Jupiter.
Zen		name of the Eighteenth Aethyr.
Zibra		demonic name (reversal of *Arbiz*) commanding cacodemons of Earth of Earth.
Zid		name of the Eighth Aethyr.
zien	zīn	hand, hands. Cf. *zol, ozien, ozol.*
zodien	AC:C	
zil	zil	stretch forth (?) See *Zilodarp.*
zildar	zil-dar	fly, flew.
zodiladare	AC:C	
Zildron		Governor of the First Division of the Aethyr *Chr.*
Zilodarp	zil-od-arp	a name of God: 'Stretch-Forth-and-Conquer'.
Zodilodarepe	AC:C	

Zim		name of the Thirteenth Aethyr.
zimii	zi-mī	enter.
zodimii	AC:C	
zimz	zimz	vestures; apparel, clothing.
zodimezod	AC:C	Cf. *oboleh, qaa.*
zodimezoda	AC:G	
Zinggen		angelic King ruling in the West-North-West.
Zip		name of the Ninth Aethyr.
Zipll		demonic name (reversal of *Llpiz*) commanding cacodemons of Fire of Earth.
zir		presence.
zir	zir	I am.
zirdo	zir-do	
zire	GD	
zodir	AC:C, G	
zodiredo	AC:C, G	
zodireda	AC:VV	
zodivedo*	AC:G	
Ziracah		angelic King ruling in the South.
zirdo		= *zir,* I am.
zire	GD	
Zirenaiad		a name of God: 'I am the Lord your God' (Zir Enay Iad).
zirn	zirn	wonder, wonders (n.)
zodirenu	AC:C	Cf. *sald.*
zirom	zi-rom	was, were.
zirop	zi-rop	
zodirome	AC:C	
zodirope	AC:C	

Zirza		angel, also known as *Ziza.*
Zirzird		Governor of the Third Division of the Aethyr *Maz.*
Ziza		angel powerful in finding out secrets of men, ruled by the angel *Pziza* and *Rzionr Nrzfm.* Also *Zirza.* Companions are *Izaz, Zazi, Aziz.*
Zod-ee-zod-ah	GD	
zizop	zi-zop	vessel, container.
zodizodope	AC:C	
Zlar		angel, companion of *Rzla.*
Zliar		
zlida	zli-da	water (v.)
zode-lide	AC:C	
zna		motion, movement.
znurza	znur-za	swear, swore. Cf. *surzas.*
zurza	zur-za	
znrza	GD	
zodenurezoda	AC:C	
zod	AC:C	= *z,* they.
zodaca	AC:G	= *zacam, zacar, zacare,* move.
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakare	AC:C	
zodakara	AC:C	
zodameta	AC:G	conjure thee.
zodamran	GD	= *zamran,* appear.
zodare	AC:C	= *zar,* course.
zodayolana	AC:C	= *zylna,* itself.

Zod-ee-zod-ah		= *Ziza,* an angel.
zode-lida	AC:C	= *zlida,* water.
zodenurezoda	AC:C	= *znurza,* swear.
zodien	AC:C	= *zien,* hand.
zodiladare	AC:C	= *zildar,* fly.
Zodilodarepe	AC:C	= *Zilodarp,* 'Stretch-forth-and-Conquer': a name of God.
zodimezod	AC:C	= *zimz,* vestures.
zodimezoda	AC:G	
zodimibe	AC:G	veil.
zodimii	AC:C	= *zimii,* enter.
zodinu	AC:G	water. Cf. *zlida.*
zodir	AC:C, G	= *zir, zirdo,* I am.
zodiredo	AC:C, G	
zodireda	AC:VV	inhabit.
zodirenu	AC:C	= *zirn,* wonder.
zodirome	AC:C	= *zirom, zirop,* were.
zodirope	AC:C	
zodivedo*	AC:G	= *zirdo,* I am.
zodixalayo	AC:C	= *zixlay,* stir up.
zodizodarasa	AC:G	= *balzizras,* judgment.
zodizodearasa	AC:G	
zodizodope	AC:C	= *zizop,* vessel.
zodomeda	AC:C	= *zomd,* midst.
zodonace	AC:C	= *zonac,* apparelled.
zodonugonu	AC:C, G	= *zong,* wind.
zodonurenusagi	AC:C	= *zonrensg,* deliver.

zodoreje	AC:C, G	= *zorge,* be friendly.
zodumebi	AC:C, G	= *zumvi,* sea.
zol	zol	hand. Cf. *zien.*
Zom		name of the Third Aethyr.
zomd **zodomeda**	zomd AC:C	midst.
zonac **zodonace**	zo-nak AC:C	apparelled, dressed, clothed.
zong **zodonugonu**	zong AC:C, G	wind.
zonrensg **zodonurenusagi**	zon-renj AC:C	deliver. Cf. *obelisong.*
zorge **zodoreje**	zorj AC:C, G	be friendly.
Zrruoa		demonic name (reversal of *Aourrz*) commanding cacodemons of Fire of Air.
zudna		(meaning unknown).
zuraah **zurah**		fervently, with humility.
Zurchol		angelic King ruling in the South-South-East.
zure		(meaning unknown).
zurza	zur-za	= *znurza,* swear.
zylna **zodayolana**	zil-na AC:C	itself.

Explicit Thesaurus Linguae Angelorum

PART II

ENGLISH — ANGELIC

English	*Angelic*

A

abiding	**cafafam**
ability	**bab**
able — *see* can	
abode	**cafafam**
according to	**marb**
action	**sor**
Adam	**Zadzaczadlin**
add	**uml**
admiration	**rsam**
Aethyrs (numbers indicate the order of the Aethyrs)	**Arn** *2* **Asp** *21* **Bag** *28* **Chr** *20* **Deo** *7* **Des** *26* **Ich** *11* **Lea** *16* **Lil** *1* **Lin** *22* **Lit** *5* **Loe** *12* **Maz** *6* **Nia** *24* **Oxo** *15* **Paz** *4* **Pop** *19* **Rii** *29* **Tan** *17* **Tex** *30* **Tor** *23* **Uta** *14* **Uti** *25* **Zaa** *27* **Zax** *10* **Zen** *18* **Zid** *8* **Zim** *13* **Zip** *9* **Zom** *3*
age	**homin**
Air (Element): — Spirit: — Holy Names ruling: — Divine Names ruling sub-elements:	**Exarp** **Oro Ibah Aozpi**
Air of Air	**Idoigo Ardza**
Earth of Air	**Aiaoai Oiiit**

Fire of Air	**Aourrz Aloai**
Water of Air	**Llacza Palam**
— Demonic Names ruling sub-elements:	
Air of Air	**Ogiodi Azdra**
Earth of Air	**Iaoaia Tiiio**
Fire of Air	**Zrruao Iaola**
Water of Air	**Azcall Malap**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Bataivah**
Luna	**Htmorda**
Mars	**Habioro**
Mercury	**Acmbicu**
Jupiter	**Aaoxaif**
Venus	**Ahaozpi**
Saturn	**Hipotga**
— Great Elemental King:	**Tahaoeloj**
all	**tol, ton**
All-Powerful (title of God)	**Iaidon**
all things	**tofglo**
also	**t**
always	**paid**
am — *see* be	
amidst	**nothoa**
among	**aaf, aai, aao, eai, oai, nothoa**
and	**od; sa** (AC:G)
angels (names of) — minor angels	**Aaan Aadt Aana Aanaa Aaodt Aavan Aavna Abamo Abaoz Abmo**

— minor angels (continued)

Aboz Acar Acca Acps Acrar Acuca Acups Adire Adnop Adop Adopa Adota Adre Adta Aglm Agmlm Aigra Aira Amox Amsox Anaa Ancro Anro Anvaa Aomi Aosmi Apahr Aphr Aplst Apst Arizl Arzl Ataad Atdim Aultp Autp Axir Axtir Aziz Azriz Boaza Boza Bracn Brap Brcn Briap Cnabr Cnbr Cpsa Cpusa Czns Czons Daltt Dapi Daspi Datt Diari Dimt Dinmt Diom Diri Dixom Dolop Donpa Doop Dopa Dtaa Dtoaa Dxagz Dxgz Eboza Ecaop Ecop Ephra Erzla Eutpa Faax Fatax Fmnd Fmond Gbal Gbeal Glma Glmma Gmdnm Gzadx Gzdx Hcnbr Hiaom Hraap Hrap Hroan Hxgzd Iaba Iahl Iamhl Ianba Iaom Iasom Iidpo Iipo Imntd Imtd Izaz Izinr Izixp Iznr Izraz Izxp Lairz Larz Leaoc Leoc Lmag Lmmag Lrixn Lrxn Magl Magm Mamgl Masgm Miao Misao Msal Msmal Mtdi Mtndi Naaa Naoo Naooo Navaa Nbarc Nbrc Ndazn Ndzn Nhdd

— minor angels (continued)

Nhodd Nlirx Nlrx Npat Nrcoa Nroa Oacnr Oanr Ocanm Ocnm Omagg Omgg Omia Omsia Oodpz Oopz Opad Opamn Opmn Opana Opna Opnad Ormn Orpmn Otoi Otroi Oyaub Oyub Ozaab Ozab Paco Pado Paeoc Palco Pali Palut Pando Panli Paoc Paut Phara Phra Pmagl Pmox Pmzox Ppsac Psac Psuac Pziza Raaph Raph Rbnh Rbznh Rcanb Rcnb Rgan Rgoan Rlemu Rlmu Roan Rocan Rsoni Rsni Ruoi Ruroi Rxao Rxinl Rxnl Rxpao Rzila Rzla Saaiz Sacp Saiz Saucp Scio Scmio Shal Shial Sias Sigas Siosp Sisp Stim Strim Taad Taoad Tdim Tdnim Toco Togco Toitt Tott Tpau Tplau Vaasa Vasa Uspsn Ussn Utlpa Utpa Xgazd Xgzd Xnilr Xpaxn Xpcn Xrinh Xrnh Zaabo Zabo Zarzi Zazi Zdaxg Zdxg Zirza Ziza

— planetary angels, with associated planets (see page 25):

	angel of sphere	Filiae Lucis	Filii Lucis	Filiae Filiarum Lucis	Filii Filiorum Lucis
Sol	*Semeliel*	El (L)	I	S	E
Luna	*Levanael*	Me	Ih	Ab	An
Venus	*Nogahel*	Ese	Ilr	Ath	Ave
Jupiter	*Zedekiel*	Iana	Dmal	Ized	Liba
Mars	*Madimiel*	Akele	Heeoa	Ekiei	Rocle
Mercury	*Corabiel*	Azdobn	Beigia	Madimi	Hagonel
Saturn	*Sabathiel*	Stimcul	Stimcul	Esemeli	Ilemese

— orders of angels:

confirming angels **Sach**
confounding angels **Urch**
ministering angels **Lang**
praising angels **Luah**

— angelic Kings, with region in which ruling:

East **Olpaged**
East-South-East **Zarzilg**
South-South-East **Zurchol**
South **Ziracah**
South-South-West **Lavavoth**
West-South-West **Alpudus**
West **Hononol**
West-North-West **Zinggen**
North-North-West **Cadaamp**
North **Zarnaah**
North-North-East **Arfaolg**
East-North-East **Gebabal**

— other angels and good spirits:

Aflafben
Bamasan
Ben
Corfax
Ga

Galvah
Iubanladaec
Lasben
Mapsama
Murifri
Nalvage
Obelison
Phanael
Sudsamna
Tohomaphala
Vaa
Za

— see also Governors, Kings, Princes, Seniors

anger **unph, vonph, vonpho**

angle **diu**

another **symp, smnad, ca**

any **droln**

apparel **zimz**
— *see also* garments, vestures

apparelled **zonac**

appear **zamran**

apply oneself **imvamar**

are
— *see* be

arise **torzu, torzul, torzulp, torgu**

ark **erm**

art (thou art)
— *see* be

as	**ca, ta**
— even as	**nomig**
as many	**plosi**
avoidance of earthly things	**nalvage**

B

Babes of the Abyss (?)	**gaha** (AC:VV)
balance (n.)	**prap**
be	
— I am	**zir, zirdo**
— thou art	**geh**
— he/she/it is	**i**
— they are	**chiis, chis, chiso**
— was	**as, zirop**
— it was (?)	**nostoah**
— were	**zirom**
— shall be	**trian**
— let there be	**christeos**
— be thou!	**bolp**
— is not	**ipam**
— cannot be	**ipamis**
— be (become)	**noan, noaln, noar, noas, noasmi; nenni** (AC:VV)
be friendly	**zorge**
be mighty	**omicaolz**
beast (of the field)	**levithmong**
beautify	**urbs; viruden** (AC:VV)
beauty	**turbs**
because	**bagle, baglen**
— *see also* therefore, wherefore	
become	**noan, noaln, noar, noas, noasmi**
bed	**tianta**
before	**aspt**
— go before	**tustax**

begin anew	**amgedpha**
beginning	**acroodzi, croodzi, gevamna, iaod, ioadaf**
begotten	**gedotbar**
behold	**micma**
bind up	**allar**
bitter sting	**grosb**
blood	**cnila**
branch	**lilonon**
breath	**gigipah**
brightness	**luciftian, luciftias**
bring down	**drix**
bring forth	**yolcam, yolci**
brother	**esiasch**
buckler	**lolcis**
building	**orsca, trof**
built	**on** (AC:VV)
burn	**ialpon**
burning	**ialpor**
but	**crip, crp, oq**

C

cacodemons — *see* demons	
call (be called)	**umd, um**
can (be able to)	**adgt**
carry out (execute)	**fifis**
cast down	**adrpan**
cattle	**levithmong**
cave	**tabges**
centre	**ovoars**
chamber	**ooge**
circle	**comselh**
clothed	**zonac**
clothes, clothing — *see also* garments, vestures	**zimz**
coat	**mabza**
come, come away, come forth	**niis, niisa, niiso**
come out	**carma**
comfort (n.)	**blior, bliar, bliora, bliorb, bliors, bliort, bliard**
comfort (v.)	**bliorax**
comforter	**bigliad**
conclude (include)	**iaial**
confirming angels	**Sach**
confound	**oucho, unchi**

confounding angels	**Urch**
conjure thee	**zodameta** (AC:G)
container	**izizop, zizop**
contents	**q**
continually	**pild**
continuance	**miam, mian, nuam**
conquer (?)	**arp**
corner	**miinoag**
count	**cormp, cormpo, cormpt**
course	**elzap; zar** (AC:C)
covenant	**sibsi**
cover	**ethamz**
creation	**qaa, qaan, qaaon, qaas**
creator	**qaal, qadah**
creature	**ham, hami, toltorg, toltorn**
crown (n.)	**momao**
crown (v.)	**momar**
crucible (?)	**rlodnr**
cry aloud	**bahal**
cup	**talbo**
curse	**amma**

D

dark heavens	**mahorela** (AC:VV)
darkness	**ors**
daughter	**pasbs**
day	**basgim**
— midday	**bazm**
death	**teloc, teloch, teloah**
deed	**gru**
deface (be defaced)	**tonug**
deliver	**zonrensg**
deliverer	**obelisong**
demons, names of:	
— cacodemons	**Aax Adi Agb And Aor Apa Apm Ash Asi Ast Ato Ava Cab Cac Cam Cms Cop Csc Cus Eac Erg Ern Exr Hbr Hru Hua Mgm Miz Mma Moc Mop Mto Oap Odo Oec Oia Ona Onh Onp Pdi Pfm Pia Piz Rad Rda Rpa Rrb Rrl Rsi Rxp Xai Xcz Xdz Xii Xom Xoy Xpa**
— other demons and evil spirits:	**Adraman** **Arzulgh** **Barma** **Belmagel** **Coronzon** **Ganislay** **Githgulcag**

— demonic names (commanding demons of sub-elements):

Air of Air	**Ogiodi Azdra**
Earth of Air	**Iaoaia Tiiio**
Fire of Air	**Zrruoa Iaola**
Water of Air	**Azcall Malap**
Air of Earth	**Iopgna Xannu**
Earth of Earth	**Tplabc Zibra**
Fire of Earth	**Rinmps Zipll**
Water of Earth	**Meeana Ndnos**
Air of Fire	**Rmlaon Gaolo**
Earth of Fire	**Odxlov Adois**
Fire of Fire	**Rnoizr Mfzrn**
Water of Fire	**Iladav Avabo**
Air of Water	**Atogbo Ocbaa**
Earth of Water	**Idalam Daalo**
Fire of Water	**Dsaaai Apata**
Water of Water	**Rpalen Bbemo**

descend **uniglag, arphe**

destroy **quasb**

diamond **childao**

differ **dilzmo**

diminish **prdzar**

discord **osf**

dispose **lrasd**

divide **poilp**

Divine and Holy Names
— of elements:

Air	**Oro Ibah Aozpi**
Earth	**Mor Dial Hctga**

Fire	**Oip Teaa Pdoce**
Water	**Mph Arsl Gaiol**

— of sub-elements:

Air of Air	**Idoigo Ardza**
Earth of Air	**Aiaoai Oiiit**
Fire of Air	**Aourrz Aloai**
Water of Air	**Llacza Palam**
Air of Earth	**Angpoi Unnax**
Earth of Earth	**Cbalpt Arbiz**
Fire of Earth	**Spmnir Llpiz**
Water of Earth	**Anaeem Sondn**
Air of Fire	**Noalmr Oloag**
Earth of Fire	**Volxdo Sioda**
Fire of Fire	**Rzionr Nrzfm**
Water of Fire	**Vadali Obava**
Air of Water	**Obgota Aabco**
Earth of Water	**Maladi Olaad**
Fire of Water	**Iaaasd Atapa**
Water of Water	**Nelapr Omebb**

divine knowledge **iadnah, iadnamad**

division **yrpoil**

do, does **gnay**

dragon **vovim, vovin, vovina**

dressed **zonac**

drunken **orsba**

dryness **orscor**

duke **oheloka** (AC:G)

dwell **faonts, praf, pragma**
— *see also* live

dwelling, dwelling-place **faorgt, fargt, paradial**
— *see also* house, building

E

eagle — **vabzir**

Earth (Element):
- — Spirit: **Nanta**
- — Holy Names ruling: **Mor Dial Hctga**
- — Divine Names ruling sub-elements:
  - Air of Earth: **Angpoi Unnax**
  - Earth of Earth: **Cbalpt Arbiz**
  - Fire of Earth: **Spmnir Llpiz**
  - Water of Earth: **Anaeem Sondn**
- — Demonic Names ruling sub-elements:
  - Air of Earth: **Iopgna Xannu**
  - Earth of Earth: **Tplabc Zibra**
  - Fire of Earth: **Rinmps Zipll**
  - Water of Earth: **Meeana Ndnos**
- — Seniors (with planetary associations):
  - Sol (Elemental King): **Iczhhcal**
  - Luna: **Lzinopo**
  - Mars: **Laidrom**
  - Mercury: **Acmbicu**
  - Jupiter: **Aczinor**
  - Venus: **Alhctga**
  - Saturn: **Liiansa**
- — Great Elemental King: **Thahaaotahe**

east — **raas, raasy**

echoing — **matorb**

eight — **p**

elder — **gran, uran**

Elemental Kings:
- — Air: **Tahaoeloj; Bataivah** (Senior)
- — Earth: **Thahaaotahe; Iczhhcal** (Senior)
- — Fire: **Ohooohaatan; Edelprna** (Senior)
- — Water: **Thahebyobeeatan; Raagiosl** (Senior)

elevated — **ofekufa** (AC:VV)

empty — **affa**

end — **uls, galvah**

Enochian letters:

Ceph	Z
Don	R
Drux	N
Fam	S
Gal	D
Ged	G/J
Ger	Q
Gisg	T
Gon	I/Y
Graph	E
Mals	P
Med	O
Na	H
Or	F
Pa	B
Pal	X
Tal	M
Un	A
Ur	L
Van	U/V
Veh	C/K

enter — **zimii**

enthroned — *see also* throne	**velucorsapax**
entire	**saga**
equal	**parach**
even as	**nomig**
everlasting	**gohed**
everything	**tofglo**
evil spirits — *see* demons	
except	**m**
execute (carry out)	**fifis**
exist — existed — will exist — *see also* be	**gahal** (AC:VV) **gaha** (AC:VV) **gahalana** (AC:VV)
eye	**ooanoan, ooaona**

F

face	**adoian**
fact	**gru**
faith	**gono**
fall	**dobix, loncho**
fasten	**amizpi**
fear (n.)	**hoxmarch**
feet — *see* foot	
fervently	**zuraah, zurah**
fiery darts	**malprg, malpirgi**
fire	**malprg, malpirgi, prge, prgel**
Fire (Element): — Spirit: — Holy Names ruling: — Divine Names ruling sub-elements:	**Bitom** **Oip Teaa Pdoce**
Air of Fire	**Noalmr Oloag**
Earth of Fire	**Volxdo Sioda**
Fire of Fire	**Rzionr Nrzfm**
Water of Fire	**Vadali Obava**
— Demonic Names ruling sub-elements:	
Air of Fire	**Rmlaon Gaolo**
Earth of Fire	**Odxlov Adois**
Fire of Fire	**Rnoizr Mfzrn**
Water of Fire	**Idalav Avabo**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Edelprna**

Luna	**Asndood**
Mars	**Aaetpio**
Mercury	**Anodoin**
Jupiter	**Adoeoct**
Venus	**Aapdoce**
Saturn	**Arinnap**
— Great Elemental King	**Ohooohaatan**
firmament	**calz**
firmament of waters	**pilzin**
first	**el, elo, l, la, li, lo**
five	**o**
flame	**ialprg, ialprt, vep**
flames (of first glory)	**ialpirgah**
flaming	**ialpor**
flourish	**cacacom**
flower	**lorslq**
fly (v.)	**zildar**
follower	**fafen**
foot	**lasdi, lusd, lusda**
for (because)	**lap**
forget	**bams**
four, fourth	**s, es**
frame (v.)	**izazaz**
friendly (be friendly)	**zorge**
front (in front of)	**aspt**
frown not	**ucim**
furnace (?)	**rlodnr**
furnish (provide)	**tooat**
fury	**bagie**

G

garland	**obloc**
garment — *see also* apparel, vestures	**oboleh, qaa**
garnish	**gnonp**
gather	**aldon**
gathering	**aldi**
gird	**aldon**
girdle	**atraah**
give, given	**dluga, dlugam, dlugar, phamah**
glory	**busd, busdir, adgmach**
go before	**tustax**
go down	**uniglag**
God	**Ascha, Iabes, Iad, Mad, Oiad, Piad**
God (names of):	**Baeovib, Gahoachma, Iadpil, Iaida, Iaidon, Idoian** (AC:VV), **Idoigo, Ioiad, L, Zilodarp, Zirenaiad**
gold	**audcal**
govern	**caba, taba**
govern (be governed)	**tabaord**
government	**netaab, netaaib, netab**
governor	**tabaan**
Governors of Acthyrs:	**Abaiond** 2/**Pop** **Advorpt** 3/**Tex**

— Governors of Aethyrs (continued)

Ambriol	3/**Loe**
Andispi	3/**Zom**
Aspiaon	3/**Deo**
Axziarg	2/**Pax**
Aydropl	2/**Tan**
Bazchim	3/**Des**
Calzirg	3/**Lin**
Chialps	2/**Nia**
Chirspa	1/**Asp**
Comanan	2/**Zax**
Cralpir	2/**Zip**
Cucarpt	1/**Lea**
Dialiva	3/**Arn**
Doagnis	1/**Arn**
Doanzin	3/**Zip**
Docepax	3/**Zim**
Dozinal	4/**Tex**
Focisni	2/**Bag**
Gecaond	1/**Zim**
Gedoons	2/**Loe**
Gemnimb	2/**Tex**
Genadol	2/**Deo**
Gomziam	3/**Rii**
Yalpamb	3/**Zen**
Labnixp	1/**Bag**
Laparin	2/**Zim**
Lavacon	2/**Lea**
Lazdixi	1/**Lit**
Lexarph	1/**Zax**
Mathula	2/**Zaa**
Mirzind	1/**Uti**
Molpand	1/**Ich**
Nabaomi	1/**Zen**
Nigrana	2/**Des**
Nocamal	2/**Lit**
Nociabi	2/**Oxo**
Obmacas	1/**Deo**
Obvaors	2/**Uti**
Occodon	1/**Lil**

— Governors of Aethyrs (continued)

Oddiorg	1/**Zip**
Odraxti	2/**Rii**
Omagrap	3/**Pop**
Onizimp	2/**Tor**
Ooanamb	3/**Uta**
Orcanin	1/**Nia**
Orpanib	3/**Zaa**
Oxlopar	3/**Bag**
Ozidaia	1/**Lin**
Pacasna	2/**Arn**
Paraoan	2/**Lin**
Parziba	2/**Chr**
Pascomb	2/**Lil**
Ponodol	3/**Ich**
Pophand	1/**Des**
Pothnir	3/**Paz**
Pristac	3/**Zid**
Ranglam	3/**Uti**
Ronoamb	1/**Tor**
Samapha	1/**Zom**
Saxtomp	1/**Maz**
Saziami	1/**Zaa**
Sigmorf	1/**Tan**
Soageel	3/**Nia**
Sochial	3/**Lea**
Tabitom	3/**Zax**
Tahando	1/**Oxo**
Taoagla	1/**Tex**
Tapamal	1/**Loe**
Tastoxo	3/**Oxo**
Tedoand	1/**Uta**
Thotanf	1/**Paz**
Tiarpax	3/**Lit**
Toantom	2/**Asp**
Tocarzi	3/**Tan**
Todnaon	2/**Zid**
Torzoxi	1/**Pop**
Totocan	3/**Chr**
Valgars	3/**Lil**

— Governors of Aethyrs (continued)	**Vastrim**	1/**Rii**
	Vavaamp	2/**Maz**
	Virooli	2/**Zom**
	Vivipos	2/**Uta**
	Vixpalg	3/**Asp**
	Usnarda	2/**Ich**
	Zafasai	2/**Zen**
	Zamfres	1/**Zid**
	Zaxanin	3/**Tor**
	Zildron	1/**Chr**
	Zirzird	3/**Maz**
great, greater — *see also* mighty	**drilpa, drilpi**	
Great Elemental Kings — *see* Elemental Kings		
groan	**holdo**	
grow strong	**ugeg, ugegi**	
guard	**bransg**	

H

half	**obza**
hand	**ozien, zien, ozol, zol**
handmaid — *see also* servant, minister	**qurlst**
happy	**ulcinin**
harbour (v.)	**blans**
harlot	**babalond**
harvest	**aziagiar**
have	**brin, brint, brints**
he (his, of him)	**tia, tox**
head	**dazis**
hearken	**solpeth, toatar**
heart	**monons**
heaven	**madriax, madriiax, peripsax, peripsol, piripsol, piripson**
— lower heavens	**oadriax**
hell-fire	**donasdogamatatastos**
her — *see* she	
here	**kures** (?)
herein	**emna**
Highest, The (name of God)	**Iaida**
hills	**ili-i** (AC:G)
holy	**ne; pire, pireda** (AC:VV)
Holy Ghost	**congamphlgh**

Holy Name (title of God)	**Idoian** (AC:VV)
Holy Names — *see* Divine and Holy Names	
Holy One	**Pir**
honor	**iaiadix**
house — *see also* dwelling-place, building, palace	**salman**
horn	**mospleh**
humility	**zuraah, zurah**
hundred	**eors**
hyacinth, hyacinthine	**avabh**
hyacinth pillars	**nazavabh**

I

I, me, my, myself	**ol**
in	**a, g, i; do** (AC:G)
in front of	**aspt**
include	**iaial**
increase	**coazior**
inhabit — *see also* be	**zodireda**
iniquity	**madrid**
intent (to the intent that)	**fafen**
invoke	**argedco** (?); **vinu** (AC:G)
is — *see* be	
it	**t**
itself	**zylna**

J

jaw — **piadph**

joy — **moz**

joy of God — **mozod**

judgment — **alca, balzizras**

Jupiter (associated angels and spirits):
- — Filia Lucis — **Iana**
- — Filia Filiarum Lucis — **Ized**
- — Filius Lucis — **Dmal**
- — Filius Filiorum Lucis — **Liba**
- — Seniors:
  - Air — **Aaoxaif**
  - Earth — **Aczinor**
  - Fire — **Adoeoct**
  - Water — **Saiinou**
- — King (of planetary hours) — **Bynepor**
- — Princes (of planetary hours) — **Baldago, Bartiro, Basmelo, Besgeme, Blingef, Butmono**
- — planetary angel — **Zedekiel**

just — **balit**

Just One, The (name of God) — **Oiad**

justice — **balt, baltim; padgze**

K

kingdom — **londoh, loadohi**

Kings (names of):
- — Elemental Kings:
  - Air — **Tahaoeloj;** **Bataivah** (Senior)
  - Earth — **Thahaaotahe;** **Iczhhcal** (Senior)
  - Fire — **Ohooohaatan;** **Edelprna** (Senior)
  - Water — **Thahebyobeeatan;** **Raagiosl** (Senior)
- — kings of planetary hours:
  - Grand King — **Carmara**
  - Sol — **Bobogel**
  - Luna — **Blumaza**
  - Mars — **Babalel**
  - Mercury — **Bnaspol**
  - Jupiter — **Bynepor**
  - Venus — **Baligon**
  - Saturn — **Bnapsen**
- — angelic kings
  - — *see* angels

know — **om, omax**

knowledge — **iadnah, iadnamad**

known — **ixomaxip**

L

laid up	**maasi**
lamentation	**eophan, ser**
lamp, lantern	**hubaio, hubar, hubaro**
law (make a law)	**ohorela**
legislate	**ohorela**
let there be — *see* be	
Life, Supreme (name of God)	**Iabes**
lift up — *see also* raise	**farzm, goholor;** **ofekufa** (AC:VV)
light	**olpirt**
likeness	**aziazor**
listen	**solpeth, toatar**
live (v.) — *see also* dwell	**apila**
live: He that Lives (name of God)	**Iadpil**
live: He that Lives Forever (name of God)	**Ioiad**
loins	**dax**
look about	**dorpha, dorphal**
Lord	**Enay, Na, Iabes**
Luna (associated angels and spirits:	
— Filia Lucis	**Me**
— Filia Filiarum Lucis	**Ab**
— Filius Lucis	**Ih**

— Filius Filiorum Lucis	**An**
— Seniors:	
Air	**Htmorda**
Earth	**Lzinopo**
Fire	**Asndood**
Water	**Laoaxrp**
— King (of planetary hours)	**Blumaza**
— Princes (of planetary hours)	**Bagledf** **Baspalo** **Belmara** **Bragiop** **Bralges** **Brisfli**
— planetary angel	**Levanael**
— *see also* moon	

M

magnify, be magnified — **ovof**

make — **eol, ol**

make (made) — **oln; on** (AC:VV)

make a law — **ohorela**

make me/us (partakers) — **ozazm, ozazma**

man — **cordziz, molap, ollog, ollor, olora**

— works of man — **conisbra**

many (as many) — **plosi**

many (how many) — **irgil**

marble sleeves — **pidiai**

marrow — **tranan**

Mars (associated angels and spirits):

— Filia Lucis — **Akele**

— Filia Filiarum Lucis — **Ekiei**

— Filius Lucis — **Heeoa**

— Filius Filiorum Lucis — **Rocle**

— Seniors:

Air — **Habioro**

Earth — **Laidrom**

Fire — **Aaetpio**

Water — **Lsrahpm**

— King (of planetary hours) — **Babalel**

— Princes (of planetary hours) — **Bapnido, Befafes, Binofom, Bmilges, Bminpol, Busduna**

— planetary angel — **Madimiel**

me

— *see* I

measure (v.) — **holq, maoffas**

member — **paombd**

memory — **papnor**

Mercury (associated angels and spirits):

— Filia Lucis — **Azdobn**

— Filia Filiarum Lucis — **Madimi**

— Filius Lucis — **Beigia**

— Filius Filiorum Lucis — **Hagonel**

— Seniors:

Air — **Avtotar**

Earth — **Acmbicu**

Fire — **Anodoin**

Water — **Soaixnt**

— King (of planetary hours) — **Bnaspol**

— Princes (of planetary hours) — **Barfort, Bazpama, Bernole, Blamapo, Bliigan, Blisdon**

— planetary angel — **Corabiel**

mercy — **iehusoz, rit; okada** (AC:G)

midday — **bazm**

midst — **nothoa, zomd**

mighty — **canse, micalz, micalzo, micaolz, vohim**

— more mighty, mightier — **cruscanse, micalp**

— be mighty	**omicaolz**
— *see also* great	
mighty seat	**oxiayal**
millstone	**aviny**
mind (n.)	**manin**
mingle	**cynxir**
ministering angels	**Lang**
mix	**cynxir**
moment	**oanio**
moon	**graa**
— *see also* Luna	
moreover	**pilah**
moss	**mom**
Mother of All	**Exentaser** (AC:VV)
mother of vinegar	**lulo**
motion	**zna**
Mount of Olives (Mt. Olivet)	**adroch**
mouth	**butmon, butmona, butmoni**
mourning	**ser**
move	**zacam, zacar, zacare**
movement	**zna**
my, myself	
— *see* I	
mystery	**cicle, cicles**

N

name	**dooain, dooaip, dooiap, monasci, omaos**
names of angels	
— *see* angels	
names of cacodemons and demons	
— *see* demons	
names of God	
— *see* God	
— *see* Divine and Holy Names	
nest	**virq**
night	**dosig**
nine	**m, em**
no	**ag**
no one	**ag**
no place	**ripir**
noise	**nidali**
— *see also* sound	
none	**ag**
noon	**bazm**
nor	**larag, lu**
north	**lucal**
not	**ge, ip**
number (n.)	**cor, cormf, cormfa**
number (v.), numbered	**cormp, cormpo, cormpt**
numbers, Enochian	
— *see* Introduction, p.44	

O

o, oh	**c**
oak	**paeb**
obedience	**adna**
obey	**darbs**
of	**a, c, de**
olive	**quanis**
Olives, Mount of (Mt. Olivet)	**adroch**
on	**a, c**
one	**l, el, saga, gohed**
only	**crip, crp**
open (v.)	**odo**
or	**q**
our, ours — *see* we	
out of him	**geta**
over	**vors**

P

pair	**pala, pola**
palace	**poamal, poamalzod**
palm (of hand)	**nobloh**
part	**saanir**
peace	**etharzi**
perform	**fifis**
period	**capimao, capimaon**
philosopher's stone	**darr**
pillar	**naz**
pillar of gladness	**nazarth**
pillar of hyacinth	**nazavabh**
place (n.) — no place	**pi** **ripir**
place (v.)	**aala, oali**
planetary angels — *see* angels	
plant (v.)	**harg**
pleasure	**quasahi**
poison	**faboan**
pomp	**avavox**
possibility	**bab**
pour down	**panpir**
power	**bab, lansh, lonsa, lonshi, lonshin, micalz, micalzo, micaolz, nanaeel**

powerful	**micalz, micalzo, micaolz**
praise (n.)	**ecrin**
praise (v.)	**oecrimi, rest**
praising angels	**Luah**
praiseworthy	**akarinu** (AC:G)
pray	**lava**
precede	**tustax**
prepare	**abramg, abramig**
Princes (of planetary hours):	
Grand Prince	**Hagonel**
Sol	**Bablibo Bariges Barnafa Bermale Bornogo Buscnab**
Luna	**Bagledf Baspalo Belmara Bragiop Bralges Brisfli**
Mars	**Bapnido Befafes Binofom Bmilges Bminpol Busduna**
Mercury	**Barfort Bazpama Bernole Bliigan Blisdon Blamapo**
Jupiter	**Baldago Bartiro Basmelo Besgeme Blingef Butmono**
Venus	**Bagenol Benpagi Binodab Bnagole Bormila Bonefom**
Saturn	**Balceor Bamnode Blintom Bmamgal Branglo Brorges**
— *see also* Kings (of planetary hours)	
promise (n.)	**isro**

protect	**blans, bransg**
provide	**abraasa, tooat**
providence	**yarry**
put	**aala, oali**

Q

quality	**aspian**

R

raise **farzm, goholor**

reasonable creature (man) **cordziz**

rejoice **chirlan**

regret **moooah**

reign **bogpa, sonf**

remain **paaox, paaoxt**

remainder **undl**

remembrance **papnor**

repent **moooah**

require **unig**

rest (n.) (remainder) **undl**

rest (v.) **page**

rich **las**

righteous **balit, samvelg**

righteousness **baltoh, piamol; Baeovib**

roar **yor**

rock **patralx**
— *see also* stone

rod **cab**

rotten **qting**

rule **bogpa, sonf**

Rulers of Aethyrs
— *see* Governors of Aethyrs

Rulers of Elements
— *see* Divine and Holy Names

— *see* Elements

Ruling angels
— *see* angels (names of)

run **parm**

S

saintly — **soyga**
— *see also* holy

salt — **balye**

same — **lel**

Saturn (associated angels and spirits):
— Filia Lucis — **Stimcul**
— Filia Filiarum Lucis — **Esemeli**
— Filius Lucis — **Stimcul**
— Filius Filiorum Lucis — **Ilemese**
— Seniors:
Air — **Hipotga**
Earth — **Lhiansa**
Fire — **Arinnap**
Water — **Ligdisa**
— King (of planetary hours) — **Bnapsen**
— Princes (of planetary hours) — **Balceor, Bamnode, Blintom, Bmamgal, Branglo, Brorges**
— planetary angel — **Sabathiel**

say
— I say — **gohus**
— he says — **gohe, goho**
— we say — **gohia**
— saying — **gohol**
— is said (to you) — **gohulim**
— they have said (have spoken — **gohon**

scorpion — **siatris**

seal (n.) — **emetgis**

season — **capimao, nibm**

seat (n.) — **othil, thil, thild, thiln**
— *see also* set

seat, mighty (throne) — **oxiayal**

second — **viu**

second time, for the — **olaho** (AC:VV)
— *see also* twice

secret — **laiad**

see — **uran**

seething — **urelp**

Seniors of Elements (with planetary attributions):

	Air	Earth	Fire	Water
Sol	Bataivah	Iczhhcal	Edelprna	Raagiosl
Luna	Htmorda	Lzinopo	Asndood	Laoaxrp
Mars	Habioro	Laidrom	Aaetpio	Lsrahpm
Mercury	Avtotar	Acmbicu	Anodoin	Soaixnt
Jupiter	Aaoxaif	Aczinor	Adoeoct	Saiinov
Venus	Ahaozpi	Alhctga	Aapdoce	Slgaiol
Saturn	Hipotga	Lhiansa	Arinnap	Ligdisa

separate (v.) — **tliob**
— *see also* divide

servant — **noco, noquod, noquodi, noquol**
— *see also* handmaid, minister, serve, steward

serve — **aboapri**

set (v.) — **othil**

settle — **alar**

she	**pi**
— her, of her	**tilb, tlb, tiobl**
shelter	**blans**
shine	**loholo**
show oneself	**zamran**
shrine	**arba** (AC:VV)
sickle	**puim**
sin (v.)	**doalim**
sing praises	**oecrimi**
sink	**carbaf**
sit	**trint**
six	**norz**
skirt (n.)	**unalab**
sleeve	**collal, pidiai**
slimy things made of dust	**apachama**
smile (?)	**ucim**
Sol (associated angels and spirits):	
— Filia Lucis	**El (L)**
— Filia Filiarum Lucis	**S**
— Filius Lucis	**I**
— Filius Filiorum Lucis	**E**
— Seniors:	
Air	**Bataivah**
Earth	**Iczhhcal**
Fire	**Edelprna**
Water	**Raagiosl**
— King (of planetary hours)	**Bobogel**
— Princes (of planetary hours)	**Bablibo**

	Bariges
	Barnafa
	Bermale
	Bornogo
	Buscnab
— planetary angel	**Semeliel**
— *see also* sun	
so that	**ar**
son	**nor, noromi**
sorrow	**tibibp**
sound	**sapah**
— *see also* noise	
south	**babage, babagen**
speak	**camliax**
— *see also* say	
speech from God	**loagaeth, logaeth, logaah, logah**
spirit	**gah**
spirit (of man)	**congamphlgh**
Spirit of Air (Tablet of Union)	**Exarp**
Spirit of Earth (Tablet of Union)	**Nanta**
Spirit of Fire (Tablet of Union)	**Bitom**
Spirit of Water (Tablet of Union)	**Hcoma**
spirits, names of	
— *see* angels, demons	
stand	**biah**
star	**aoiveae**

steward — *see also* handmaid, minister, servant	**balzarg**
sting	**grosb**
stir up	**lring**
stone — *see also* rock	**orri**
stone, philospher's	**darr**
stooping	**abai**
stranger	**gosaa**
strength — *see also* strong	**ugear, umplif**
stretch forth (?)	**zil**
Stretch-Forth-and-Conquer (name of God)	**Zilodarp**
strong (grow strong)	**ugeg, ugegi**
strong (stronger) — *see also* mighty	**givi**
successively	**capimali**
such	**cors**
sulphur	**salbrox; dlasod** (alchemical)
sun — *see also* Sol	**ror**
Supreme Life (name of God)	**Iabes**
surge (n.)	**molvi**
swear (swore, sworn)	**surzas, znurza, zurza**
sword	**napta, napeai, nazpsad**

T

talk — *see also* speak, say	**brita**
tartar	**lulo**
tell them	**mapsama**
temple	**siaion**
that (so that)	**fafen; na** (AC:VV)
— which	**ar, ds**
the	**a**
thee — *see* thou	
them — *see* they	
there	**da**
therefore	**ca**
these — *see also* this, those	**unal**
they, them	**par, z**
third — *see* three	
this — *see also* these, those	**oi**
thorn	**nanba**
those — *see also* this, these	**priaz, priazi**
thou	**ils**
— thee	**yls; ta** (AC:G)
— thy	**il, q**
— *see also* you	

thought	**angelard**
thousand	**matb**
three, third	**d**
throne	**oxiayal**
thunder	**avavago, const, coraxo**
thy — *see* thou	
time	**capimao, cocasb, cocasg**
time after time	**capimali, capmiali**
to	**de**
torment	**mir**
tower	**umadea**
treasure	**limlal**
Trinity	**Na**
triumph (v.)	**homtoh**
truss (v.)	**commah**
truth	**vaoan; vooan** (with fallen angels)
twelve	**os**
twenty-fourth (part)	**ol**
twice — *see also* two, second	**olani**
two (separated)	**pala**
two (together) — *see also* second, twice	**pola**

U

under, underneath	**oroch, orocha**
understand — *see also* know	**om**
understanding — *see also* knowledge, wisdom	**oma**
unspeakable	**adphaht**
until	**cacrg**
unto	**pambt, pugo**
upon	**mirc**
us — *see* we	

V

van (v.) (winnow)	**ar**
variety	**damploz**
veil	**zodimibe** (AC:G)
Venus (associated angels and spirits):	
— Filia Lucis	**Ese**
— Filia Filiarum Lucis	**Ath**
— Filius Lucis	**Ilr**
— Filius Filiorum Lucis	**Ave**
— Seniors:	
Air	**Ahaozpi**
Earth	**Alhctga**
Fire	**Aapdoce**
Water	**Slgaiol**
— King (of planetary hours)	**Baligon**
— Princes (of planetary hours)	**Benpagi** **Binodab** **Bnagole** **Bonefom** **Bormila** **Busduna**
— planetary angel	**Nogahel**
vessel (container)	**izizop, zizop**
vestures	**zimz**
— *see also* garments	
vex	**dodpal, dodrmni, dods**
vexation	**dodsih**
vial	**efafafe, ofafafe**
vinegar, mother of	**lulo**

virgin	**paradiz**
visit	**f, ef, t**
voice	**bia, bial, bien, faaip**
vomit	**oxex**

W

walk	**insi**
want	**gil** (?)
warden (of the Aethyr *Bag*)	**Lixipsp** (AC:VV)
was	
— *see* be	
water (v.)	**zlida**
water (n.)	**zodinu** (AC:G)
Water (Element):	
— Spirit	**Hcoma**
— Holy Names ruling:	**Mph Arsl Gaiol**
— Divine Names ruling sub-elements:	
Air of Water	**Obgota Aabco**
Earth of Water	**Maladi Olaad**
Fire of Water	**Iaaasd Atapa**
Water of Water	**Nelapr Omebb**
— Demonic Names ruling sub-elements:	
Air of Water	**Atogbo Ocbaa**
Earth of Water	**Idalam Daalo**
Fire of Water	**Dsaaai Apata**
Water of Water	**Rpalen Bbemo**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Raagiosl**
Luna	**Laoaxrp**
Mars	**Lsrahpm**
Mercury	**Soaixnt**
Jupiter	**Saiinov**
Venus	**Slgaiol**
Saturn	**Ligdisa**
— Great Elemental King	**Thahebyobeeatan**

wax strong	**ugeg, ugegi**
we, our, us	**ge**
— in ours	**helech**
weave	**oado**
weed out	**fifalz**
weeping	**raclir**
were	
— *see* be	
west	**sobol**
wherefore	**darsar**
wherein	**quiin; vo** (AC:VV)
which	**ds**
— *see also* who	
while (n.)	**capimao**
who	**ds**
— whom	**casarm, casarma, casarmg, casarmi, sobam**
— whose	**casarman, soba, sobca, sobha, sobol, sobra, soha**
whole	**saga**
why	**bagle, baglen**
wicked	**babalon**
will of God	**soyga, aldaraia**
will (your will be done)	**gemeganza**
wind	**ozongon, zong**
window	**como**
wine	**roxtan**
wing	**upaah**
winnow	**ar**

wisdom — *see also* knowledge, understanding	**ananael, miketh**
with	**a, c**
woe	**ohio**
wonder (n.)	**sald, zirn**
work (v.)	**vaul, vaun**
workman	**canal**
works of man	**conisbra**
wormwood	**tatan**
worship	**boaluahe** (AC:G)
worshipper	**hoath**
wrath	**unph, vonph, vonpho**

Y

yea	**noib**
you	**g, gi, nonci**
— to you	**nonca, noncf, noncp**
— your	**g**
— yourselves	**amiran**
— *see also* thou	

End of English-Angelic Dictionary

THE ENOCHIAN CALLS

This edited version of the Enochian Calls follows closely Dee's fair copy in the manuscript of the *48 Claves Angelicae* (Cracow, 13 April-13 July 1584). I have modernised his often erratic spelling, punctuation, and word-division; and here and there I have replaced an archaic word or phrase with its modern equivalent. Other minor amendments have been made to allow the English text to be compared with the Enochian more closely. I have, however, resisted the temptation to interfere with the Enochian text, except for corrections which Dee himself made. Capitalisation and word-division conform to the English text, in accord with my grammatical analysis of Enochian. The Enochian words appear directly under the English words to which they most closely relate, except in a few instances where either the English text or the Enochian text is defective. There is still room for dispute in some of the identifications, and in one or two instances arbitrary decisions had to be made. Further information on the exact shades of meaning, as far as can be determined, will be found in the dictionary section.

The First Call

I reign over you, says the God of Justice, in power exalted
Ol sonf vors g, gohó Iad Balt, lansh

above the firmaments of wrath; in Whose hands the sun is as a
calz vonpho; Sobra zol ror i ta

sword, and the moon as a penetrating fire; Who measures your
nazpsad, graa ta malprg; Ds holq

garments in the midst of my vestures, and trussed you together
qaa nothoa zimz, od commah

as the palms of my hands; Whose seats I garnished with the
ta nobloh zien; Soba thil gnonp

fire of gathering; Who beautified your garments with admiration;
prge aldi; Ds urbs oboleh g rsam;

to Whom I made a law to govern the Holy Ones; Who delivered
Casarm ohorela taba Pir; Ds zonrensg

you a rod with the ark of knowledge. Moreover, you lifted up your
cab erm iadnah. Pilah farzm

voices and swore obedience and faith to Him that lives, and who
znurza adna gono Iadpil, ds

triumphs; Whose beginning is not, nor end cannot be; Who
homtoh; Soba ipam, lu ipamis; Ds

shines as a flame in the midst of your palace, and reigns amongst
loholo vep zomd poamal, od bogpa aai

you as the balance of righteousness and truth. Move, therefore,
ta piap piamol od vooan. Zacare, ca,

and show yourselves; open the mysteries of your creation; be
od zamran; odo cicle qaa;

friendly unto me; for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,

the true worshipper of the Highest.
hoath Iaida.

The Second Call

Can the wings of the winds understand your voices of wonder,
Adgt upaah zong om faaip sald,

o you the second of the First? Whom the burning flames have
viu L? Sobam ialprg

framed within the depth of my jaws; Whom I have prepared
izazaz piadph; Casarma abramg

as cups for a wedding, or as the flowers in their beauty
ta talho paracleda, q ta lorlsq turbs

for the chamber of righteousness. Stronger are your feet than
ooge baltoh. Givi chis lusd

the barren stone, and mightier are your voices than the manifold
orri, od micalp chis bia

winds; for you are become a building such as is not, but in
ozongon; lap noan trof cors ta ge, oq

the mind of the All-Powerful. Arise, says the First; move,
manin Iaidon. Torzu, gohe L; zacar,

therefore, unto his servants; show yourselves in power, and
ca, c noqod; zamran micalzo, od

make me a strong seething; for I am of Him that lives forever.
ozazm urelp; lap zir Ioiad.

The Third Call

Behold, says your God, I am a circle on whose hands stand
Micma, goho Piad, zir comselh a zien biah

twelve kingdoms. Six are the seats of living breath, the
os londoh. Norz chis othil gigipah,

rest are as sharp sickles, or the horns of death, wherein
undl chis ta puim, q mospleh teloch, quiin

the creatures of the earth are and are not, except by my
toltorg chisi chis ge, m

own hands, which also sleep and shall rise. In the first I made you
ozien, ds t brgda od torzul. I li eol

stewards, and placed you in seats twelve of government, giving
balzarg, od aala thiln os netaab, dluga

unto every one of you power successively over 456, the true
vomsarg lonsa capmiali vors cla,

ages of time, to the intent that, from the highest vessels and
homil cocasb, fafen izizop od

the corners of your governments, you might work my power,
miinoag de g netaab, vaun nanaeel,

pouring down the fires of life and increase on the earth
panpir malpirgi caosg

continually. Thus you are become the skirts of justice and truth.
pild. Noan unalah balt od vooan.

In the name of the same, your God, lift up, I say, yourselves.
Dooiap Mad, goholor, gohus, amiran.

Behold His mercies flourish, and His Name is become mighty
Micma iehusoz cacacom, od dooain noar micaolz

amongst us; in Whom we say: Move, descend, and apply
aai om; Casarmg gohia: Zacar, uniglag, od imvamar

yourselves unto us, as unto the partakers of the secret wisdom
pugo plapli ananael

of your Creation.
qaan.

The Fourth Call

I have set my feet in the south, and have looked about me,
Othil lasdi babage, od dorpha,

saying: are not the thunders of increase numbered 33,
gohol: g chis ge avavago cormp pd,

which reign in the second angle? Under whom I have placed
ds sonf viu diu? Casarmi oali

9639, whom none has yet numbered but one, in whom the second
mapm, sobam ag cormpo crp l, casarmg

beginning of things are and wax strong; which also success-
croodzi chis od ugeg; ds t, capimali,

ively, are the number of time; and their powers are as the
chis capimaon; od lonshin chis ta

first 456. Arise, you sons of pleasure, and visit the earth for
lo cla. Torgu, nor quasahi, od f caosga; bagle

I am the Lord your God, which is and lives. In the name of the
zir enay Iad, ds i od apila. Dooaip

Creator, move, and show yourselves as pleasant deliverers,
Qaal, zacar, od zamran obelisong,

that you may praise him amongst the sons of men.
rest el aaf nor molap.

The Fifth Call

The mighty sounds have entered in the third angle, and are
Sapah zimii d diu, od

become as olives on the Mount of Olives, looking with gladness
noas ta quanis Adroch, dorphal

upon the earth, and dwelling in the brightness of the heavens as
caosg, od faonts piripsol ta

comforters; unto whom I fastened pillars of gladness nineteen,
blior; casarm amipzi naz arth af,

and gave them vessels to water the earth with [all] her creatures;
od dlugar zizop zlida caosgi tol torgi;

and they are the brothers of the first and second, and the
od z chis esiasch l ta viu, od

beginning of their own seats, which are garnished with continual
iaod thild, ds

burning lamps 69636, whose numbers are as the first, the ends
hubar peoal, soba cormfa chis ta la, uls

and the content of time. Therefore come and obey your
od q cocasb. Ca niis od darbs

creation; visit us in peace and comfort; include us as receivers
qaas; f etharzi od bliora; iaial ednas

of your mysteries, because our Lord and Master is all One.
cicles, bagle ge Iad L.

The Sixth Call

The spirits of the fourth angle are nine, mighty in the firmament
Gah s diu em, micalzo pilzin;

of waters; whom the first has planted as a torment to the
sobam el harg mir

wicked and a garland to the righteous, giving unto them
babalon od obloc samvelg, dlugar

fiery darts to winnow the earth, and 7699 continual workmen;
malprg ar caosgi, od acam canal;

whose courses visit with comfort the earth, and are in govern-
sobol zar f bliard caosgi, od chis a netab

ment and continuance as the second and third. Wherefore harken
od miam ta viu od d. Darsar solpeth

unto my voice; I have talked of you, and I move you in power
bien; brita od zacam g micalzo

and presence, you whose works shall be a song of honour and the
sobha ath trian luiahe od

praise of your God in your creation.
ecrin Mad qaaon.

The Seventh Call

The east is a house of virgins, singing praises amongst the
Raas i salman paradiz, oecrimi aao

flames of first glory, wherein the Lord has opened his mouth,
ialpirgah, quiin Enay butmon,

and they are become 28 living dwellings, in whom the strength
od i noas ni paradial, casarmg ugear

of man rejoices; and they are apparelled with ornaments of
chirlan; od zonac

brightness, such as work wonders on all creatures; whose
luciftian, cors ta vaul zirn tol hami; soba

kingdoms and continuance are as the third and fourth, strong
londoh od miam chis ta d od es,

towers and places of comfort, the seats of mercy and continu-
umadea od pi bliar, othil rit od miam.

ance. O you servants of mercy, move, appear, sing praises
C noquol rit, zacar, zamran, oecrimi

unto the Creator; and be mighty amongst us; for to this
Qadah; od omicaolz aai om; bagle

remembrance is given power, and our strength waxes
papnor i dlugam lonshi, od umplif ugegi

strong in our comforter.
bigliad.

The Eighth Call

The midday, the first, is as the third heaven made of pillars
Bazm, elo, i ta piripson oln naz

of hyacinth 26, in whom the elders are become strong;
avabh ox, casarmg uran chis ugeg;

which I have prepared for my own righteousness, says the Lord;
ds abramig baltoha, goho Iad;

whose long continuance shall be as bucklers to the stooping
soba mian trian ta lolcis abai

dragon, and like unto the harvest of a widow. How many are
vovin, od aziagiar rior. Irgil chis

there which remain in the glory of the earth, which are, and
da ds paaox busd caosgo, ds chis, od

shall not see death until this house fall, and the dragon
ip uran teloah cacrg oi salman loncho, od vovina

sink! Come away, for the thunders have spoken; come away,
carbaf! Niiso, bagle avavago gohon; niiso,

for the crowns of the temple, and the coat of Him that is,
bagle momao siaion, od mabza Iado i,

was, and shall be crowned, are divided. Come, appear to the
as, momar, poilp. Niis, zamran

terror of the earth, and to our comfort, and of such as
ciaofi caosgo, od bliors, od cors i ta

are prepared.
abramig.

The Ninth Call

A mighty guard of fire, with two-edged swords flaming (which
Micaolz bransg prgel, napta ialpor (ds

have vials eight of wrath for two times and a half, whose
brin efafafe p vonpho olani od obza, sobca

wings are of wormwood, and of the marrow of salt), have settled
upaah chis tatan, od tranan balye) alar

their feet in the west, and were measured with their ministers
lusda sobol, od chis holq c noquodi

9996. These gather up the moss of the earth as the rich man
cial. Unal aldon mom caosgo ta las ollor

does his treasure. Cursed are they whose iniquities they are!
gnay limlal. Amma chiis sobca madrid z chis!

In their eyes are millstones greater than the earth, and
Ooanoan chis aviny drilpi caosgin, od

from their mouths rain seas of blood: their heads are covered
butmoni parm zumvi cnila: daziz ethamz

with diamonds, and upon their hands are marble sleeves. Happy
a childao, od mirc ozol chi pidiai collal. Ulcinin

is he on whom they frown not, because the God of Righteousness
a sobam ucim, bagle Iad Baltoh

rejoices in them. Come away (and not your vials)! For
chirlan par. Niiso (od ip ofafafe)! Bagle

the time is such as requires comfort.
a cocasb i cors ca unig blior.

The Tenth Call

The thunders of judgment and wrath are numbered and are
Coraxo chis cormp od

harboured in the north in the likeness of an oak, whose
blans lucal aziazior paeb, soba

branches are nests 22 of lamentation and weeping laid up
lilonon chis virq op eophan od raclir maasi

for the earth, which burn night and day, and vomit out
bagle caosgi, ds ialpon dosig od basgim, od oxex

the heads of scorpions, and live sulphur mingled with poison.
dazis siatris, od salbrox cynxir faboan.

These are the thunders that 5678 times in the 24th part
Unal chis const ds daox cocasg ol

of a moment roar with a hundred mighty earthquakes, and a
oanio yor eors vohim gizyax, od

thousand times as many surges, which rest not, nor know
matb cocasg plosi molvi, ds page ip, larag om

any echoing time. Here one rock brings forth a
droln matorb cocasb. Emna l patralx yolci

thousand, even as the heart of man does his thoughts.
matb, nomig monons olora gnay angelard.

Woe Woe Woe Woe Woe Woe, yes, Woe be to the earth, for
Ohio Ohio Ohio Ohio Ohio Ohio, noib, Ohio caosgon, bagle

her iniquity is, was, and shall be great. Come away — but not
madrid i, zirop, chiso drilpa. Niiso - crip ip

your noises.
nidali.

The Eleventh Call

The mighty seat groaned and there were five thunders
Oxiayal holdo od zirom o coraxo

which flew into the east, and the Eagle spake and cried
ds zildar raasy, od vabzir camliax od bahal:

with a loud voice: Come away! And they gathered themselves
Niiso!

together and became the house of death; of whom it is measured,
salman teloch; casarman holq,

and it is as they are whose number is 31. Come away! For
od t i ta z chis soba cormf i ga. Niisa! Bagle

I prepare for you. Move, therefore, and show yourselves;
abramg noncp. Zacare, ca, od zamran;

open the mysteries of your creation; be friendly unto me, for
odo cicle qaa; zorge, lap

I am the servant of the same God as you, the true worshipper
zirdo noco Mad, hoath

of the Highest.
Iaida.

The Twelfth Call

O you that reign in the south, and are 28, the lanterns
Nonci ds sonf babage, od chis ob, hubaio

of sorrow bind up your girdles, and visit us! Bring down
tibibp allar atraah, od ef! Drix

your followers 3663, that the Lord may be magnified, Whose
fafen mian, ar Enay ovof, Soba

name amongst you is Wrath. Move, I say, and show
dooain aai i Vonph. Zacar, gohus, od zamran;

yourselves; open the mysteries of your creation; be friendly
odo cicle qaa; zorge

unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Thirteenth Call

O you swords of the south, which have 42 eyes to stir up
Napeai babagen, ds brin vx ooaona lring

the wrath of sin, making men drunken which are empty;
vonph doalim, eolis ollog orsba ds chis affa;

behold the promise of God, and the power of Him, which is
micma isro Mad, od lonshi Tox, ds i

called amongst you a bitter sting; move and show yourselves;
umd aai grosb; zacar od zamran;

open the mysteries of your creation; be friendly unto me,
odo cicle qaa; zorge,

for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Fourteenth Call

O you sons of fury, the daughters of the Just, which sit
Noromi bagie, pasbs Oiad, ds trint

upon 24 seats, vexing all creatures of the earth with age;
mirc ol thil, dods tol ham caosgo homin;

which have under you 1636; behold the voice of God, the
ds brin oroch quar; micma bial Oiad, a

promise of Him, which is called amongst you extreme justice;
isro Tox, ds i um aai Baltim;

move and show yourselves; open the mysteries of your creation;
zacar od zamran; odo cicle qaa;

be friendly unto me, for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,

the true worshipper of the Highest.
hoath Iaida.

The Fifteenth Call

O thou the governor of the first flame, under whose
Ils tabaan l ialprt, casarman

wings are 6379, which weave the earth with dryness,
upaahi chis darg, ds oado caosgi orscor,

who knowest the great name Righteousness and the seal
ds omax monasci Baeovib od emetgis

of honour: move and show yourselves; open the mysteries
iaiadix: zacar od zamran; odo cicle

of your creation; be friendly unto me, for I am the servant
qaa; zorge, lap zirdo noco

of the same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Sixteenth Call

O thou second flame, the house of justice, who hast thy
Ils viu ialprt salman balt, ds

beginning in glory, and shall comfort the just; who walkest
acroodzi busd, od bliorax balit; ds insi

on the earth with feet 8763 that understand and separate
caosg lusdan emod ds om od tliob:

creatures: great art thou in the God of Stretch-forth-and-
drilpa geh ils Mad Zilodarp.

Conquer. Move and show yourselves; open the mysteries of
Zacar od zamran; odo cicle

your creation; be friendly unto me, for I am the servant of the
qaa; zorge, lap zirdo noco

same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Seventeenth Call

O thou third flame, whose wings are thorns to stir up vexation,
Ils d ialprt, soba upaah chis nanba zixlay dodsih,

and who hast 7336 living lamps going before thee, whose God
od brint taxs hubaro tustax ylsi, soba Iad

is wrath in anger: gird up the loins of thee and harken. Move and
i vonpo unph: aldon dax il od toatar. Zacar od

show yourselves; open the mysteries of your creation; be friendly
zamran; odo cicle qaa; zorge,

unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Eighteenth Call

O thou mighty light and burning flame of comfort, which
Ils micaolz olpirt ialprg bliors, ds

openest the glory of God to the centre of the earth; in whom the
odo busdir Oiad ovoars caosgo; casarmg

secrets of truth 6332 have their abiding; which is called in thy
laïad eran brints cafafam; ds i umd a q

kingdom Joy, and not to be measured: be thou a window of
loadohi Moz, od maoffas: bolp como

comfort unto me. Move and show yourselves; open the
bliort pambt. Zacar od zamran; odo

mysteries of your creation; be friendly unto me, for I am the
cicle qaa; zorge, lap zirdo

servant of the same God as you, the true worshipper of the
noco Mad, hoath

Highest.
Iaida.

The Call of the Thirty Aethyrs

O you heavens which dwell in the (first Air), which are
Madriax ds praf (LIL), chis

mighty in the parts of the earth, and which execute the
micaolz saanir caosgo, od fifis

judgment of the Highest! To you it is said: Behold the
balzizras Iaida!. Nonca gohulim: Micma

face of your God, the beginning of comfort, Whose eyes are
adoian Mad, iaod bliorb, Soba ooaona chis

the brightness of heavens; Who provided you for the govern-
luciftias peripsol; Ds abraasa noncf netaaib

ment of the earth, and her unspeakable variety, furnishing
caosgi, od tilb adphaht damploz, tooat

you with a power of understanding, to dispose all things
noncf g micalz oma, lrasd tofglo

according to the providence of Him that sits on the Holy Throne;
marb yarry Idoigo;

and Who rose up in the beginning, saying: the earth, let her
od torzulp iaodaf, gohul: caosga,

be governed by her parts, and let there be division in
tabaord saanir, od christeos yrpoil

her, that the glory of her may be always drunken and vexed in
tiobl, busdir tilb noaln paid orsba od dodrmni

itself. The course of her, let it run with the heavens, and as a
zylna. Elzap tilb, parm gi peripsax, od ta

handmaid let her serve them. One season, let it confound
qurlst booapis. L nibm, oucho

another; and let there be no creature upon or within her
symp; od christeos ag toltorn mirc q tiobl

the same. All her members, let them differ in their qualities; and
lel. Ton paombd, dilzmo aspian; od

let there be no one creature equal with another. The
christeos ag l tortorn parach a symp.

reasonable creatures of the earth, let them vex and weed out
Cordziz, dodpal od fifalz

one another; and the dwelling places, let them forget their
l smnad; od fargt, bams

names. The works of man and his pomp, let them be defaced.
omaoas. Conisbra od avavox, tonug.

The buildings of her, let them become caves for the beasts of the
Orsca tbl, noasmi tabges levithmong;

field; confound the understanding of her with darkness. Why?
unchi omp tilb ors. Bagle?

I regret that I made man. One while let her be known, and
Moooah ol cordziz. L capimao ixomaxip, od

another while a stranger; because she is the bed of a harlot,
ca cocasb gosaa; baglen pi tianta a babalond,

and the dwelling place of him-that-is-fallen. O you heavens,
od faorgt teloc vovim. Madriiax,

arise! The lower heavens underneath you, let them serve you.
torzu! Oadriax orocha, aboapri.

Govern those that govern; cast down such as fall; bring forth
Tabaori priaz ar tabas; adrpan cors ta dobix; yolcam

with those that increase, and destroy the rotten. No place let it
priazi ar coazior, od quasb qting. Ripir

remain in one number; add and diminish, until the stars be
paaoxt saga cor; uml od prdzar, cacrg aoiveae

numbered. Arise, move, and appear before the covenant of His
cormpt. Torzu, zacar, od zamran aspt sibsi

mouth, which He has sworn unto us in His justice; open the
butmona, ds surzas Tia baltan; odo

mysteries of your creation, and make us partakers of undefiled
cicle qaa, od ozazma plapli

knowledge.
iadnamad.

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Angels/Magic

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—Rabbi Lamed Ben Clifford
(a.k.a. Lon Milo DuQuette)

Dr. John Dee, Mathematician in the court of Queen Elizabeth I, and Edward Kelley, his medium, first deciphered the language of the angels, or Enochian, in 1581. Dr. Dee's efforts furthered the development of the Enochian system of magic, and his methods of invocation have been taken up and expounded upon by many magicians since.

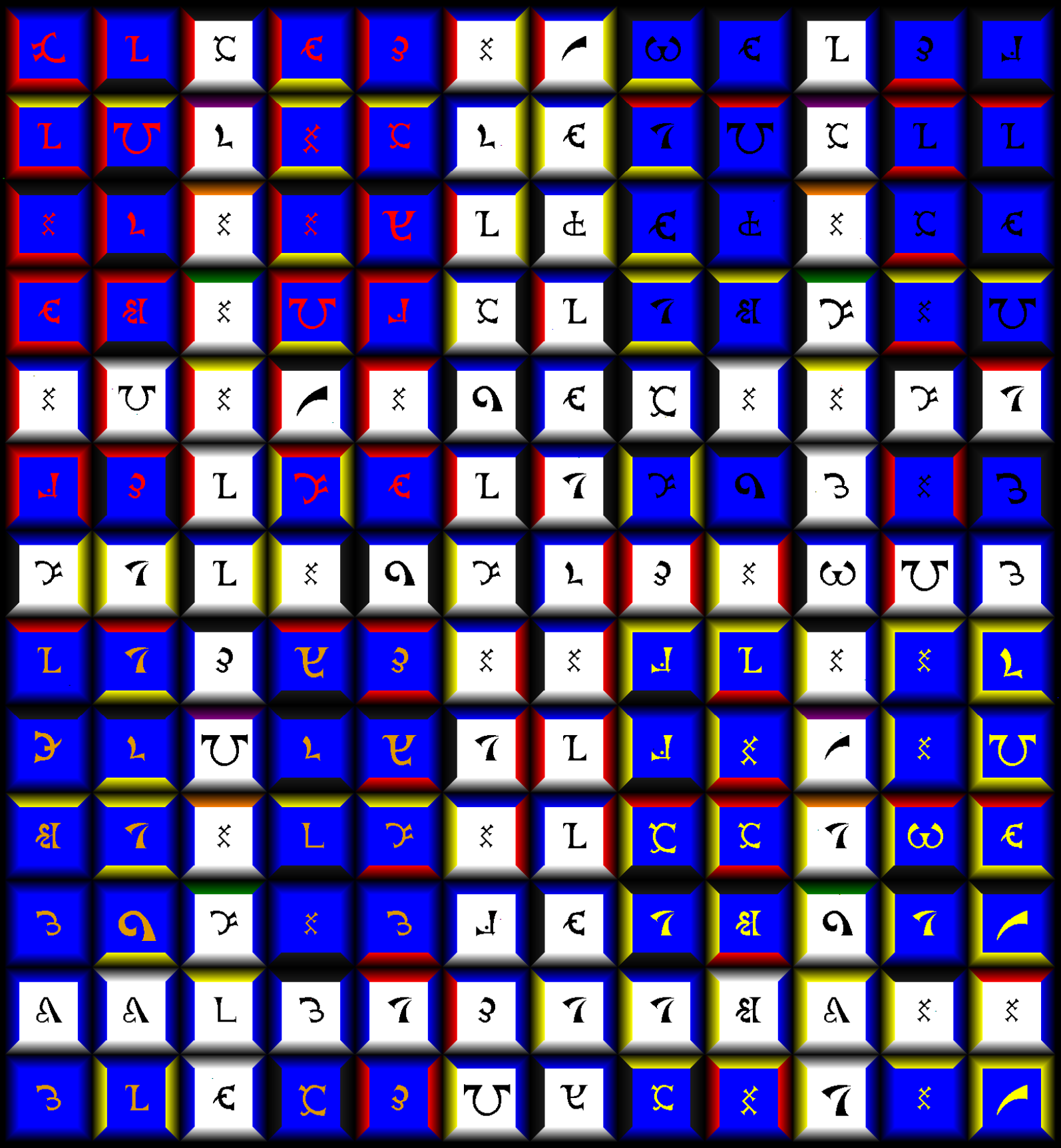
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INDEX

TO THE

SLOANE MANUSCRIPTS

IN THE

BRITISH MUSEUM

BY

EDWARD J. L. SCOTT, M.A., D.Litt.

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PREFACE.

The Manuscripts here indexed formed a part of the extensive scientific and literary collections of Sir Hans Sloane, Bart., M.D. After his death on January 11th, 1753, in accordance with the terms of his will, his entire Museum and Library were offered by his executors to the nation for £20,000, and were ultimately purchased for that sum out of the proceeds of a public lottery under the Act of Parliament 26 Geo. II., cap. 22, from which the British Museum dates its foundation.

In common with the Cotton and Harley MSS., which were dealt with in the same Act, the Sloane MSS. have retained the name of their original collector, with a separate numeration, 1–4100; at the same time they serve for a basis to the great series of subsequent acquisitions known as the Additional MSS., the first of which is numbered 4101, and which have now reached the number 37,000.

As far as No. 5017 the Sloane and Additional MSS. together are included in Samuel Ayscough's *Catalogue of the Manuscripts preserved in the British Museum hitherto undescribed*, 1782, 2 vols. quarto. The descriptions there given do not follow the numerical order, but are roughly classified according to subject. Although useful to a certain extent, they are for the most part inadequate and too often incorrect, while the index is confined to a mere list of the personal names which appear in them. Apart from a new Catalogue, a fuller and more systematic Index, with references, not to Ayscough's pages, but to the manuscripts themselves, has therefore long been required, and, so far as the Sloane MSS. are concerned, it is at length supplied in the present volume.

Besides names of persons and places and particular subjects, it includes a large number of class-headings, a list of the more important of which is prefixed. Volumes and single documents on historical subjects will be found under the name of the country to which they relate, those of a general character being placed at the beginning and the rest following chronologically under the several reigns. With regard to collections of letters, and more particularly

Sloane's own correspondence (4036–4069), the references differ in many cases from those given by Ayscough or since quoted elsewhere. The contents of such volumes were formerly arranged alphabetically under the names of writers. As the disadvantages of this system are obvious, the opportunity has now been taken to change it for an order of date, and it must therefore be understood that the references throughout follow the present arrangement.

Although the numeration extends to 4100, upwards of two hundred and fifty numbers within this limit do not appear in the Index. Most of them were borne by Oriental manuscripts, printed books, maps, and early engravings, which have been transferred to the Departments of the Museum to which they more properly belong. Others were accidentally passed over when the collection was originally numbered, or the volumes bearing them were already missing in Ayscough's time; and there are also cases in which two different numbers were assigned to the same manuscript. The hundred and sixty-eight documents which go by the name of the Sloane Charters, but the provenance of which is somewhat doubtful, are also omitted. They are, however, included in the *Index to the Charters and Rolls in the British Museum*, of which vol. i. (Index Locorum) was published in 1900. Moreover, after the publication of Ayscough's Catalogue, and after the Sloane numeration had been continued for the Additional series, upwards of a hundred more Sloane MSS. were identified. Although they are numbered Additional MSS. 5018–5027, 5214–5308, they ought strictly to have been indexed here with the rest of the Sloane collection; but, as they appear in the *Index to the Additional Manuscripts .... acquired in the years* 1783–1835, published in 1849, it was not thought necessary to repeat the entries relating to them which are there given.

The present Index was compiled by my predecessor as Keeper of MSS., Dr. Edward Scott, and he is solely responsible for its plan and execution. In passing it through the press he had the help of Dr. Kenyon, Assistant Keeper of MSS., and of Mr. D. T. Wood and Mr. H. I. Bell, Assistants.

George F. Warner,
Keeper of MSS.

16*th September*, 1904.

PRINCIPAL CLASS-HEADINGS.

Accompts.
Alchemy.
Architecture.
Arithmetic.
Arms.
Army, *of England.*
Art.
Astrology.
Astronomy.

Bibles.
Bibliography.
Bindings.
Bookplates.
Botany.

Catalogues.
Chemistry.
Chronology.
Classics.
Commonplace Books.
Companies.

Dictionaries.
Drama.
Drawings.

Epigrams.
Epistolography.
Epitaphs.
Exchequer.

Fortification.

Geography.
Geology.
Geometry.
Grammars.

Heraldry.
History.

Inscriptions.
Inventories.

Kalendar.

Law, *of England.*
Liturgies.

Magic.
Manners and Customs.
Manuscripts, *Owners of, etc*
Maps and Plans.
Mathematics.
Medicine.
Metaphysics.
Meteorology.
Military Tactics.
Mineralogy.
Mint.
Moral Philosophy.
Music.

Natural History.
Natural Philosophy.
Navigation.
Navy.
Numismatics.

Orders.

Parliament.
Peerage.
Philosophy.
Physiognomy.
Plague.
Poetry.
Prayers.
Prophecies.
Proverbs.

Receipts.
Revenue.
Romances.

Sermons.
Societies.
Specula.
Sports and Pastimes.

Theology.
Trade.

Visions.
Voyages and Travels.

Zoology.

CORRECTIONS AND ADDITIONS.

Abingdon, *Earl of.* *For* Norris *read* Bertie.

Adair (Patrick). *In last entry, for* 1697 *read* 1696.

Adelardus, *Bathoniensis.* *For* 2030 *read* 2030 *or* 2422.

——— *For* ff. 179–186 *read* ff. 181–188.

Africa. AFRICAN COMPANY, ROYAL. *To references in 2nd entry add* 2728, B. f. 193.

Albany, *Duke of.* *v.* Stewart (John).

Albus (*Mag.* Johannes de). *Dele* de.

For **Alstonne** (John) *read* **Alstoune.**

Amadshaw, *Sultan.* *For* Menonglabow *read* Menañgkābau, *in Sumatra.*

Andemacus. *Read* Andernacus.

Arras, *Bishop of.* *For* Rochechouart (Guy de Sève de) *read* Sève de Rochechouart (Guy I. de).

Arreton, *Isle of Wight.* *For* f. 103 *read* f. 98.

Art. (Cross-references.) *For v.* Cosentinus (A. T.) *read v.* Thylesius (Antonius), *Consentinus.*

——— *For v.* Voutet (J.) *read v.* Vontet (Jacques).

Astrology. (Cross-references.) *For v.* Jabri ibn Haiyān, *al-Tarsūsī read v.* Jābir Ibn Haiyān, *al-Tarsūsī.*

Astronomy. (Cross-references.) *For v.* Kaerleon (Louis) *read v.* Carleon (Louis).

Athol, *Earl of.* *For* Stewart *read* Stuart.

Ayyuh ibn Sulaiman ibn Ibrāhām. *For* Ayyuh *read* Ayyub.

Bassano (Abraham). *For* 1571 *read* 1671.

Insert **Beaufort,** *Due de.* *v.* Vendôme (Frauçois de).

Insert **Belloy** (Baron de). *v.* Rodes (Claude de).

Bevilacqua (Ippolito). *For* Zangani *read* Zangari.

——— *Before* 4034, ff. 107–109, *insert* 4025, f. 117.

Binns (Joseph). *Add v.* also Bynne (Joseph).

Boey (Cornelis), *Sen.* *For* f. 190 *read* f. 185.

——— *Add* Verses on Holbein's picture of Erasmus, 1645. *Lat.* 2764, f. 37.

Insert **Bolingbroke,** *Viscount.* *v.* St. John (Henry).

Borillius (Bonifacius). *For* f. 46 *read* f. 49.

Insert **Bourdeaux,** *Seigneur de.* *v.* Neuville (Antoine).

Insert **Brixen,** *Card. Bishop of.* *v.* Khrypffs (Nicolaus), *de Cusa.*

Bullmer *al.* **Spyllesby.** *For* Bullmer *read* Bullur.

Bynne (Joseph). *Add v.* also Binns (Joseph).

Insert **Cambray,** *Bishop of.* *v.* Landuno (Guido de).

Cambridge, *Magdalene College.* *In second entry, after* sizar *add* [*Sir* Samuel Morland], *and for* 1614 *read* 1644.

Insert **Cambridge,** Charles, *Duke of.* *v.* Stuart (Charles).

Canterbury, *Archbishops of.* *Insert* Parker (Matthew).

Carlisle, *Bishops of.* *Insert* Nicolson (William).

Insert **Castelfranc,** *Sieur de.* *v.* Nautonier (Guillaume de).

Insert **Chalcedon,** *Bishop of.* *v.* Smith (Richard).

Insert **Chiapa,** *Bishop of.* *v.* Las Casas (Bartolomé de).

Chichester, *Bishops of.* *Insert* Wyche (Richard de), *S.*

Insert **Cleveland,** *Earl of.* *v.* Wentworth (Thomas).

Coventry and Lichfield, *Bishops of.* *Insert* Sampson (Richard).

Insert **Crawford,** *Earl of.* *v.* Lindsay (Ludovic).

Insert **Crawford-Lindsay,** *Earl of.* *v.* Lindsay (John).

Insert **Dampville,** *Seigneur de. v.* Moutmorency (Charles de).

Insert **Dedekenn** (Georgius), *Archdeacon, of Humburg.* Funeral oration on P. Nicolaus, 1608. *Lat.* 2888, ff. 98–101 b.

Des Loges (Marie Bruneau de). *Dele* de.

Des Marets (D—). *In reference, for* 20, 40 *read* 21, 41.

Insert **Dofney** (Richard). Formerly owned MS. 2778.

For **Dousenbray,** *Comte, read* Dousenbray.

Down and Connor, *Bishops of. Insert* Leslie (Henry).

Insert **Dromore,** *Bishop of. v.* Leslie (Robert).

Insert **Dunkeld,** *Bishop of. v.* Lindsay (Alexander).

Insert **Du Plessis-Marly,** *Seigneur. v.* Mornay (Philippes de).

Durham, *Bishops of. Insert* Tunstall (Cuthbert).

Dyne (*Sir* Lewis). *For* f. 123 *read* f. 125.

Insert **Edinburgh,** *Bishop of. v.* Lindsay (David).

England. Oliver Cromwell. *In sixth entry, for* Grant to E. Horseman *read* Grant to G. Downing.

Insert **Épernon,** *Due d'. v.* Nogaret de La Valette (Jean Louis de).

Insert **Exeter,** *Bishop of. v.* Woolton (John).

Insert **Fayrer** (James), *M.A., of Queen's College, Oxford, Rector of Sulhamstead, co. Berks.* Gave MS. 1986, in 1658, to T. Barlow.

Insert **Fitzwalters,** *Lord. v.* Ratcliffe (Thomas).

Geoffroy (Claude Joseph), *Le Jeune. In* 1*st entry, for* f. 156 *read* f. 190.

Glasgow, *Archbishops of. Insert* Lindsay (Patrick).

Insert **Gowrie,** *Earl of. v.* Ruthven (William).

Insert **Grandison,** *Viscount. v.* St. John (Oliver).

Insert **Graves** (George). Owned, in 1646, MS. 2811.

Insert **Hereford,** *Bishop of. v.* Monck (Nicholas).

Indies, West. *Add v.* also West Indies.

Kilmore, *Bishops of. Add* Wetenhall (Edward).

Insert **Kingston,** *Duke and Duchess of. v.* Pierrepont.

La Rochelle. *Add v.* also Rochelle, La.

Leicester, *Earls of. Add v.* Sidney.

Lincoln, *Bishops of. Insert* Rotherham (Thomas).

——— Smyth (William).

Insert **Lisieux,** *Bishop of. v.* Oresme (Nicolas).

London, *Bishops of. Insert* Ravis (Thomas).

——— Robinson (John).

——— Vaughan (Richard).

For **Lorraine de Vallemont** *read* Le Lorraine de Vallemont.

Insert **Lymington,** *Viscountess. v.* Wallop (Bridget).

Maple (W—). *To date add* 1711; *to reference add* 4065, f. 27.

Margaret of Austria. *v.* Netherlands. *Dele cross-reference.*

Maurepas, *Comte de. For* Phelypeaux *read* Phélypeaux de Maurepas.

Insert **Moray,** *Earl of. v.* Stuart (James).

Insert **Morley,** *Barons. v.* Parker.

Insert **Morley and Monteagle,** *Barons. v.* Parker.

Insert **Mulgrave,** *Earl of. v.* Sheffield (Edmond).

Norwich, *Bishops of. Add* Trimnell (Charles).

Insert **Ossory,** *R. C. Bishop of. v.* Roth (David).

Prophecies. (Cross-reference.) *For* Sybil, *The, read* Sibyls.

Insert **Richmond,** *Countess of. v.* Tudor (Margaret).

St. Asaph, *Bishops of. Add* Wynne (John).

Salisbury, *Bishops of. Add* Ward (Seth).

Spyllesby *al.* **Bullmer** (John). *For* Bullmer *read* Bullur.

INDEX.

A

A— (D—). Discourse on figtrees, 17th cent. *Transl.* 3072, ff. 18–35.

A— (E—). Horoscope, 1575. 1770, f. 146.

A— (G— G—), *Medicus Venetus.* Consilium medicum, 1645. 2253, f. 267.

A. (I.) *v.* Arnold (James).

A— (J—). Verses by, to Sir H. Sloane, 18th cent. *Lat.* 3516, f. 95.

A— (S—), *M.D.* Medical prescriptions, 1659–166$\frac{7}{8}$. 4078, ff. 351–355.

A— (T—). *v.* Ramsæus (T—), *Lithuanus.*

Aa (Pierre van der), *Bookseller, of Leyden.* Letters to J. G. Scheuchzer, 1723–1726. *Fr.* 4065, ff. 301, 319; 4066, f. 6.

——— Letter to, from Sir H. Sloane, *n. d. Fr.* 4069, f. 87.

Aa (Willemina van der). Letter to C. Clusius, 17th cent. *Lat. Extract.* 2764, f. 22.

Aalam Guier, *Emperor. v.* Muḥammad, *Aurangzib* ʿ*Ālamgīr.*

Aarhuus, *in Denmark, Bishops of. v.* Canutus.

Abano (Petrus de), *M.D., of Padua.* De membris nutritionis, 15th cent. 3124, ff. 276–323.

——— De venenis, 15th cent. 168, ff. 117–134 b.

——— Heptameron, 17th cent. 3850, ff. 13 b–23.

——— Heptameron, translated by R. Turner, 17th cent. *Imperf.* 2577, B. f. 23.

Abbas Hall. *v.* Cornard, Great.

Abbot (George), *Archbishop of Canterbury.* Papers relating to his part in Lord Essex's divorce suit, 1613. 1856, ff. 47–50; 3828, ff. 1–47.

——— Instructions from the Council to, for the Bishops of his Province, *n. d.* 1775, f. 74.

Abbot (George), *Archbishop of Canterbury* (*continued*). Letter to the Bishops of his Province, 1622. *Copy.* 1710, f. 306.

——— Letter to the Bishop of London, 1622. *Copy.* 1710, f. 306 b.

——— Letters to James I., 1623. *Copies.* 826, f. 16; 1775, f. 73.

——— Royal letter to, as Commissioner of the Charter House hospital, 162$\frac{4}{7}$. 856, f. 12 b.

——— Letter to, from Sir T. Roe, 1633. 654, f. 305.

——— Letter to, from J. Dury, 1633. 654, f. 305 b.

Abbot (Robert), *Bishop of Salisbury.* Examination of the dedicatory epistle of Dr. W. Bishop to the King, prefixed to his pretended reformation of a Catholic deformed by W. Perkins, early 17th cent. *Corrected draft.* 537.

——— Letter to C. von Zerotin, 1614. *Lat. Copy.* 415, f. 20.

Abbott (Edward), *Chief Chaunter in Wells Cathedral.* Royal letter commendatory of, to the next vacant residentiaryship [1618]. 856, f. 16 b.

ʾAbd Al Aziz Ibn ʾUthmán, *Al Kalíší.* Tractatulus astrologicus de latrocinio et furto, 15th cent. 312, ff. 29–40 b.

——— De exaltationibus planetarum ex, 15th cent. 702, f. 4 b.

——— Tabulæ variæ astrologicæ ex, 15th cent. 702, f. 12.

Abdala Raswone, *Cidi of Morocco.* Treaty with England, 1661. 3509, f. 2.

Abdalcader Midichel. Memorial to, from the Governor of Tangier, [1666]. *Span.* 1955, f. 45.

Abdalcader Mirino. Letter to —— Warren, *circ.* 1669. *Span.* 3513, ff. 49, 56.

Abdell (——), *of Padua.* Letter to, from K. Digby, with draft of answer, *n. d.* 4066, f. 321.

Abdelcader Roxo, *of Arzilla.* Correspondence, 166$\frac{3}{4}$–1666. *Span. Copies.* 1955, ff. 6, 47, 49, 52, 96 b, 100 b, 131, 136.

——— Letters to, from Col. H. Norwood, 1668, 1669. *Span.* 3499, ff. 19, 38; 3510, f. 89.

Abdelgrim el Shat, *son of the Shat of Angera.* Correspondence, 166$\frac{6}{7}$. *Span. Copies.* 1955, ff. 42, 64 b, 82.

Abdocrim Hoxis, *King of Tetuan.* Treaty with England, 1661. 3509, f. 2.

Abdy (Humfrey). Curatio herniæ pro, per I. Veslingium, 1646. 200, f. 42.

Abdy (*Sir* John). Correspondence, as Joseph Kent, with Dr. Croyden, 1648, 164$\frac{8}{9}$. 203, ff. 1, 4, 5; 3299, ff. 178, 179.

——— Letter to, from Abbat R. Papafava, 1648. 203, f. 8.

Abeel (J—), *Recorder of Albany, New York Province, U.S.A.* Letter to Lord Cornbury, 1705. 4064, f. 86.

Abendana (Isaac). Epistola ad J. Pragestum, 1671. 1381, f. 72.

Abenzohar, *Medicus Arabs. v.* Abú 'ali ibn Zuhr.

Aberdeen. Catalogus librorum Bibliothecæ Collegii Regii apud, 17th cent. 3298.

——— Presentation of Dr. T. Bower to the Principalship of the Marischal College, 171$\frac{0}{1}$. 3198, f. 8.

Abergavenny, *Barony of.* Question of its descent, 17th cent. 1429, f. 55.

Abernethy (———). Medical Case, 18th cent. 4076, f. 376.

Abernethy (John), *pretended Bishop of Caithness.* Sentence of deposition against, 1638. 650, f. 72.

Abingdon, *co. Berks.* Inscriptions and arms from the church, 1597. 3836, f. 14 b.

——— Order for powder to be sent to the garrison, 1645. 1519, f. 116.

Abingdon Abbey, *co. Berks.* Excerpta ex ecclesiastica historia ejus, 16th cent. 1301, f. 411 b.

Abingdon, *Earl of. v.* Norris (Montagu).

Abnet (William). Letter to J. Petiver, 1711. 2941, f. 6.

Abouts (Matthæus). Letter to, from E. Kæmpfer, 1693. *Dutch.* 3064, f. 27.

Abraham Aben Ezra. *v.* Abraham, *ben Meir Aben Ezra.*

Abraham, *ben Meir Aben Ezra.* Liber de secretis de judiciis nativitatum, 15th cent. 312, ff. 43–69 b.

——— De mundo liber ab H. Bate de Hebreo in Latinum translatus, 15th cent. 312, ff. 70 b–96 b.

——— Hali Ben Hamed Hembram liber de electionibus horarum translatus per, 15th cent. 312, ff. 215–255 b.

Abraham Judæus. *v.* Abraham, *ben Meir Aben Ezra.*

Abu Abhar al-Kināni, *Medicus Arabs.* Vita, 18th cent. 3647, f. 42.

Abú 'Ali Ibn Zuhr, *Medicus Arabs.* De conservatione corporis humani et regimine sanitatis liber translatus ab A. de Villa Nova, 15th cent. 59, ff. 21 b–35 b; 130, ff. 41–48.

——— Canon ejus de curatione lapidis, 13th cent. 2946, f. 203.

Abu Bakr Mohammad Ben Zacaria Errazzi. *v.* Muhammad ibn Zacariyá (Abu Bakr), *Al-Rází.*

Abu Koraish, *Medicus Arabs.* Notice of, 18th cent. *Lat.* 3647, f. 37.

Abu Mohammad Badr Ben Abil Osaibi'a. Vitæ et scripta Medicorum Arabum, 18th cent. *Lat.* 3647.

Abu Mohammed El Hafid, *Medicus Arabs.* Life, 18th cent. 3647, f. 41.

Abu Zaid Honain Ben Isaac El Ebadi, *Medicus Arabs.* Vita, cum scriptorum ejus catalogo, 18th cent. 3647, ff. 45–72.

Abul Hasan Thabit, *Medicus Arabs.* Vita, 18th cent. 3647, f. 9 b.

Abulkasem. *v.* Khalaf Ibn 'Abbas (Abú Al-Kúsim), *Al-Zahrâwi.*

Abul Salt, *Medicus Arabs, in Spain.* Liber de medicinis simplicibus translatus ab A. de Villa Nova, 15th cent. 213, ff. 51 b–63 b.

Abyssinia. Historia degli Abbissini popoli dell' Etiopia, per G. di Baldassare, 17th cent. 2257.

Acaninus Fericus. *v.* Hunain Ibn Ishák, *al-'Ibádí.*

Accompts. Accompts of the Treasurer of Christ Church Priory, Canterbury, *circ.* 1436. *Fragm.* 4074.

——— Payments to religious fraternities, 1497–8. 1009, f. 57 b.

——— Accompt of household expenses, 15th cent. 2128, ff. 31–33.

——— Household expenses, *temp.* Hen. VI. 96, f. 44.

Accompts (*continued*). Memoranda of purchases of corn and wool, 1515–1516. 3501, ff. 1 b, 2.

——— Expenses of installation of Lord Essex as K. G., 1572. 1786, f. 92 b.

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Ager (Arthur) *v.* Agarde.

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Anglesey, *Earl of.* v. Annesley (Arthur).

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Angus, *Earl of.* v. Douglas (Archibald).

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Anne of Austria, *Mother of Louis XIV.* v. Francc, *Kings of.* Louis XIV.

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v. also Art. English.

Antium. *v.* Anzio, *in Italy*.

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Aphenry. *v.* Penry.

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Appyllesby. *v.* Bullmer.

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Arctophylax. *v.* Bernard (Francis).

Ardagh, *Bishop of.* *v.* Richardson (John).

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Arevalo. *v.* Arcbalo.

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Argiers. *v.* Algiers.

Argile (——), *of co. Suss.* Note of birth and sickness of, 1624, 1650. 1708, f. 106.

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Argote (Fernandez Muñoz &c). *v.* Muñoz de Argote (Fernandez).

Arias Montanus (Benedictus). Autograph inscription, 16th cent. *Aramaic, Hebr., Gr.* and *Lat.* 2764, f. 106.

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Ariosto (Lodovico). M. Bacon versus in, 17th cent. 396, f. 18,

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——— Commentarii in ejus ethicam, 18th cent. 3138; 3139.

——— Adnotationes in librum primum moralium ad Nicomachum, 17th cent. 92.

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——— De signis astrologicis ad Alconem Regem liber primus, 16th cent. 69, ff. 37–41 b.

Aristotle (*continued*). Sanguinis inspectio in phlebotomia secundum, 15th cent. 134, f. 169.

Arithmetic. De algorismo, 14th cent. *Imperf.* 514, ff. 1–8.

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Arletta, *Concubine of Robert of Normandy.* *v.* Normandy, *Dukes of.* Robert.

Arlington, *Baron.* *v.* Bennet (Henry).

Armagh, *Archbishops of.*
v. Bramhall (John).
Ussher (James).

Armand (George). Letter to Marshal Bellefonds, 1678. *Fr. Copy.* 631, f. 187.

Armenia. Vocabularium Armenico-Latinum, 17th cent. 1574.

Armenia (Petrus de). De Tartaro, 15th cent. 976, f. 18.

Armitage (Richard). Letter to R. Bere, 1678. 2723, f. 29.

Armory Office. Fees to officers in, *temp.* Jas. I. 1520, f. 31.

Arms, *English.* Arms in churches in cos. Worcester, Nottingham, Middlesex, Oxford, Berks, Salop, Wilts, Somerset, York, Cambridge, Northampton, Lincoln, and Durham, 1589–1601. 3836, ff. 9–31, 50 b–52.

——— ——— Engraved arms of the Turkey and E. India Companies, and the livery companies of London, 17th cent. *Imperf.* 4011, ff. 42–72.

——— ——— African Merchant Adventurers Company, 17th cent. 2281, f. 1 b.

——— ——— Hudson's Bay Company, 17th cent. 2281, f. 3.

——— ——— Arms of the College of Physicians, and of the members, 1666. 4000.

——— *Dutch.* Representation de l'estat ecclesiastique et seculier de la Comté de Heynaut, 17th cent. 4011, ff. 73–92.

——— *French.* Lorraine (Charles I. de), *Bishop of Metz*, 1548–1551, or Lorraine (Charles II. de), *Bishop of Metz*, 1578–1607. 2418 (on cover).

——— *German.* Arms of German nobility, by P. Vernati, 1615. 2035, *passim.*

——— *Italian.* Arms of Bentivogli of Bologna, 16th cent. 2377, f. 1.

——— ——— Arms of the family of Este, 16th cent. 2378, f. 2.

v. also Heraldry.

Armstrong (Francis) Papers relating to his murder, 1683. 2723, ff. 101–129.

Armstrong (John), *of Edinburgh.* Letter to Sir H. Sloane, 1732. *Lat.* 4052, f. 62.

Armstrong (Thomas). Letters to Sir H. Sloane, 1733⅔, 1733. 4026, ff. 213, 292.

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——— Prayer for English troops engaged in war, *temp.* Eliz. 2172, f. 44.

——— List of provisions for the ordnance branch of the army, *temp.* Commonwealth. 2396.

——— Establishment for a regiment of horse, 18th cent. 2504, f. 89.

Arnaldi (*May.* Stephen). Dietarium, 15th cent. 1100, ff. 122–160 b.

Arnaud (Claude C—), *Jansenist.* Response aux traités sur la perpetnité de la Foy de l'Église Catholique touchant l'Eucharistie, 1665. *Lat.* and *Fr.* 2871, ff. 66–132.

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Arnfeld (Nicholas de). Autograph in Album, 1615. 3415, f. 51 b.

Arnheim (John George von), *General.* Letter to, from Christian IV. of Denmark, 1633. *Copy.* 22, f. 10.

Arnold, *a Polish Jew.* Alchemical work, 1570. 1723, ff. 93 b–115.

Arnold (——), *M.D., of Newton.* On the virtues of the oak, 1579. 2551, ff. 42–45.

Arnold (Gottfried). Collectanea de, 17th cent. 2890. ff. 48–51.

Arnold (James), *of Aberdeen.* Letters and verses to Sir H. Sloane, 1724–1733. *Lat.* and *Engl.* 3516, ff. 56–78, 117–133, 136–151, 197, 201; 4047, f. 206; 4052, ff. 281, 294.

——— Carmen in D. Rutty obitum, 18th cent. 3516, f. 192.

——— Carmen in J. G. Scheuchzer obitum, 1729. 3516, f. 192.

——— Carmen in Georgii I. obitum, 18th cent. 3516, f. 195.

——— Epitaphium in Samuelis, Episcopi Roffensis, obitum, 18th cent. 3516, f. 196.

——— Epitaphium in P. King, Cancellarii, obitum, 1729. 3516, f. 197.

——— Carmen in J. Friend obitum, 18th cent. 3516, f. 199.

——— Carmen in T. Bowers, Episcopi Cicestrensis, obitum, 18th cent. 3516, f. 200.

——— Poem on the great commanders of the age, 1732. 3516, f. 201.

Aromatari (Giuseppe degli). Consilium medicum, 17th cent. *Ital.* 2253, f. 223.

Arondell (John). The rosary of the philosophers, 17th cent. 3685.

Arpe (Petrus Fridericus). Letter to G. Schroedter, 1709. *Lat.* 2877, f. 259.

Arrais (Duarte Madeira). *v.* Madeira Arrais (Duarte).

Arran, *Earls of.*
v. Butler (Richard).
Hamilton (James).

Arras, *Bishop of.* *v.* Rocheehouart (Guy de Sève de).

Arras, *Monseigneur d'.* *v.* Perrenot de Granvelle (Antoine), *Cardinal Bishop of Arras.*

Arreton, *Isle of Wight.* Account of ancient weapons found in Haseley Manor on Arreton Down, 1737. 4055, f. 103.

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——— Medical treatment of, by Dr. Pratt, 1656. *Lat.* 79, f. 105.

Arsenius, *S., Abbat.* Legenda de, 15th cent. 1936, f. 127.

Arsinoe, *wife of Ptolemy Philadelphus.* *v.* Egypt, *Kings of.*

Art. Illuminations and Drawings.

——— *ENGLISH.* Biblia sacra, 13th cent. 1521.

——— ——— Breviarium, 14th cent. 2466.

——— ——— Horæ B. Mariæ Virginis, 14th cent. 2683.

——— ——— Bestiarium, 14th cent. 3544.

——— ——— Liber astrologie, 14th cent. 3983.

——— ——— Kalendar, 14th cent. 2465.

——— ——— Horæ B. Mariæ Virginis, 15th cent. 2321; 2471; 2474; 2565; 2633.

——— ——— Psalter, 15th cent. 2400.

——— ——— Lydgate's translation of Boccacio's "Fall of Princes," 15th cent. 2452.

——— ——— Grotesques in red and blue, 15th cent. 972.

——— ——— Pen and ink sketches of archers, *etc.*, 148–. 748, ff. 25 b, 69 b, 79 b, 82 b, 109 b, 124 b, 130, 131, 145 b.

——— ——— Copies of capital letters from MSS., 17th cent. 1448, A.

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——— ——— Mystical drawings illustrative of Revelation, chap. xv., *circ.* 1640. 1004, ff. 8 b, 9.

——— ——— Drawings of antiquities found in digging the foundation of new St. Paul's Cathedral, London, 1675. 1677. 958, ff. 106 b, 107.

——— ——— Woodcut of Dungeness Lighthouse, *ante* 1692. 2717, f. 27 b.

——— ——— Drawings of the herbs Cuckoopint and Pilewort, 17th cent. 1009, ff. 124–126.

——— *FLEMISH.* Speculum humanæ salvationis, 14th cent. 346.

——— ——— Psalter, 14th cent. 2427.

Art. Illuminations and Drawings. *FLEMISH* (*continued*) Horæ, 15th cent. 2571; 2692; 2726; 2916.

——— ——— Grotesque coloured iuitial letters, 1539. 1174.

——— ——— Emblematical figures in red chalk, 17th cent. 1316.

——— *FRENCH.* Illuminated initials, and miniatures illustrative of medical art, 12th cent. 1975;—13th cent. 1977; 2435.

——— ——— Bestiarium, 14th cent. 278.

——— ——— Végèce de l'art de Chivalerie, 14th cent. 2430.

——— ——— Les grans croniques de France; in camaieu gris, 14th cent. 2433, A–C.

——— ——— Grotesques, 14th cent. 2409.

——— ——— Breviary, 15th cent. 2419.

——— ——— Horæ, 15th cent. 2467; 2468; 2605; 2732, B.; 2803.

——— ——— Dionysius de cœlesti hierarchia, 15th cent. 3049.

——— ——— Horæ of Louise de Savoy, 1516. 2418.

——— ——— Picture of the journey of the Duchess of Savoy to Nice, 1560. 2421.

——— *GERMAN.* Speculum humanæ salvationis, 15th cent. 361.

——— ——— Painting of the installation of an emperor, 17th cent. 723, f. 19.

——— ——— Coloured allegorical aud other figures, 1710–1716. 3841.

——— *ITALIAN.* S. Pauli epistolæ, 12th cent. 539.

——— ——— Almausor; tractatus medicus, 14th cent. 2947.

——— ——— Deliueationes picturarum in musæo A. Veudrameni, Venetorum Ducis, 1627. 4004.

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——— *SPANISH.* Drawings of Chinese manuers and customs, 1621–1626. 1005, ff. 143–171.

——— Sculpture. Notice of the statue of the Dying Gladiator iu the Ludovisi Gardens at Rome, 17th cent. 1911–1913, f. 169.

——— ——— List of statues, in Sir H. Sloane's handwriting, 18th cent. 4019, ff. 56–58.

——— Engravings. Engravings of the seasous, *etc.*, 1611. 3375.

Art (*continued*). Treatises. Liber Massa de coloribus, 13th cent. 342, f. 132.

——— ——— Secretum Philosophorum, 15th cent. 2579, ff. 2–99 b.

——— ——— Receipts for illuminating books, 15th cent. 122, ff. 69 b–71 b.

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——— ——— Colours for painting or staining, late 15th cent. 747, f. 49 b.

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——— ——— Directious for painting a table or picture containing allegorieal and other figures, 16th cent. 1041; 1062; 1063; 1082; 1096; 1169.

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——— ——— Le parfait enlumineur, 17th cent. 2884, ff. 101–109 b;—18th cent. 2994, ff. 1–7, 8–15 b.

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——— ——— Dircctious for portrait painting, *circ.* 1650. 228, ff. 1–23.

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v. Bousy (Charles de).
Coseutiuus (A. T.).
Isac (G.)
Mayerne (*Sir* T. Turquet de).
Russell (Wriothesley), *2nd Duke of Bedford.*
Stobæus (J.).
Voutet (J.).

Arteaga de la Guerra (Isidorus). Epistolæ ad J. Cunningham, 17th cent. 2376, ff. 22, 25.

Artedi (Petrus), *Angermannia-Suecus.* Catalogus piscium maris Balthici, ut et fluviorum ac lacuum Sueciæ, 18th cent. 3870.

——— Operum ejus recensio, 18th cent. 4020, ff. 194–197.

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——— Clavis majoris sapientiæ, 17th cent. *Eng. transl.* 716; 3642, ff. 69–80.

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Arthromedes (Sebastianus), *Gallus.* Versus, 17th cent. 2764, f. 17 b.

Arthur, *King of the Britons.* Excerptum e Gulielmo Malmesbury de loco ejus sepulturæ, 17th cent. 1775, f. 179.

Arthur (Patrick). Letter to Sir H. Sloane, 1740. 4056, f. 328.

Artillery. Descriptions of ordnance, with drawings, 16th cent. 2497, ff. 38–44 b.

——— Treatise on, 17th cent. 3959, ff. 28 b–39.

v. Bourne (William).

Artopœius. *v.* Baker.

Arundel, *co. Suss.* Survey of the river at, 1698. 3233, f. 13 b.

Arundel, *Earls of. v.* Howard.

Arundel (John), *Physician to Henry VI.; afterw. Bishop of Chichester.* Medical receipts, 15th cent. 7, f. 42 b.

Arundel (Richard), 1*st Baron Arundel of Trerice.* Letter to, from T. Polwhele, 1680. 3822, f. 164 b.

Arundell, *of Wardour, Family of.* Pedigree, 16th cent. 1301, f. 107.

Arundell (Francis), *of Stoke Park, co. Northt.* Medical prescription for, by Dr. J. Metford, 1652. *Lat.* 2812, f. 28 b.

——— Medical prescription for his son, by Dr. J. Metford, 1652. *Lat.* 2812, f. 36 b.

Arundell (Mary), *wife of Thomas,* 1*st Baron Arundell of Wardour.* Prescription for, *circ.* 1600. 931, f. 60.

Arysmyth. *v.* Arrowsmith.

Ascension, *Isle of.* Plantæ ibi collectæ, 1699. 2376, ff. 118 b–122.

——— Chart of, by Sir N. Miller, late 17th cent. 1040, f. 53 b.

Ash (Thomas), *Labourer, of Wymondham.* Certificate from the parish of Wymondham recommending him to the King to be touched for the evil, *temp.* Chas. II. 206, B. f. 61.

Ashburnham (Jane), *wife of William Ashburnham and widow of James,* 1*st Earl of Marlborough.* Royal letter to the Church of Rochester to grant to her a lease of Hudingham, Coddington, and Kingston Manors, 1660. 856, f. 23 b.

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Ashburnham (M—), *wife of Sir William,* 2*nd Bart., of Bromham.* Medical Case of, 18th cent. 4034, f. 311.

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Agrippa (Henricus Cornelius).
Angliens (Galfridus).
Ashmole (Elias).
Balemin.
Bernard (Francis).
Bombast von Hohenheim (Philipp Aureol Theophrast), *called* Paracelsus.
Colchester.
Coley (Henry).
Cundall (George).
Dee (Arthur).
Dee (John).
Dove (Richard).
Edlin (Richard).
Firmicus Maternus (Julius).
Forman (Simon).
Gresham (Edward).
H— (J—).
Jabri ibn Haiyān, *al-Tarsūsī*.
Jafar ibn Muhammad (Abū Mashas), *al-Balkhī*.
Lilly (William).
Montulmo (Antonius de).
Plato Tyburtinus.
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Bounivert (Gedeon).
Brahe (Tycho).
Cetto, *in Peru.*
Childrey (Joshua).
F— (S—).
Flamstead (John).
Gresham (Edward).
Grew (Nehemiah).
Hobbes (Thomas).
Kaerlcon (Louis).

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Basting. *v.* Bastian.

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Beamount. *v.* Beaumont.

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Becmann. *v.* Beckmann.

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Buddle (Adam).
Canary Isles.
Candia.
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Chelsea, *co. Middl.*
China.
Cole (William), *M.D.*
Covel (John).
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France.
Fulham, *co. Middl.*
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Hippocrates.
Houston (William).
India, East.
Jamaica.
James (John), *Naval Surgeon.*
Kæmpfer (Engelbert).
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Lange (Johann), *M.C., D.M.*
Leyden.
Macer (Æmilius).
Magellan's Straits.
Malabar, *Kingdom of.*
Moehring (Paulus Henricus Gerardus).
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Dundass (John).
Goddard (Joseph).
London. Christ's Hospital.
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Bonnet *afterw.* Bonnet-Bourdelot (Pierre).
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France.
Frison (——).
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Italy.
Kellum (Robert).
Leigh (Charles).
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London.
Paris.
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Chartereux (—— de), *Apothecary at London. v.* Petiver (James), *Apothecary to the Charter House.*

Charter House. *v.* London.

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———, *Monastic. v.* Missenden Abbey, *co. Bucks.*

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Chauliac (Gui de). *v.* Guido, *de Cauliaco.*

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——— Prologue at the Parson's Barn playhouse in, 18th cent. 3516, f. 156.

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Chemistry (*continued*). Élémens de chimie ou physique pratique, 17th cent. 308.

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——— Prices of chemical glasses and drugs, 1665. 3776, ff. 50 b–52 b.

——— Comparative weights of substances in air and water, 18th cent. 4019, f. 124.

——— Opération du Phosphore détonnant d'antimonie diaphorétique, 1737. 4045, f. 190.

Chemistry (*continued*).
v. Boyle (Robert).
Cherico, *Abbat of Cologna.*
Combachius (Ludovicus Hermannus).
Draper (Clement).
Ficino (Marsiglio).
Finckley (Nicholas).
Foote (Daniel).
French (John).
Giegorio (Franeeseo).
Goddard (Jonathan).
Gratianus.
Kellum (Robert).
Kerner (Arnoldus).
Leigh (Charles), *M.D.*
Lémery (Nicolas).
Mayerne (Theodore Turquet de).
Montauor (Guido de).
Nicholls (Thomas).
Nieolson (Franeis).
North (Gilbert).
Plot (Robert).
Potter (Thomas).
Power (Henry), *M.D.*
Rawlin (Thomas).
Sehaeht (Lueas).
Seheuchzer (John Gaspar).
Smith (John).
Tentzelius (Andreas).
Theodorieus, *Bishop of Cervia.*
Tollius (Jacobus).

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Chenebie (Paul), *Notary of Crevey, on the Lake of Geneva.* Letter to Sir H. Sloane, *n. d.* 4058, f. 119.

Cherico, *Abbat of Cologna.* Praetiee of alchemy with camphor, 17th cent. 3654, f. 6 b.

Cherrieholme (Thomas). Aecompt of drugs supplied by, 1667. 4034, f. 206.

Cheselden (George), *M.D., of Leicester.* Letters to Sir H. Sloane, 1727, 1729. 4034, ff. 316, 350.

Cheselden (William), *Surgeon.* Letters to Sir H. Sloane, 1724, 1728. 4047, f. 190; 4049, f. 195.

Cheshire (John), *M.D., of Leicester.* Letters to Sir H. Sloane, 1734, 1735. 4053, f. 343; 4054, f. 78.

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Chess.
v. Caxton (William).
Greco (Gioaehino).

Chesshyre (*Sir* John), *Serjeant-at-Law.* Letter to Sir H. Sloane, 172½. 4046, f. 219.

Chester, *County of.* Extracts concerning families in, 16th eent. 1301, f. 262 b.
——— Petition from, in favour of Episcopaey, 1640. 1467, f. 48.
——— Disaffection of, 1645. 1519, f. 76.
——— Raising of money by, for use of Sir T. Fairfax, *n. d.* 1519, f. 178.
——— Lieenee for the High Sheriff to be non-resident in the eounty, 1660. 856, f. 39.
———, *Bishops of.*
v. Pearsou (John).
Wilkins (John).
———, *Constable of.* *v.* Lacy (Roger de).
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———, *Earls of.* Pedigree, 17th cent. 1429, f. 92 b.
v. Lacy.

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Chesterfield, *Earl of.* *v.* Stanhope (Philip).

Chester Le Street, co. *Durh.* Inscriptions and arms from the ehurch, 1601. 3836, f. 30.

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Cheyne (William), *2nd Baron Cheyne.* Letter to Sir H. Sloane, [1716–1738]. 4034, f. 321.
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Cheyney, *Family of.* Pedigree, 17th eent. 1429, f. 54.

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———, *See of.* Disbursemeuts of the Dean and Chapter, 1669–1671. 1677, ff. 7–10.
———, *Bishops of.*
v. Duppa (Brian).
King (Henry).

Chichester (Edward), *Viscount Chichester.* Particular of musters of militia in cos. Down and Antrim signed by, 1626. 3827, f. 79.

Chichibacoa, *Granadian Confederacy, S. America.* Marks to know it, when approaching by sea, 17th cent. 2292, f. 34.

Chideock House, *co. Dors.* Surrender of, 1645. 1519, f. 121.

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Child (*Sir* Francis), *Banker.* Letters to Sir H. Sloane, 1705, and *n. d.* 4040, f. 21; 4058, f. 121.

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Chilton (John). Narrative of his voyage to New Spain, 1568–1586. *Original draft.* 42.

China. History and description of, extracted from Père Martin and others, 17th cent. *Fr.* 1019, ff. 206–230.

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——— Chart of the coast, by Capt. J. Kempthorne, 1688. 3665, f. 65.

China (*continued*). Notes on Chinese customs, 17th cent. 2376, ff. 76–81.

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Chipping - Warden, *co. Northants.* Feoda baroniæ de Wardone, 13th cent. 986, f. 78.

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Chiswell (Richard), *Sen., Bookseller.* Letter to ——, 1681. 4026, f. 288.

Chiusi, *Bishop of.* *v.* Spannocchio (Orazio).

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Chremnitz, *in Hunjary. v.* Kremnitz.

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Christ Church, *co. Southants.* Survey of the river at, 1698. 3233, f. 25 b.

Christian IV., *of Denmark. v.* Denmark, *Kings of.*

Christian, *Duke of Merseburg. v.* Merseburg, *Dukes of.*

Christiani (Andreas), *Physician, of Copenhagen.* Adversaria mineralium, 17th cent. 283, ff. 184–218 b.

Christianus (Florens). *v.* Chrestien (Florent).

Christie (Alexander), *of Calicut.* Letters to J. Petiver, 1708–1716. 3322, f. 89; 4064, f. 179; 4065, ff. 129, 131, 135, 233, 239.

Christodulus. Letter thus signed to the Bishop of London, 1728. *Copy.* 4050, f. 27.

Christopher, *S.* Memoria de, metrice, 15th cent. 2471, f. 33 b; 2633, f. 25 b; 2565, ff. 19 b; 2571, f. 18.

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Christ's Hospital. *v.* London.

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v. Duke (Richard).
Jews.
Navara (Juan Manuel de).
Newton (*Sir* Isaac).

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Chrysostomus (Johannes), *S. v.* John Chrysostom, *S.*

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Church (Robert), *Fellow of Caius College, Cambridge.* Questiones theologicæ in vesperc comitiorum disputatæ, *circ.* 1578. 478.

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Chytræus (Nathan). Nomenclator, 18th cent. *Lat.* and *Germ. Imperf.* 3258, C. ff. 13–72.

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Ciacon (Alphonsus), *Hispanus Biacensis, Theol. Doct., Ordinis Prædicatorum, Romanique Pontificis Pœnitentiarius.* *v.* Chacon (Alonso).

Ciampelli (——), *Abate.* Poesie Toscane per, alla Marchesa Strozzi, 17th cent. 2756, f. 89.

Cicero (Marcus Tullius). Observationes in ejus lib. I. Ep. 16 ad Atticum, 17th cent. *Imperf.* 3371, f. 21.

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Cicilia (Matheus de). Practica alchemica, 15th cent. 3744, ff. 72 b–76.

Cicognini (Giacomo), *M.D., Regis Siciliæ Matris Medicus Ordinarius.* Letter to Sir H. Sloane, *n. d. Lat.* 4058, f. 127.

Cinq Mars, *Marquis de.* *v.* Coiffier de Ruzé (Henri).

Cinque Ports. Grant of liberties to the Barons, 1559. 1710, ff. 151–156.

Cipher. "Occulte scribendi modus," 1455. 416, f. 155.

——— Rules for a cipher, 15th cent. 351, f. 15 b.

——— A work written in cipher, 17th cent. 2652, ff. 1–48, 52.

——— *v.* Courten *al.* Charleton (William).

Circhiarius (——), *Medicus.* Consilium medicum, 1641. 2253, ff. 168–171.

Circulanus (Albertus). Consilium medicum, 1644. 2253, ff. 314–316.

Ciricius, *S., Martyr.* Carmen S. Ciricii et Julittæ, matris ejus, 15th cent. 783, B. f. 215.

Cisterna (Robert de). Curæ super Viaticum Isaaci Judæi, 15th cent. 75, ff. 1–93; 418, ff. 183–317.

Clagenfort. *v.* Klagenfurt, *in Carinthia.*

Claims, *Court of.* *v.* England, *Sovereigns of.* James II.

Clairvaulx Abbey, *in France.* Correspondence of the Abbat with the Abbat and Prior of Ourscamp Abbey, 14th cent. 1777, ff. 87 b–88.

Clanfy (Dionysius), *of co. Limerick.* Note of his birth in 1630, and death in 1666. 1708, f. 108.

Clanricarde, *Earl of.* *v.* Burgh (Richard de).

Clapham (*Sir* Ralph). Accompt of moneys paid to his creditors after his decease by Dr. S. Collins, *n. d.* 1823, f. 32.

Clare, *Earls of.* Pedigree, 16th cent. 1301, f. 186 b.
v. Holles (John).

Clare (Martin), *of Soho Square.* Letter to Sir H. Sloane, 1742. 4057, f. 142.

Clare (William), *son of Martin Clare of Soho Square.* Receipt to Sir H. Sloane, for the stone brain of an ox, 1742. 4057, f. 142 b.

Clare Castle, *co. Clare.* Names of the chiefest men present at the siege of, 1642. 1008, f. 43.

Clarendon, *Earl of.* *v.* Hyde (Edward).

Clark (Charles), *Toyman, of Queen Street, London.* Letters to Sir H. Sloane, [1705], and *n. d.* 4058, ff. 129, 130.

——— Letter to J. Petiver, *n. d.* 4066, f. 296.

Clark (J—), *of Devizes.* Letter to P. Ludlow, 170½. 4025, f. 74 b.

Clark (Roger), *Merchant of London.* Trading accompts, 1578–1580. 320 *or* 321, ff. 2 b–32.

Clark (Samuel), *Prisoner in the Fleet.* Letter to Sir H. Sloane, 1733. 4053, f. 82.

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Clark (William). Formerly owned MS. 2532.

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Clarke (Edmund). The construction and use of the Quadrant, 1654. *Imperf.* 904, ff. 188 b–210.

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Clarke (John), *of Leather Lane, London.* Letter to Sir H. Sloane, 1737. 4055, f. 120.

Clarke (Ralph), *M.D., of Grantham.* Letter to Sir H. Sloane, 1725. 4048, f. 98.

Clarke (Robert), *of Christ's Hospital.* Specimens of handwriting, 1671. 994, ff. 13 b, 14, 19 b, 20, 29 b, 30.

Clarke (Samuel), *Presbyterian Minister of St. Benet Finck, London.* Scheme of his nativity, 1599. 1707, f. 27.

Clarke (Samuel), *of Petty France, Westminster.* Letter to Sir H. Sloane, *n. d.* 4058, f. 137.

Clarke (William), *M.A., of St. John's College, Oxford, and Curate of Devizes, co. Wilts.* Letter to Sir H. Sloane, 1728. 4049, f. 185.

Classics. Excerpta ex Ovidio, Horatio, aliisque poetis, 17th cent. 1361, f. 105.
v. Aristotle.
Rome, *Emperors of.* Caius Julius Cæsar.
Casaubon (Isaac).
Cicero (Marcus Tullius).
Juvenalis (Decimus Junius).
Terentius (Publius), *Afer.*
Virgilius Maro (Publius).

Claudianus (Claudius). Epigramma de sene Veronensi, 17th cent. 1898, f. 64.

Claudius, *S.* Memoria de, 15th cent. 2916, f. 123.

Claus (——), *M.D., of Vienna.* Consilium medicum, 17th cent. 2253, f. 185 b.

Clauserus (Christophorus), *M.D., of Zurich.* Liber receptarum, 1505. 3129.

——— Wrote MS. 3130.

Claussen (Peder), *Pastor of Undal.* Description de la Norvège, 17th cent. 2883.

Clave (Etienne de), *Professor of Chemistry at Paris.* Notice of, 17th cent. 118, f. 255.

Clavel (John), *Highwayman.* Verses to Charles I., 1627. 542, f. 29.

Clavell (Robert), *Master of the Stationers' Company.* Letters to Dr. E. Borlase, 1679. 1008, ff. 239–242 b.

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Claveus (Gasto), *called* Duleo. Alchemical process, 18th cent. 3506, f. 66.

Claveus (Stephanus). Quædam ex ejus cursu chemico, 17th cent. 3119, f. 193.

Claypole (Elizabeth), *dau. of the Protector Oliver Cromwell.* Prescription for, 1656. *Lat.* 952, f. 96 b.

Clayton (J—), *Minister of James City, Virginia.* Letter to Dr. E. Borlase, 1684. 1008, f. 335.

Clayton (William), *Baron Sundon.* Letter, as Commissioner of the Treasury, to Sir H. Sloane, 1729. 4050, f. 132.

Cleanor Coleran. *v.* Hare (Henry), *2nd Baron Coleraine.*

Cleark (Andrew), *D.D., Chaplain to Charles, Prince of Wales.* Note of a dispensation to, to hold two livings, *n. d.* 856, f. 11 b.

Clearke (Richard). Poem, 17th cent. *Copy.* 1446, f. 88.

Cleave (William), *Armiger, of co. Northants.* Medical prescription for, by Dr. J. Metford, 1652. *Lat.* 2812, f. 46.

Cleijer (Andreas), *of Batavia.* Letter to E. Kæmpfer, 1691. *Dutch.* 3064, f. 19.

Clemens, *S.* Legenda de, 15th cent. 1936, ff. 104 b–113.

Clemens (Cynthius), *M.D.* De febrium curatione, 1618. 3133, ff. 404–411.

Clement (Jo—). Receipt for plants sold to the Duchess of Beaufort, 1694. 4071, f. 246.

Clement (John), *M.D., President of the College of Physicians.* Medical receipt, 16th cent. 3149, f. 43.

Clément (Nicolas), "*Bibliothéquaire du Roy à Paris.*" Catalogue de quelques livres envoyé à, 18th cent. 2887, ff. 77–80.

Clement (Simon), *Secretary to the English Embassy at Vienna.* Register of his letters, 1712–1714. 3811.

Clement (Thomas), *Master's Mate.* Journal of voyage from England to Surat and back, $163\frac{1}{2}$–$163\frac{4}{5}$. 3492.

Clements (Henry), *Printer of the Philosophical Transactions.* Disclaimer of any right and property in the copy of the Philosophical Transactions, 1710. *Signed.* 3984, f. 276.

Clenau, *Comes de.* *v.* Klenow, *Count of.*

Clench (Edward). Medical receipts, 17th cent. 3203.

Clergy. Observations on some books written against the Clergy, especially Martin Mar-prelate, *circ.* 1700. 885, ff. 102–105 b.

Clerk (——), *M.D.* Medical receipts, 17th cent. *Lat.* 3426, ff. 148–157.

Clerk (John), *Bishop of Bath.* Letters to, as Commissioner to Adrian VI. and Charles V., from Card. Wolsey, 1523, 1525. 3839, ff. 1, 13–25, 26–41.

Clerk (Josiah), *M.D.* Praxis medicinæ, cum casibus, 1663–1672. 2138, ff. 1–209, 219–253, 264–279.

Clerk (Richard), *Canon of Canterbury.* Letter to Bishop Andrewes, $161\frac{7}{8}$. *Lat.* 118, f. 9.

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Clerke, *Family of, of Deptford.* Notes of the births and deaths of several members, 1627–1637. 472, ff. 8 b–10.

Clerke (Bartholomew), *Dean of the Arches.* Letter to Cambridge University, 1573. 3562, f. 21.

——— Citation of parishioners of Bettws Garmon, $157\frac{6}{7}$. 1605, f. 1 b.

——— Accompt of his entertainment as Assistant in Council of the United States of Holland, 1587. 3299, f. 15.

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Clethrow (Henry). *v.* Clitherow.

Cleveland (John), *Poet.* Imitation of his letter of thanks to Lord Westmorland, 17th cent. 3087, f. 27.

Cleves, *Duchy of, in Prussia.* Metrical description of the character of the natives, 17th cent. *Dutch.* 2764, f. 117.

Cliffe (Henry), *of Sutton.* Letter to Sir H. Sloane, $171\frac{8}{9}$. 4045, f. 196.

Clifford, *Family of.* Pedigree, 17th cent. 1429, ff. 49 b, 110 b.

Clifford (George), *3rd Earl of Cumberland.* Voyages in 1589, 1591, 1593, 17th cent. 43, ff. 25 b, 31 b, 35.

——— Grant to, of letters of marque, 1597. 33, f. 3.

——— Commentary of his voyage in $159\frac{7}{8}$, 17th cent. 3289.

——— Dispute with the Merchant Adventurers Company, 1602. 25, ff. 10 b–12.

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Clinton of Coleshill, *Family of.* Notes of, 16th cent. 1301, f. 412 b.

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Clinton (Lucy), *wife of Henry, 7th Earl of Lincoln.* Letters to Sir H. Sloane, [1729]. 4076, ff. 16, 17.

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Clitherow (Henry), *Merchant of London.* Trading accompts, 1578–1580. 320 *or* 321, ff. 2 b–32.

Clophame (——), *of Beamsley, co. York.* Collections relating to Yorkshire families, 17th cent. 3836, ff. 65 b–69.

Clopton, *Family of.* Notes of their arms in Melford church, 16th cent. 1301, f. 338 b.

Clopton (Poley), *M.D., of Bury St. Edmunds.* Letters to Sir H. Sloane, 1722, 1723. 4077, ff. 93–99.

Clothworkers and Dyers Company of London. *v.* London.

Clotworthie *al.* **Clutterie** (——), *Poet.* Verses in praise of, by T. Coafyn, *circ.* 1605. *Lat.* and *Engl.* 1709, f. 214 b.

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Clusinus Episcopus. *v.* Chiusi, *Bishop of.*

Clusius (Carolus). *v.* L'Écluse (Charles de)

Clutterie. *v.* Clotworthy.

Clynton, *Family of.* *v.* Clinton.

Cnaustinus (Henricus). *v.* Knaust (Heinrich).

Cnorr, *Baron de.* *v.* Knorr (Jean Chrétien de), *Baron.*

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Coals. Amount of coals annually imported into London, *circ.* 1700. 2902, f. 52.

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Cockaine (Edward), *in Anatomia Magister.* MS. 1601 was dedicated to, in 1663.

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Cockshute (John). Scheme of his nativity, 1640. 1707, f. 15.

Cockshute (William). Scheme of his nativity, 1642. 1707, f. 15 b.

Cocoanut. Relation of a cocoanut presented to the Shah of Persia, 17th cent. 927, f. 20 b.

Cocq (Henricus), *Theological Student.* Autograph in album, *circ.* 1668. 1795 *or* 2587, f. 64.

Coctinius (Emmanuel Sousa). *v.* Sousa Coutinho (Manoel de).

Codronchius (Baptista). De sale absynthii, 16th cent. 3792, ff. 1–9.

Coffee. To make coffee powder and liquor, 17th cent. 647, f. 8.

——— Description of, 17th cent. 3958, f. 13.

Coffey (Charles), *Dramatist.* Letter to Sir H. Sloane, *n. d.* 4058, f. 140.

Coffin (John), *Soldier at Tangier.* Charge against, for theft, 167$\frac{9}{1}$. 3514, f. 61.

Coga (*Dr.* Nathanael), *Master of Pembroke Hall, Cambridge.* Letter to, from J. Marshal, *circ.* 1681. 4025, f. 169.

Cogan, *Family of.* Notes of, 16th cent. 1301, f. 220.

Coggeshall, *co. Essex.* Payment to the town by Pembroke Hall, Cambridge, 17th cent. 2592, ff. 11 b–13.

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Colby (Dixon). *v.* Coleby (Dixon).

Colby (Thomas), *Naval Commissioner.* Naval accompts signed by, 1701–1708. 3953.

Colchester, *co. Essex.* Astrological scheme, made at, 1617/8. 3, f. 2.

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——— Grant of commission to, for the execution of martial law, 1650. 1519, f. 214.

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——— Directions for making an herbarium, 18th cent. 4020, f. 101.

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——— Letter to, from Dr. N. Grew, 1677. 1942, f. 7.

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Coleback (John). *v.* Colbatch (John).

Colebatch, *Dr. v.* Colbatch (John).

Colebrooke (George ——), *M.D.* Letter to Sir H. Sloane, 1698. 4026, f. 427.

Coleby (Dixon), *of Merton College, Oxford.* Letter to J. Petiver, 170⅞. 4064, f. 186.

Coleman (——), *Silversmith, of St. Martin's in the Fields, London.* Covenant with Dr. S. Collins, 1697. 1823, f. 20.

Colepeper. *v.* Culpeper.

Colepeper, *Family of.* Pedigree, 17th cent. 1429, f. 41.

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Coleraine, *Baron. v.* Hare (Henry).

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v. Cony.

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v. Conny.

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v. Gullyford (Hester).
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Crede (——). *v.* Creed (John).

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Croc, Du. *v.* Du Croc.

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Cross-staff. *v.* Golding (Thomas).

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Cudman, *S. v.* Cuthman, *S.*

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Cundall. *v.* Condall (Robert).

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Curita. *v.* Zurita (Geronimo).

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Cypher. *v.* Cipher.

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D

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Du Rondel (Jacques).
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Montagu (Walter).
Ruggle (George).
Seneca (Lucius Annæus).
Shakespeare (William).

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Drawings. Drawings illustrative of the history of medicine, of various diseases and of surgical instruments, 15th cent. 6, ff. 175–177 b.

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——— Drawings of coats of arms and of seals, 16th–18th centt. 3424.

——— Alchemical diagrams, 17th cent. 2036, f. 84 b; 3685.

——— Drawings of Indian snakecharmers, 17th cent. 4013, f. 1 b.

——— Drawings of animals, 17th cent. 4015, ff. 37–49.

——— Drawings of plauts, 17th cent. 4012.

——— Drawings of funguses, 17th cent. 4015, ff. 19–33 b.

——— Astrological drawing of King Ptolomeus, 1641. 3570, f. 1.

——— Sketches of ships, 1665. 1831, A. ff. 42 b–44.

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——— Drawings of the fungus Phalloides, 1708. 4020, ff. 42–47.

——— Drawings of minerals, 18th cent. 4019, ff. 6–11.

——— Drawings of Greek medals, 18th cent. 3962, f. 275.

v. America.
Art.
Banister (*Rev.* John).
Barbary.
Blair (Patrick).
Camellus (Georgius Josephus).
Courten *al.* Charleton (William).
Covel (John).
Cowper (William).
Drax (William), *Jun.*
Gersten (Christianus Ludovicus).
Groninge (Jan van).
Hermannus (Paulus), *M.D.*
India, East.
Italy.
Kæmpfer (Engelbert).
Kempthorne (John), *Capt.*
Lange (Johann).
Legge (George), *Baron Dartmouth*
Palmer (Thomas), *Principal of Gloucester Hall, Oxford.*
Plumier (Charles).
Scheuchzer (Johann Jacob).
Suply (A—).
Teshe (*Sir* William).
Tozzi (Bruno).
Vendrameno (Andrea).
Westminster Abbey.

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Drax (William), *Jun.* Treatise on drawing, 17th cent. 3907.

Drayton, *co. Suss.* Lease of land in, 1352. 1044, f. 257.

Drayton (James), *of Maidstone.* Letters to J. Petiver, 1713–1716, and *n. d.* 3322, ff. 33, 74, 80, 92; 4066, f. 335.

Dreams. De significatione somniorum, 11th cent. *Imperf.* 475, f. 217 b.

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v. Daniel, *Propheta.*

Drélincourt (Charles), *Jun., Professor of Medicine at Leyden.* Collegium medicinæ practicum, 17th cent. 1268–1270.

——— Collegium practicum ad methodum J. Fernelii, 17th cent. 3287, ff. 1–252.

——— Collegium practicæ medicinæ, 17th cent. 3288, ff. 174 b–188.

——— Observationes anatomicæ in privato collegio ejus, 17th cent. 1288, ff. 103–122; 3288, ff. 126–173.

——— Praxis medica, 17th cent. 1500; 3923, ff. 9–187; 3924.

——— Præscripta medicinalia, 17th cent. 1283.

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——— Archiatri electoris Brandenburgici epistola ad, cum ejus responso, 1674. 1268, ff. 4–16; 3925, ff. 1–8.

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Dries (Anthonia van). Verses, 17th cent. *Dutch.* 2764, f. 122.

Dries (Arent van). Verses, 17th cent. *Dutch.* 2764, f. 122.

Dries (Cornelia van). Verses, 17th cent. *Dutch.* 2764, f. 122.

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Drury (*Sir* William), *Deputy Governor of Berwick.* Letter to Sir W. Cecil, 1568. *Copy.* 3199, f. 25 b.

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Drusus Germanicus (Nero Claudius). De eo navigante per Oceanum carmina Pedonis, 15th cent. *Imperf.* 777, f. 31.

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Dryden (John), *Poet and Dramatist.* Remarks on Chapman's Homer, and on Cowley, 17th cent. 836, f. 83.

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——— Verses on, 17th cent. 1941, f. 3.

——— Epigram on, 1702. 3065, f. 73.

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Du Bois (Charles). *v.* Bois.

Du Bois (Simon), *Painter.* Catalogue of his pictures, 17th cent. 1985, f. 14.

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——— Tinctura auri, 17th cent. 3505, f. 207.

——— Alchemical receipts, 17th cent. 1389, ff. 210–216.

——— Chemical receeipts, 17th cent. 1627, ff. 64–66.

——— Censure of Sir H. Platt on his chemical preparations, 17th cent. 2223, ff. 18–24.

——— Selectiora ex, 17th cent. 2223, ff. 53–56; 3119, ff. 178 b–193.

Duchrow (Christophorus), *of Colberg in Pomerania.* Autograph in album, 1693. 2360, f. 82.

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Duelling. Account of duels before the King, 17th cent. 3420, ff. 1–8 b.

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——— ——— Letter to, from Sir P. Sidney, touching a marriage with the Duc d'Anjou, [1571]. *Copy.* 24.

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——— ——— Letter from one of her physicians to another about her health, 1572. *Lat.* 157, f. 4.

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——— ——— Letter to, from Ysabel, widow of Charles IX., 1577. *Lat.* 3299, f. 50.

——— ——— Receipt of perfume used by, 1579. 2251, f. 15.

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——— ——— Supplication of Convocation to, for the restoration of Archbishop Grindal, 1580. *Lat. Copy.* 1710, f. 106 b.

——— ——— Letter to, from Olivier, Comte d' Arco, 1580. *Ital.* 3299, f. 9.

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——— ——— Charter for foundation of a surgery lecture in the College of Physicians, 1582. *Lat. Copy.* 3914, ff. 126 b–128 b.

——— ——— Actions of the English navy, 1585–1603, collected by Sir W. Monson, 1624. *Imperf.* 43; 2496, ff. 113–188.

——— ——— Lists of the ecclesiastical establishment, and the royal household, *etc*, 1585. 3194.

——— ——— Addition to the treaty between England and the Low Countries, 1585. *Signed* and *sealed.* 3245.

——— ——— Letter to, from Lord Arundel, 1585. *Copy.* 2172, ff. 41–43 b.

——— ——— Letters patent directed for the execution of Mary, Qu. of Scots, 158$\frac{6}{7}$. *Copy.* 650, ff. 139 b–141.

——— ——— Warrants to the Masters of the Armory and Ordnance and the Sheriff of Norfolk, 1587–1600. *Signed.* 1519, ff. 216–220.

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——— ——— Account of the Spanish Armada, 1588. 262, f. 69 b.

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——— ——— Note of forces furnished by each county for Tilbury Camp, and for the defence of the Queen's person, 1588. 835, f. 1 b.

——— ——— Names of forts and castles along the sea coast, with names of the captains in charge, *temp.* Eliz. 857, f. 105.

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——— ——— Letters to, from H. Broughton, 1589. *Copies. Imperf.* 3088, ff. 70–74, 79.

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——— ——— Letter to Henry IV. of France, on his conversion, [1593]. *Fr. Copy.* 2764, f. 24.

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——— ——— Letter to the Councillors of George Frederic, Margrave of Brandenburg, 1595. *Lat.* 3299, ff. 21–23 b.

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——— ——— Report to the Privy Council on the dispute between the Merchant Adventurers and Lord Cumberland, 1602. 25, f. 11 b.

——— ——— Considerations of F. Bacon touching the Queen's service in Ireland, [1602]. 3078, ff. 22 b–30.

——— ——— Observations conc. the life and reign of, by a retainer of Lord Burghley, 1603. 718.

——— ——— Declaration of the nature of climacterical years occasioned by her death, 17th cent. 2117, ff. 231–236.

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——— ——— Horoscope of, late 17th cent. *Fr.* 1009, f. 92.

——— ——— Sermon by Dr. Gouge at Black Friars in memory of her accession, 1639. 250, f. 199.

——— ——— Descent of, 17th cent. 72, f. 159.

——— ——— Petitions, letters and other papers of the puritan clergy, 17th cent. *Copies.* 271, ff. 20–72, *passim.*

——— ——— Discourse of seaports to, by Sir W. Ralegh, or Sir D. Digges, 17th cent. 3828, ff. 181–188 b.

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——— ——— Arguments of Privy Councillors to the King on sending aid to the Netherlands, 1603. 1435, ff. 144–155 b.

——— ——— Letter to the Universities, for glebe and tithes in parsonages impropriate to be leased to the vicar or other incumbents, 1603. 1856, ff. 36 b–39.

——— ——— Letter to, from the Catholics of England at his accession, [1603]. *Copy.* 1775, f. 57.

——— ——— Letter to, from F. Bacon, [1603]. *Copies.* 1775, f. 86; 3078, f. 31.

——— ——— Letters to, from Sir W. Ralegh, 1603. *Copies.* 3520, ff. 10 b, 12.

——— ——— Correspondence and papers of Lord Falkland, Lord Deputy of Ireland, 1604–1625. 3827, ff. 1–47 b.

——— ——— Diary of proceedings in the treaty at London between England, Spain, and Austria, 1604. 1851.

——— ——— Manner of the King swearing to the league with Spain, before the Constable of Castile, 1604. 1494, f. 106.

——— ——— Permission to L. Mawe, Fellow of Peterhouse, Cambridge, to hold a living with his fellowship, 1604. 1441, f. 50 b.

——— ——— Letter to, from F. Bacon, 1606. *Copy.* 3078, ff. 46 b–48 b.

——— ——— Letter to the Bishop of London, conc. the repairing of St. Paul's steeple, 1608. *Copy.* 1008, f. 1.

England, Sovereigns of, *etc. JAMES I.* (*continued*). Letter to the Justices of co. Hertf., 1608. *Copy.* 3827, f. 3.

——— ——— Duties of a gentleman of the Royal Household, 1610. 1494.

——— ——— Letter to, from the Queen Regent of France, 1610. 173, f. 1.

——— ——— Medical treatment of the King and Queen, by Sir T. Turquet de Mayerne, 1612–1625. 1679.

——— ——— Prescription against poisons for, by Dr. Mayerne, 1612. *Lat.* 174, f. 24.

——— ——— Letter to, from Lord Chancellor Ellesmere, 161$\frac{2}{3}$. 1710, f. 358; 1786, f. 27.

——— ——— Narrative of the divorce between Lord Essex and his wife in 1613, written by Archbishop Abbot. *Copy*, 17th cent. 3828, ff. 1–46 b.

——— ——— Conference with the Archbishop of Canterbury on Lord Essex' divorce, [1613]. 1856, ff. 47–50; 2569, f. 84.

——— ——— Reduction of public expenditure by the Treasury Commissioners, 1613. 1786, f. 80 b.

——— ——— Letter from the Privy Council to the Sheriff and Justices of co. Cambr., 1614. *Copy.* 2442, f. 160.

——— ——— Letter to, from Lord Norris, 1615. *Copy.* 1786, f. 93 b.

——— ——— Letter to, from the Lords of the Council on behalf of Sir E. Coke, 1616. *Copy.* 1710, f. 137.

——— ——— Answer by all the Justices to the King's letter, 1616. 1786, f. 26.

——— ——— Directions to the University of Oxford, given by the King himself, 161$\frac{6}{7}$. 972, f. 8.

——— ——— Letter to the University of Cambridge, 161$\frac{6}{7}$. *Lat. Copy.* 1775, f. 33 b.

——— ——— Manner of his entertainment in Scotland, by Sir A. Weldon, 1617. 3213, ff. 1–10 b.

——— ——— Instructions to the Bishop of Llandaff and others sent into the Low Countries for compounding the Church differences, 1618. *Copy.* 2442, f. 161.

——— ——— Declaration of lawful sports, 1618. 2572, ff. 56–59 b.

——— ——— Book of fees and salaries of the Royal Household, for the year 1619, collected by J. Burgh, 17th cent. 2904.

England, Sovereigns of, *etc. JAMES I.* (*continued*). General collection of all the offices of England with the fees belonging to them being in the King's gift, 17th cent. 72, ff. 119 b–162 b.

——— ——— Book of fees paid to officers and servants of the Crown, 17th cent. 1520.

——— ——— Collection of offices and livings in England in his gift, 17th cent. 3479, ff. 70–147 b.

——— ——— Verses on New Year's day addressed to, by R. Thory, 1619. *Lat.* 1768, f. 78.

——— ——— Vox populi, or "Newes from Spayne," [1620]. 1435, ff. 194–203; 1770, ff. 88–102* b; 2531, ff. 67 b–91.

——— ——— Correspondence with the Emperor Ferdinand II., 1621, 162$\frac{1}{2}$. *Engl.* and *Lat. Copies.* 30, ff. 9, 13.

——— ——— Proceedings in Parliament, 1621. 1828, ff. 81–93.

——— ——— Verses on the play acted before the King, at Woodstock, 1621. 542, f. 38.

——— ——— Letter to Philip IV. of Spain, 1622. *Lat. Copy.* 826, f. 9.

——— ——— Letter from the Lords of the Council to the Justices of the Peace for levying a contribution for recovery of the Palatinate, 1622. *Copy.* 34, f. 1.

——— ——— Relation of proceedings against the English at Amboyna by the Dutch, 162$\frac{3}{3}$. 3645, ff. 176 b–186 b.

——— ——— The King's directions and commands to the Prince's two chaplains, conc. their service in Spain, 162$\frac{3}{3}$. 972, f. 10.

——— ——— Propositions touching the marriage between the Prince of Wales, and the Infanta of Spain, sent to Rome, with the Pope's replies and demands, 1623. 363, f. 9.

——— ——— Verses on Prince Charles' entertainment in 1623 in Spain, 17th cent. 542, f. 37.

——— ——— Correspondence of the King with his son-in-law Frederic, the Elector Palatine, 1623. *Copies.* 30, ff. 1, 2 b; 1775, ff. 59 b–65 b.

——— ——— Letter to, from the Archbishop of Canterbury, 1623. *Copy.* 1775, f. 73.

——— ——— Act for preventing the murder of bastard children, [1623–4]. 2728, f. 205.

——— ——— Speech at Theobalds to the Committee of Lords, 162$\frac{3}{4}$. 826, f. 20.

England, Sovereigns of, *etc. JAMES I.* (*continued*). Tract on the marriage of the Prince of Wales with a French or Spanish Princess, *circ.* 1624. 23.

——— ——— Letter to the Catholics of Great Britain from Card. Richelieu, 1624. *Lat.* 1775, f. 78.

——— ——— Relation of the journey to and from England of the Seigneur de La Villeauxclercs on the marriage of Charles I., 1624–1625. 1156.

——— ——— Warrant to Lord Suffolk, 1624. *Copy.* 2442, f. 18 b.

——— ——— Political satires, in verse, 1624. 363, ff. 11–17.

——— ——— Notice of his death and funeral with the proclamation of Charles I. in London, 1625. 826, f. 22.

——— ——— Petitions for an inquiry into his death by G. Eglesham, his physician, [1626]. 1779, ff. 160–188 b.

——— ——— Elegy on his death, by J. Barrye, 17th cent. 1394, ff. 175 b–179 b.

——— ——— Elegy on, 17th cent. 1792, f. 44.

——— ——— Descent of, 17th cent. 72, f. 160.

——— ——— Petitions, letters and other papers of the puritan clergy, 17th cent. *Copies.* 271, ff. 20–72, *passim.*

——— ——— Speeches in Parliament and the Star Chamber by Sir F. Bacon, 17th cent. 3522, ff. 4–24, 31–34 b.

——— ——— An address to the King and Parliament of Great Britain to support Germany in her religious troubles, 17th cent. 648, f. 49.

——— ——— Discorso alla Papa Gregorio XIII., per la guerra d'Inghilterra, 17th cent. 2180, ff. 67–76.

——— ——— Letter to, from J. B. Riccius, *n. d.* 223, f. 1.

——— ——— Letter from T. Alured to the Marquis of Buckingham against the Spanish match, *n. d.* *Copy*, 17th cent. 1455, ff. 20–23 b.

——— ——— Anonymous letter to the Committee for suppressing beggars, *n. d.* 1524, ff. 71–80 b.

——— ——— Letter to the Council, from the Justices of Peace in co. Devon, *n. d.* *Copy.* 1775, f. 72.

——— ——— Letter to the King, from the Privy Council, *n. d.* *Copy.* 1786, ff. 62–66 b.

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England, Sovereigns of, *etc. JAMES I.* (*continued*). Poem on the Gunpowder Plot, 17th cent. *Imperf.* *Lat.* 1815, ff. 57–61.

——— ——— Verses on a disputation before the King, 17th cent. 1489, f. 14 b.

——— ——— Verses by the King, on Queen Anne's death, *n. d.* *Copy.* 1786, f. 93; 1792, f. 112 b.

——— ——— MS. 3081 was dedicated to him, by Sir J. Doddridge.

——— ——— MS. 4014, was dedicated to him, by T. Moffet.

——— *CHARLES I.* Note of his birth in 1600, and decollation in 164§. 1778, f. 10.

——— ——— Autograph, as Duke of York and Albany, in album, [1609]. 3415, f. 5.

——— ——— Papers relating to the intended marriage of Prince Charles with the Infanta of Spain, 1622, 1623. *Copies.* 826, ff. 9–19 b.

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——— ——— Verses on his journey to Spain, 17th cent. 1792, f. 52 b.

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——— ——— Verses addressed to, when Prince of Wales, by A. Ross, 17th cent. *Lat.* 1381, f. 20.

——— ——— "Oleum prescriptum ad ungendum in Coronatione Carolum I., Brittannic Regem," 17th cent. 2220, f. 264 b.

——— ——— Proceedings in Parliament, 1625–1646. 36; 203, ff. 41–56 b; 346, ff. 11–18 b; 1008, f. 10; 1199, ff. 63 b, 83 b; 1200, ff. 1–37 b; 1430; 1479, ff. 32 b–34 b; 1710, ff. 280–305 b; 1775, ff. 44 b, 45; 2531, ff. 96, 105–123; 3065, ff. 2–5, 7–20; 3299, ff. 58, 168; 3317.

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——— ——— Correspondence and papers of Lord Falkland, Lord Deputy of Ireland, 1625–1632. 3827, ff. 48–186.

——— ——— Proposition to the Lords of the Council how to increase the navy, 17th cent. 28.

——— ——— Resolution of the judges conc. digging of saltpetre, 1625. 1039, f. 93.

England, SOVEREIGNS OF, *etc. CHARLES I.* (*continued*). Speeches to, on entering Canterbury, 1625. 1455, ff. 1–6.

——— ——— Account of the plague in London, 1625. 1471, ff. 19–24.

——— ——— Correspondence of the King with Cambridge University, 1626–1628. *Engl.* and *Lat. Copies.* 1479, ff. 17, 21; 1775, ff. 32 b, 33, 36 b, 37 b, 38 b.

——— ——— State letters and papers relating chiefly to the Civil War, 1628–1649. 1519.

——— ——— Order of Council for a general horsemuster on Hounslow Heath, $162\frac{7}{8}$. 1983, B. f. 30.

——— ——— The state of the kingdom, *circ.* 1628. 1199, f. 63 b.

——— ——— Discourse of the high court of Parliament, [1628]. 1200, ff. 38–76.

——— ——— Letter to the Sultan on recalliug Sir T. Roe, [1628]. *Copy.* 856, f. 13.

——— ——— Grant of Congleton Manor to London citizens, 1628. 3299, ff. 158–163 b.

——— ——— Bill of the Star Chamber against Lord Bedford and others, [1629]. 1199, f. 103; 1200, ff. 77–85 b.

——— ——— Order of Council respecting the controversy between the town and University of Cambridge, 1629. *Copy.* 1775, f. 39.

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——— ——— Discourse on the ruin of the English fisheries by the Hollanders; by Sir R. Maunsell, 1630. 26.

——— ——— Answer of Dr. A. Leighton to a bill in the Star Chamber, 1630. 41.

——— ——— Letter to the King, from Gustavus Adolphus, of Sweden, 1631. *Copy.* 22, f. 5.

——— ——— Order for the attendance of nurses and rockers in the Royal nursery, 1631. *Copy.* 206, A. f. 11.

——— ——— Collection of the whole proceedings between the King and J. Hampden in the case of shipmoney, 1635–1638. 3933.

——— ——— Letter from the Lords of the Council to the Justices of the Peace for levying a contributiou for repair of St. Paul's, 1635. *Copy.* 34, f. 2.

England, SOVEREIGNS OF, *etc. CHARLES I.* (*continued*). Arguments of the lawyers concerning the shipmoney, 1637. 1569.

——— ——— Papers relatiug to church worship in Scotland, 1637–1639. 650.

——— ——— Summons to meet the King at York, $163\frac{8}{9}$. *Copy.* 1008, f. 12.

——— ——— Passages concerning the contribution of Roman Catholics towards his Northern journey, 1639. 1470, ff. 37–53 b.

——— ——— Pacificatiou of Birks, 1639. 1008, f. 13.

——— ——— Instructions to the Attorney General for a confirmation of privileges of the College of Physicians, 1639. 3914, f. 100.

——— ——— State papers relating to the Civil War, 1640. *Copies.* 1911–1913, ff. 205–212 b.

——— ——— Observations on Ireland as affected to the present differences between England and Scotland, 1640. *Imperf.* 29.

——— ——— Form of prayer for averting the plague and other judgments of God, 1640. 287.

——— ——— Petition to the King from Lord Essex and others, with answer, 1640. 1710, ff. 118, 119.

——— ——— Musters of foot, horse and artillery regiments, 1641. 1200, ff. 90–129.

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——— ——— Proclamation against the Irish rebels, $164\frac{1}{2}$. 1008, f. 37.

——— ——— Treaty at Oxford between the King and the Parliamentary Commissioners, 1643. 1771, ff. 1–22 b.

——— ——— Letter from the King to ——, in cipher, 1643. *Imperf.* 1519, f. 32.

——— ——— Articles of agreemeut at Fowey between the Royalists and Parliamentarians, 1644. *Copy.* 1983, B. f. 14.

——— ——— Letters from the King and Queen to Sir T. Mayerne, 1644. *Copies.* 1679, ff. 71 b, 72.

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——— ——— Letter from the King to Gen. Goring, $164\frac{5}{6}$. *Copy.* 1519, f. 58.

——— ——— Appointment by, of P. Short, as Physician of Oxford Garrison, 1645. 3299, f. 78.

England, SOVEREIGNS OF, *etc. CHARLES I.* (*continued*). Letters to his daughter Elizabeth, 1647–1648. 3299, ff. 145–147.

——— ——— Speech and behaviour on the scaffold, 1649. 1008, f. 172.

——— ——— Epitaph, 17th cent. 1983, B. f. 79.

——— ——— Sonnet sur la mort de, 17th cent. 895, f. 2.

——— ——— Service by Dr. T. Thurscrosse used in Charterhouse School Chapel on 30 Jan., 1649. 4035, ff. 60–69.

——— ——— Portrait, in pen and ink, by boys of Christ's Hospital, 1664. 994, ff. 2, 11 b.

——— ——— Formerly owned MS. 489.

——— ——— MS. 301 was dedicated to him, by F. Drake.

——— ——— MS. 1109 was dedicated to him, by W. Dickins.

——— ——— Instructions to George, Archbishop of Canterbury, for the Bishops of his Province, [1625–1633.] 1775, f. 74.

——— ——— Extracts from papers relating to the Rebellion, 17th cent. 1818, ff. 194–208 b.

——— ——— Ragguaglio delle turbulenze d'Inglaterra al tempo di Carolo I., 17th cent. *Two copies.* 2180, ff. 1–33 b, 34–51 b.

——— ——— Address of the Presbyterians to the King, with his answer, *n. d.* 3065, f. 21.

——— ——— Solution of the problem how to reconcile him and the Parliament, 17th cent. 3074; 3077.

——— ——— Address to, from a Scotchman, 17th cent. 3087, ff. 24 b–26 b.

——— ——— Signatures of several Regicides, and M.P.s, *n. d.* 645, f. 46.

——— ——— Scheme of nativity of Qu. Henrietta Maria, 1609. 1707, f. 7; 1709, f. 170 b.

——— ——— Præscripta medica jussu Doct. Mayerne parata pro partu Reginæ, 1631. 2235, f. 23.

——— ——— Dedication to Qu. Henrietta Maria, by G. Sandys, of his Paraphrase of the Song of Solomon, 1642. 1009, f. 376 b.

——— ——— Recipe of Henrietta Maria ("the Romish Queen") to make a woman fruitful, 1657. 1812, f. 39.

——— ——— Letter of condolence on the death of Queen Henrietta Maria, 1669. *Lat.* 1519, f. 225.

England, SOVEREIGNS OF, *etc. CHARLES I.* (*continued*). Prescriptions for Princess Anne, by Dr. Mayerne, [1637–1640]. *Lat.* 174, f. 34 b.

——— ——— Horoscope of Princess Elizabeth, 1635. 1778, f. 17.

——— ——— Prescriptions for Princess Elizabeth, by Dr. Mayerne, *circ.* 1640. *Lat.* 174, f. 35 b; 206, A. f. 141.

——— ——— Notice of the death of Princess Elizabeth in the Isle of Wight, 1650. *Lat.* 206, A. f. 1.

——— *COMMONWEALTH.* Reasons for peace with the Low Countries, 17th. cent. 1770, ff. 131–135.

——— ——— Letter from the Council of State to the Lord General Fairfax on issuing commissions for martial law, 1650. 1519, f. 214.

——— ——— Account of the Portugal prizes taken by the Parliament fleet, 1650. 1039, f. 115.

——— ——— Proposals conc. the Isle of Man to the Council of State, by T. Slader, 1651. 1008, f. 179.

——— ——— Warrant of the Council of State to their Secretary to pay S. Bethell, 1651. 1519, f. 155.

——— *OLIVER CROMWELL, Lord Protector.* Warrant of the Council on his order to pay a pension to F. Hutchinson, 1654. 1519, f. 154.

——— ——— Order to the Receiver-General of Revenue for payment of salary to Dr. Glisson, 1654. *Copy.* 2251, f. 63.

——— ——— Fatidicum anagramma nominis ejus, 1654. 648, f. 23.

——— ——— Directions of Col. Penruddock for his fellow-prisoners on their trial for life, 1655. 18.

——— ——— Memorial to, from the Spanish Ambassadors, 1655. *Engl.* and *Span. Copies.* 3083, ff. 8 b, 18.

——— ——— Grant from, to E. Horseman, of a Tellership of the Exchequer, 1656. 3243.

——— ——— Summons to Parliament to his son Richard Cromwell, with a list of others summoned at the same date, 1657. *Copy.* 3246.

——— ——— Treaty with the King of Tetuan, 1657. 3509, f. 2.

——— ——— Speech of, to Parliament, 165⅞. *Draft.* 2905.

——— ——— Papers relating to the delivery of Dunkirk to the English by the French, 1658. 3083.

England, SOVEREIGNS OF, *etc. OLIVER CROMWELL* (*continued*). Treaty with Tripoli, 1658. 2755, f. 43 b.

——— ——— Petitions to, from S. Hirschman à Tugendtleben, *n. d. Lat.* 648, ff. 141–146.

——— ——— Pancgyric on, by E. Waller, 17th cent. 655, ff. 30–35 b; 3516, ff. 205–208 b.

——— ——— Sonnet sur la mort dc, 17th cent. 895, f. 11.

——— ——— Prescriptions for, by Dr. Goddard, 1650, 165⅘. *Lat.* 952, ff. 25, 37, 93.

——— ——— Portrait, in pen and ink, 1656. 3243.

——— ——— Account of a conferencc betw. an English Agent in France and Card. Mazarin's Secretary, *n. d.* 972, ff. 19–22 b.

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——— ——— Letter to the President of the Council of State from their Commissioncrs to Charles II., 1660. 1519, f. 206.

——— ——— Letter from the Commissioners for Scotland to the Council of State, 1660. 1519, f. 212.

——— *CHARLES II.* Declaration to all his subjects of England and Wales, 5 Aug., 1651. 1008, f. 177.

——— ——— Letter to T., 1655. *Copy.* 1519, f. 201.

——— ——— List of ships attending his return to England, 1660. 2032, f. 12 b.

——— ——— Letter to Gen. Monck, 1660. *Copy.* 1519, ff. 201–203.

——— ——— Memorandum of the proclamation of, by Sir E. Monins, 1660. 2717, f. 37.

——— ——— Declaration of acceptance of his general pardon, by Sir E. Monins, 1660. 2717, f. 38.

——— ——— Register of writs of Privy Seal, royal warrants, and other State papers. 856.

——— ——— Correspondence and papers relating to the English Government of Tangier, 1660–1680. 505, ff. 80–110; 1952; 1955–1961; 2448, f. 15; 3299, ff. 83–134; 3496; 3497; 3499; 3509–3514.

——— ——— Proposal of indemnification to the purchasers of ecclesiastical lands, 1660. 2717, f. 40.

England, SOVEREIGNS OF, *etc. CHARLES II.* (*continued*). Verses of welcome to, from Woodstock School, 1660. 1458, ff. 3 b–13 b.

——— ——— Copy of the King's first charter to the E. India Company, 1661. 2178, ff. 35–45 b.

——— ——— The Reformed Liturgy, as drawn up by R. Baxter, and presented to the Commission for revising the Liturgy, 1661. 2451.

——— ——— Letters and papers addressed to the King chiefly conc. shipping, 1662–1668. *Lat.* and *Fr. Copies.* 1001, ff. 7–27.

——— ——— Treaty with Tripoli, 1662. 2755, f. 44 b.

——— ——— Official papers and letters relating to co. Cumb. during the Lord-Lieutenantcy of Lord Carlisle, and to Jamaica during his governorship, 1663–1685. 2723; 2724.

——— ——— Speeches of the King in Parliament, 1663, 1667. 3251, ff. 3, 7.

——— ——— List of Privy Councillors, 1663. 3299, f. 164.

——— ——— Letter from the Lords of the Council to Lord Southampton, rccommending the establishment of the Militia, 1663. *Copy.* 813, f. 68.

——— ——— Petition to the King, by W. Courten against G. Carew, with the King's answer, 1663. 3515, f. 2.

——— ——— The order of the Fast, 1665. 287.

——— ——— Letter from the King to Lord Sandwich, 1665. 1519, f. 192.

——— ——— Relation d'Angletcrre, 1666. 2410.

——— ——— The Dutch narrative of the seafight between the English and Dutch, 1666. 3328, ff. 12–16 b.

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——— ——— Treaty between England and Denmark, 1667. 2680, ff. 61 b–63.

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——— ——— The King's portrait in pen and ink, 1667. 996, f. 22.

England, Sovereigns of, *etc. CHARLES II.* (*continued*). Proceedings in Parliament in the case of T. Skinner *v.* the E. India Company, 1667, 1668. 395 *b*, ff. 1–32 b, 37–46 b.

——— ——— Minutes of Privy Council rel. to the seizure by the French of A. Burnett's fishing vessel, 1668. *Fr.* 1009, f. 137.

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——— ——— Letter to, from Frederic III., of Denmark, 1669. *Lat.* 1519, f. 223.

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——— ——— Letter of thanks to, from Charles XI., of Sweden, 1669. *Lat.* 1519, f. 231.

——— ——— Letter to, from Frederic William, Elector of Brandenburg, 1669. *Lat.* 1519, f. 233.

——— ——— Letter to, from Christian Albert, Duke of Holstein-Gottorp, 1669. 1519, f. 235.

——— ——— Letter of thanks to, from John George II., Elector of Saxony, 1669. *Lat.* 1519, f. 238.

——— ——— Original report on various states of Italy presented to the King, by Lord Faneonberg, $16\frac{6}{8}$. 2752, ff. 1–28 b.

——— ——— Reflections on the state of Poland, Turkey, and Tartary with regard to England, *circ.* 1670. 2440.

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——— ——— Lists of Commissioners for the borders of both kingdoms, 1675. 2728, B. f. 204.

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——— ——— Letter to the Duke of York on his retiring to the Continent, $167\frac{7}{8}$. *Copy.* 1983, B. f. 35.

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——— ——— Lampoon on, 17th cent. 655, f. 47 *.

——— ——— Verses made to, by his son, the Duke of Monmouth, 17th cent. 921, f. 90.

England, SOVEREIGNS OF, *etc. CHARLES II.* (*continued*). "The Snare," a poem addressed in his name, to James II., late 17th cent. 1009, f. 391.

——— ——— Epigram on his restoration, 17th cent. *Dutch.* 2764, f. 69.

——— ——— Verses on, by B. Severinius, 17th cent. *Lat.* 2870, f. 79.

——— ——— Verses addressed to, 17th cent. 3087, f. 30.

——— ——— Satirical verses on the Court, by A. Marvel, 17th cent. 3516, ff. 42–45 b.

——— ——— Anecdote of his disgust for painted women, late 17th cent. *Fr.* 1030, f. 73 b.

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——— ——— Paper presented to, on the art of shipbuilding, 17th cent. 2754.

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England, Sovereigns of, *etc.* *JAMES II.* (*continued*). Returns of the proposed strength of the navy made to him, when Lord High Admiral, 1667, 1668, 1671. 2032, ff. 17 b–19 b.

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——— ——— Petition of Lord Middleton's administrators for release from the tenths of the Duke of York, *circ.* 1674. 3512, f. 114.

——— ——— Letter to, when Duke of York, on his retiring to the Continent, from Charles II., $167\frac{8}{9}$. *Copy.* 1983, B. f. 35.

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——— ——— "The Snare," an imaginary address in verse to the Duke of York, from Charles II., late 17th cent. 1009, f. 391.

——— ——— Verses addressed to, when Duke of York, 17th cent. 2572, f. 29 b.

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——— ——— Copy of the Coronation oath, as administered by Archbishop Sancroft, 1685. 79, f. 200.

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England, Sovereigns of, *etc.* *JAMES II.* (*continued*). Speech of the King to the Parliament, 1685. 2281, f. 71.

——— ——— Papers relating to the Church, found by the King in the strong box of Charles II., [1685]. *Copy*, 17th cent. 3251, ff. 12–14.

——— ——— Papers presented to the King relating to Barbados, 1685, $168\frac{7}{8}$. 3984, ff. 214–224 b.

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——— ——— Reasons by D. K. for the reading by the clergy of the Royal Declaration of Liberty of Conscience, [1688]. 3050.

——— ——— Proof of the King's absolute government from the confession of the laws, *n. d.* 2443.

——— ——— Political squib on the expected birth of a Prince, 1688. 1009, f. 388.

——— ——— Political verses on Popish and Jesuit plots against England, 17th cent. 1983, B. f. 50.

——— ——— The National Priests: a poem, 1688. 2281, f. 84.

——— ——— Resolution of the States-General to support the Prince of Orange on his expedition into England, 1688. 972, f. 29.

——— ——— Proceedings during the Interregnum, 1688–$168\frac{8}{9}$. *Imperf.* 2680, ff. 16–36 b.

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England, SOVEREIGNS OF, *etc. JAMES II.* (*continued*). Original address to the King, from St. Andrews University, *n. d. Signed.* 2753, ff. 18–25 b.

——— ——— A Tory tract from the people to Parliament, 17th cent. 2753, ff. 1–17.

——— ——— Paper by the Duchess of York on her joining the Church of Rome, 1670. *Copy*, 168$\frac{5}{6}$. 629, f. 353.

——— *WILLIAM AND MARY.* Verses on his arrival in 1688, 17th cent. 1731, A. f. 123.

——— ——— Petition to the King from Dr. S. Collins, for the post of Court-Physician, [1688]. 1823, f. 23 b.

——— ——— Parliamentary debate on the word "Abdicated," 22 Jan.–15 Febr., 168$\frac{8}{9}$. 3065, ff. 34–61.

——— ——— Catalogue of persons exempted by the King, [168$\frac{8}{9}$]. 2723, f. 143.

——— ——— Gratulatio in die coronationis, 1689. *Lat. verse.* 1383, III. ff. 1–6.

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——— ——— List of outlawries in England, siuce 13 Febr. 168$\frac{8}{9}$, on accouut of the rebellion in Ireland, 17th cent. 2902, f. 141.

——— ——— Proceedings of the Committee in a bill for recognition of William and Mary, 1690. 3299, ff. 141–143.

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——— ——— Satirical verses on public events, 1691. 179, A. ff. 152 b, 160.

——— ——— Account of sea fight between the French and the united Dutch and English fleets off Cape La Hogue, 19 May, 1692. 2717, f. 6.

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——— ——— Petition to the Treasury Commissioners from Sir E. Sherburne, *circ.* 1696. 4067, f. 148.

——— ——— Bills for the better provision of the poor within the bills of mortality, *n. d.* 2504, ff. 31 b–66 b.

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——— ——— Poem on the King's return after the battle of the Boyne, by J. Briscoe, 17th cent. 1709, f. 116.

England, SOVEREIGNS OF, *etc. WILLIAM AND MARY* (*continued*). Note of the Queen's birth, 1662. 1708, f. 126.

——— ——— Verses on the Queen's death, [1694]. 1710, f. 110.

——— *WILLIAM III.* Order of the King respecting the Woolsack Inn in Smithfield, 1696. *Copy.* 2717, ff. 34–36 b.

——— ——— Appointment by the King of Commissioners of Trade and Plantations, 1696. 2902, ff. 75–78 b.

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——— ——— Satirical verses on the vice-government of the year 1700, 18th cent. 1731, A. ff. 116, 147.

——— ——— Warrant for raising C. Montague to the peerage, [1700]. *Lat. Imperf.* 3299, f. 165.

——— ——— List of officers pardoned in this reign, *n. d.* 3065, f. 63.

——— ——— Post-mortem examination of, 1702. 3409, ff. 53 b, 57 b, 85 b.

——— ——— Verses in praise of, by J. Pragestus, 17th cent. *Lat.* 1381, f. 109.

——— ——— Verses addressed to the King, by Dr. Lower, 17th cent. 1731, A. f. 151.

——— ——— Verses addressed to the King, by B. Severinius, 17th cent. *Lat.* 2870, f. 76.

——— ——— *v.* also Orange, *Princes of.* William Henry III.

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——— ——— Account of French and Spanish ships taken in Rodondello Harbour by the English and Dutch, 1702. 3299, f. 210.

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England, Sovereigns of, *etc. ANNE (continued).* List of new Peers, [1706]. 3065, f. 72.

——— ——— Summons of Court-Physicians on account of the Queen's sickness, 171$\frac{1}{2}$. 1968, f. 2.

——— ——— Journal of her last illness by Sir H. Sloane, 25 Dec. 1713–6 Febr. 171$\frac{3}{4}$. 4034, ff. 46–50.

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——— ——— Proofs offered to Parliament of the lawfulness of Dissent, 17th cent. 1941, ff. 7–12 b.

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——— ——— Dedication to, of Dr. S. Collins' anatomical works, 17th cent. 1823, f. 71.

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——— ——— Design of a Great Seal for the union of England and Scotland, 18th cent. 3424, f. 13.

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——— ——— Verses on his Coronation day, by J. T., [1714]. 3516, f. 6.

——— ——— Verses on his death, addressed to George II., by J. Arnold, [1727]. *Lat.* 3516, f. 195.

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England, Sovereigns of, *etc. GEORGE II. (continued).* Petition to "Kwin Carlina," from S. Blane, *n. d.* 4058, f. 32.

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England. Ecclesiastical History of (*continued*). List of sees, with their counties, and number of parishes in each diocese, 17th cent. 1455, ff. 25 b–28.

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——— Topographical notes on England, 15th cent. 1616, f. 32 b.

——— Notes for navigation between the S. coast of England and the Netherlands, 1593. 4028, ff. 39–41, 43.

——— Longitudines et latitudines locorum in Anglia, 16th cent. 3634, f. 29 b.

——— Latitude and longitude of the principal towns, 1642. 3746, f. 4.

——— Table of the latitude of the principal towns, 17th cent. 3889, f. 16.

——— Description of the counties, 17th cent. 1946.

——— List of shires in, 17th cent. 1455, f. 29.

——— Notes on different counties, 17th cent. *Engl.* and *Ital.* 3985, ff. 114–130 b.

England. Topographical History of (*continued*). Topographical description of, by Sir R. Cotton and another, 1625–1628. 241, ff. 2–78 b.

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England, New, *in America. v.* New England.

Englefield (Thomas), *Justice of the Common Pleas.* Obligation with William, Abbat of Misscuden, to allow him to present to the Church of Shiplake on the next vacancy, 152$\frac{9}{7}$. 747, f. 66 b.

English (Hinroydah). Letter to J. Petiver, 171$\frac{3}{4}$. 4065, f. 155.

English Gulf, *in the Duke of York's Islands.* Map of, 1681. 3820, f. 122.

English River, *in the Gulf of Panama.* Map of, 1681. 3820, f. 15.

Englishe (Eleazar), *of Kingstown.* Letter to T. P., 17th cent. 2172, f. 16.

Enigmas. Ænigmata quædam, 15th cent. 513, f. 57 b.

v. P— (N—), *of Edinburgh.*

Enkhuizen, *in Holland.* Description of, by H. Junius, 16th cent. 2764, f. 173.

Enoch, *the Patriarch.* Prayer of, 17th cent. 3821, ff. 190 b–193.

Enock (Richard), *of Trinity College, Oxon.* Poetical pieces collected and written by, 1677. 1458.

Ent (*Sir* George), *M.D., President of the Royal College of Physicians.* Prescription for Dr. S. Bellingham's father, 1671. 633, f. 208.

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Ent (*Sir* Henry). *v.* Ent (*Sir* George).

Ent (Josias). Formerly owned MS. 3087.

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Epes (J— A—), *M.D., of Chelmsford.* Letter to Sir H. Sloane, 1697. 4075, f. 90.

Epes (T—), *Surgeon, of Canterbury.* Letter to Sir H. Sloane, 1690. 4036, f. 94.

Ephesus, *Archbishop of.* *v.* Passionei (Domenico).

Epigrams. Versus epigrammatici, 14th cent. 3550, f. 3.

——— Collection of epigrams in various languages, 16–17th cent. 2764.

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——— Tigurina epigrammata, in the handwriting of J. Dury, 1654. 649, f. 30 b.

——— Mantissa epigrammatum quatuor, 18th cent. 3563, ff. 68–71 b.

v. Gwynn (Walter).

Epistolography. Forms of letter-writing, 15th cent. 1584, ff. 27–35, 36 b; —1456. 416, f. 153;—16th cent. *Fr.* 2869, ff. 64–76 b;—17th cent. *Lat.* and *Engl.* 459; *Germ.* and *Fr.* 927, ff. 1 b–9; *Lat.* and *Polish.* 1361, ff. 125–216 b, 234–245 b; *Lat.* and *Germ.* 1382, ff. 71–145 b; *Fr.* 3635, ff. 55–59 b; 3990, ff. 1–25 b.

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——— Oratio academica, 17th cent. 2987, ff. 6–10.

v. Fabricius (Johann Christoph), *Sen.*

Epitaphs. Dissertation on, by Sir T. Browne, 17th cent. 1827, f. 51.

——— Collection of epitaphs, 17th cent. 1804, ff. 1 b–17, 48–52 b; *Lat.* 1898, ff. 19–21; 2623, ff. 74–82 b.

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——— Epitaph, in verse, 16th cent. 2497, f. 33.

——— Enigmatical epitaph, *circ.* 1641. 118, f. 149.

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v. Thynne (Francis).

Equestrianism. *v.* Bressey (——).

Erasmus (Desiderius), *of Rotterdam.* On the sound of letters of the Alphabet, 16th cent. *Hologr.* 2764, f. 3.

——— Epigramma de cœlo pluvio Friburgi Brisgoæ, 1529. 2764, f. 108.

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F

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Erhard (——).
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Hoxton, *co. Middl.*
Imperato (Francesco).
Magalotti (Lorenzo), *Count.*
Scilla (Agostino).
Switzerland.

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Constable (Philip).
Loensto (Archangelo).
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Suffolk, *County of.*

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Henry the Minstrel.
Leigh (Charles).
Matthiæ (Christianus).
Morinville (—— de).
Power (Henry).

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Hopton, *Lord.* *v.* Hopton (Ralph).

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Oughtred (William).
P— (E—).
Scott (——).

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v A— (D—).
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Glasford (William).
Morin (Pierre).
Somerset (Charles), *Marquis of Worcester.*

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Hostyn (Edwin). *v.* Twysden (John).

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Hourglass. *v.* Wijnalje (Jan).

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I.

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Indians. *v.* America.

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Ink. Receipts for ink, 16th cent. 4, ff. 2, 3 b, 62 b.

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Inns of Court. *v.* Law.

Innys (William). Letter to J. Petiver, 171$\frac{3}{5}$. 4065, f. 93.

Inoculation. *v.* Scheuchzer (*Dr.* John Gaspar).

Inquisition, *History of.* Tumults at Naples, on its introduction, 1547. *Ital.* 2103, ff. 175–179 b.

v. Borro (Giuseppe Francesco).
Molinos (Miguel).

Inscriptions. Inscription carved on a stick, 17th cent. 648, f. 18.

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v. Aleppo, *in Syria.*
Crispis (Ælia Lælia).
Italy.
St. Cleer, *co. Cornw.*
Spain.
Tarragona, *in Spain.*

Insiquin. *v.* Inchiquin.

Insularius (Rogerus), "*Præpositus Magaloncnsis.*" Letter to, from Gualter, Bishop of Maguelonne, 13th cent. *Lat.* 1935, f. 10.

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v. Aubert (Claude).
Barr (James).
Crabb (Symion).
Foxe *al.* Oxstyne (John).
Henderson (Bartolomew).
Juckes (Francis).
Lüneburg, *in Hanover.*
Merchant Adventurers Company.
Mildmay (*Sir* Henry).
Mining Company, Royal.
Weekely (——).

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Isaac Judæus. *v.* Ishāk Ibn Sulaimān, *Al-Isra'ilī.*

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J

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Leeche (Thomas).
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Mercerius (Joannes).
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v. Hacket (John).
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Grosseteste (Robert).
Longland (John).
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Williams (John).

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London, City of. *ST. BARTHOLOMEW'S* (*continued*). Letter to the Governors from the College of Physicians, 1725. 4026, f. 400.

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——— ——— Accompts of payments of a parish near London Bridge, 1588–1589. 3939, ff. 2, 57–63, 65.

——— ——— Verses on the Monument, 17th cent. 1941, f. 4.

——— ——— Certificate conc. the repair of a passage near the Ordnance Office, 1682. 1048, f. 62.

——— ——— Pulletrie [Poultry Compter] liber pro computaria in, 1625. 1817.

——— ——— Lease of a tenement in New Street, St. Bride's, 1666. 2251, f. 84.

——— ——— Notes from the church of St. Dunstan in the East. 16th cent. 1301, f. 198.

——— ——— Petition from the Bellringers of St. Giles in the Fields to Sir H. Sloane, for a gratuity for ringing in honour of his election as President of the Royal Society, 1727. 4049, f. 69.

——— ——— Census of St. James Parish, Clerkenwell, 1677. 3928.

London, City of. Parishes and Localities (*continued*). Survey of St. Katharine's by the Tower Parish, 1686. 3254, A.

——— ——— Conveyance of lease of a messuage in King Street, St. Martin's, Ironmonger Lane, 1687. 2655, f. 157 b.

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——— ——— Bequest of lands to St. Stephen's Coleman Street, by Dr. N. Paget, 1678. 3914, f. 69 b.

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——— ——— Verses on an equestrian statue, set up at Stocks Market by Sir R. Vyner, 17th cent. 655, f. 43 b.

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London, City of. Societies, Medical. *APOTHECARIES* (*continued*). Case of, in reference to the College of Physicians, *circ.* 1686. 2572, ff. 42–54.

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——— ——— Papers relating to, 17th, 18th centt. 4026, ff. 424–443 b.

——— ——— Notæ de fundatione et benefactionibus Coll. Med. Londinensis, 17th cent. 55, f. 4.

——— ——— Medicines prescribed by, against the Plague, 1604, 1636. 785, f. 7; 3288, ff. 211–217 b.

——— ——— Medical lectures of Dr. F. Glisson in, [1640]. 3306–3312.

——— ——— Attack on their method and exclusive practice, by Dalepater Menedemus, *circ.* 1664. 328.

——— ——— Papers relating to, 1666–1735. 3984, ff. 238–265, *passim.*

——— ——— Arms of the College and of its members, 1666. 4000, ff. 1 b–4 b.

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——— ——— Grant of Ashlin's Manor to, by Dr. Hamey, 1672. 203, f. 128.

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——— ——— Minutes of the Committees, 1681–1697. 3915.

——— ——— Letters from, to Christ's Hospital, 1682. 3299, ff. 68, 70.

——— ——— Vote for abrogating a by-law for writing English directions, [1684–1688]. 203, f. 135.

London, City of. *ROYAL COLLEGE OF PHYSICIANS* (*continued*). Notes of proceedings at a Committee, 1689. 1786, f. 160.

——— ——— Warrant from, for committal to Newgate of Dr. J. Greenevell, 1692. 1786, f. 157.

——— ——— Inscriptio in ostium Collegii in honore statoris Caroli II., 17th cent. 662, f. 1 b.

——— ——— Accusation against, 17th cent. 1815, f. 1.

——— ——— Remarks respectiug dissensions in, 17th cent. 1815, ff. 6 b–12 b.

——— ——— Papers relating to degrees in Medicine, 17th cent. 1783, ff. 90, 91.

——— ——— Proposals from, to Dr. Cox, touching the College buildings, 17th cent. 2251, f. 1.

——— ——— Minutes of transactions of the Council, 17th cent. 2251, f. 108.

——— ——— Rules dictated by, to Apothecaries, 17th cent. 3308, f. 68.

——— ——— Certificate from, in favour of J. Petiver, 1700. *Copy.* 4063, f. 29.

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——— ——— Counsel's opinion by Sir T. Pengelly on the liability of members to service in the Militia, 1715. 4026, ff. 392–394.

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——— ——— Letter to, from T. Yapp, 1725. 4048, f. 44.

——— ——— Letter to, from R. Welles, 1727. 4066, f. 22.

——— ——— Letter to, from N. McArthur, 1727. 4078, f. 243.

——— ——— In medicos Londinenses epigramma, 1728. 3198, f. 6.

——— ——— Letter to, on smallpox, 1728. 4034, f. 30.

——— ——— Letter to, from Dr. P. Rose, 1728. *Lat.* 4049, f. 233.

——— ——— Letter to, from Abbé M. de Spano, 1729. *Lat.* 4066, f. 74.

——— ——— Memorial to, against the sale of Cantharides, 1731. 4034, f. 77.

——— ——— Order of business at a Michaelmas meeting, 18th cent. 4026, f. 395.

——— ——— Case presented to, of Dr. P. Blair, *n. d.* 4066, f. 264.

London, City of. *ROYAL COLLEGE OF PHYSICIANS* (*continued*). Statuta, [1638]. 110, ff. 89–148;—1647. 2785, ff. 1–52 b;—1680. 3733, ff. 23–44;—1687. 1904; 2785, ff. 53–65; 3159, ff. 65–74; 3573, ff. 46–53;—1696. 3197;—17th cent. *Imperf.* 55, ff. 5–8 b; 625, ff. 11–26 b; 1648; 1661, ff. 168 b–170; 1782, ff. 55–71 b; 1901;—18th cent. 3573, ff. 1–45.

——— ——— Statuta correcta ad fidem autographi per T. Stack, 1735, 1736. 501.

——— ——— List of the Fellows, 1664. 179, A. f. 206; 2251, f. 110;—1666. 1089, f. 7;—1667. 1895, f. 97 b;—1669. 203, f. 127;—1687. 2785, ff. 61–65.

——— ——— Engraving of the College in Warwick Lane, 1691. 4060, f. 158.

——— *ROYAL COLLEGE OF SURGEONS.* Prælectiones medicæ, 1675–1709. 1761.

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——— ——— Scientific experiments sent to, by Dr. H. Power, 1653–1661. 1393, ff. 118–168 b.

——— ——— Names of the Committee, 1687. 1983, B. f. 1.

——— ——— Catalogue, by N. Grew of its Museum, 17th cent. 1927; 2346, f. 21 b.

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——— ——— Papers read before, 10 June, 1663–27 July, 1664. Transcribed, *circ.* 1700. 698.

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——— ——— Answers sent by Sir P. Vernatti from Batavia to their inquiries, 1664. 3959, ff. 16–27 b.

——— ——— Questions on natural philosophy from, to Dr. E. Browne, 1669. *Fr.* and *Germ.* 1911–1913, f. 142.

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——— ——— Design of, to print papers of advertisements every week or fortnight, and soliciting communications relative to the variation of the magnetic needle, late 17th cent. 1039, f. 112.

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——— ——— Rules, 170$\frac{6}{7}$. 4026, ff. 297–299.

——— ——— Extracts, printed and MS., from the Philosophical transactions, 18th cent. 3198, ff. 32–92 b.

——— ——— Notes by a Fellow on A. Scilla's treatise on Geology, 18th cent. 3323, ff. 59–74.

——— ——— Réponses aux questions données de la part de, par R. de Beauvoir, touchant l'Ambre, 18th cent. 3323, ff. 205–208 b

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——— ——— Letters to, from A. van Leeuwenhoek, 1710. *Dutch.* 4064, ff. 220–222 b, 240–245.

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——— ——— Letter to the Secretary from Dr. F. Slare, *n. d.* 4067, f. 152.

——— ——— Letter to, from P. Villemot, *n. d.* *Lat.* 4067, f. 189.

——— ——— Forms of subscriptions for encouraging "imprimeries" belonging to, 18th cent. 4019, f. 192.

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v. Compton (Henry).
Gibson (Edmund).
Grindal (Edmund).
Henchman (Humphrey).
Laud (William).
Montaigne (George).
Robinson (John).
Sheldon (Gilbert).
Tunstall (Cuthbert).

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Longinus (Cæsar). Alchemical extracts from, 17th cent. 2193, ff. 19–39.

Longitude, *Commissioners of.* Letter to, from W. Gunbie, *n. d.* 3322, f. 170.

Longland (John), *Bishop of Lincoln.* Examination of T. Alwaye for purchasing an English Testament, 1530. 1207, ff. 1 b–4 b.

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M

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Africanus (Flaccus).
Agrippa (Henricus Cornelius).
Arbatel.
Aubrey (John).
B—— (R— de), *of Florence.*
Bacon (Roger).
Bacon (William).
Balemin.

Bombast von Hohenheim (Philipp Aurcol Theophrast) *called* Paracelsus.
Evans (J—).
Forman (Simon).
Gower (John).
Hermes.
Honorius filius Euclidis, *Magister Thebarum.*
Lombard (Robert).
Longobardus.
Lull (Ramón).
Majoricis (Rodericus de).
Mordaunt (Henry), *2nd Earl of Peterborough.*
Myddleton (*Sir* Thomas).
Nostradamus (Michael).
Sahl ibn Bishr.
Salomon, *King of Israel.*
Scriptoris (Rolaud).
Searle (John).
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v. Montagu.

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Mylius (John Leonard).
Strick (Franciscus).

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Adair (Patrick), 1674, 1678, 1696. 1128; 1176; 1247; 1249.
Alix (Willielmus), 1702. 2726.
Alstoune (John). 2687.
Ashmole (Elias), 166$\frac{7}{8}$. 1680; 3679, ff. 1–74 b; 3856.
Askine (R—). 1558.
Atkines (Thomas), *Surgeon, of Northampton.* 1629.
Auden (Charles), 1642. 1607.
Bacon (Thomas Selater), 1737. 3610.
Barker (J—), *of the Middle Temple*, 1669. 3926.
Bassano (Abraham), 1671. 2265.
Bassett (Edward), 1676. 2392.
Bateman (John), *M.D.* 3914; 3915.
Beaumont (John), 1683. 1102, B.
Beere (Elizabeth). 2488.
Bell (Peter Colin). 1323.
Benett (T—). 3424.
Bengough (Henry). 3925.
Berenstadt (Gaetano), 1717, 1718. 2757; 2759, A. B.

Manuscripts, *Owners of* (*continued*):—
Bernard (Charles), *Surgeon, of London*, 1699. 3550.
Bernard (Francis), *M.D.* 247; 282–284; 323; 324; 327; 328; 330–336; 338; 340–345; 347; 351; 352; 354; 359; 366; 368; 374; 376; 377; 382; 407; 430; 441; 443; 459; 471–473; 475; 477–480; 502; 509–512; 520; 524; 569; 1053; 3888.
Binckes (Robert), 1628. 1444.
Birch (John), *M.D.*, 1730. 3172; 3182–3184.
Blanshard (Thomas). 2232.
Boone (H—). 1877.
Boothe (Esdras). 578.
Boothe (Robert), 1602. 1678.
Bosvile (William), 1668. 1322.
Botterill (John), 1600. 1303.
Botterill (Miles), 1602. 1303.
Bracke, *Family of.* 1618.
Brandreth (Richard), 1603. 2466.
Bromley (George), *Jun.* 1521.
Bromley (George), *Sen.* 1521.
Broune (Alexander). 1811.
Browne (Edward), *M.D.* 1797; 1825–1828; 1830; 1831; 1833; 1834; 1836–1839; 1841–1849; 1851–1857; 1859–1870; 1872–1923.
Browne (Elizabeth). 560.
Browne (George). 560.
Browne (John). 1101.
Browne (*Sir* Thomas). 1797; 1825–1828; 1830; 1833; 1834; 1836–1839; 1841–1849; 1851–1857; 1859–1870; 1872–1923.
Browne (William). 145.
Brugys (Roland). 2401.
Brush (Thomas). 3881.
Bucel (?) (Johannes), *LL.D.* 2425.
Bullur *al.* Spyllesby (Johannes), *Citizen of London.* 2427.
Burgesse (Alexander), 1678. 1175.
Burnet (Gilbert), *Bishop of Salisbury.* 2183.
Byfield (Samuel). 1173.
Caldicott (Elizabeth), 1665. 3561.
Caldwall (Galfridus), 15th cent. 3557.
Cambridge, *Friars Minors at.* 1726.
——, *University of.* Peterhouse. 59.
Camusat (Nicole), *Canon of Trois*, 1613. 2433, A–C.
Carew (*Lady* Elizabeth), *of Beddington.* 4031.
Carr (Thomas). 3319.
Cavendysshe (Charles). 3992.
Charles (Nicholas), 1607. 3424.
Cheslym (——), 164$\frac{8}{9}$. 1494.
Clifton (J—). 2793.
Cole, *Family of, of London, temp.* Henry VIII. 1206.
Cole (George), 162$\frac{3}{4}$. 1037, ff. 1–28.

Manuscripts, *Owners of* (*continued*) :—
Coley (Henricus), 1680. 3876.
Colfe (Joseph), *Jun.*, 1620. 3215.
Collet (Johannes). 3890.
Collins (John). 2486.
Conny *al.* Cony (John). 2818; 2819.
Cony (Robert), *M.D.* 2773; 2778–2782; 2784; 2791; 2792; 2807–2809; 2812; 2814–2816; 2818.
Cooley, *Family of.* 1323.
Cooper (Richard), *M.A.*, *of St. Mary's Hall, Oxford.* 2521.
Copeland (Thomas), 1649. 1495.
Cotterel (*Sir* Charles), 1710. 3610.
Cotton (*Sir* Robert), 1606. 2423.
Covell (John), 1657. 3319.
Cowper (William), 1681. 3408.
Croft (Thomas), *of New College, Oxford*, 1672. 3779.
Crooke (Henry), *of Wadham College, Oxford*, 1657–1659. 1322.
Cuperus (Gisbert), 1717. 3524.
Cutler (Samuel), 1686. 1424.
Daeres, *Family of.* 4031.
Darey (Arthur). 1592.
Dee (John), 1557, 1559. 2128; 2325; 2327.
Dee (Richard). 1648. 3630.
Delangle (Jacobus), *Consiliarius Regius*, 1624. 2417.
Delavall (Isabel). 3319.
Dobson (John). 1471.
Dobyns (J—). 3229.
Dofney (Richard). 2778.
Doody (John). 2318.
Dorrington (Andrew). 1124.
Draper (Clement). 1423.
Dudelingtone (Thomas de). 1726.
Du Metz (Claudius Gedeo), *de Ranee in Harcurio*, 1644, 1699. 3134–3142.
Du Poirier (Jacques), *M.D.*, *of Amboise and Tours*, 1676–1683. 3095; 3116; 3117; 3120; 3121; 3124; 3126; 3127; 3195.
Ellis (Andrew), *of the Post Office, London.* 3925; 3929.
Elyott (John), 1572. 3661.
Emys *al.* Eames (John). 2322.
Engelbrecht (Hanneman), 1418. 3131.
England, *Sovereigns of.* Mary. 2565.
Evans (John), 1623. 3151.
Fabri de Peiresc (Nicolas Claude), 1606. 2423.
Fairfax (Richard). 1496.
Felde (John). 2463.
Fenton (Josephus), 1602. 381; 1678; 1719.
Ferris (Richard). 2463.
Finckley (Nich[illegible]), 1633–1657. 1080, B.; 1203.
Foote (Daniel), *M.D.* 529; 530; 600; 601; 603; 612; 613; 615; 617; 618; 623; 625; 627; 659; 4018, A.

Manuscripts, *Owners of* (*continued*) :—
Forster (——). 1713.
Foucault (Nicolaus Josephus), *Comes Consistorianus.* 2408; 2409; 2936; 3095; 3102; 3103; 3107; 4016.
Francklyn (John). 2792.
Fylles (John). 3993.
Games (Edward), 1655. 1084.
Games (Hoo), 1655. 1084.
Gesnerus (Conradus). 3129–3131.
Gibson (George). 888.
Gibson (John). 1521.
Gigur (Johannes), *Magister Collegii de Tateshale.* 1210.
Glasford (William), 1671–1681. 3569.
Gourney (John). 4013.
Grangierius (Guillelmus). 3097.
Graves (George), 1646. 2811.
Gray (Robert), *M.D.*, 1730. 3169; 3204; 3206–3208.
Grosvenor (Mary), 1649. 3235.
Gruterus (Janus). 3269.
Guide, *Family of.* 2484–2678.
Harleston, *Family of.* 2565.
Harris (William). 1521.
Harte (Johannes). 2322.
Harwell (Franeis). 1658.
Haseloeke (John). 2816.
Hatfeld (*Frater* Johannes). 2322.
Hanltponllain (Anthoine), *eire.* 1598. 2748, B.
Hanltpoullain (Margueritte), 1598. 2748, B.
Haupert (Mary), 1677. 3724.
Hawtrey (Johannes), 1589. 3714.
Hawtrey (Johannes), 1639, 1642. 3714, ff. 26–63; 3746.
Hazebaerdt (Johann Wilhelm), *M.D.*, *of Embden.* 2831.
Henriquez (Antonio). 2983.
Hesslerr (Georgio Ridolfo), *of Naples*, 1624. 2757.
Hoare (Thomas). 3450.
Hodges (*Sir* Joseph), 1717. 2759, A. B.
Hodges (Richard), 1655. 950.
Hodges (Robert). 3345.
Houghton (Jonathan), 1658. 922; 1457.
How (Ephraim), 1725. 2726.
Jekyll (*Sir* Joseph), *Master of the Rolls*, 1738/9. 3677–3679; 3821; 3822; 3824–3826; 3846–3857; 3883–3885.
Jones (George). 348.
Jones (John). 581.
Jones (Richard). 407.
Jones (Thomas). 1621.
Jordanus (Hermannus). 2157.
Kirton (Henry), 1631. 1515.
Knewstubb (Henry). 3319.
Knowles (——), *of co. Suss.*, 1691. 3932.
Knowles (Roger), *Sen.*, 1678/9. 3941
La Fava (Bernardino de). 2510.
La Haye (Gabriel de), *Seigneur des Fougeretz.* 3126.

Manuscripts, *Owners of* (*continued*):—
Le Neve (Peter), *Norroy King-at-Arms*, 1703. 3424.
Lespeingnol (Willielmus). 2424.
Linus (Gulielmus), *Sectator Medicinæ Londini*. 1124.
L'Obel (Paul de). 3252.
Long (John). 1192.
Lully (John). 3387.
Marbeck (Roger). 1349.
Marchall (Roger). 59; 420.
Marnix van Sant Aldegonde (Marie van), 1579–1582. 851.
Martial (William), *of Merton College, Oxford*. 2269.
Martin (Josias), *M.D.* 1066.
Martyn (John). 496.
Maruell (James), 1681. 2687.
Massey (Richard Myddelton), *M.D., F.R.S.*, 1705. 1124;—1721. 2749.
Massie (Jacobus). 3445.
Maycotte (Robert). 3548.
Mayne (Jasper). 3468.
Maynwaring (Arthur). 1023.
Medinghe Abbey, *in the Duchy of Lüneburg*. 3429.
Mediobarbus Biragus (Franciscus), 1665. 2512.
Melbrede (Thomas). 272.
Merest (James), *of the Parliament Office*, 1734. 3571.
Methuen (*Sir* Paul). 2596.
Mickleton (Ja—), *ex Societate Interioris Templi*, 1715. 3284.
Milliken (Jacobus), 1698. 3951.
Millington (Thomas), *of Gosfield Hall, co. Essex*. 3445.
Money (Thomas), 1661. 2811.
Montis Asinarii Patres in Agro Florentino. 3270.
Moone (Thomas). 2464.
Moore (Philip). 1626 1628.
Morler (Ranulph de). 1933.
Mowlden (John), 1675. 3694.
Munro (Johannes), 1678. 1175.
Mylner (Thomas), 17th cent. 1088.
Mynett (Thomas). 1647.
Nash (Nicholas), 1717. 3951.
Neale (James). 1656.
Nelson (Thomas). 1568.
Neuland (Dennis). 1493.
Nevill (Thomas), *Decanus Cantuariensis, et Collegii Trinitatis Cantabrigiensis Præfectus*, [1593–1615]. 3719.
Newman (William), 1538. 1611.
Nicholson (Fr—). 3749.
Noke (Thomas). 3215.
Norden (William), 1603. 1606.
Nowell (John), 1641. 3635; 3636.
Olipant (Laurentius), 1688. 1330–1332.
Ourscamp Abbey, *near Noyon in Picardy*. 1975.
Paige (John). 2288.

Manuscripts, *Owners of* (*continued*):—
Pakenham (Edmund). 3501.
Palmer (Symon), *de Greenwich, Frater Minor in Southamptona*. 1617.
Parry (Francis). 197.
Paston (Robert). 2222.
Pepin (Jullien), *de St. Loup*. 3102.
Petaul (Paul), 1613. 1975; 2433, A–C.
Petiver (James), *F.R.S.*, 1706. 2376; 3391; 4009.
Poeton (Edward). 1965.
Portman (Richard). 2497.
Power (Henry), *of Christ's College, Cambridge*, 1676. 1250.
Pulley (Guilielmus), 1656. 2326; 3391.
Rauchin (François), *Chancellor of Montpelier University*. 3124.
Randall (Samuel), 1676. 1129.
Rant (Humphrey), 1674. 1145.
Rant (James), 1685. 1112.
Retchforde (William), 1662. 1531.
Reynolds (Edward). 1741.
Richardson (Charles). 1483.
Roe (Thomas). 1462.
Rose (Foulke), 1662. 3394.
Rowe, *Lady*, 1662. 3080.
Rubeis (Bartholomæus de). 3158.
S. Salvatoris Vicecomitis Abbatia, *Constantiensis diocesis*. 3103.
Saunder (William). 4031.
Saunders (P—), 1606. 2006; 2008.
Savoy (Louise de), *Comtesse d'Angoulême*; *Regent of France*, 1516. 2419.
Scroop (Adrian). 1471.
Seare *al.* Seere (Henry), *of Whoe, co. Suss.* 3486.
Shelton (Robert). 997.
Sherard (William), *M.D.* 4017.
Shipton (——), *Surgeon*. 1966.
Smith (Thomas). 1335; 1338; 1350.
Somerset (Johannes), *M.D.* 59.
Sommers (John), *Lord Chancellor*. 3677–3679; 3821; 3822; 3824–3826; 3828; 3846–3857; 3883–3885.
Sothebe (Jacobus). 1620.
Spelman (*Sir* Henry). 1613; 1615; 1785.
Spence (John), 1644. 3169.
Stapley (Richard), *M.D., of Magdalen Hall, Oxford*, 1675. 2777.
Starkey (George), 1651. 3708, ff. 78–102.
Staunton (Ralph). 1172.
Stedman (Alexander), 1732. 3808.
Stipse (John), *Surgeon, of Oxford*, 1472. 3866.
Stokes (*Dominus* William). 1210.
Stourton (Humphrey), *Apothecary, of London*. 1833.
Strangman (George), 1591. 3424.
Swale (Robert), *M.D.*, 1665. 1749.
Taylour (Christopher), 16th cent. 14; 1080, A.
Tesauro (Emmanuele), *Comte*. 2555, ff. 1–32.

Manuscripts, *Owners of (continued)*:—
Thicknes (Jacobus), 1656. 2326.
Thomas, *Rector de Colnestone*. 1726.
Thomas (John). 282.
Thorpe (John), *Apothecary, of Wapping*, 1706. 4009.
Thurscrosse (Timothy), *D.D., Minister of the Charterhouse, London*. 4035.
Tomsun (Robert), *Magister*. 1579.
Tucker (Hugh). 1651.
Vaughan (Thomas and Rebekah), 1651. 1741.
Vidonus (P— A—), *of Pistoia*. 2494.
Wallington (Nehemiah), 1650. 922.
Walsingham Priory, *co. Norf.* 1933.
Walter (William). 1686.
Ward (William). 1510.
Warwick, *Friars Preachers Convent at*. 1615.
Whistler (——), 1669. 3926.
Whitfeld (*Rev.* William), 1699. 3550.
Williams (Stephen), 1685. 1723.
Wodhouse (William). 69.

Manuscripts, *Prices of*:—
MS. 286 cost 3*s.* 4*d.* in the 15th cent.
MS. 1067 cost 20*s.* in the 17th cent.
MS. 2427 was bought for xls. in the 15th cent.
MS. 2808 cost 12*s.* 4*d.* at Oxford in 1674.
MS. 3481 was bought for xxs. of Cherch in Paternoster Row in the 15th cent.
MS. 3604 was valued at £xx in 1536.
MS. 3714, ff. 26–63, was bought for x*d.* in 1589.

Manuscripts, *Writers of*:—
Adair (Patricius), 1674. 1247; 1249.
Alemann (Conrad von), *of Magdeburg*. 448.
Ashmole (Elias), 1674. 3677; 3678.
Audiffret (——), *of Lyons*, 1669. 1076.
Babault (Guy), *M.D.* 2414; 2415.
Baber (*Sir* John), *M.D.* 1924.
Bacon (Matthæus). 396; 464.
Bellingham (Samuel), *M.D.* 607–609; 619; 646.
Binckes (Robert), 1628. 1444.
Bocchius (Achilles). 3158.
Bowland (John). 117.
Brouckhusius (Janus). 3269.
Browne (*Sir* Thomas). 1827; 1839; 1841; 1843; 1847; 1849; 1860; 1862; 1866; 1869; 1874; 1875; 1882.
Browne (Thomas), *Jun.* 1831, A.; 1845; 1846.
Brunier (Guillaume), *of Montpellier*. 1357 [1457]. 3195.
Brush (Thomas), 1643. 3937.
Bruycre (Nicolaus). 58.
Burghe (William), 160½. 3721, ff. 2–47.
Car' (Martinus), *Apostolicus et Imperialis Notarius*. 3487.

Manuscripts, *Writers of (continued)*:—
Chambars (George), *M.D., of Reading*. 379; 425; 450; 453.
Chestrefordc (——). 3899.
Clauserus (Christophorus). 3130.
Collins (Samuel), *M.D.* 1821–1824.
Cowper (William), 1681. 3408.
Culpeper (——), *Colonel*. 3642, ff. 69–80 b.
Dauis (John), 1690. 3629, ff. 41–44 b.
Davenport (Francis). 998.
Dee (Arthur). 1902.
Dee (*Dr.* John), 1581–1585. 3188; 3191.
Dekyugestone (Edward), 158⅔. 3684, ff. 1–46 b.
Dijck (Arnold van), *of Gouda*, 1674, 1675. 3177; 3178.
Dikson (John), 1613. 3371, ff. 1–22.
Doody (John), *Jun.* 1804; 2318, ff. 1–14.
Doody (John), *Sen.* 2353.
Doody (Samuel). 2202, ff. 1–21; 2297; 2315–2318.
Dover (John), *General of the Cheapside Scholars Company of Bellringers*, 1636. 3463.
Draper (Clement), 159⅔. 3657, ff. 3–24 b.
Du Metz (Claudius Gedeo), *de Rance in Harcurio*, 1699. 3142.
Elyott (John), 1572. 3661.
Fenton (Joseph). 661, ff. 32–46; 1719, ff. 1–85.
Finckley (Nicholas), 1633–1657. 1080, B.; 1203.
Fontayne (Thomas), 1469. 3535.
Foote (Daniel), *M.D.* 530; 600; 601; 603; 613; 615; 617; 618; 623; 625; 627; 659.
Frelove (Robert), *Mercer*. 1536. 3604.
G— (T—), [16]88. 3772, ff. 1–30 b.
Gill (Alexander), *Sen.*; *High Master of St. Paul's School*, 1600. 3722, ff. 24–86.
Goddard (Jonathan), *M.D., Professor Greshamensis*. 1139.
Grace (——), 1484. 779.
Gray (Robertus), *M.D.*, 1672, 1676, 1680. 3174; 3175; 3176.
Gregory (James). 3208, ff. 45–48 b.
Grene (Thomas), *Frater*. 1617, ff. 70–75 b.
Grew (Nehemiah). 1926, ff. 144–179, 191–201; 1949; 1950; 1963.
Gronen (Henrich), 1581. 2701, ff. 142–196.
Gysborn (John), *Canon of Coverham*, 15th cent. 1584.
Hack (William). 44; 45; 47; 48.
Hodges (Richard), 1655. 950.
Hodges (Thomas). 2242; 2243.
Hooke (Nathanael), *M.D.* 3888.
Hudeman (Johannes), 1693. 2843; 2844.
Johnsone (——). 419.

Manuscripts, *Writers of* (*continued*) :—
Kæmpfer (Engelbert). 74; 2907; 2910; 2912; 2914; 2915; 2917, A. B.; 2920; 2921; 2923; 2929, A.; 3060–3064.
Kalker (Hermannus), 1426. 336.
Kelley (Edward), 1583. 3189.
Kellum (Robert). 3632, ff. 133–142 b.
Kerns (John), 1735. 3619.
Knibbe (H—), 1539. 1174.
Laet (Johannes de), *Sen.* 1554; 1555.
Lazarus, 13th cent. 3096, ff. 1–69 b.
Legardus (Christianus), 1620. 3010.
Leigh (Charles), *M.D.*; *of co. Lancaster.* 1123; 1140; 1177.
Le Neve (Peter), 1703. 3424, *passim.*
Lilly (William), 166$\frac{6}{7}$. 3856.
Littlejohn (Jacobus), *of Edinburgh University*, 1682–1683. 1246.
Loris (Andreas), *Medicus Valentius*, 1629. 3793.
Marbeek (Roger), *M.D.* 226.
Marchia Anconitana (N— de), *Presbyter*, 1307. 477.
Martyn (John), *L.R.C.P.* 422.
Mauleverer (James). 942.
Mayerne (Theodore Turquet de), *Baron*; *M.D.* 1183–1186; 1512; 1988–1990; 2094; 2096; 2120; 2129; 3423; 3426–3428.
Meibomius (Marcus), 1650. 2437.
Meldrum (——), 669. 3208, ff. 3–45 b.
Mendes (Gaspar). 2983.
Molins (James), *Surgeon of St. Thomas Hospital, London*, 1670–1677. 3293.
Morley (Christopher Love), *M.D.* 1259–1280; 1282–1294; 1297–1299.
Murphy (James), 1714, 1715. 3806; 3807.
Negri (Salomon). 2716, ff. 70–96, 108–133 b; 3585, A.; 3647.
Nicholas (*Sir* John), *Clerk of the Privy Council*, 1660–1663. 856.
Nicholaus, 1437. 3453.
Nunez (Franciscus), 1661–1662. 2988.
Palmerius a Grentemesnil (Jacobus), *nobilis Cadomensis*, 1642. 3843.
Perreius (Joanues), *Norimberyensis*, 1545. 3117.
Petiver (James), *F.R.S.* 2304; 2311 2314; 2341; 2342; 2347; 2350; 2352; 2941; 3367; 3391.
Platt (*Sir* Hugh). 2194–2197; 2209; 2210; 2244–2247; 2249.
Ponder (——), *M.D.* 1883.
Potter (Thomas), 1580. 3580, A. B.
Power (Henry), *M.D.* 1347.
Pulley (Gulielmus), 1656. 2326; 3391.
Ramzay (Maleom), 148$\frac{5}{6}$. 748.
Ray (John). 4100.
Robson (Thomas), 1602–1606. 1744, ff. 1–3 b, 18–212.
Scheuchzer (Johannes Caspar), 1721. 3455.

Manuscripts, *Writers of* (*continued*) :—
Setone (Willelmus de), 14th cent. 56.
Smith (Richard), *Secondary of the Compter.* 388; 771; 772; 786; 788; 790; 791; 886; 1054; 1071.
Smith (*Sir* Thomas), *Secretary of State*, 1513–1560. 325.
Somerset (Mary), *wife of Henry*, 1*st Duke of Beaufort*, 1690–1713. 4070–4072.
Suardis (Marchus de)). 327, ff. 1–76 b.
Swale (Isabella), 1665. 1749.
Tearne (Christopher). 1884; 1887; 1890; 1897, ff. 57–108 b; 1916.
Vaughan (Thomas). 1741.
Wakefelde (Robert), 1502. 2232.
Webbe (——). 1404.
Whytlaw (Jacobus), *of Edinburgh*, 1662, 1663. 1221.
Wormius (Wilhelmus). 3025, A. B.
Wrighte (Johanues), 1607. 833; 835.
Young (Patrick), *Librarian to James I.*, 1606–1607. 1111.

Manwaring. *v.* Maynwariug.

Manwaring (George). Discourse of Sir A. Sherley's travel in 1599 into Persia, 17th cent. 105, ff. 8–34.

Manzera. *v.* Maneera.

Manzolli (Pietro Angelo). Marcelli Palingenii Zodiacus Vitæ: poema, 17th cent. *Extract.* 1255, ff. 153 b; 3164, f. 17.

Map (Walter), *Archdeacon of Oxford.* Dissuasiones Valeriani ad Ruffinum ne ducat uxorem, 13th cent. 2478, ff. 64–69.
——— Prædicatio Goliæ, 13th cent. 1580, f. 25.
——— Apocalypsis Goliæ, metrice, 15th cent. 1831, B. f. 47 b.
——— Goliæ apocalypsis, metrice; copied by T. Grey, 1608. 1198, ff. 64–66 b.

Mapes (R—). Medical receipts, 17th cent. 2358, ff. 2–55.

Maple (U—), *of Apothecaries Hall.* Letter to J. Petiver, *n. d.* 4067, f. 43.

Maple (W—). Letter to J. Petiver, *n. d.* 4067, f. 44.

Maplesden (*Capt.* ——). Notes of his life, 1628, 1658, 1659. 1708, f. 117.

Maplet (John), *M.D.*, *of Bath.* Letter to Dr. T. Browne, 1668. *Lat.* 4062, f. 168.

Mapletoft (S—), *M.D.*, *of Sleaford, co. Linc.* Letter to Sir H. Sloane, 1724. *Two copies.* 4076, ff. 128, 129.

Mapp (——), *Professional Bonesetter.* Letters relating to her cures, 1736. 4077, f. 341; 4078, f. 1.

Mappus (Marcus), *Professor of Medicine at Strasbury.* Observations on his "Catalogus plantarum horti Academici Argentinensis," 18th cent. 3323, f. 259.

Maps and Plans. Orbis terrarum schemata, 15th cent. 702, f. 1 b.

——— Typus orbis terrarum, 16th cent. *Engraved.* 2281, f. 8.

——— Mappa mundi, *circ.* 1530. 117, f. 1 b.

——— Map of the Saxon Heptarchy, 1572. 3168, f. 1 b.

——— Map of Ireland, by W. Ussher, late 16th cent. 2200, f. 13.

——— Maps of France, early 17th cent. 557, *passim.*

——— Maps and plans illustrative of E. Kæmpfer's "Miscellanea de rebus Asiaticis," 17th cent. 2910, *passim.*

——— Sketch of New Providence Isle, 17th cent. 3986, f. 32 b.

——— Plans of Portuguese and other fortresses in S. Africa and E. India, 1646. *Portug.* 197, *passim.*

——— Charts of the Spanish and African coasts of the Mediterranean, 1665. 1831, A. ff. 1–23, *passim.*

——— Drawings in a Journal of a voyage to the E. Indies, 1661–1670. *Dutch.* 3673.

——— Maps belonging to B. Ringrose's journal of Capt. B. Sharp's voyage to the South Seas, 1680 - 1682. 3820, *passim.*

——— Map of Barbados, 1684. 2441, f. 2 b.

——— Charts of the Bay of Naples and Castellamare, 1684. 3670, f. 2.

——— Charts and plans by Capt. J. Kemptlorne, during his voyage to Bombay, 1688–1690. 3665.

——— Chart of the bay and island of St. Jago, and of the coast of Madagascar, 1688. 3671, ff. 4, 4 b.

——— Rutter of lands and harbours without and within the Straits of Gibraltar, by Sir N. Miller, late 17th cent. 1040.

——— Drawings in a journal of a voyage to the E. Indies, 1703–1704. 3675.

——— Map of the new isle in the Grecian Archipelago, 1707. 3396, ff. 56 b, 57.

——— Maps of the Danube, 1711. 3603, *passim.*

——— Maps of Algiers and Tunis by T. Shaw, 1729. 3986, ff. 47, 54.

Marais (Petrus). Observationes in materiam medicam, 17th cent. 3389, ff. 52–70.

Maralois. *v.* Marolois (Samuel).

Marbeck (Roger), *M.D., Provost of Oriel College, Oxford*; *Physician to Qu. Elizabeth.* Discourse of the voyage to Spain made, in 1596, under Lord Essex and Lord Howard of Effingham, 17th cent. *Hologr.* 226.

——— Medical receipts, 16th cent. 1349.

Marbodus, *Bishop of Rennes.* De lapidibus pretiosis, metrice, 14th cent. *Imperf.* 1784, ff. 13–22 b;—15th cent. 213, ff. 32 b–37; 340, ff. 1–34 b; 2481, ff. 153–157 b; *Imperf.* 3444; *Romance dialect.* 213, ff. 24 b–32 b.

Marcellus, *Empiricus.* Versus de medicamentis, 11th cent. 475, f. 8 b.

Marcellus Palingenius. *v.* Manzolli (Pietro Angelo).

March, *Earls of.*
v. Douglas (William).
Mortimer.

March (Johan Jonathan), *of Stralsund.* Letters to G. Schroedter, 1718, 1720. *Germ.* 2877, ff. 284, 292.

March (John), *Soldier at Tangier.* Charge against, for assault, 167½. 3514, f. 80.

Marchall (Roger), *of Cambridge.* Owned, in the 15th cent., MSS. 59; 420.

Marchettis (Petrus de), *Chirurgiæ et Anatomiæ Professor Patavinus.* Consilia medica, 1641, 1644. 2253, ff. 165 b–168, 286 b, 317–319.

Marchia Anconitana (N— de), *Presbyter.* Wrote, in 1309, MS. 477.

Marcian, *of Heracleia.* Astronomia et astrologia, 13th cent. 2030, ff. 79–86 b.

Märck (Nicolaus Jacobus). Letter to G. Schroedter, 1713. *Germ.* 2877, f. 274.

Marcos (*Fray* Juan), *of Madrid.* Letter to R. Croft, 1673. *Span.* 3513, f. 97.

——— Letter to, from Fr. B. Serrano, 1675. *Span.* 3513, f. 109.

Marcowitses (——), *LL.D., of Laibach.* Consilium medicum pro affectu oculorum ejus, 17th cent. 2253, ff. 5–9.

Marcus, *Græcus.* Liber ignium chymicorum, 14th cent. 323, ff. 162–164.

Marcus (Jacobus), *of Amsterdam.* Letter to Sir H. Sloane, 1736. *Lat.* 4054, f. 239.

Marcus (Moses), *a converted Jew.* Letter to Sir H. Sloane, 1737. 4055, f. 162.

Mardike Canal, *near Dunkirk.* Observations on, 18th cent. 3323, f. 180.

Mareschalle (Ralph), *Abbat of Missenden, co. Bucks.* Note of his death, 9 Sept., 1374. 747, f. 82.

Marét (René), *Seigneur de Montbarrott.* Royal appointment of, as Lieut.-General of Guiana, 1602. *Transl.* 173, ff. 2–6.

Margalitha (Aaron), *Professor Frankfortani* [*Frankfort on the Oder*]. Sepher Habbahir ex versione et cum notis ejus, 17th cent. 2879, ff. 132–146 b.

——— Catalogue of his works, 17th cent. *Lat.* 2890, f. 28.

Margaret, *St.* Life, 14th cent. *French verse.* 1611, ff. 147 b–152 b.

——— Memoria de, metrice, 15th cent. 2571, f. 21; 2633, f. 36; 2683, f. 25.

——— Memoria de, metrice, 15th cent. 2471, f. 44; 2565, f. 30.

——— Hymn to, 15th cent. *Fr. verse.* 2321, f. 15 b.

——— Memoria de, prosaice, 15th cent. 2916, f. 126 b.

Margaret, *St., called* Pelagius. Legenda de, 15th cent. 1936, f. 32.

Margaret of Austria, *wife of Ottavio, Duke of Parma; Governess of the Netherlands.* *v.* Netherlands.

Margaret of Austria, *wife of Philip III., of Spain.* *v.* Spain, *Sovereigns of.* Philip III.

Margaret of France, *wife of Emmanuel Philibert, Duke of Savoy.* *v.* Savoy, *Dukes of.* Emmanuel Philibert.

Marggravius (Christianus), *Professor of Medicine and Chemistry at Leyden.* Institutiones medicæ, 17th cent. 1277; 3922, ff. 2–28 b.

——— Praxis medica, 17th cent. 3922, ff. 29–277.

——— Collegium chymicum, $167\frac{5}{6}$. 3286; —1676, 1678. 1284, ff. 1–62 b, 63–302 b.

——— Dictata et processus medici, 1676. 3921, ff. 162–199.

——— Cursus chymicus, 1685. 220, ff. 1–31 b.

——— Notæ in ejus Collegium de morbis particularibus, late 17th cent. 609, ff. 137–146 b.

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Marggravius (Georgius). Historia rerum naturalium Brasiliæ, 17th cent. *Excerpts.* 1554.

——— Life, 18th cent. 3339, ff. 33–38.

Marguetel de Saint-Denis (Charles de), *Seigneur de St. Evremond.* Satirical letter on the Peace of the Pyrenees to the Marquis de Crequi, 1659. *Fr.* 3813, ff. 2–6.

——— Apologie pour le Duc de Beaufort, 17th cent. 3813, ff. 19–31.

——— Essai, par le Duc de Richelieu, sur son caractere dans ses ouvrages, 17th cent. 2868, ff. 99–109 b.

Maria Louisa, *wife of Charles II., of Spain.* *v.* Spain, *Sovereigns of.* Charles II.

Mariana (Maria Sybilla). *v.* Merian.

Marianus (Angelus). *v.* Werdenhagen (Johann Angelius von).

Marienzell Convent, *in Thuringia.* Alchemical treatises hidden in, by H. Eshenreuth, 1403. 3644, ff. 86–97 b.

Marin (Antony), *Merchant.* Protest against the Judges of Appeals at Tangier, 1668. *Copy.* 3509, f. 270.

Marin (F—), *Champenois.* Les Œuvres de Pindare, translatées par, 1617. *Extract.* 2553, f. 95.

Marinis (Marinus de), *a Genoese Nobleman.* Petition to extend to Holland a patent for supplying ships at sea with fresh water condensed from salt, and for propelling ships without wind against tide, 1630. *Lat.* 223, f. 35.

——— Letter to Dr. Mayerne, 1630. *Lat.* 223, f. 32.

Mario (Joannes), *of Ulm.* Letter to P. M. Slegel, *n. d. Lat. Copy.* 2882, f. 42.

Marischal College. *v.* Aberdeen.

Marischal, *Earl.* *v.* Keith (William).

Markgravius, *Dominus, Lugduni Batavorum.* *v.* Marggravius (Christianus).

Markham (——), *Treasurer of Lord Carlisle.* Accompts, 1677–1678. 2724, f. 68.

Markham (Gervase). Treatise on the horse, 17th cent. 3099.

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Marlborough, *Countess of.* *v.* Ashburnham (Jane).

Marlborough, *Duke of.* *v.* Churchill (John).

Marmion (Henry), *of Dundalk, co. Louth, Ireland.* Letter to Sir H. Sloane, 1739. 4078, f. 229.

Marney, *Baron.* *v.* Marney (Henry).

Marney (Henry), 1*st Baron Marney, K.G.*; *Keeper of the Privy Seal*, 1522–1523. Character of, 17th cent. 1523, f. 33 b.

Marnham (Edward). Extent of his land, 1672. 1456, f. 129.

Marnix van Sant Aldegonde (Marie van), *eldest dau of Philip van Marnix van Sant Aldegonde.* Album amicorum, 1579–1582. *Fr., Ital.* and *Germ.* 851.

Marnix van Sant Aldegonde (Philip van). Epithalamium pro eo et J. de Lannoy, 1591. 2764, ff. 89–93.

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v. also Fez, *Kingdom of.*

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Maroldus (Ortolphus). Practica medica, 17th cent. *Extracts.* 1833, ff. 174–176 b.

Marolois (Samuel). Ars muniendi, 17th cent. *Engl. extract.* 3881, f. 37.

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Marot (Jean). Collection of his rondeaux, 17th cent. *Fr.* 2553, ff. 85–134 b.

Marquardus, *Sacerdos.* Elegy on, by J. Pragest, 17th cent. *Lat.* 1378, f. 37.

Marquerdo, *Conte.* *v.* Fuggara (——), *Contessa.*

Marret (Etienne), *Marchand Libraire of Montpellier.* Letter to, from Dr. P. Chirac, *n. d. Fr.* 4058, f. 124.

Marriage. On the lawfulness of marriages between First Cousins, by J. Hales, 1630. 363, ff. 49–54 b.

——— Ballad on marriage, with musical notes, 17th cent. 292, f. 5 b.

v. Map (Walter).

Marrick Abbey, *co. York.* A metrical prophecy found in, 17th cent. 292, f. 1 b.

Marron (Benito), *a Genoese Merchant*, Papers relating to proceedings against, 1668. *Span.* 3513, ff. 27–33 b.

Marroule (Nicolas de), *Sieur de Champagne.* Préparations chymicales, 17th cent. 283, ff. 171–182 b, 246–262 b.

Marrowe (George), *Monk of Nostal Priory, co. York.* Alchemical processes, 1437. *Copied*, 1600. 3687, ff. 1–12.

Marseilles, *in France.* Experiences du Prof. A. Deidier sur la Bile des pestiférés de, 1721. 3323, ff. 215–218 b; 3324, ff. 221–228; 4034, f. 7.

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Marsh (James), *Chaplain to Charles I.* Note of dispensation granted to, to hold two livings, 1631. 856, f. 11 b.

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Marshall *al.* **Martial** (William), *Fellow of Merton College* (1541–1583), *and Principal of St. Alban Hall, Oxford.* Owned MS. 2269.

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Marsilli (Alo:). *v.* Marsigli (Luigi Ferdinando), *Conte.*

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——— Chronogram on the Duke of Buckingham, 1628. 826, f. 181 b.

Marsworth, *co. Buckingham.* Agreement for the inclosure of the lower field at, 1651. 2728, B. f. 157.

Martelli (Pandolfo). Capitoli a, di A. F. Grazzini, 17th cent. 1880, ff. 159–161 b.

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Martial (Guilielmus). *v.* Marshall (William).

Martialis (Marcus Valerius). Epigrammata, 17th cent. *Extracts.* 1381, ff. 41 b–45 b.

——— Epigram on the marriage of Pudens and Claudia Peregrina; translated and applied to R. Bolles and M. Hussey, 17th cent. 292, f. 3.

Martiall (Thomas). Letter to a friend, *n. d. Copy.* 1454, f. 14.

Martin. *v.* Martyn.

Martin, *S.* Legenda de, 15th cent. 1936, ff. 77–84 b.

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Martin (Jacques). Speech on behalf of, by his Advocate G. Bonnivert, late 17th cent. *Fr.* 1009, f. 163.

Martin (John). Letter to Lord Falkland, signed by, 1624. 3827, f. 41.

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Martin (Josias), *M.D.* Praxis medica, 1650. 383.

——— Owned, *temp.* Chas. II., MS. 1066.

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Martin (M—). Letter from her to —— Green, *n. d.* 4067, f. 46.

Martin (Martin), *M.D.* Letters to Sir H. Sloane, 1697–1716, and *n. d.* 4036, ff. 338, 358; 4038, f. 127; 4039, f. 165; 4040, f. 384; 4044, f. 220; 4059, f. 314.

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——— State of Algiers according to his remarks, *temp.* Chas. II. 2755, ff. 53–57 b.

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Martinus Polonus. *v.* Martinus Strcpus, *Archbishop of Gnesen.*

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Martyn. *v.* Martin.

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Martyn (John), *L.R.C.P.* Medicamenta selectiora, 1676. 495.

——— Notes to "Pharmacopœia Londinensis, 1678," 17th cent. *Autogr.* 422.

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Martyne (*Sir* Henry), *M.P. for Oxford University.* *v.* Marten.

Martyr (Peter). *v.* Vermigli (Pietro Martire).

Marutious. *v.* Mauritius.

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——— Dialogue, in verse, between Brittania and Sir W. Ralegh, 17th cent. 655, ff. 22–25; 3516, ff. 42–45.

——— On Hodge going up to view the Pyramid, 17th cent. 655, f. 59.

——— Instructions to a Painter, 17th cent. 901, f. 1; 3087, f. 28.

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Mary, *S., the Blessed Virgin.* De laudibus B. Virginis, 13th cent. *Imperf.* 1056, A. f. 1.

——— Life of, by J. Lydgate, 15th cent. *Imperf.* 1785, ff. 14–29 b.

——— Miracle of, 15th cent. 3548, f. 7.

——— Stanzas in honour of, 15th cent. 297, f. 88.

——— Hymns to, 15th cent. *Lat.* 783, B. f. 17 b; *Fr.* 2321, ff. 14–15 b.

——— Octavas a nuestra señora, hechas por un soldado, late 16th cent. 796, f. 47.

——— Prayer to, 16th cent. *Lat.* 2419, ff. 14 b–18.

——— Prayers to, for each day of the week, 17th cent. 3785.

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Golding (Thomas).
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Nisbet (Gabriel).

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2814; 2828, ff. 1–58 b; 2984, ff. 236–271 b, 330–366; 3489, ff. 6–42. *Lat.*, *Fr.* and *Germ.* 3608; *Fr.* 3808; 3848, *passim*; *Lat.*, *Fr.* and *Engl.* 3969; 4018, A. ff. 37–87 b;—18th cent. 3000.

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——— Treatise drawn from "Thesaurus Pauperum," 15th cent. 357.

——— Speculum Medicinæ, 14th cent. 420, ff. 269–276.

——— Corpus Medicinæ, 15th cent. 403, ff. 3–336;—16th cent. 57.

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——— Compendium medicinæ, by a M.D. of Breslau, translated into English, 17th cent. 208.

——— Universæ medicinæ synopsis, 17th cent. 532.

——— Enchiridion Medicum, 17th cent. 953; 3786.

——— Epitome of the whole course of physic, in dialogue, 17th cent. 3989, ff. 74 b–92 b.

——— Rosa medicinæ abbreviata, 15th cent. 134, ff. 48–168 b.

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——— Philomena Gracie, 15th cent. *Imperf.* 2272, ff. 9–375 b.

——— De visitandis infirmis, 15th cent. 634, f. 4.

——— Quomodo medicus se gerere debeat, 15th cent. 783, B. f. 139.

——— De inventione medicinarum, 15th cent. 783, B. f. 78 b.

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——— Manipulus medicinæ, 16th cent. 2320, ff. 1–3 b.

——— "Quid Medicina": a general treatise, 17th cent. 103.

——— Tabulæ medicinales, 17th cent. 455.

——— De rebus sex non naturalibus; e variis auctoribus collectæ notiones, 17th cent. *Lat.* and *Engl.* 667, ff. 9–61.

——— Novum systhema Collegii experimentalis, 1680. 1220, ff. 187–265.

——— Doctrina physico-medica experimentalis, 17th cent. 1380, ff. 100–132.

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——— Institutionum medicinæ compendium, 1684. 2357, ff. 139–267.

——— Institution or Doctrine of Physic, 17th cent. 2580.

——— Annotationes in Institutiones Medicinæ, 17th cent. 2585, ff. 1–7 b.

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——— Quæstiones inter discipulum et magistrum, 15th cent. 634, f. 9 b.

——— Quæstiones de re medica, 17th cent. 1941, ff. 13–16, 36, 41–62.

——— In quæstiones medicas controversiæ, 17th cent. 2677.

——— Adversaria medici cujusdam, 16th cent. 112.

——— Observationes curationum et medicinarum, 1605–1612. *Lat.* and *Engl.* 640, ff. 1–339 b.

——— Medical practice book, 1610–1626. *Lat.* and *Engl.* 461.

——— Practice-book, 1636–1663. 462.

——— Entries of prescriptions and medical cases of a physician in London, 1638–1643, afterw. in cos. Lancaster and Chester, 1651–1662. 1055, ff. 31–113.

——— Practice of a surgeon in the Civil Wars under Sir A. A. Cooper, and on board the Royal Navy, *circ.* 1644. 3169, f. 256.

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——— Medica practica, by a Scotch physician, 1657–1658. 1197.

——— Ephemerides medici cujusdam Londinensis, 1660–1662. 171.

——— Diarium medicum, 1661–1663. 2817, ff. 3–17.

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——— Accounts of medical cases, 18th cent. 4034.

——— Medical lectures, 1667, 1670. 95, ff. 211–220 b;—17th cent. 1083; 1216, ff. 4–44; 1525, ff. 1–14; 1855, ff. 55–70; 2286;—18th cent. 3410, ff. 74–116 b.

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——— Series experimentorum inventorumque in arte anatomica, 1622–1661. 662, f. 6.

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——— De humani corporis partibus, 15th cent. *Imperf.* 1575, ff. 3–16 b;—1684. 2357, ff. 2–138;—17th cent. 200, ff. 31–41; 1014; 1459, ff. 220–225; 1749; 1790, ff. 29–168. *Fr.* 3802.

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——— Neotericorum super humano fœtu hypotheses, 17th cent. 1213, ff. 1–17.

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——— Treatise on the members of the body and on the brain, 17th cent. 1638, ff. 144–165 b.

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——— De opticis, 17th cent. 1526, ff. 43–56.

——— Account of the best oculists, with receipts for the eyes, 17th cent. 3801, ff. 2–100, 113 b–140 b.

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——— On the use of the heart, 17th cent. 1435, ff. 135–143.

——— Similes illustrating the action of the heart, 17th cent. 3515, f. 53.

——— De circulatione sanguinis, 17th cent. 1238, ff. 76–84 b.

——— Observationes de generatione, late 17th cent. 611, ff. 12–24 b.

——— On the male organs of generation, 17th cent. 2929, B.

——— Dissertation on the nervous liquor, 17th cent. 122, ff. 218–224 b.

——— Antidotarium, 10th cent. 1621, ff. 5–52 b;—13th cent. 1933, ff. 115–138 b;—14th cent. 568, ff. 193–200 b; 2276, ff. 3–93.

——— Antidotarium chymicum e variis remediis conflatum, 1611–1632. 2158.

——— De cavendis infirmitatibus secundum partes anni, 13th cent. 2030 *or* 2422, f. 128.

——— De judiciis astronomiæ in re medica, 14th cent. 3281, ff. 56 b–65.

——— Regulæ ad inveniendum quibus temporibus dare medicinam oporteat, 14th cent. 568, f. 14 b;—15th cent. 636, f. 14.

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——— Præcepta de morbis discernendis, medicinisque ministrandis per quadraturas lunæ, 15th cent. 75, ff. 136 b–138.

——— "De diebus creticis," 15th cent. 134, ff. 4 b–20 b.

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——— Schema astrologico-medicum, 15th cent. 282, f. 18.

——— Of astrological medicine, 17th cent. 3866, ff. 2–6 b.

——— Medical kalendar, 1517. *Lat.* 345, ff. 144–145 b.

——— Astrological physic, 1672. 3733, ff. 1–22.

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——— Astrological tracts on phlebotomy, 14th cent. 121, ff. 35–36; 568, f. 18;—15th cent. 540, A. ff. 23 b, 24; 610, f. 3; 635, f. 10 b. *Engl.* and *Lat. Imperf.* 963, f. 70. *Lat.* 1100, ff. 1, 2, 168, 169.

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——— De usu missionis sanguinis in morborum curatione, 18th cent. 3388.

——— "Chymiatria," 1617. 544.

——— Liber medicinæ chymicæ, 17th cent. 2635.

——— De chymica medicina, 17th cent. 2660.

——— Treatises on diet, 12th cent. 2324;—13th cent. 3282, ff. 47–89;—14th cent. 3097, ff. 103–110 b;—15th cent. 783, B. ff. 203 b, 209;—17th cent. 2133; 2619, ff. 190–193.

——— Treatises on diseases, 11th cent. 475, ff. 125–132; 2839;—1279. *Imperf.* 2939, ff. 1–207;—14th cent. *Imperf.* 109, ff. 13–72 b; 568, f. 217 b; *Imperf.* 2276, ff. 97–190 b, 203–211;—15th cent. 5, ff. 61–157, 191–193; *Imperf.* 71, ff. 1–85 b.; 213, ff. 38–41; 297; 551; *Imperf.* 635, ff. 13–22 b; *Engl.* 706, f. 96 b; 783, B. ff. 1–16 b, 19–49; 2391, ff. 124–125 b; 2394, ff. 3–138; 3532, ff. 33–35; *Imperf.* 3553, ff. 21–95 b;—16th cent. 1093; 1158;—1626. 2547, ff. 42 b–45 b;—1640–1644. 846;—1692. 1155, ff. 1–29, 40–71;—17th cent. 78, ff. 59–70 b; 731, ff. 1–124; 1176, ff. 24 b–34 b; 1388, ff. 1–37 b; *Lat.*, *Engl.* and *Fr.* 1535; *Lat.* and *Engl.* 1655; 1775, ff. 1–22; 2313; 2371; 2561, ff. 1–5 b; 2631; 2765; 3822, f. 175; 4013, ff. 60–75 b.

——— Secrets des femmes et hommes, 1551. *Imperf.* 1329, ff. 1–17.

——— Quædam de causis sterilitatis tam virorum quam mulierum, e variis auctoribus excerpta, 17th cent. 631, ff. 136–144 b.

——— De morbis puerorum et mulierum, 17th cent. 2099.

——— Practica puerorum, 14th cent. 1610, ff. 185 b–186.

——— De morbis particularibus a capite usque ad regionem cordis, 17th cent. 331.

——— De natura morborum capitis, 17th cent. 138, ff. 8–12 b.

——— De affectibus articulorum, 17th cent. 569, ff. 245–267 b.

——— Les maladies des os, 17th cent. 2804.

——— Observationes de oculorum et aurium morbis, 17th cent. 279, ff. 13–21 b.

Medicine (*continued*). Of diseases of the eyes, 17th cent. 1659, ff. 75–79.

——— Les maladies des yeux, 17th cent. 3172.

——— On the preservation of the eyesight, 18th cent. 2993.

——— Morborum qui in supremo ventre accidunt collectio, 163$\frac{5}{6}$. 662, ff. 73–96.

——— De morbis particularibus inferiorum partium, 17th cent. 569, ff. 1–244.

——— De senectute retardanda, 15th cent. 75, ff. 176.

——— De universali regimine senii et seniorum, 17th cent. 2629, ff. 57–61.

——— Medical excerpts, chiefly on dropsy, consumption, earache, and impostumes of the ear, 17th cent. 584, ff. 2–30.

——— Selectiora quædam ad hydropen, 17th cent. 3505, ff. 47–57.

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——— Thesis academica apud Cadomum: "De febribus," 1657. 1378, ff. 314 b–341 b.

——— De febribus intermittentibus, 1684. 3374, ff. 65–81 b.

——— Of the gangrene, 17th cent. *Imperf.* 2358, ff. 56–63.

——— De quatuor humoribus corporis, 15th cent. 134, ff. 21–23 b; 783, B. f. 180 b; *Engl.* 965, ff. 148–156 b.

——— "Boke of all enpostemys and the cure of them," 16th cent. 2172, ff. 245–256 b.

——— Observations on the cure of the King's Evil, 17th cent. *Lat.* and *Engl.* 2903, ff. 198–231.

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——— Method of curing hypochondriacal melancholy, 17th cent. 970, f. 37.

——— De nephritide, 17th cent. 1459, ff. 225 b–227 b.

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——— Treatises on the pox, 16th cent. 157, ff. 138 b–141 b (reversed); 1897, ff. 1–56 b;—163$\frac{8}{9}$–1646. 1188, ff. 2–21 b;—17th cent. 1380, ff. 62–84 b; 2274.

——— Treatises on the small-pox, 17th cent. *Fr.* 1216, ff. 188–199 b; 1231, ff. 66–92 b;—18th cent. *Lat.* 3647, ff. 108–131 b.

——— Papers relating to inoculation for the small-pox, 1721–1728. *Fr.* and *Engl.* 4034, ff. 9–30.

——— Notæ quædam de calculo, late 17th cent. 609, f. 114.

——— Treatises on tumours, inflammation, etc., 17th cent. *Fr.* and *Engl.* 1228, ff. 123–292.

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——— Compendium materiæ medicæ Lugduni in Batavis, 1697. 1384, ff. 1–61 b.

——— "Bibliotheca Materiarum Medica," 17th cent. 432.

——— Remarques sur la matière medicale, 17th cent. 3803.

——— De medicinis laxativis, 15th cent. 75, ff. 166–168 b; 134, ff. 26 b–30 b; 783, B. f. 211.

——— Doses purgantium in officinis usitatorum ex probatissimis auctoribus collectæ, 18th cent. 101, ff. 83–89.

——— De clisteriis, suppositoriis et pessariis, 15th cent. 134, ff. 45–47 b; 135, ff. 49–51; 418, ff. 325 b–326 b; 783, B. f. 133.

——— De evacuatione, 15th cent. 58, ff. 44–75.

——— Methodus medendi, 15th cent. 1612, ff. 398–410;—16th cent. 114, ff. 135 b–155 b (reversed);—17th cent. 443, ff. 25–38 b; 603, ff. 46–87 b; 611, ff. 1–11; 941, ff. 1–167; 2665.

Medicine (*continued*). Methodus recitandi curas ad eos qui lauream petunt, 17th cent. 484, ff. 1–39 b.

——— Methodus resolvendi casus, 18th cent. 101, ff. 1–18.

——— Synopsis pathologiæ, 17th cent. 427, ff. 96–99; 1204; 1205; 1378, ff. 235–301; 2525.

——— Signa pathognomonica viscerum principalium optima methodo disposita, 17th cent. 343, ff. 1–3 b.

——— A general pharmacopœia, 15th cent. *Imperf.* 404, ff. 2–243, 294–319 b;—16th cent. 914; *Lat.* and *Engl.* 1127;—17th cent. 3362; *Lat.*, *Germ.* and *Ital.* 2160.

——— Diarium pharmaccuticum, 1586–1622. 2028; 2029;—17th cent. 1543.

——— De medicinis conferentibus aut nocentibus, 1279. 2939, ff. 208–217.

——— Tractatus de conferentibus et nocentibus, 14th cent. 521, ff. 124–128.

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——— Nomina medicinarum et orationum et materiarum, 15th cent. *Engl.* 962, ff. 5–72 b.

——— Descriptio Theriacæ, 1582. *Germ.* 2154.

——— Dissertationes de mercurio, antimonio, etc., 17th cent. 1362, ff. 4–15 b.

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——— De pretiis, quibus vendebantur medicinæ in nundinis Tholcti et in nundinis S. Botulphi, anno MCCCXV, 15th cent. 783, B. f. 146.

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——— De dosibus et proprietatibus medicinarum, 14th cent. 521, f. 75.

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——— List of signs used in prescriptions, 15th cent. 347, f. 98.

——— Price of drugs, 1667. 2549, f. 14.

——— Observationes de pharmacorum saporibus, coloribus, et odoribus, 17th cent. 102, ff. 1–12 b.

——— Catalogue of pharmaccutical preparations, with their properties, 17th cent. *Lat.* 508, ff. 13 b–29 b (reversed).

——— Catalogue of drugs with prices, 17th cent. 945.

Medicine (*continued*). Indices "compositorum et simplicium usitatissimorum in officinis," cum pretiis singulorum, 17th cent. 1038, ff. 90–121 b.

——— Catalogus compositionum officinalium in quibus ingrediuntur, 17th cent. 1699, ff. 2 b–97 b.

——— List of the prices of medicine, 17th cent. 4033, ff. 143–150 b.

——— Catalogus medicamentorum selectorum, 1719. 3198, f. 13.

——— List of drugs obtainable in England or Holland, 18th cent. *Fr.* 1968, ff. 152–153 b.

——— Medical weights and measures, 17th cent. 556, f. 1.

——— De physiognomia, 17th cent. 3869, ff. 39–69.

——— De physiologia, 17th cent. 2525; *Lat.* and *Fr.* 3389, ff. 81–166 b; 3996, ff. 2–43 b.

——— De venenis, 14th cent. 420, ff. 124 b–125 b.

——— Of pulses, 15th cent. 706, ff. 97 b–100; 1635, ff. 22–28 b.

——— Practica medica, 14th cent. 568, ff. 127–193;—15th cent. *Lat.* and *Engl. Imperf.* 634, ff. 15 b–92 b; 1214, ff. 1–37 b;—16th cent. 472, ff. 99–204;—1638–167$\frac{4}{5}$. 2767;—1690. 3128;—17th cent. 662, ff. 42–72; 929, ff. 178–183 b; 938; 1102, B.; 1194; 1229, ff. 42–155 b; 1234; 1236, ff. 1–67 b, 106–167; 1239; *Lat.* and *Germ.* 1302; 1378, ff. 82–125 b; 1392, ff. 32–37; 1459, ff. 3–192 b; 1482, ff. 2–111; 1560; *Lat.* and *Germ.* 2115; 2136, ff. 1–258 b; *Fr.* 2380; 2582, ff. 1–92 b; 2663; 2664; 2666; 2782; 3016.

——— Theoriæ medicæ liber sextus, 17th cent. 2656.

——— Collectanea de suffumigationibus, 17th cent. *Lat.* and *Engl.* 737, ff. 14 b–54.

——— Treatises on surgery, 13th cent. 1615, ff. 70–83 b; 983, ff. 45–56 b;—16th cent. 472, ff. 2 b–98; 1313, ff. 46–67; *Fr.* 3529, ff. 3–11 b;—*circ.* 1600. 1678, ff. 2–49 b;—*copied*, 1607. 1678, ff. 50–57;—17th cent. 1463; 2585, ff. 116 b–123 b; 2791, ff. 19 b–38 b (reversed); 3186, ff. 2–6 b;—18th cent. *Imperf.* 3070.

——— Treatises on urines, 11th cent. 475, ff. 160 b–165 b;—13th cent. 431, ff. 42–65;—14th cent. 5, f. 3; 120, ff. 75–79, 79 b–83; 121, ff. 38–41 b; 433, ff. 52–54, 59–65; 568, f. 215 b;—15th cent. 59, f. 105 h; 59, ff. 149–155 b; 122, ff. 107–111 b; *Lat.* and *Engl. Imperf.*

134, ff. 1-4 b; 135, ff. 7–29, 37 b; *Lat.* and *Engl.* 280, ff. 262–285 b; 374, ff. 5 b–13 b; 540, A. ff. 25 b–28; 635, ff. 88–95 b; *Imperf.* 706, ff. 2–4 b; 783, B. f. 192; 783, B. f. 217 b; 783, B. f. 221; *Imperf.* 963, f. 2; 967, ff. 269–271; 1088, ff. 94–98 b; 1101; *Imperf.* 2196, ff. 3–42 b; *Lat.* and *Engl.* 2269, ff. 39–62; 3160, ff. 87–96 b;—16th cent.; *Dutch.* 68, ff. 54 b–57 b; 1313, ff. 113–117; *Engl.* and *Lat.* 2320. ff. 4–10;—17th cent. 79 *or* 664, ff. 159–192; 139; 152, ff. 8–27; 665, ff. 23–33; 1388, ff. 38–55 b; 1529, ff. 2–22; 1537; 1538, ff. 26–36, *passim.*

——— Uroterium Chymiatricum, 17th cent. 2564, ff. 30–50.

——— Catalogue of waters extracted from herbs, with their virtues, 14th cent. *Imperf.* 120, ff. 83 b–85 b.

——— De aquis diversis, 15th cent. *Imperf.* 981, ff. 86 b–90 b.

——— Livre des Eaux, 15th cent. 2401, ff. 98–104.

——— De virtutibus aquæ vitæ, 15th cent. 75, ff. 169–173 b.

——— De vulneribus, 17th cent. 1216, ff. 129–183.

——— Excerpta de fracturis et luxationibus, 17th cent. 1166, ff. 16–47 b.

——— Appareils pour fractures, 17th cent. 1231, ff. 94–107.

——— Remarques sur le cours des playes, 17th cent. 1233, ff. 21–35.

——— "Argument of wounds," 17th cent. 1484, ff. 4–6.

——— Drawings illustrative of the history of medicine and of various diseases and of surgical instruments, 15th cent. 6, ff. 175–177 b.

——— Breve nominale phisicorum, 14th cent. 521, ff. 8–20.

——— Interpretationes vocum Arabicarum in medicina usitatarum, 14th cent. 3482, ff. 1–12 b.

——— Vocum medicarum interpretatio, 15th cent. 1128, ff. 100 b–152 b.

——— Descriptiones terminorum in fisica, 15th cent. 783, B. f. 18 b.

——— Definitions of medical terms, 16th cent. *Lat.* 114, ff. 19–38 b.

——— De terminis physicalibus, 16th cent. 1313, ff. 32–45.

——— Exposition of obscure words in physic, 16th cent. 1032, ff. 24–30 b.

——— Definitiones verborum in arte medicinæ usitatorum, 17th cent. 155, ff. 112–125.

Medicine (*continued*). Catalogus verborum in medicina practica usitatorum, 17th cent. 2561, ff. 6–41 b.

——— Alphabetical table of surgical terms, 17th cent. 2788, ff. 15–55.

——— Vocabulary of words derived from the Greek used chiefly in the practise of medicine, 17th cent. *Engl.*, *Lat.* and *Fr.* 510.

——— Definitiones verborum Græcorum in medicis libris occurrentium, 17th cent. 3325.

——— Catalogue of medical books, 168$\frac{4}{5}$. 3995.

——— "Bibliotheca medico familiaris," 18th cent. 101, ff. 19–22 b.

——— Catalogue of a medical library, 17th cent. *Lat.* 267.

——— Catalogus librorum de medicina, 17th cent. 2873.

——— Catalogue of printed books rel. to medicine, late 17th cent. 696, ff. 1–38 b, *passim.*

——— Catalogus librorum plerumque medicorum, 18th cent. 1503, ff. 16–22 b.

——— Extract from Book of Wardrobe expenses, 1285–1286, relating to physicians' fees, 17th cent. *Lat.* 3299, f. 75.

——— Excerpta medica e J. Arderne aliorumque operibus, 15th cent. *Lat.* and *Engl.* 1080, A. ff. 31 b–36 b.

——— Notes and memoranda arranged in a tabular form, from Galen, Aristotle, Plato, and others, 16th cent. *Lat.* 1060; 1061; 1062, ff. 18–63 b.

——— Notices of and extracts relating to, from printed works, 1679–1682. 3861, ff. 5 b–18.

——— Medical memoranda, 1683. 1723, ff. 117–121 (reversed).

——— Extracts from medical works, 17th cent. 227, ff. 12–29 b, 37–40.

——— Excerpta ex J. Quercetano, Fernelio, Paracelso, etc., early 17th cent. 688, ff. 28–67 b.

——— Capita medica e variis auctoribus, 17th cent. 1456, ff. 3–4, 64–96 b.

——— Apophthegmata medicinalia, 17th cent. 1491.

——— Notæ in manuductionem ad medicinam, 17th cent. 1790, ff. 1–28 b.

——— Tabulæ medicinales, 17th cent. 1969, ff. 1–28 b, 60 b–81; 1970.

——— Extracts from medical authors, 17th cent. 2262.

——— Medical notes and receipts, 17th cent. 2632, ff. 85 b–99 b (reversed).

Medicine (*continued*). Excerpta ex operibus medicorum variorum, 17th cent. 1184.

——— Extracts from medical authors, 17th cent. 1541, *passim*.

——— Notitia medicorum auctorum, 17th cent. 3025, ff. 1–21.

——— Indexes to a work on the practice of medicine, 17th cent. 179 *or* 664, ff. 27–53.

——— Index or classified table to some body of physic, 17th cent. 660, ff. 101–174.

——— Indices to books of medicines and simples, alphabetically arranged, 17th cent. 737, ff. 104–215 b.

——— Index to medical articles in the "Journal des Sçavans," 1685–1735, 18th cent. 3666, f. 1.

——— References to medical works, 18th cent. 4019, ff. 29–34 b.

——— **Charms and Receipts.** 10th–18th centt. Orationes et receptæ medicæ, 10th cent. 1621, ff. 2, 53–111; —11th cent. 475, ff. 133–142 b, 219–231 b;—13th cent. *Lat.* and *Fr.* 146; 342, ff. 88–92; 434, ff. 17–45; *Fr.* 3525, *passim*; — 1309. 477, f. 80 b;—14th cent. 120, f. 87 b; 121, ff. 97 b–99 b, 105–117 b; 341, ff. 71 b–101 b; *Lat.* and *Dutch.* 371, ff. 132–135 b; 430, ff. 4–28 b; *Lat.* and *Fr.* 431, ff. 2–41; 433, ff. 1–47, 51, 54 b–58 b, 66–98 b; *Fr.* 475, ff. 209 b–210 b; 521, ff. 3–7, 76 b–79 b, 80–85 b, 123; 568, ff. 232–239 b; 981, f. 91; *Fr.* 1613, f. 326 b; 1754, ff. 1 b–47, *passim*; 1964, ff. 1–105 b; 2479, ff. 81–89 b; 3018, *passim*; 3092, ff. 7–12 b; 3126, *passim*; *Lat.* and *Fr.* 3281, ff. 82–84 b; 3525, *passim*; 3557, ff. 1–4 b, 86–88; *Lat.* and *Fr.* 3564, ff. 39–64 b;—*circ.* 1400. *Lat.* and *Engl.* 147, ff. 36 b–79 b, 84–93 b; —1462. 2948, ff. 34 b–51;—15th cent. 6, ff. 203 b–205 b; 7, *passim*; 73, *passim*; 75, ff. 155–157 b; 120, ff. 63–74 b, 88–94 b; 121, ff. 58–61 b, 87–89 b; *Lat.* and *Engl.* 122, ff. 36–68 b, 114–119 b, 162 b–166; 130, ff. 40, 48 b, 49, 59–67 b; 140, *passim*; 156, ff. 7–9; *Engl.* and *Lat.* 213, *passim*; 352, ff. 33–42; 390, ff. 168 b–174; *Lat.* 418, ff. 342 b–352; 521, ff. 198–275, *passim*; 540, A. ff. 9 b–22 b, 28–31 b; 610, f. 1; 635, f. 11 b; 636, ff. 136 b–162 b; 686, ff. 69–77 b; 706, ff. 107–179 b, *passim*; 747, ff. 45 b, 47, 52 b, 55, 55 b, 58 b, 89 b; 774, f. 48 b; 775, *passim*; *Lat.* and *Engl.* 783, B. f. 49 b; *Engl.*, *Lat.* and *Fr.* 962, ff. 73 b–78 b, 82 b–85 b; 963, ff. 21–55 b, 57 b–69 b; 964, ff. 2–59 b; *Lat.* and *Fr.* 967, ff. 266 b–268 b, 272; 981, f. 86; 983, ff. 1–37, 40–44 b, 57–79 b, 102–113 b; 1088, ff. 98 b–118 b; 1315, ff. 88 b–152 b; 1571, ff. 7–16 b, 36 b–64 b; 1584, ff. 6 b, 25 b, 41 b, 43 b–45, 62 b, 83 b, 84; 1609, ff. 2–4 b, 33–36 b, 41–43 b; 1764, ff. 7–46 b, 113, 114; 2187; 2268, ff. 62–111; 2269, ff. 2 b–38 b, 66–75 b, 112 b–139 b; 2276, *passim*; 2322, ff. 4–134 b; 2394, ff. 1–2, 138; 2401, ff. 3, 104–107 b, 132–136; 2403, ff. 21–44 b, 61; 2457, ff. 8 b–32 b; 2458; *Lat.* and *Engl.* 2721, ff. 131–137 b; 3124, *passim*; 3132, ff. 38–47 b, 56–65 b; 3149, *passim*; 3153; 3160, ff. 109–125 b, 127 b–147 b, 153–173 b; 3215, ff. 30 b–34 b; *Engl.*, *Lat.* and *Fr.* 3217, ff. 79–206 b; *Engl.* and *Lat.* 3285, ff. 1–67 b, 70 b–73, 87–95 b; 3457, ff. 483–485 b; *Engl.* and *Lat.* 3534, ff. 4–9 b; *Engl.* and *Lat.* 3548, *passim*; 3555; 3556, ff. 1–6 b; 3666, ff. 157, 158; 4018, B. ff. 100–124;—*circ.* 1500. 66; —1506–1520. *Lat.* and *Ital.* 2123;—1537–1548. 162, ff. 1–45, 59 b–66 b;—1543. 98;—1558. 145;—1567–1582. 2273, *passim*;—1576–1624. 2077, *passim*; —1576–1584. *Lat.* and *Fr.* 3125, ff. 1–22;—1579–1681. 2551;—1580. 1602, *passim*;—1588–1642. *Fr.* 3123;—1589. *Dutch.* 764;—1590. 3690, ff. 1–20 b, 27 b–91, 103–118 b;—16th cent. 14, f. 24 b; 62, ff. 17–28; 110, ff. 1–23 b; 130, ff. 40–67 b, *passim*; 140, *passim*; 156, ff. 50–60 b; 231, ff. 16–29 b; 292, ff. 1–47 b; 393, ff. 204–238 b; 421, A. f. 30; 562, ff. 7 b–12; 565, ff. 62–69; 694, ff. 38–60 b, *passim*; 706, f. 20 b; 744, ff. 27–34; 778; 1017, ff. 1–57; 1049; 1067, ff. 1–3; 1072; 1229, *passim*; 1313, ff. 104–112 b, 117 b–120 b, 121 b, 142; 2199; 2269, ff. 2 b–139 b, *passim*; 2276, *passim*; 2320, f. 55; *Dutch.* 2764, ff. 208–212; 3149, *passim*; 3161; 3162, ff. 27–34, *passim*; 3166, ff. 4–29 b, 41 b; *Lat.* and *Engl.* 3169, ff. 51–345, *passim*; 3275, ff. 1–31 b; 3449, ff. 14 b–15; 3490, A. ff. 5 b–39 b, 48–88 b; 3519; *Engl.* and *Lat.* 3634, ff. 1–25, 30–39 b (reversed);—*circ.* 1600. 931;—1602–1692. *Lat.* and *Eng.* 1394, ff. 106–130, 145–165 b;—1606–1622. 1017, ff. 58–61;—1608. *Lat.* and *Germ.* 2159, ff. 1–77;—1609. 723; 1600;—1613. 2502, ff. 147–156;—1615–1633. 1814, ff. 86–114 b;—1622. 3683, ff. 19–51, *passim*; — 1626–1656. 2165; 2166;—1626. 2562, ff. 1–65;—1631. 438;—1633–1651. 65; — 1634–1644. 3867, ff. 158 b–171 b;—*circ.* 1638. 94 *or* 680;—1641–1644, 1663. 2684;—1642, 1644, 1654. 1581, ff. 1–15;—1649–1651. 3629, ff. 175–197 b;—1650–

1658. 1536;—1650–1660. 2367;—1650–1700. 2611;—1655–1659. 1943;—1655, 1656. 2261, ff. 1–122 b, 155–194;—1658. 2621, ff. 25–48, 52–59 b;—1660, 1664, 1665. 1688:—1664–1674. 3780, *passim*;—1665–1685. 3617;—1666. 1435, ff. 79–106;—1673–1676. 149;—1678–1679. 2151;—1679. 2682, ff. 102–115;—1682–1687. 616, ff. 1–15 b;—*circ.* 1688. 662, ff. 9–11, 28–41;—1692. 1155, ff. 1–29, 40–71;—1693:—2496, ff. 2–38 b; 3345, ff. 62–87 b;—1697–1704. 2370;—17th cent. 55, ff. 9–20 b; 72, ff. 1–118 b, 181–204 b, 217–232 b; 102, ff. 13–181 b; 110, ff. 149–151; 139, *passim*; 143, ff. 1–20; 154, ff. 1–9; 155, ff. 49–111, 126–128; 157, ff. 8–143 (reversed); *Lat.*, *Ital.* and *Engl.* 180, ff. 1–97, *passim*; 195; 199; 200, ff. 1 b–30 b; 279, ff. 22–97 b; 291; 292, ff. 1–47 b, *passim*; 395, A.; 530, f. 1; *Fr.* and *Lat.* 540, B.; 553; 558; 559; 570, ff. 13–23 b; 603, ff. 23–45; 607, ff. 78–80; 609, ff. 116–135; 616, f. 16; 660, ff. 236 b–256; *Lat.* and *Engl.* 688, ff. 68 b–82 b; 693, ff. 119–120 b; 712; 730; 731, f. 151 b; *Germ.* and *Lat.* 733; 735; 738, ff. 46 – 109; 770, f. 1; 785; 792; 795, f. 19 b; 925; *Lat.* and *Fr.* 928; 944, *passim*; 972, ff. 37–49 b; 997, ff. 2–128, 135–140; *Lat.* 1033, ff. 14, 15 (reversed); *Lat.* and *Engl.* 1079, ff. 13 – 14 b; 1087, ff. 2–87; 1121; 1134, ff. 2–82; 1138; *Lat.* and *Engl.* 1157; 1188, ff. 112–147; *Lat.* and *Engl.* 1191; 1193; 1203, ff. 1–37, 77 b–95 (reversed); 1229, *passim*; 1251; 1317, *passim*; *Fr.* 1372; *Lat.* and *Germ.* 1374, *passim*; *Lat.* and *Germ.* 1376; *Lat.* 1384, ff. 62–72 b; *Lat.* and *Germ.* 1389, ff. 282 b – 323 b; 1397, *passim*; 1406; 1456, *passim*; 1459, ff. 193 b–212; *Lat.* 1482, ff. 111 b–155 b; 1486, ff. 1–33; 1493, ff. 1–18; 1496; 1498, *passim*; 1513; 1516, *passim*; 1517; 1530; 1545; 1598, ff. 2–54 b, 59–62 b; 1602; 1623, *passim*; 1641; 1649, ff. 59 b–60 b; 1786, ff. 105–115; *Fr.* 1787, ff. 64 b – 67; 2100, ff. 38–45; 2114; *Germ.* 2124; *Germ.* 2134; 2150, ff. 1–129 b, 238–240; 2172, ff. 24–26 b, 173–191 b, 227–236, 262 b–264 b; 2185; 2196, ff. 43 – 117, 121, 122 b; 2203, ff. 18–62, 64–69, 245–255 b; 2266, ff. 74 b–110; 2281, ff. 73 b, 74, 77, 78 b–83; 2289; *Dutch.*, *Lat.* and *Engl.* 2303; 2365; 2368, ff. 18 b–26 (reversed); 2484, ff. 1–15; *Ital.* and *Engl.* 2496, ff. 39–41; *Fr.* 2502, ff. 96–142 b, 162–202 b; 2517, ff. 1–16 b; 2526; *Fr.* 2533; 2548; 2549, ff. 8–45; *Fr.* 2568, ff. 51–76 b; 2603, ff. 2–9; 2604, ff. 30 – 40 b; 2616, ff. 1 – 7; 2617, ff. 14 b–64 b, 70–76 b; 2634; 2681, ff. 210–213, 258–264, 315–333 b; 2687, ff. 58 b – 84; *Engl.*, *Lat.* and *Germ.* 2702, ff. 37–40; 2735; 2768, ff. 14–78 b; 2775–2777, ff. 2–37; 2778, ff. 2–4, 80 b–206, *passim*; 2784; *Engl.* and *Lat.* 2791, ff. 1–18; 2792, ff. 48–55; *Lat.* and *Engl.* 2807; 2808, ff. 44–56; *Lat.* and *Engl.* 2809, ff. 8 – 119; 2810; 2811, ff. 19–30 b; *Lat.* and *Span.* 2984, ff. 164 – 171, 320 – 329 b, 416–418 b; *Ital.*, *Lat.* and *Germ.* 2996, ff. 65–69 b; 3000, *passim*; *Germ.* and *Lat.* 3110, ff. 1–40; 3182; 3205, ff. 1–70, 96 b–107; 3252; 3274; 3275, ff. 32–68 b; 3299, f. 151 b; 3526, ff. 10–102 b; *Lat.* and *Engl.* 3578; 3580, B. ff. 208 b–210; *Engl.* and *Lat.* 3631, ff. 49–50 b; 3634, ff. 1–25, 30–39 b (reversed); 3645, ff. 105–169 b; 3654, ff. 31 b–39 b; 3667, ff. 187 b, 188; 3692, ff. 50–74 b; *Germ.* and *Lat.* 3694, ff. 11–65 b; 3706, ff. 24–30 b, 97–99 b; 3710; 3714, ff. 20 b–25; 3717; 3726, *passim*; 3729, ff. 68 b–73 b; 3733, ff. 45–60 b; *Lat.* and *Dutch.* 3736, ff. 15–25; 3756; 3773, ff. 1–17, 42–103; 3774, *passim*; 3775, *passim*; *Lat.* and *Engl.* 3791; 3796, ff. 5 b–8, 9 b–11 b, 20–23; *Germ.* 3797, ff. 32–47 b; 3805, ff. 51 b–86 b, *passim*; 3831, ff. 8–13; 3847, f. 82; 3848, ff. 41–48, *passim*; 3858, ff. 21–33, 44; 3889, ff. 2–6, 49 b–57 b; 3949; 3991, ff. 71–93 b; *Lat.*, *Engl.* and *Fr.* 4033, *passim*;—1705. 2278;—1722. 3698, ff. 18 b–29, *passim*;—18th cent. 89, ff. 12 b, 15, 18, 24, 29, 35–42 b, 41–48 b; 262, ff. 88–98; 1503, ff. 10–15, 23–30; 1789, ff. 10–21; 2039, ff. 30–43; 2482; 3174, ff. 20 b–25, *passim*; 3386, ff. 47 b – 52 b; 3612, ff. 1–42 b; *Germ.* and *Engl.* 3697, ff. 61–72 b, 87–107, *passim*; 3751, ff. 35–43; 3897, ff. 3–97; 4034, ff. 114–120, 127–199 b, 207–212.

——— **Botanical.** De medicina botanica, 12th cent. 1975;—15th cent. 7, ff. 30–33 b, 40;—17th cent. 78, ff. 52–58 b.

——— Le livre de toutes herbes appele "Circa instans," 13th cent. 1977, ff. 48–135 b; 3525, ff. 14 b–16 b, 108–178 b.

——— Glossarium herbarum et vocum quæ in medicina usurpantur, 13th cent. 434, ff. 45 b–49 b.

——— Index medicarum herbarum. 14th cent. 1612, ff. 342–365.

——— Tractatus omnium membrorum tam in caliditate quam in frigiditate, 14th cent. 568, ff. 229–231 b;—15th cent. 783, B. f. 51 b.

Medicine, Botanical (*continued*).
Catalogus herbarum medicinalium, 14th cent. 3483, ff. 30.
——— Jocalia Salamonis, 14th cent. 3564, ff. 34–39.
——— De remediis sive Quid pro quo, 14th cent. 3483, ff. 26 b–30; 3550, ff. 41–76;—15th cent. 213, ff. 134 b–135 b; 783, B. f. 119; 1067, f. 288; *Dutch.* 68, ff. 52, 53.
——— De virtutibus herbarum, 13th cent. 1615, ff. 91–94;—14th cent. 3468, ff. 31–116. 1469;—3535, ff. 1 b–8, 11;—1492. *Fr.* 3152, ff. 69–75;—15th cent. 67, ff. 22–43 b, 52–64 b; 96, ff. 30–39 b; 135, ff. 90–112; 540, A. ff. 1–9 b; 620, ff. 1–10 b; 635, ff. 23–88 b; 962, ff. 249–251 b, 254, 255; 965, ff. 108–130 b; 1315, ff. 70–88; 1609, ff. 37–40 b; 1764, ff. 47–112 b; 2403, ff. 1–20 b, 45–60 b, 62 b–72 b; 2460; 3160, ff. 97–108 b; 3489, ff. 12–28; 3545; *Imperf.* 3866, ff. 55 b–89 b;—16th cent. 393, ff. 1–22 b; 1032, ff. 18–23 b, 30 b–35, 38 b–51; 3542, ff. 34 b–38 b;—17th cent. 152, ff. 1–7; 395, B.; 877; *Lat.* and *Engl.* 1001, ff. 61–64 b; 1009, ff. 209–212 b; 1456, ff. 2–59; 1468, ff. 191–193, 227; 1528; *Imperf.* 2191, ff. 1–15 b. *Lat.* and *Engl.* 2269, ff. 62–65 b, 75 b–80 b, 81–112; 2502, ff. 82–95; 3490, A. ff. 40–47 b; 3654, ff. 39 b–48; 3801, ff. 101–113.
——— Rules to direct in the times of gathering and using of herbs, 17th cent. 782, ff. 1–5 b.
——— Synonyma medicinarum, 1279. *Imperf.* 2939, ff. 233 b–248;—14th cent. 341, ff. 102–114; 2268, ff. 42–51 b;—15th cent. *Lat.* and *Engl.* 213, f. 159; 1067, ff. 289–303; 3217, ff. 1–77 b;—16th cent. 68, f. 51.
——— Synonyma Apotheearii, 1484 4018, B. ff. 47–99.
——— Exposita secundum alphabetum specierum nomina, 13th cent. *Imperf.* 348, ff. 1–4 b.
——— Breve nominale Sarracenorum sive Græcorum, 14th cent. 521, ff. 20 b–23.
——— De virtute medicinarum quarundam, 17th cent. 2786, ff. 28–46.
——— De signis et gradibus herbarum et tempore quo colligi debeant necnon illarum usu, 17th cent. 78, ff. 99–108 b.
——— De dosibus medicinarum, tum simplicium tum compositarum, 15th cent. 420, ff. 40 b–41 b;—16th cent. 67, ff. 1–21 b, 44–51 b, 65–139 b; 541, ff. 1–14;—17th cent. 484, ff. 40–76; 1066.
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Medicine, Botanical (*continued*).
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Kæmpfer (J— A—).
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Moray (*Sir* Robert).
Rant (Humphrey).
Tavernor (John).

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Brazil.
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China.
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Glanville (Bartholomew).
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Maynwaring (*Sir* Henry).

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Maynard (Edward).
Monson (*Sir* William).
Penn (*Sir* William).
Smith (John).

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Brenner (Elias).
Courten *al.* Charleton (William).
Mose (Henry).
Poyntingdon (Thomas).
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Placidus (Sextus). *v.* Placitus.

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Plague. "A notabilite of the Scripture what causith" the pestilence, 15th cent. *Lat.* 965, ff. 143–145.

——— Formulæ remediorum contra pestilenciam, 15th cent. 351, ff. 17–19.

——— Ad servandum corpus a morbo pestilentiali, 15th cent. 213, f. 161.

——— Signa pestilencie, 15th cent. 783, B. f. 206 b.

——— Cause and effects of the general pestilence of A.D. 1434, 15th cent. *Lat. Imperf.* 428, ff. 141 b–144 b.

——— A medicine for the "pestilence of Kyng Henry the VIII." with other receipts, 16th cent. 4, f. 27.

——— "Speciall medesiues for ye plague used in my fathers howse att Shorne, 1603." 118, ff. 1–4.

——— Medicines against the plague prescribed by the College of Physicians, in London, 1604, 1636. 785, f. 7.

Plague (*continued*). Prayer to be used in time of plague, 1637. 3723, f. 67.

——— A form of prayer for the averting of the plague and other judgements of God from this Kingdom, 1640, 1665. 287.

v. Boghurst (William).
Bordeaux (John de).
Cauutus, Bishop of Aarhuus.
Raud (Samuel).
Regardati (Benedetto di), *of Nursia*.
Smith (Richard).
Varin (P— F—).

Plainer (Richard). Letter to J. Petiver, *n. d.* 4067, f. 87.

Plaiz, *Family of.* *v.* Playz.

Plampin (John), *of Chadacre Hall in Shimpling, co. Suff.* Funeral sermon on, 17th cent. 3109.

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Plante (Franciscus). Carmen ad J. de La Mine, 17th cent. 2764, f. 213.

Plantin (Christoffel). Sonnet à C. de Rovilon, 17th cent. 2764, f. 27.

——— Verses addressed to, 17th cent. *Lat.* 2764, ff. 15, 119.

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——— Extracts from his "Practica brevis," 15th cent. 405, ff. 117–121 b.

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v. also Sco. Paulo (Joannes de).

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——— Sphere of, 17th cent. 3086, f. 105 b.

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Platt (Henry), *Yeoman, of Aldenham, co. Hertf.* Will, 1575. *Copy.* 2177, f. 6 b.

Platt (*Sir* Hugh). Collection of secrets and receipts, 16th cent. 2189; 2197; 2216; 2244; 2245; 2247; 2249.

——— Secreta selectiora, 16th cent. 2212.

——— Secreta varia, copied by T. Hodges, 17th cent. 3505, ff. 103 b–141 b.

——— Medical and chemical receipts, 16th cent. 2209; 2210.

——— Chemical receipts, 159$\frac{7}{8}$. 2203, ff. 83–90 b.

——— Cosmetical receipts, 1606. 2203, ff. 71–73 b.

——— Collections of alchemical treatises, 16th cent. 2194; 2195; 2246.

——— Alchemical processes, 16th cent. 2170, ff. 8–17 b;—17th cent. 3574.

——— Experimenta rerumque metamorphoseis, 1580–1582. *Engl.* 2203, ff. 203–232 b.

——— De terra Lemnia, 16th cent. *Engl.* and *Lat.* 2171.

——— Abstract of C. Agrippa's "De occultis Philosophiæ," 16th cent. 2223, ff. 1–17 b, 25–52 b, 57–59 b.

——— Abridgment of Norton's Ordinal of Alchemy, 16th cent. 2203, ff. 91–97 b.

——— Censure on the chemical preparations of D. Quercitanus and others, 16th cent. 2223, ff. 18–24 b.

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——— Means for gaining money, and a new method for making saltpetre, 16th cent. 2172, ff. 4, 13, 15, 20.

——— The Jewell house of art and nature, 17th cent. *Extracts.* 288, f. 126 b.

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——— Analysis of a work on theology, 16th cent. *Imperf.* 2203, ff. 74–79 b.

——— Poem on a fart, 16th cent. 2172, f. 31.

——— Correspondence with T. Elkinton, 1600. 2172, ff. 28, 29.

——— Letter to F. Segar for the Landgrave of Hesse, 1608. 2172, f. 18.

——— Letter to ——, offering to impart chemical and medical receipts, *n. d.* 2203, f. 112.

——— Indices to his library, by T. Hodges, 17th cent. 2242; 2243.

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——— Letter to S. Smith, 169 8/9. 4062, f. 266.

——— Letters to J. Petiver, 1700. 4063, f. 37; 4064, f. 76.

——— Letter to Sir H. Sloane, *n. d.* 4060, f. 113.

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Picatrix (Giovanni).

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——— Collection of epigrams and epitaphs, 17th cent. 1965, ff. 139 b–149.

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———, *DUTCH.* Collection of religious poetry, 1539. 1174.

——— ——— Collection of short pieces, 16th–17th centt. *Flemish.* 2764, *passim.*

———, *ENGLISH.* Collection of carols and songs, 15th cent. 2593.

——— ——— Prayers, 15th cent. *Imperf.* 963, ff. 17–21.

——— ——— Legend on the vision of St. Bride, 15th cent. 3548, f. 118 b.

——— ——— Old English poem on the duties of servants, 1462. 1315, ff. 2–15 b.

——— ——— Verses on the craft of medicine, 15th cent. 140, ff. 65 b, 66.

——— ——— Verses on the practice of medicine, 15th cent. 340, f. 115 b; 963, f. 79 b.

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——— ——— The rule of health, *in verse*, 15th cent. *Lat.* and *Engl.* 3534, ff. 1–3 b.

——— ——— Directions for blood-letting in 46 distichs, 15th cent. 100, f. 34.

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——— ——— Rules for to lete blood; *in verse*, 15th cent. 963, f. 71.

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——— ——— Love verses, 15th cent. 1584, ff. 85–87.

——— ——— Moral poem, beg. As y can walke upon a day, late 15th cent. 747, f. 95.

——— ——— Moral verses, 15th cent. 4031, f. 2.

——— ——— Invective against Philip the Good, Duke of Burgundy, *circ.* 1467. 252, f. 169.

——— ——— Love verses, *temp.* Henr. VIII. 3501, f. 52 b.

——— ——— The rule of the world, 1551. 1590, f. 1.

——— ——— Verses on human depravity, 16th cent. 96, ff. 27 b, 28.

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——— ——— Alchemical verses, 16th cent. 3809, ff. 2 b, 33.

——— ——— Collections of miscellaneous pieces, 17th cent. 542, *passim*; 655; 1454, ff. 23–30 b; 1792; 1925, ff. 1–43, 67–75, *passim*; 1941, *passim*; 1983, B. ff. 5 b, 24, 32, 33 b; 2023, ff. 58–61; 2284, *passim*; 2332; 2790, ff. 38–44; 3769, *passim.*

——— ——— Alchemical tracts, 17th cent. 319, *passim.*

——— ——— Collection of epitaphs and sonnets, 17th cent. 1446.

——— ——— Collection of miscellaneous verses by some one connected with Cambridge, 1627. 1489.

——— ——— Poetical letters, 1631–1632. 3846, ff. 114–123 b.

——— ——— Moral verses, 17th cent. 2769, ff. 11–15; 3690, f. 91.

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Poetry, *ENGLISH* (*continued*). Collection of poems on affairs of State, etc., 17th cent. 2717, ff. 68–110.

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——— ——— Satires on public events, 17th cent. 179, A. ff. 152 b, 160; 363, ff. 11–17; 921, ff. 90–98; 1394, ff. 172–174; 1467, f. 1; 1710, f. 355; 1731, A. ff. 93–174, *passim*; 2320, f. 72; 3299, f. 151.

——— ——— Hermes the Interpreter, or Characters of a Puritan, a Protestant, and a Papist, 1622. 346, ff. 2–10 b (interlined).

——— ——— "Iter Hibernicum," and "In laudem Navis geminæ e portu Dublinii ad regem Carolum II.dum missæ," 1661, 1675. 360.

——— ——— Vox et lachrymæ Anglorum, or the true Englishman's complaint to their representatives in Parliament, 166$\frac{7}{8}$. *Copy*, 1685. 609, ff. 61–68 b.

——— ——— An ode, intitled, "Neptune to England," by Κλαρεάμοντος, 17th cent. 505, f. 110 b (reversed).

——— ——— Enigma on Balaam's ass, 17th cent. 3111, f. 3.

——— ——— Meditation on the Pater Noster, 17th cent. 1898, ff. 50 b–53.

——— ——— Metrical discourse on the Eucharist, 17th cent. 1898, ff. 39–42 b.

——— ——— Verses on the Sacramental wafer, 17th cent. 1710, f. 4.

——— ——— The childhood of the world, 17th cent. *Lat.* and *Engl.* 378.

——— ——— "The Fingallian travesty, or the Sixt book of Virgills Anæids a la mode de Fingaule," 17th cent. 900.

——— ——— The Fingallian Dance, in three stanzas, 17th cent. 900, f. 53.

——— ——— The Fingallian hunting of the hare, in eight stanzas, 17th cent. 900, f. 54.

——— ——— Medical receipts, 17th cent. 2484, ff. 4, 5.

——— ——— Poem called "Much adoe about somethinge," *etc.*, 17th cent. 1708, ff. 128–159.

——— ——— Urania's Dream, 17th cent. 1858, B.

——— ——— Remedium Amoris, 17th cent. *Engl.* 1947.

——— ——— Lines on how to read the Bible, 17th cent. 2196, f. 121 b.

——— ——— Poem in praise of Death, 17th cent. 2136, f. 259.

Poetry, *ENGLISH* (*continued*). Verses on Death, 17th cent. *Lat.* and *Engl.* 2603, ff. 1, 1 b.

——— ——— Pneuma Poeseos Catholicum, 17th cent. *Engl.* 3632, ff. 148–187 b.

——— ——— Itinerarium Poeticum, 17th cent. *Engl.* 3644, ff. 98–110 b.

——— ——— Place in Space, an alchemical poem, 17th cent. 3797, f. 3 b.

——— ——— Ballad of Gresham College, *temp.* Chas. II. 363, ff. 38–41 b.

——— ——— Verses on the oath of a Nonconformist, 17th cent. 1710, f. 359.

——— ——— "Osteologie, compozee en vers," 17th cent. 3940, ff. 14–15 b.

——— ——— Verses against purgatory, 17th cent. 2281, f. 78.

——— ——— Verses on woman, 17th cent. 3996, f. 1 b.

——— ——— Verses on dependence and marriage, 17th cent. 2331, f. 1 b, 67.

——— ——— Love verses, 17th cent. 2142, f. 1 b; 2172, f. 75; 2281, f. 62 b; 2282, ff. 76 b, 77 b.

——— ——— Verses on travelling, 17th cent. 1911–1913, f. 202.

——— ——— Satirical verses on the world, 17th cent. 2142, f. 87.

——— ——— Verses on lawyers, 17th cent. 1394, f. 174.

——— ——— Satire:—Song of an old Saint, 17th cent. 1983, B. f. 4; 2283, f. 15 b.

——— ——— Ballads by a Cambridge student, 17th cent. 1775, ff. 249, 250.

——— ——— Verses on a cock fight at Wisbeach, 1637. 1710, f. 356 b.

——— ——— Lines to the memory of Jean Nasse, 17th cent. 1247, f. 66 b.

——— ——— Poem on "Stingey A. B.," 1680. 1479, ff. 38–44.

——— ——— Verses found in a tomb near Leek, 17th cent. 3633, f. 16 b.

——— ——— Three Songs: "When Aurelia first I courted," "All the flatteries of fate," and "As painfull bees far of do rove," 17th cent. 888, ff. 97 b, 98.

——— ——— Song, 1676. 4062, f. 181.

——— ——— Moral and political verses, 18th cent. 3087, ff. 7, 21 b, 28–30, 36–38; 3932, f. 92; 3516, *passim*.

——— ——— Poems inscribed to Sir H. Sloane, 18th cent. 2252; 3400.

——— ——— Songs in the Theatre of Music, 18th cent. 3752, ff. 2–7 b.

Poetry, *ENGLISH* (*continued*). The Carman's Poem and Essay on the Art of Printing, 18th cent. 1435, ff. 31, 33.
——— ——— Extracts from the Opera of the Fairy Queen, 18th cent. 3752, ff. 29 b–31 b.
——— ——— Satire on women, 18th cent. *Imperf.* 3516, f. 46.
——— ——— Poem on the rise and progress of science, 1737. 3944, ff. 7–10 b.
——— ——— Verses headed "Du Virgile Anglois," 18th cent. 3585, A. f. 29.
v. Bellingham (Elizabeth).
Billingsley (Nicholas).
Bonnivert (Gedeon).
Brandon (——), *Monk.*
Congreve (William).
Daniel (Samuel).
Enock (Richard).
Herbert (George).
Hoccleve (Thomas).
J— (K—).
Jones (Bassett).
Ludwell (L—).
Lydgate (John).
Palmer (Thomas).
Pearce, *the Black Monk.*
Poole (Walton).
Pordage (Samuel).
Portman (Richard).
Reynolds (Henry).
Ripley (George).
Sherman (T—).
Thorius (Raphael).
——— *FRENCH.* Remarques sur la Poesie Francoise, 17th cent. 1829, ff. 1–48 b.
——— ——— Verses on the Prophet Ezekiel, 14th cent. 3469, f. 37 b.
——— ——— Moral verses, 15th cent. 1611, f. 68 b.
——— ——— Collection of rondeaux, 16th cent. 2553, ff. 46–64.
——— ——— Verses on "Sompnia Danielis Prophetæ," 16th cent. 3281, ff. 37 b–38 b, 47–48.
——— ——— Balade touchant faict de change, 16th cent. 889, ff. 306–308.
——— ——— Collection of French sonnets on public events in 1588 throughout Europe, 17th cent. 1603.
——— ——— Poetical pieces, 17th cent. 2131, ff. 21–24 b.
——— ——— Chansons à danser, *circ.* 1644. 118, ff. 147, 148.
——— ——— Amorous verses, 17th cent. 3940, f. 6.
——— ——— Political satires, epitaphs, *etc.*, 18th cent. 3516, *passim.*
v. Bonnivert (Gedeon).
Jahan (Pierre).
Nuisement (Jacques de), *Baron.*

Poetry (*continued*). *GERMAN.* Theological poems, 17th cent. 2703, *passim.*
——— ——— Poetical epistles, 17th cent. 2885, ff. 33–40.
——— ——— Stanzas selected from hymns, 17th cent. 2702, f. 35.
——— ——— Short poem on Patience, 17th cent. 1362, f. 60.
——— *GREEK.*
v. Heliodorus, *Bishop of Tricca.*
Sackville (Thomas), *Baron Buckhurst.*
——— *ITALIAN.* Macaronic verses, 1455. 416, ff. 158, 159.
——— ——— Canzone presented at Trent to Margaret, Archduchess of Austria, 1598. 3818, ff. 16 b–21.
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Christoforson (——).
D— (J—).
Maittaire (Michael).
Map (Walter).
Mediolano (Joannes de).
Sackville (Thomas), *Baron Buckhurst*.
Severinius (Bartholus).
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Merlin.
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Sybil, The.

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Q

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Quincy, De, *Family of.* Copy of seal, 18th cent. 3424, f. 6 b.

Quine *al.* **Quinne** (John), *soldier at Tangier.* Charge against, for theft, 1673. 3514, f. 148.

——— Sentence of court-martial on, for murder, 1673. 3514, f. 165.

Quiney (Richard), *Bailiff of Stratford-on-Avon; and father of Thomas Quiney, Shakespeare's son-in-law.* Medical prescription and diet for, 1602. 1658, ff. 13 b, 14 b.

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R

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R— (H—). *v.* Rowe (H—).

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R— (J. Constant De). *v.* Constant de Rebecque (Jacques).

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Radcliffe (Jeremy), *D.D., Vice Master of Trinity College, Cambridge.* Medical prescription for, by Dr. J. Forth, *n. d.* 1691, f. 7.

Radcliffe (John), *M.D.* Poem on his picture, by R. Celthurst, 18th cent. 3516, f. 114.

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Radcliffe. *v.* Ratcliffe.

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Rader (Abraham), *M.D., of Lindau.* Autograph in album, 1691. 2360, f. 9.

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Radnor, *Earl of.* *v.* Robartes (Charles Bodvile).

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Radziwill (Nicolas Christopher), *Prince.* Hierosolymitana peregrinatio, 1583. *Extract.* 791, f. 22.

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Raey (Joannes de), *Professor of Philosophy and Medicine at Leyden.* Dictata ad Sennerti epitomen, 17th cent. 1733, ff. 225–306.

——— Autograph in album, 1669. 1795 *or* 2597, f. 7.

Raganne (——), *Auditeur de Compts à Paris.* La Piere Animale tiré de son manuscrit, 17th cent. 3631, ff. 46–48 b.

Raglar Manor, *co. Denbigh. v.* Yale Raglar Manor, *co. Denbigh.*

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Rainevill, *Family of.* Pedigree, 1655. 1429, f. 102.

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Raius (Johannes). *v.* Ray (John).

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Ramsay (Gavin). Letter to, from James VI., of Scotland, 1572. 3199, f. 4.

Ramsey (A—). Letters to Sir H. Sloane, 1715, and *n. d.* 4044, f. 98; 4060, f. 149.

Ramsey (Mary), *widow of David Ramsey.* Warrant for payment to, of £600, 1661. 856, f. 40.

Ramsey (Richard). Alchemical receipts, 17th cent. 83, f. 3 b.

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Ramsey Abbey, *co. Hunt.* Liber niger de, 16th cent. *Excerpts.* 1301, ff. 23 b, 27, 189, 248.

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Ramus (Petrus). *v.* La Ramée.

Ramzay (Malcom). Commentaria in Aristotelis libros de cælo et mundo, de sensu et sensato, de memoria et reminiscentia, de somno et vigilia, de longitudine et brevitate vitæ, et de anima, 148$\frac{5}{6}$. 748.

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Rand *al.* **Randes** (Christopher). Medical case, 18th cent. 4076, f. 283; 4078, f. 238.

Rand (Isaac), *Botanist.* Letter to J. Petiver, 171$\frac{1}{2}$. 4065, f. 12.

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Rand (Samuel), *M.D.* Receipt against the plague, 17th cent. 785, f. 8 b.

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Rand (William), *M.D.* *v.* Rant.

Randal (Thomas), *Dramatist.* *v.* Randolph (Thomas).

Randall (——), *of London.* Letter to her, from her cousin, M. Stafford, 1711. 3338, ff. 33–36.

Randall (Ralph). Newsletters, 1678, 1687–168$\frac{8}{9}$. 3929.

Randall (Samuel). Alchemical collections, 1676–1692. 1129.

Randes (Christopher). *v.* Rand.

Randolf, *Frère.* Treatise on physic, 15th cent. *Imperf.* 3489, ff. 1–5 b.

Randolph (Barnard), (?) *Secretary to the Royal College of Physicians.* Letters to Sir H. Sloane, *n. d.* 4060, ff. 158, 159.

Randolph (Thomas), *Master of the Queen's Posts.* Instructions to, as Ambassador to Scotland, 1563, 1564. 2442, ff. 142 b, 144, 146.

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Ranelagh, *Lady*. *v.* Jones (——), *Lady Ranelagh*.

Rango (Conrad Tiburtius). Letters to J. Pragestus, 1698, 1699. *Germ.* 1381, ff. 89, 138.

Rangona (Margarita), *Marchesa e Contessa di Collalto*. Consilium medicum pro ejus febre, 1645. 2253, f. 267.

Rănie (John). Survey of the silver mine near Sahlastadt, 1708. *Swedish.* 184.

Rankin (Patrick), *Master of the "Katharine."* Accompts of his disbursements for his ship, etc., 1670. 1823, ff. 1–10, 47, 52, 54.

Rant (Humphrey), *of Yelverton, co. Norf.* Airs for the flageolet, 1674. 1145, ff. 35–39.

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Raphael in Mundo R. (Salomon). *v.* Rhumel (Johann Pharamund).

Raphel (M. Georg), *Conrector of St. John's School at Luneburg*. Letter to G. Schroedter, 1709. *Lat.* 2877, f. 257.

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v. Leslie (John).
Leslie (Robert).

Rapin (Nicolas). Epigram on Henrica, a courtesan, 16th cent. *Lat.* 2764, f. 18 b.

Rapstain, *Baro de*. *v.* Ravestein.

Rasis, *the Physician*. *v.* Muhammad ibn Zakarīyā (Abu Bakr), *Al-Rāzī*.

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Ratcliffe (Henry), *4th Earl of Sussex*. Delivery of ordnance stores to, as Captain of Portsmouth town, 1587. 1519, f. 219.

Ratcliffe (Thomas), *Lord Fitz Walters, 3rd Earl of Sussex*. Instructions to, as Ambassador to Spain, 155$\frac{3}{4}$. 2442, f. 133.

——— Letter to, from Qu. Elizabeth, 1570. 3199, f. 51 b.

Ratcliffe. *v.* Radcliffe.

Rathbarry Castle, *co. Cork*. Account by A. Freke and Capt. E. Becher of its siege in 164$\frac{1}{2}$. 1008, ff. 44–54 b.

Rathrannus. *v.* Ratramnus.

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Rats. Examples of people devoured by, late 17th cent. *Fr.* 1030, f. 88.

Rau (Johannes Eberhardus), *of Herborn, in Nassau.* Letters to Sir H. Sloane, 1730, 1736. *Lat.* 4051, f. 17; 4054, f. 308.

Raue (Gott:), *of Dantzic.* Letters to S. Hartlib, 1651. *Lat.* 649, ff. 153–162 b, 163–170.

Rauelengien, *Monsr.* *v.* Raphelengius (——).

Rauelengius (Françoys van). *v.* Raphelengius (Franciscus).

Rauleigh. *v.* Ralegh.

Raulenghien (Francois). *v.* Raphelengius (Franciscus).

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Rave (Joannes). Institutio ad formandam in scholis juventutem, 17th cent. 649, f. 113.

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Raven (John), *of Hadleigh, co. Suff.* Acrostic in English verse on, 16th cent. 75, f. 158 b.

Ravenhill (J——). Letter to J. Petiver, 1707. 4064, f. 138.

Ravenscroft (George), *Glassmaker, of London.* License to, to transport £400 worth of flint glasses into Ireland, 1675. 857, f. 51.

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Ravenscrofte (Thomas), *of London.* Settlement on James, his son and heir, of the reversion of Rowhey *al.* Rowey Manor, co. Hunt., 162$\frac{7}{8}$. 1044, f. 260.

Ravestein (Johann Jakob), *Herr von.* Consilium medicum pro ejus oculis, 1642. 2253, ff. 176–178 b.

Ravis (Thomas), *Bishop of London.* Royal letter to, conc. the repairing of St. Paul's, 1608. 1008, f. 1.

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Rawdon (Arthur), *3rd son of Sir G. Rawdon, 1st Bart.* Letters to Sir H. Sloane, 1688–1692. 4036, ff. 34, 72, 76, 105, 115, 121.

Rawdon (Brilliana). Letters to Sir H. Sloane, 1703, 170$\frac{5}{8}$. 4039, f. 190; 4040, f. 133.

Rawdon (*Sir* George), *1st Bart., of Moira, co. Down.* Letter to Dr. E. Borlase, *n. d.* *Unsigned.* 1008, f. 336.

Rawdon (John), *Sen.* Letters to Sir H. Sloane, 1711. 4042, f. 331; 4043, f. 3.

Rawdon (John), *Jun.* Letter to Sir H. Sloane, 173$\frac{5}{8}$. 4054, f. 191.

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Rawlin (Thomas). Warning to false chemists, 17th cent. 3643, ff. 14–92.

Rawlin (Thomas). Letter to, from Dr. W. Rand, 164$\frac{8}{9}$. 649, ff. 57–73 b.

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62, 71, 78, 91, 108, 111, 145, 151, 155, 171, 173, 186, 220, 230, 235, 252, 281, 330, 353, 361; 4038, ff. 4, 49, 53, 70, 99, 135, 223, 250, 316, 317; 4039, ff. 45, 49, 57, 75, 112, 210, 216, 223, 251, 274, 280, 301, 309, 311, 319, 341, 350, 371, 380, 401, 412; 4060, ff. 157–169.

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——— Letter to, from E. Lhwyd with answer, 169$\frac{7}{8}$. 4062, f. 278.

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Ray (Margaret), *widow of Rev. J. Ray.* Letters to Sir H. Sloane, 170$\frac{4}{5}$–1709. 4039, f. 430; 4040, ff. 132, 255, 279; 4042, f. 69.

——— Receipt for £20 to her use from Sir H. Sloane, 1706. 4040, f. 283.

Rayleigh, *Honour of, co. Essex.* Excerpta e repertorio de, 16th cent. 1301, f. 87 b.

Raymitti, *Bishop of Arusiensis in Dacia.* *v.* Canutus, *Bishop of Aarhuus, in Denmark.*

Raymundus, *Frater.* *v.* Lull (Ramón).

Raynesford, *Family of.* Notes of, 16th cent. 1301, f. 41.

Ré, *Island of, in France.* Proceedings of the expedition to, with list of officers slain and taken prisoners, 1627. 826, ff. 30–32.

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Rea, *Lord.* *v.* Mackay (Donald).

Read (Francis), *Gunsmith, of Burford, co. Oxon.* Letter to Sir H. Sloane, 1743. 4057, f. 185.

Read (Morgan), *Alderman of Tangier.* Complaints against R. Crewes and Esther his wife, 1669, 167$\frac{1}{2}$. 3514, ff. 3, 69, 82.

——— Accompt of moneys, 1670–1674, 3512, f. 61 b.

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Read (Morgan), *Alderman of Tangier (continued).* Letter to J. Luke, 1673. 3511, f. 233.

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v. Alchemy.
Chemistry.
Cookery.
Medicine.
Baker (Margaret).
Beere (Elizabeth).
Bellingham (Samuel), *M.D.*
Courten *al.* Charleton (William).
Crux (Margaret).
Darcy (*Sir* Arthur).
Fryer (John).
Gullyford (Hester).
Jones (——), *Lady Ranelagh.*
Mayerne (Theodore Turquet de).
Platt (*Sir* Hugh).
Scott (*Lady* Katharine).
Willis (——), *Capt.*

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Rutland, *Duke of.* *v.* Manners (John).

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Ruttingus (Simon). *v.* Ruytinck (Symeon).

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Rydley, *Dr.* *v.* Ridley (Nicholas).

Rye, *co. Sussex.* Survey of the Haven, 1698. 3233, f. 3.

Rymour (Thomas). *v.* Erceldonne (Thomas of), *the Rhymer.*

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S

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S— (T—). *v.* Stack (Thomas).

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Stamp. (Holle.). *v.* Hollerius (Jacobus), *Stampensis.*

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Augustine, *S.*
Bernard, *S.*
Beverlandus (Adrianus).
Foote (Daniel), *M.D.*
Garbutt (Richard).
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Sermons.
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U

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v. America.
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Zangari (*Countess* Cornelia). *v.* Zangheri.

Zangheri *al.* **Zangari** (*Countess* Cornelia), *of Cesena.* Accounts of her death by spontaneous combustion, 1731. *Ital.* 4025, f. 117; 4034, ff. 106–109 b.

Zanoni (Giovanni Andrea), **e Fratelli,** *of Bologna.* Letters to Sir H. Sloane, 1742, 1754. *Ital.* and *Lat.* 4057, ff. 165, 244.

Zealand, *Province of, in the Netherlands.* Metrical description of the character of the natives, 17th cent. *Dutch.* 2764, f. 117.

Zebel, *Rex Arabum.* De interpretatione diversorum eventuum secundum Lunam in signis Zodiaci, 16th cent. 2918.

Zebinas (Alexander), *King of Syria.* *v.* Syria, *Kings of.*

Zeelandt. *v.* Zealand.

Zeidler (David Wenceslaus), *M.D., of Jena.* Letter to C. Sibelius a Goor, 1679. *Germ.* 2729, f. 37.

Zeno, *Emperor of the East.* Decretum unionis ex Evagrio Scholastico, 16th cent. *Lat.* and *Gr.* 1835, ff. 9–12 b, 17 b–22.

Zerbina (Joseph). Letter to Dr. J. Downes, 1666. *Fr. Imperf.* 4062, f. 165.

Zerotinus (Carolus). *v.* Zierotin.

Ziegenbalg (George), *Student of Philosophy and Medicine at Leipzig.* Autograph in album, 1694. 2360, f. 29.

Zierenberg (John). Letter to Sir H. Sloane, 1720. 4046, f. 2.

Zierotin (Carl von), *Freiherr von Rosis; Captain General of Moravia.* Letter to, from Dr. R. Abbot, 1614. *Lat.* 415, f. 20.

Zigler (Philip). Anonymous letter to Dr. Wunderlich concerning, 1632. *Lat.* 648, ff. 147–151.

Zimmerman (Jacob), *of Zürich.* Letter to J. G. Scheuchzer, 1728. *Lat.* 4066, f. 37.

Zimmerman (Peter), *Pastor Primarius apud Thorunenses.* Letter to, from J. Dury, 1636. *Lat.* 654, f. 64.

——— Letter to, from Dr. C. Kinnerus, *n. d. Lat. Two copies.* 649, ff. 1, 3.

Zireaga (——), *M.D., of St. Sebastian.* Letter to [the Royal Colleges of Physicians and Surgeons of England], 1708. *Lat.* 4064, f. 170.

Zireteaux (—— de). Sonnet, 17th cent. *Fr.* 895, f. 9.

Zoel. *v.* Sahl ibn Bishr.

Zolleren, *Counts of.* *v.* Hohenzollern.

Zollman (Philip Henry). Letters to Sir H. Sloane, 1723–1730. *Fr.* and *Engl.* 4047, ff. 31, 100, 182, 184, 188, 193, 282, 331, 335; 4048, ff. 49, 90, 92, 220; 4050, ff. 95, 274; 4051, f. 37.

——— Letters to Dr. W. Rutty, 1728, 1729. 4066, ff. 63, 77.

Zoology. Proprietates animalium, 17th cent. 3848, ff. 25–34 b.

——— Bibliotheca zoologorum, 18th cent. 2039, ff. 13–16 b, 27, 28.

——— Drawings of animals, 18th cent. 4015, ff. 37–49.

——— List of animals sent from America to Sir H. Sloane, 18th cent. *Fr.* 4019, f. 20.

——— Treatises on colours of horses, 17th cent. *Ital.* 2127.

——— Diseases of horses, with their cures, 17th cent. 2226.

——— Description of East Indian birds from paintings, sent by E. Buckley to J. Petiver, 18th cent. 4020, f. 192.

——— De l'enchantemens et poison de serpents a sonettes, 18th cent. *Fr.* and *Engl.* 4020, ff. 205–209, 260–261 b;—*Eng. transl.*, 1730. 1968, ff. 208–212 b.

——— Account of the seven-headed serpent at Prague from 1647 to 1719, 18th cent. 4020, f. 210.

——— Account of a Surinam toad, by the Burgomaster of Amsterdam, 18th cent. 4025, f. 251.

——— Remarks on insects sent by J. Bartram to Sir H. Sloane, 1742. 4019, ff. 130, 131.

——— Index to Vol. I. of a work on insects, 18th cent. 4020, ff. 137–186.

——— Of the management of the silk-worm in France, 17th cent. 3366, ff. 31–40.

——— "Number of catterpillers done for Doctter Slone," 17th cent. 4019, f. 27.

v. Albin (Eleazar).
Artedi (Petrus).
Blair (Patrick).
Bonnet (Charles).
Caldesi (Giovanni Battista).
Cuninghame (James).
Daindridge (Joseph).
Lister (Martin).
Merian (Maria Sibilla).
Moffett (Thomas).
Petiver (James).
Suply (A—).

Zouch (James). Warrant to, for holding an annual fair and weekly market at Woking, 1661. 856, f. 3 b.

Zouche (Edward), *11th Baron Zouche.* MS. 207 was dedicated to, as Warden of the Cinque Ports.

Zouche (Richard), *LL.D.*; *Principal of St. Alban Hall, and Regius Professor of Civil Law, at Oxford.* Academiæ Oxoniensis privilegia in unum corpus collecta ab, 1659. *Engl.* 749.

Zschischius (Johann), *Student of Theology at Leipzig.* Autograph in album, 1692. 2360, f. 38.

Zuccherini (Giuseppe Andrea). Poesie Toscane per, alla Marchesa Strozzi, 17th cent. 2756, ff. 93, 93 b.

Zuñiga (Balthazar de), *Spanish Minister.* Letter to, from the Emperor Ferdinand, 1621. *Transl.* 1775, ff. 69–71 b.

Zuñiga y Guzman (Theresia de), *Ducheza de Bejar.* A treatise on remedies against poisons was dedicated to, by her physician, N. Monardes, 1565. *Ital.* 253, f. 36.

Zürich, *in Switzerland.* List of Roman antiquities in the Museum at, 18th cent. 1968, f. 184.

Zurita (Geronimo), *Chronicler of the Kingdom of Arayon.* Notes and emendations of Ayala's "Cronicas de los Reyes de Castilla," 17th cent. *Span.* 3830, ff. 114–149.

Zwinger (Johann), *Professor of Theology at Basle.* Autograph in album, 1670. 1795 *or* 2597, f. 28.

Zwinger (Theodor), *M.D.*; *the Elder.* Letters to, from G. Postello, 1560–1530. *Lat.* 1413 *or* 2959, ff. 96–115 b.

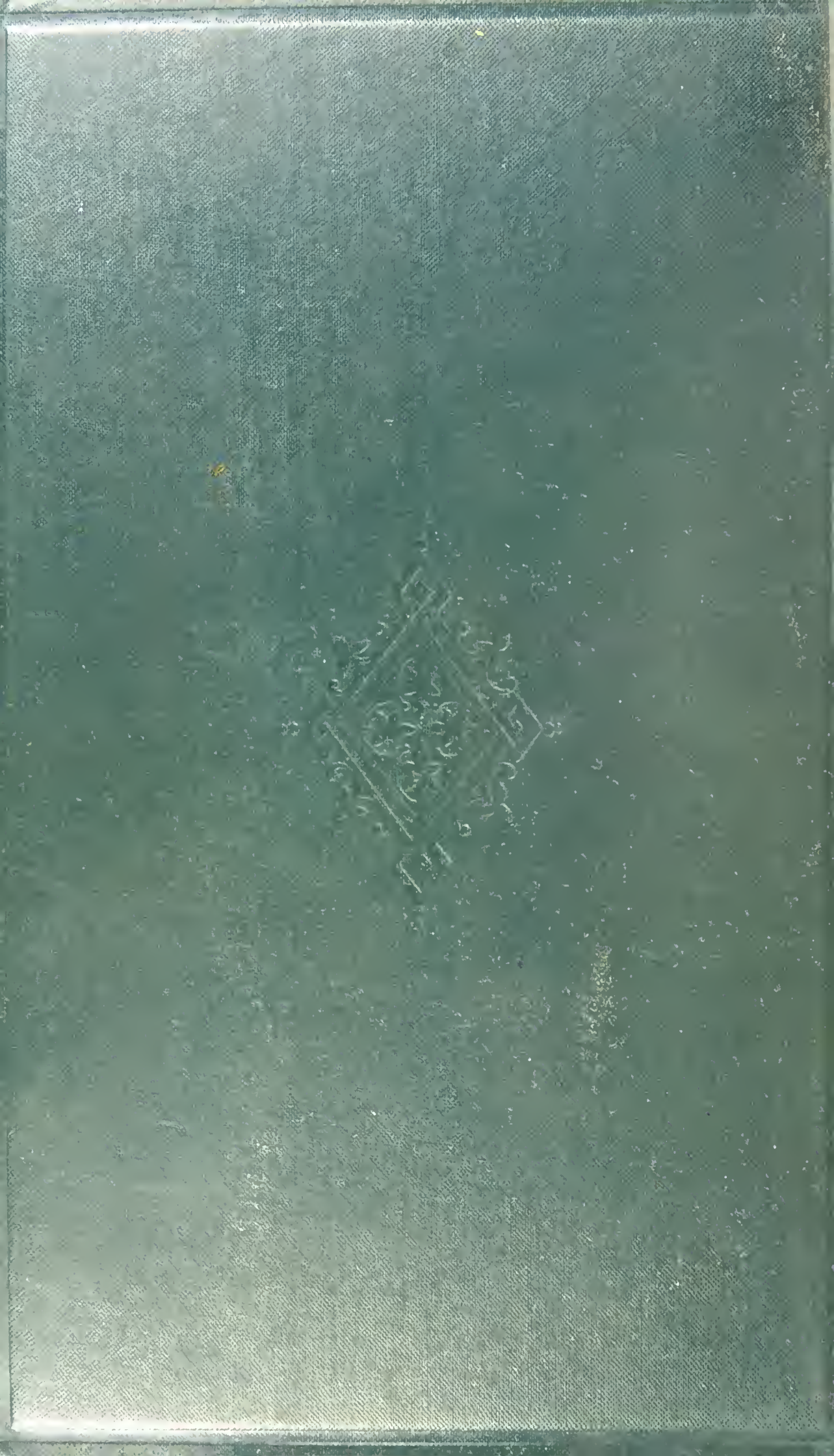
Zwinger (Theodor), *M.D.*; *the Younger.* Letter to Sir H. Sloane, 1712. *Lat.* 4043, f. 87.

——— Letter to J. Buissiere, 1712. *Lat. Copy.* 3339, f. 20 b.

——— Letter to J. Petiver, 1713. *Transl.* 3339, f. 103 b.

——— Letter to, from J. Buissiere, 1711. *Lat.* 3337, f. 133.

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INDEX

TO THE

SLOANE MANUSCRIPTS

IN THE

BRITISH MUSEUM

BY

EDWARD J. L. SCOTT, M.A., D.Litt.

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PREFACE.

THE Manuscripts here indexed formed a part of the extensive scientific and literary collections of Sir Hans Sloane, Bart., M.D. After his death on January 11th, 1753, in accordance with the terms of his will, his entire Museum and Library were offered by his executors to the nation for £20,000, and were ultimately purchased for that sum out of the proceeds of a public lottery under the Act of Parliament 26 Geo. II., cap. 22, from which the British Museum dates its foundation.

In common with the Cotton and Harley MSS., which were dealt with in the same Act, the Sloane MSS. have retained the name of their original collector, with a separate numeration, 1–4100; at the same time they serve for a basis to the great series of subsequent acquisitions known as the Additional MSS., the first of which is numbered 4101, and which have now reached the number 37,000.

As far as No. 5017 the Sloane and Additional MSS. together are included in Samuel Ayscough's *Catalogue of the Manuscripts preserved in the British Museum hitherto undescribed*, 1782, 2 vols. quarto. The descriptions there given do not follow the numerical order, but are roughly classified according to subject. Although useful to a certain extent, they are for the most part inadequate and too often incorrect, while the index is confined to a mere list of the personal names which appear in them. Apart from a new Catalogue, a fuller and more systematic Index, with references, not to Ayscough's pages, but to the manuscripts themselves, has therefore long been required, and, so far as the Sloane MSS. are concerned, it is at length supplied in the present volume.

Besides names of persons and places and particular subjects, it includes a large number of class-headings, a list of the more important of which is prefixed. Volumes and single documents on historical subjects will be found under the name of the country to which they relate, those of a general character being placed at the beginning and the rest following chronologically under the several reigns. With regard to collections of letters, and more particularly

Sloane's own correspondence (4036–4069), the references differ in many cases from those given by Ayscough or since quoted elsewhere. The contents of such volumes were formerly arranged alphabetically under the names of writers. As the disadvantages of this system are obvious, the opportunity has now been taken to change it for an order of date, and it must therefore be understood that the references throughout follow the present arrangement.

Although the numeration extends to 4100, upwards of two hundred and fifty numbers within this limit do not appear in the Index. Most of them were borne by Oriental manuscripts, printed books, maps, and early engravings, which have been transferred to the Departments of the Museum to which they more properly belong. Others were accidentally passed over when the collection was originally numbered, or the volumes bearing them were already missing in Ayscough's time; and there are also cases in which two different numbers were assigned to the same manuscript. The hundred and sixty-eight documents which go by the name of the Sloane Charters, but the provenance of which is somewhat doubtful, are also omitted. They are, however, included in the *Index to the Charters and Rolls in the British Museum*, of which vol. i. (Index Locorum) was published in 1900. Moreover, after the publication of Ayscough's Catalogue, and after the Sloane numeration had been continued for the Additional series, upwards of a hundred more Sloane MSS. were identified. Although they are numbered Additional MSS. 5018–5027, 5214–5308, they ought strictly to have been indexed here with the rest of the Sloane collection; but, as they appear in the *Index to the Additional Manuscripts .... acquired in the years* 1783–1835, published in 1849, it was not thought necessary to repeat the entries relating to them which are there given.

The present Index was compiled by my predecessor as Keeper of MSS., Dr. Edward Scott, and he is solely responsible for its plan and execution. In passing it through the press he had the help of Dr. Kenyon, Assistant Keeper of MSS., and of Mr. D. T. Wood and Mr. H. I. Bell, Assistants.

GEORGE F. WARNER,
Keeper of MSS.

16*th September*, 1904.

PRINCIPAL CLASS-HEADINGS.

Accompts.
Alchemy.
Architecture.
Arithmetic.
Arms.
Army, *of England.*
Art.
Astrology.
Astronomy.

Bibles.
Bibliography.
Bindings.
Bookplates.
Botany.

Catalogues.
Chemistry.
Chronology.
Classics.
Commonplace Books.
Companies.

Dictionaries.
Drama.
Drawings.

Epigrams.
Epistolography.
Epitaphs.
Exchequer.

Fortification.

Geography.
Geology.
Geometry.
Grammars.

Heraldry.
History.

Inscriptions.
Inventories.

Kalendar.

Law, *of England.*
Liturgies.

Magic.
Manners and Customs.
Manuscripts, *Owners of, etc*
Maps and Plans.
Mathematics.
Medicine.
Metaphysics.
Meteorology.
Military Tactics.
Mineralogy.
Mint.
Moral Philosophy.
Music.

Natural History.
Natural Philosophy.
Navigation.
Navy.
Numismatics.

Orders.

Parliament.
Peerage.
Philosophy.
Physiognomy.
Plague.
Poetry.
Prayers.
Prophecies.
Proverbs.

Receipts.
Revenue.
Romances.

Sermons.
Societies.
Specula.
Sports and Pastimes.

Theology.
Trade.

Visions.
Voyages and Travels.

Zoology.

CORRECTIONS AND ADDITIONS.

Abingdon, *Earl of.* *For* Norris *read* Bertie.

Adair (Patrick). *In last entry, for* 1697 *read* 1696.

Adelardus, *Bathoniensis.* *For* 2030 *read* 2030 *or* 2422.

——— *For* ff. 179–186 *read* ff. 181–188.

Africa. AFRICAN COMPANY, ROYAL. *To references in 2nd entry add* 2728, B. f. 193.

Albany, *Duke of.* *v.* Stewart (John).

Albus (*Mag.* Johannes de). *Dele* de.

For **Alstonne** (John) *read* **Alstoune.**

Amadshaw, *Sultan.* *For* Menonglabow *read* Menañgkābau, *in Sumatra.*

Andemacus. *Read* Andernacus.

Arras, *Bishop of.* *For* Rochechouart (Guy de Sève de) *read* Sève de Rochechouart (Guy I. de).

Arreton, *Isle of Wight.* *For* f. 103 *read* f. 98.

Art. (Cross-references.) *For v.* Cosentinus (A. T.) *read v.* Thylesius (Antonius), *Consentinus.*

——— *For v.* Voutet (J.) *read v.* Vontet (Jacques).

Astrology. (Cross-references.) *For v.* Jabri ibn Haiyān, *al-Tarsūsī read v.* Jābir Ibn Haiyān, *al-Tarsūsī.*

Astronomy. (Cross-references.) *For v.* Kaerleon (Louis) *read v.* Carleon (Louis).

Athol, *Earl of.* *For* Stewart *read* Stuart.

Ayyuh ibn Sulaiman ibn Ibrāhām. *For* Ayyuh *read* Ayyub.

Bassano (Abraham). *For* 1571 *read* 1671.

Insert **Beaufort,** *Duc de. v.* Vendôme (François de).

Insert **Belloy** (Baron de). *v.* Rodes (Claude de).

Bevilacqua (Ippolito). *For* Zangani *read* Zangari.

——— *Before* 4034, ff. 107–109, *insert* 4025, f. 117.

Binns (Joseph). *Add v.* also Bynne (Joseph).

Boey (Cornelis), *Sen.* *For* f. 190 *read* f. 185.

——— *Add* Verses on Holbein's picture of Erasmus, 1645. *Lat.* 2764, f. 37.

Insert **Bolingbroke,** *Viscount. v.* St. John (Henry).

Borillius (Bonifacius). *For* f. 46 *read* f. 49.

Insert **Bourdeaux,** *Seigneur de. v.* Neuville (Antoine).

Insert **Brixen,** *Card. Bishop of. v.* Khrypffs (Nicolaus), *de Cusa.*

Bullmer *al.* **Spyllesby.** *For* Bullmer *read* Bullur.

Bynne (Joseph). *Add v.* also Binns (Joseph).

Insert **Cambray,** *Bishop of. v.* Landuno (Guido de).

Cambridge, *Magdalene College. In second entry, after* sizar *add* [*Sir* Samuel Morland], *and for* 1614 *read* 1644.

Insert **Cambridge,** Charles, *Duke of. v.* Stuart (Charles).

Canterbury, *Archbishops of. Insert* Parker (Matthew).

Carlisle, *Bishops of. Insert* Nicolson (William).

Insert **Castelfranc,** *Sieur de. v.* Nautonier (Guillaume de).

Insert **Chalcedon,** *Bishop of. v.* Smith (Richard).

Insert **Chiapa,** *Bishop of. v.* Las Casas (Bartolomé de).

Chichester, *Bishops of. Insert* Wyche (Richard de), *S.*

Insert **Cleveland,** *Earl of. v.* Wentworth (Thomas).

Coventry and Lichfield, *Bishops of. Insert* Sampson (Richard).

Insert **Crawford,** *Earl of. v.* Lindsay (Ludovic).

Insert **Crawford-Lindsay,** *Earl of. v.* Lindsay (John).

Insert **Dampville,** *Seigneur de.* *v.* Montmorency (Charles de).

Insert **Dedekenn** (Georgius), *Archdeacon, of Hamburg.* Funeral oration on P. Nicolaus, 1608. *Lat.* 2888, ff. 98–101 b.

Des Loges (Marie Bruneau de). *Dele* de.

Des Marets (D—). *In reference, for* 20, 40 *read* 21, 41.

Insert **Dofney** (Richard). Formerly owned MS. 2778.

For **Dousenbray,** *Comte, read* Donsenbray.

Down and Connor, *Bishops of. Insert* Leslie (Henry).

Insert **Dromore,** *Bishop of.* *v.* Leslie (Robert).

Insert **Dunkeld,** *Bishop of.* *v.* Lindsay (Alexander).

Insert **Du Plessis-Marly,** *Seigneur.* *v.* Mornay (Philippes de).

Durham, *Bishops of. Insert* Tunstall (Cuthbert).

Dyne (*Sir* Lewis). *For* f. 123 *read* f. 125.

Insert **Edinburgh,** *Bishop of.* *v.* Lindsay (David).

England. Oliver Cromwell. *In sixth entry, for* Grant to E. Horseman *read* Grant to G. Downing.

Insert **Épernon,** *Duc d'.* *v.* Nogaret de La Valette (Jean Louis de).

Insert **Exeter,** *Bishop of.* *v.* Woolton (John).

Insert **Fayrer** (James), *M.A., of Queen's College, Oxford, Rector of Sulhamstead, co. Berks.* Gave MS. 1986, in 1658, to T. Barlow.

Insert **Fitzwalters,** *Lord.* *v.* Ratcliffe (Thomas).

Geoffroy (Claude Joseph), *Le Jeune. In* 1*st entry, for* f. 156 *read* f. 190.

Glasgow, *Archbishops of. Insert* Lindsay (Patrick).

Insert **Gowrie,** *Earl of.* *v.* Ruthven (William).

Insert **Grandison,** *Viscount.* *v.* St. John (Oliver).

Insert **Graves** (George). Owned, in 1646, MS. 2811.

Insert **Hereford,** *Bishop of.* *v.* Monck (Nicholas).

Indies, West. *Add v.* also West Indies.

Kilmore, *Bishops of. Add* Wetenhall (Edward).

Insert **Kingston,** *Duke and Duchess of.* *v.* Pierrepont.

La Rochelle. *Add v.* also Rochelle, La.

Leicester, *Earls of. Add v.* Sidney.

Lincoln, *Bishops of. Insert* Rotherham (Thomas).

——— Smyth (William).

Insert **Lisieux,** *Bishop of.* *v.* Oresme (Nicolas).

London, *Bishops of. Insert* Ravis (Thomas).

——— Robinson (John).

——— Vaughan (Richard).

For **Lorraine de Vallemont** *read* Le Lorraine de Vallemont.

Insert **Lymington,** *Viscountess.* *v.* Wallop (Bridget).

Maple (W—). *To date add* 1711; *to reference add* 4065, f. 27.

Margaret of Austria. *v.* Netherlands. *Dele cross-reference.*

Maurepas, *Comte de. For* Phelypeaux *read* Phélypeaux de Maurepas.

Insert **Moray,** *Earl of.* *v.* Stuart (James).

Insert **Morley,** *Barons.* *v.* Parker.

Insert **Morley and Monteagle,** *Barons.* *v.* Parker.

Insert **Mulgrave,** *Earl of.* *v.* Sheffield (Edmond).

Norwich, *Bishops of. Add* Trimnell (Charles).

Insert **Ossory,** *R. C. Bishop of.* *v.* Roth (David).

Prophecies. (Cross-reference.) *For* Sybil, *The, read* Sibyls.

Insert **Richmond,** *Countess of.* *v.* Tudor (Margaret).

St. Asaph, *Bishops of. Add* Wynne (John).

Salisbury, *Bishops of. Add* Ward (Seth).

Spyllesby *al.* **Bullmer** (John). *For* Bullmer *read* Bullur.

INDEX.

A

A— (D—). Discourse on figtrees, 17th cent. *Transl.* 3072, ff. 18–35.

A— (E—). Horoscope, 1575. 1770, f. 146.

A— (G— G—), *Medicus Venetus.* Consilium medicum, 1645. 2253, f. 267.

A. (I.) *v.* Arnold (James).

A— (J—). Verses by, to Sir H. Sloane, 18th cent. *Lat.* 3516, f. 95.

A— (S—), *M.D.* Medical prescriptions, 1659–166$\frac{7}{8}$. 4078, ff. 351–355.

A— (T—). *v.* Ramsæus (T—), *Lithuanus.*

Aa (Pierre van der), *Bookseller, of Leyden.* Letters to J. G. Scheuchzer, 1723–1726. *Fr.* 4065, ff. 301, 319; 4066, f. 6.

——— Letter to, from Sir H. Sloane, *n. d. Fr.* 4069, f. 87.

Aa (Willemina van der). Letter to C. Clusius, 17th cent. *Lat. Extract.* 2764, f. 22.

Aalam Guier, *Emperor. v.* Muhammad, *Aurangzib 'Alamgīr.*

Aarhuus, *in Denmark, Bishops of. v.* Canutus.

Abano (Petrus de), *M.D., of Padua.* De membris nutritionis, 15th cent. 3124, ff. 276–323.

——— De venenis, 15th cent. 168, ff. 117–134 b.

——— Heptameron, 17th cent. 3850, ff. 13 b–23.

——— Heptameron, translated by R. Turner, 17th cent. *Imperf.* 2577, B. f. 23.

Abbas Hall. *v.* Cornard, Great.

Abbot (George), *Archbishop of Canterbury.* Papers relating to his part in Lord Essex's divorce suit, 1613. 1856, ff. 47–50; 3828, ff. 1–47.

——— Instructions from the Council to, for the Bishops of his Province, *n. d.* 1775, f. 74.

Abbot (George), *Archbishop of Canterbury* (*continued*). Letter to the Bishops of his Province, 1622. *Copy.* 1710, f. 306.

——— Letter to the Bishop of London, 1622. *Copy.* 1710, f. 306 b.

——— Letters to James I., 1623. *Copies.* 826, f. 16; 1775, f. 73.

——— Royal letter to, as Commissioner of the Charter House hospital, 162$\frac{2}{7}$. 856, f. 12 b.

——— Letter to, from Sir T. Roe, 1633. 654, f. 305.

——— Letter to, from J. Dury, 1633. 654, f. 305 b.

Abbot (Robert), *Bishop of Salisbury.* Examination of the dedicatory epistle of Dr. W. Bishop to the King, prefixed to his pretended reformation of a Catholic deformed by W. Perkins, early 17th cent. *Corrected draft.* 537.

——— Letter to C. von Zerotin, 1614. *Lat. Copy.* 415, f. 20.

Abbott (Edward), *Chief Chaunter in Wells Cathedral.* Royal letter commendatory of, to the next vacant residentiaryship [1618]. 856, f. 16 b.

'Abd Al Aziz Ibn 'Uthmán, *Al Kalīsī.* Tractatulus astrologicus de latrocinio et furto, 15th cent. 312, ff. 29–40 b.

——— De exaltationibus planetarum ex, 15th cent. 702, f. 4 b.

——— Tabulæ variæ astrologicæ ex, 15th cent. 702, f. 12.

Abdala Raswone, *Cadi of Marocco.* Treaty with England, 1661. 3509, f. 2.

Abdalcader Midichel. Memorial to, from the Governor of Tangier, [1666]. *Span.* 1955, f. 45.

Abdalcader Mirino. Letter to —— Warren, *circ.* 1669. *Span.* 3513, ff. 49, 56.

Abdell (——), *of Padua.* Letter to, from K. Digby, with draft of answer, *n. d.* 4066, f. 321.

Abdelcader Roxo, *of Arzilla.* Correspondence, 166$\frac{3}{4}$–1666. *Span. Copies.* 1955, ff. 6, 47, 49, 52, 96 b, 100 b, 131, 136.

——— Letters to, from Col. H. Norwood, 1668, 1669. *Span.* 3499, ff. 19, 38; 3510, f. 89.

Abdelgrim el Shat, *son of the Shat of Angera.* Correspondence, 166$\frac{6}{7}$. *Span. Copies.* 1955, ff. 42, 64 b, 82.

Abdocrim Hoxis, *King of Tetuan.* Treaty with England, 1661. 3509, f. 2.

Abdy (Humfrey). Curatio herniæ pro, per I. Veslingium, 1646. 200, f. 42.

Abdy (*Sir* John). Correspondence, as Joseph Kent, with Dr. Croyden, 1648, 164$\frac{8}{9}$. 203, ff. 1, 4, 5; 3299, ff. 178, 179.

——— Letter to, from Abbat R. Papafava, 1648. 203, f. 8.

Abeel (J—), *Recorder of Albany, New York Province, U.S.A.* Letter to Lord Cornbury, 1705. 4064, f. 86.

Abendana (Isaac). Epistola ad J. Pragestum, 1671. 1381, f. 72.

Abenzohar, *Medicus Arabs. v.* Abú 'ali ibn Zuhr.

Aberdeen. Catalogus librorum Bibliothecæ Collegii Regii apud, 17th cent. 3298.

——— Presentation of Dr. T. Bower to the Principalship of the Marischal College, 171$\frac{9}{1}$. 3198, f. 8.

Abergavenny, *Barony of.* Question of its descent, 17th cent. 1429, f. 55.

Abernethy (——). Medical Case, 18th cent. 4076, f. 376.

Abernethy (John), *pretended Bishop of Caithness.* Sentence of deposition against, 1638. 650, f. 72.

Abingdon, *co. Berks.* Inscriptions and arms from the church, 1597. 3836, f. 14 b.

——— Order for powder to be sent to the garrison, 1645. 1519, f. 116.

Abingdon Abbey, *co. Berks.* Excerpta ex ecclesiastica historia ejus, 16th cent. 1301, f. 411 b.

Abingdon, *Earl of. v.* Norris (Montagu).

Abnet (William). Letter to J. Petiver, 1711. 2941, f. 6.

Abouts (Matthæus). Letter to, from E. Kæmpfer, 1693. *Dutch.* 3064, f. 27.

Abraham Aben Fzra. *v.* Abraham, *ben Meir Aben Ezra.*

Abraham, *ben Meir Aben Ezra.* Liber de secretis de judiciis nativitatum, 15th cent. 312, ff. 43–69 b.

——— De mundo liber ab H. Bate de Hebreo in Latinum translatus, 15th cent. 312, ff. 70 b–96 b.

——— Hali Ben Hamed Hembram liber de electionibus horarum translatus per, 15th cent. 312, ff. 215–255 b.

Abraham Judæus. *v.* Abraham, *ben Meir Aben Ezra.*

Abu Abhar al-Kināni, *Medicus Arabs.* Vita, 18th cent. 3647, f. 42.

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Andrewes, *of cos. Norf. and Suff., Family of.* Arms and crest of, by J. Hawtrey, 17th cent. 3714, f. 28.

Andrewes (Lancelot), *Bishop of Winchester.* Collection of his letters and papers, 17th cent. 118.

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Angelbright (John). *v.* Engelbrecht (Johann).

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Anglesey, *Earl of*. *v.* Annesley (Arthur).

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Angus, *Earl of*. *v.* Douglas (Archibald).

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Anne of Austria, *Mother of Louis XIV*. *v.* France, *Kings of*. Louis XIV.

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v. also Art. English.

Antium. *v.* Anzio, *in Italy*.

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Aphenry. *v.* Penry.

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Apostles, The. Memoranda de vitis eorum, 13th cent. 1772, f. 7.

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Appion (Peter). Comprobation of the chemical art, 17th cent. 3688, f. 148.

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Appyllesby. *v.* Bullmer.

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Arctophylax. *v.* Bernard (Francis).

Ardagh, *Bishop of.* *v.* Richardson (John).

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Argiers. *v.* Algiers.

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Aristotle (*continued*). Sanguinis inspectio in phlebotomia secundum, 15th cent. 134, f. 169.

Arithmetic. De algorismo, 14th cent. *Imperf.* 514, ff. 1–8.

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Arletta, *Concubine of Robert of Normandy.* *v.* Normandy, *Dukes of.* Robert.

Arlington, *Baron.* *v.* Bennet (Henry).

Armagh, *Archbishops of.*
v. Bramhall (John).
Ussher (James).

Armand (George). Letter to Marshal Bellefonds, 1678. *Fr. Copy.* 631, f. 187.

Armenia. Vocabularium Armenico-Latinum, 17th cent. 1574.

Armenia (Petrus de). De Tartaro, 15th cent. 976, f. 18.

Armitage (Richard). Letter to R. Bere, 1678. 2723, f. 29.

Armory Office. Fees to officers in, *temp.* Jas. I. 1520, f. 31.

Arms, *English.* Arms in churches in cos. Worcester, Nottingham, Middlesex, Oxford, Berks, Salop, Wilts, Somerset, York, Cambridge, Northampton, Lincoln, and Durham, 1589–1601. 3836, ff. 9–31, 50 b–52.

——— ——— Engraved arms of the Turkey and E. India Companies, and the livery companies of London, 17th cent. *Imperf.* 4011, ff. 42–72.

——— ——— African Merchant Adventurers Company, 17th cent. 2281, f. 1 b.

——— ——— Hudson's Bay Company, 17th cent. 2281, f. 3.

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——— *Italian.* Arms of Bentivogli of Bologna, 16th cent. 2377, f. 1.

——— ——— Arms of the family of Este, 16th cent. 2378, f. 2.

v. also Heraldry.

Armstrong (Francis) Papers relating to his murder, 1683. 2723, ff. 101–129.

Armstrong (John), *of Edinburgh.* Letter to Sir H. Sloane, 1732. *Lat.* 4052, f. 62.

Armstrong (Thomas). Letters to Sir H. Sloane, 173$\frac{2}{3}$, 1733. 4026, ff. 213, 292.

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Arnaldi (*Mag.* Stephen). Dietarium, 15th cent. 1100, ff. 122–160 b.

Arnaud (Claude C—), *Jansenist.* Response aux traités sur la perpetuité de la Foy de l'Eglise Catholique touchant l'Eucharistie, 1665. *Lat.* and *Fr.* 2871, ff. 66–132.

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Arnold (——), *M.D., of Newton.* On the virtues of the oak, 1579. 2551, ff. 42–45.

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——— Carmen in J. G. Scheuchzer obitum, 1729. 3516, f. 192.

——— Carmen in Georgii I. obitum, 18th cent. 3516, f. 195.

——— Epitaphium in Samuelis, Episcopi Roffensis, obitum, 18th cent. 3516, f. 196.

——— Epitaphium in P. King, Cancellarii, obitum, 1729. 3516, f. 197.

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——— Carmen in T. Bowers, Episcopi Cicestrensis, obitum, 18th cent. 3516, f. 200.

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Aromatari (Giuseppe degli). Consilium medicum, 17th cent. *Ital.* 2253, f. 223.

Arondell (John). The rosary of the philosophers, 17th cent. 3685.

Arpe (Petrus Fridericus). Letter to G. Schroedter, 1709. *Lat.* 2877, f. 259.

Arrais (Duarte Madeira). *v.* Madeira Arrais (Duarte).

Arran, *Earls of.*
v. Butler (Richard).
Hamilton (James).

Arras, *Bishop of.* *v.* Rochechouart (Guy de Sève de).

Arras, *Monseigneur d'.* *v.* Perrenot de Granvelle (Antoine), *Cardinal Bishop of Arras.*

Arreton, *Isle of Wight.* Account of ancient weapons found in Haseley Manor on Arreton Down, 1737. 4055, f. 103.

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Arsenius, *S., Abbat.* Legenda de, 15th cent. 1936, f. 127.

Arsinoe, *wife of Ptolemy Philadelphus.* *v.* Egypt, *Kings of.*

Art. ILLUMINATIONS AND DRAWINGS.

——— *ENGLISH.* Biblia sacra, 13th cent. 1521.

——— ——— Breviarium, 14th cent. 2466.

——— ——— Horæ B. Mariæ Virginis, 14th cent. 2683.

——— ——— Bestiarium, 14th cent. 3544.

——— ——— Liber astrologie, 14th cent. 3983.

——— ——— Kalendar, 14th cent. 2465.

——— ——— Horæ B. Mariæ Virginis, 15th cent. 2321; 2471; 2474; 2565; 2633.

——— ——— Psalter, 15th cent. 2400.

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——— ——— Grotesques in red and blue, 15th cent. 972.

——— ——— Pen and ink sketches of archers, *etc.*, 148$\frac{5}{6}$. 748, ff. 25 b, 69 b, 79 b, 82 b, 109 b, 124 b, 130, 131, 145 b.

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——— ——— Mystical drawings illustrative of Revelation, chap. xv., *circ.* 1640. 1004, ff. 8 b, 9.

——— ——— Drawings of antiquities found in digging the foundation of New St. Paul's Cathedral, London, 1675, 1677. 958, ff. 106 b, 107.

——— ——— Woodcut of Dungeness Lighthouse, *ante* 1692. 2717, f. 27 b.

——— ——— Drawings of the herbs Cuckoopint and Pilewort, 17th cent. 1009, ff. 124–126.

——— *FLEMISH.* Speculum humanæ salvationis, 14th cent. 346.

——— ——— Psalter, 14th cent. 2427.

Art. Illuminations and Drawings. *FLEMISH* (*continued*) Horæ, 15th cent. 2571; 2692; 2726; 2916.

——— ——— Grotesque coloured initial letters, 1539. 1174.

——— ——— Emblematical figures in red chalk, 17th cent. 1316.

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——— ——— Bestiarium, 14th cent. 278.

——— ——— Végèce de l'art de Chivalerie, 14th cent. 2430.

——— ——— Les grans croniques de France; in camaieu gris, 14th cent. 2433, A–C.

——— ——— Grotesques, 14th cent. 2409.

——— ——— Breviary, 15th cent. 2419.

——— ——— Horæ, 15th cent. 2467; 2468; 2605; 2732, B.; 2803.

——— ——— Dionysius de cœlesti hierarchia, 15th cent. 3049.

——— ——— Horæ of Louise de Savoy, 1516. 2418.

——— ——— Picture of the journey of the Duchess of Savoy to Nice, 1560. 2421.

——— *GERMAN.* Speculum humanæ salvationis, 15th cent. 361.

——— ——— Painting of the installation of an emperor, 17th cent. 723, f. 19.

——— ——— Coloured allegorical and other figures, 1710–1716. 3841.

——— *ITALIAN.* S. Pauli epistolæ, 12th cent. 539.

——— ——— Almansor; tractatus medicus, 14th cent. 2947.

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——— *SPANISH.* Drawings of Chinese manners and customs, 1621–1626. 1005, ff. 143–171.

——— Sculpture. Notice of the statue of the Dying Gladiator in the Ludovisi Gardens at Rome, 17th cent. 1911–1913, f. 169.

——— ——— List of statues, in Sir H. Sloane's handwriting, 18th cent. 4019, ff. 56–58.

——— Engravings. Engravings of the seasons, *etc.*, 1611. 3375.

Art (*continued*). Treatises. Liber Massa de coloribus, 13th cent. 342, f. 132.

——— ——— Secretum Philosophorum, 15th cent. 2579, ff. 2–99 b.

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——— ——— Colours for painting or staining, late 15th cent. 747, f. 49 b.

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——— ——— Directions for portrait painting, *circ.* 1650. 228, ff. 1–23.

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v. Bousy (Charles de).
Cosentinus (A. T.).
Isac (G.)
Mayerne (*Sir* T. Turquet de).
Russell (Wriothesley), *2nd Duke of Bedford.*
Stobæus (J.).
Voutet (J.).

Arteaga de la Guerra (Isidorus). Epistolæ ad J. Cunningham, 17th cent. 2376, ff. 22, 25.

Artedi (Petrus), *Angermannia-Suecus.* Catalogus piscium maris Balthici, ut et fluviorum ac lacuum Sueciæ, 18th cent. 3870.

——— Operum ejus recensio, 18th cent. 4020, ff. 194–197.

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——— Clavis majoris sapientiæ, 17th cent. *Eng. transl.* 716; 3642, ff. 69–80.

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Arthromedes (Sebastianus), *Gallus.* Versus, 17th cent. 2764, f. 17 b.

Arthur, *King of the Britons.* Excerptum e Gulielmo Malmesbury de loco ejus sepulturæ, 17th cent. 1775, f. 179.

Arthur (Patrick). Letter to Sir H. Sloane, 1740. 4056, f. 328.

Artillery. Descriptions of ordnance, with drawings, 16th cent. 2497, ff. 38–44 b.

——— Treatise on, 17th cent. 3959, ff. 28 b–39.

v. Bourne (William).

Artopœius. *v.* Baker.

Arundel, *co. Suss.* Survey of the river at, 1698. 3233, f. 13 b.

Arundel, *Earls of.* *v.* Howard.

Arundel (John), *Physician to Henry VI.; afterw. Bishop of Chichester.* Medical receipts, 15th cent. 7, f. 42 b.

Arundel (Richard), *1st Baron Arundel of Trerice.* Letter to, from T. Polwhele, 1680. 3822, f. 164 b.

Arundell, *of Wardour, Family of.* Pedigree, 16th cent. 1301, f. 107.

Arundell (Francis), *of Stoke Park, co. Northt.* Medical prescription for, by Dr. J. Metford, 1652. *Lat.* 2812, f. 28 b.

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Arundell (Mary), *wife of Thomas, 1st Baron Arundell of Wardour.* Prescription for, *circ.* 1600. 931, f. 60.

Arysmyth. *v.* Arrowsmith.

Ascension, *Isle of.* Plantæ ibi collectæ, 1699. 2376, ff. 118 b–122.

——— Chart of, by Sir N. Miller, late 17th cent. 1040, f. 53 b.

Ash (Thomas), *Labourer, of Wymondham.* Certificate from the parish of Wymondham recommending him to the King to be touched for the evil, *temp.* Chas. II. 206, B. f. 61.

Ashburnham (Jane), *wife of William Ashburnham and widow of James, 1st Earl of Marlborough.* Royal letter to the Church of Rochester to grant to her a lease of Hudingham, Coddington, and Kingston Manors, 1660. 856, f. 23 b.

Ashburnham (John), *1st Earl of Ashburnham.* Letter to Sir H. Sloane, 1733. 4053, f. 94.

Ashburnham (M—), *wife of Sir William, 2nd Bart., of Bromham.* Medical Case of, 18th cent. 4034, f. 311.

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Anglicus (Galfridus).
Ashmole (Elias).
Balemin.
Bernard (Francis).
Bombast von Hohenheim (Philipp Aureol Theophrast), *called* Paracelsus.
Colchester.
Coley (Henry).
Cundall (George).
Dee (Arthur).
Dee (John).
Dove (Richard).
Edlin (Richard).
Firmicus Maternus (Julius).
Forman (Simon).
Gresham (Edward).
H— (J—).
Jabri ibn Haiyān, *al-Tarsūsī*.
Jafar ibn Muhammad (Abú Mashas), *al-Balkhí*.
Lilly (William).
Montulmo (Antonius de).
Plato Tyburtinus.
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v. Bachstrom (Jean Frédéric).
Bonnivert (Gedeon).
Brahe (Tycho).
Cetto, *in Peru.*
Childrey (Joshua).
F— (S—).
Flamstead (John).
Gresham (Edward).
Grew (Nehemiah).
Hobbes (Thomas).
Kaerleon (Louis).

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Basting. *v.* Bastian.

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Beamount. *v.* Beaumont.

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Becmann. *v.* Beckmann.

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Blanchardus. *v.* Blankaart (Stephanus).

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v. also Blaarer.

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Breynius (Jacobus).
Browne (*Sir* Thomas).
Buddle (Adam).
Canary Isles.
Candia.
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Chelsea, *co. Middl.*
China.
Cole (William), *M.D.*
Covel (John).
Cowper (William), *M.D.*
Edinburgh.
France.
Fulham, *co. Middl.*
Gerard (John).
Hafenreffer (Matthias).
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Hernandez (Francisco).
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Hippocrates.
Houston (William).
India, East.
Jamaica.
James (John), *Naval Surgeon.*
Kæmpfer (Engelbert).
Knowles (Gilbert).
Krieg (David).
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Leyden.
Macer (Æmilius).
Magellan's Straits.
Malabar, *Kingdom of.*
Moehring (Paulus Henricus Gerardus).
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New England.
Oxford.
Paris.
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Saumur, *in France.*
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London. Christ's Hospital.
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Paris.
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Charleval (—— de). Sonnet à, par M. Sarrazin, 17th cent. 895, f. 12.

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Chartereux (—— de), *Apothecary at London. v.* Petiver (James), *Apothecary to the Charter House.*

Charter House. *v.* London.

Chartularies, *Domestic. v.* Braybroke, *Family of.*

———, *Monastic. v.* Missenden Abbey, *co. Bucks.*

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Chauliac (Gui de). *v.* Guido, *de Cauliaco.*

Chaworth (Thomas). Seal in 1312–1313. *Copy,* 18th cent. 3424, f. 6 b.

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Chemistry. Experimenta naturæ quæ Salamon Rex composuit ob amorem et implorationem cujusdam reginæ, 14th cent. 121, ff. 90 b–93 b.

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Chemistry (*continued*). Élémens de chimie ou physique pratique, 17th cent. 308.

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——— Prices of chemical glasses and drugs, 1665. 3776, ff. 50 b–52 b.

——— Comparative weights of substances in air and water, 18th cent. 4019, f. 124.

——— Opération du Phosphore détonnant d'antimonie diaphorétique, 1737. 4045, f. 190.

Chemistry (*continued*).
v. Boyle (Robert).
Cherico, *Abbat of Cologna.*
Combachius (Ludovicus Hermannus).
Draper (Clement).
Ficino (Marsiglio).
Finckley (Nicholas).
Foote (Daniel).
French (John).
Giegorio (Francesco).
Goddard (Jonathan).
Gratianus.
Kellum (Robert).
Kerner (Arnoldus).
Leigh (Charles), *M.D.*
Lémery (Nicolas).
Mayerne (Theodore Turquet de).
Montanor (Guido de).
Nicholls (Thomas).
Nicolson (Francis).
North (Gilbert).
Plot (Robert).
Potter (Thomas).
Power (Henry), *M.D.*
Rawlin (Thomas).
Schacht (Lucas).
Scheuchzer (John Gaspar).
Smith (John).
Tentzelius (Andreas).
Theodoricus, *Bishop of Cervia.*
Tollius (Jacobus).

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Chenebie (Paul), *Notary of Crevey, on the Lake of Geneva.* Letter to Sir H. Sloane, *n. d.* 4058, f. 119.

Cherico, *Abbat of Cologna.* Practice of alchemy with camphor, 17th cent. 3654, f. 6 b.

Cherrieholme (Thomas). Accompt of drugs supplied by, 1667. 4034, f. 206.

Cheselden (George), *M.D., of Leicester.* Letters to Sir H. Sloane, 1727, 1729. 4034, ff. 316, 350.

Cheselden (William), *Surgeon.* Letters to Sir H. Sloane, 1724, 1728. 4047, f. 190; 4049, f. 195.

Cheshire (John), *M.D., of Leicester.* Letters to Sir H. Sloane, 1734, 1735. 4053, f. 343; 4054, f. 78.

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Chess.
v. Caxton (William).
Greco (Gioachino).

Chesshyre (*Sir* John), *Serjeant-at-Law.* Letter to Sir H. Sloane, 172½. 4046, f. 219.

Chester, *County of.* Extracts concerning families in, 16th cent. 1301, f. 262 b.
——— Petition from, in favour of Episcopacy, 1640. 1467, f. 48.
——— Disaffection of, 1645. 1519, f. 76.
——— Raising of money by, for use of Sir T. Fairfax, *n. d.* 1519, f. 178.
——— Licence for the High Sheriff to be non-resident in the county, 1660. 856, f. 39.
———, *Bishops of.*
v. Pearson (John).
Wilkins (John).
———, *Constable of.* *v.* Lacy (Roger de).
———, *Earldom of.* History of, out of the Tower records, by Sir J. Doddridge, 17th cent. 3081; 3479, ff. 10–58.
———, *Earls of.* Pedigree, 17th cent. 1429, f. 92 b.
v. Lacy.

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Chesterfield, *Earl of.* *v.* Stanhope (Philip).

Chester Le Street, *co. Durh.* Inscriptions and arms from the church, 1601. 3836, f. 30.

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Cheveley, *co. Cambr.* Notes on the church, 16th cent. 1301, ff. 126 b–130.

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Cheyne (William), *2nd Baron Cheyne.* Letter to Sir H. Sloane, [1716–1738]. 4034, f. 321.
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Cheyney, *Family of.* Pedigree, 17th cent. 1429, f. 54.

Chichester, *co. Suss.* Account of the trade at, by R. Bradshawe, 18th cent. 3329, f. 114.
———, *See of.* Disbursements of the Dean and Chapter, 1669–1671. 1677, ff. 7–10.
———, *Bishops of.*
v. Duppa (Brian).
King (Henry).

Chichester (Edward), *Viscount Chichester.* Particular of musters of militia in cos. Down and Antrim signed by, 1626. 3827, f. 79.

Chichibacoa, *Granadian Confederacy, S. America.* Marks to know it, when approaching by sea, 17th cent. 2292, f. 34.

Chideock House, *co. Dors.* Surrender of, 1645. 1519, f. 121.

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Child (*Sir* Francis), *Banker.* Letters to Sir H. Sloane, 1705, and *n. d.* 4040, f. 21; 4058, f. 121.

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Chilton (John). Narrative of his voyage to New Spain, 1568–1586. *Original draft.* 42.

China. History and description of, extracted from Père Martin and others, 17th cent. *Fr.* 1019, ff. 206–230.

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——— Journal of voyage to, by W. A. Cowley, 1683–1686. 54.

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China (*continued*). Notes on Chinese customs, 17th cent. 2376, ff. 76–81.

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Chipping, *co. Lanc.* Grant of land in, 1338. *Lat.* 1429, f. 98 b.

Chipping-Warden, *co. Northants.* Feoda baroniæ de Wardone, 13th cent. 986, f. 78.

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Chiswell (Richard), *Sen., Bookseller.* Letter to ——, 1681. 4026, f. 288.

Chiusi, *Bishop of.* *v.* Spannocchio (Orazio).

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——— To prepare chocolate in the Spanish and English way, 17th cent. 647, f. 7.

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Cholmly (Hugh). Contract for building a mole at Tangier, 1662. 3509, f. 18.

Cholmondeley, *Family of.* Pedigree, 17th cent. 1429, f. 94 b.

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Chremnitz, *in Hungary.* *v.* Kremnitz.

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Christ Church, *co. Southants.* Survey of the river at, 1698. 3233, f. 25 b.

Christian IV., *of Denmark.* *v.* Denmark, *Kings of.*

Christian, *Duke of Merseburg.* *v.* Merseburg, *Dukes of.*

Christiani (Andreas), *Physician, of Copenhagen.* Adversaria mineralium, 17th cent. 283, ff. 184–218 b.

Christianus (Florens). *v.* Chrestien (Florent).

Christie (Alexander), *of Calicut.* Letters to J. Petiver, 1708–1716. 3322, f. 89; 4064, f. 179; 4065, ff. 129, 131, 135, 233, 239.

Christodulus. Letter thus signed to the Bishop of London, 1728. *Copy.* 4050, f. 27.

Christopher, *S.* Memoria de, metrice, 15th cent. 2471, f. 33 b; 2633, f. 25 b; 2565, ff. 19 b; 2571, f. 18.

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Christ's Hospital. *v.* London.

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v. Duke (Richard).
Jews.
Navara (Juan Manuel de).
Newton (*Sir* Isaac).

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Chrysostomus (Johannes), *S.* *v.* John Chrysostom, *S.*

Church (Nathanael), *Minister.* Letter to, from his uncle, N. Wallington, 1649. 922, f. 166.

Church (Robert), *Fellow of Caius College, Cambridge.* Questiones theologicæ in vespere comitiorum disputatæ, *circ.* 1578. 478.

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Churchill (John), 1*st Duke of Marlborough.* Verses on his campaign, 17th cent. 1941, f. 25.

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Churchill (Sarah), *wife of John,* 1*st Duke of Marlborough.* Letter to Sir H. Sloane, 1718. 4045, f. 150.

Churchill (William), *Bookseller to George II.*; *nephew of Awnsham Churchill.* Letter to Sir H. Sloane, 1728. 4049, f. 195.

Chycoyneau (Michael), *Conseiller du Roy, Chancelier et Juge en l'Université de Montpellier.* Consulte par, à l'Hôpital Général de Montpellier, 17th cent. 3998, ff. 42–44.

Chylan (Antoine), *French Consul at Tetuan.* Notice of his conversion to Mahometanism and change of his name to Hadrahaman Benrichy Xerif, 1666. 1955, f. 94 b.

Chytræus (Nathan). Nomenclator, 18th cent. *Lat.* and *Germ. Imperf.* 3258, C. ff. 13–72.

——— Letter to E. Moller, 1582. *Lat.* 2882, f. 50.

Ciacon (Alphonsus), *Hispanus Biacensis, Theol. Doct., Ordinis Prædicatorum, Romanique Pontificis Pœnitentiarius.* *v.* Chacon (Alonso).

Ciampelli (——), *Abate.* Poesie Toscane per, alla Marchesa Strozzi, 17th cent. 2756, f. 89.

Cicero (Marcus Tullius). Observationes in ejus lib. I. Ep. 16 ad Atticum, 17th cent. *Imperf.* 3371, f. 21.

——— Epistola ad, a S. Sulpicio, 17th cent. 1466, ff. 2–6.

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Cicilia (Matheus de). Practica alchemica, 15th cent. 3744, ff. 72 b–76.

Cicognini (Giacomo), *M.D., Regis Siciliæ Matris Medicus Ordinarius.* Letter to Sir H. Sloane, *n. d. Lat.* 4058, f. 127.

Cinq Mars, *Marquis de.* *v.* Coiffier de Ruzé (Henri).

Cinque Ports. Grant of liberties to the Barons, 1559. 1710, ff. 151–156.

Cipher. "Occulte scribendi modus," 1455. 416, f. 155.

——— Rules for a cipher, 15th cent. 351, f. 15 b.

——— A work written in cipher, 17th cent. 2652, ff. 1–48, 52.

——— *v.* Courten *al.* Charleton (William).

Circhiarius (——), *Medicus.* Consilium medicum, 1641. 2253, ff. 168–171.

Circulanus (Albertus). Consilium medicum, 1644. 2253, ff. 314–316.

Ciricius, *S., Martyr.* Carmen S. Ciricii et Julittæ, matris ejus, 15th cent. 783, B. f. 215.

Cisterna (Robert de). Curæ super Viaticum Isaaci Judæi, 15th cent. 75, ff. 1–93; 418, ff. 183–317.

Clagenfort. *v.* Klagenfurt, *in Carinthia.*

Claims, *Court of.* *v.* England, *Sovereigns of.* James II.

Clairvaulx Abbey, *in France.* Correspondence of the Abbat with the Abbat and Prior of Ourscamp Abbey, 14th cent. 1777, ff. 87 b–88.

Clanfy (Dionysius), *of co. Limerick.* Note of his birth in 1630, and death in 1666. 1708, f. 108.

Clanricarde, *Earl of.* *v.* Burgh (Richard de).

Clapham (*Sir* Ralph). Accompt of moneys paid to his creditors after his decease by Dr. S. Collins, *n. d.* 1823, f. 32.

Clare, *Earls of.* Pedigree, 16th cent. 1301, f. 186 b.
v. Holles (John).

Clare (Martin), *of Soho Square.* Letter to Sir H. Sloane, 1742. 4057, f. 142.

Clare (William), *son of Martin Clare of Soho Square.* Receipt to Sir H. Sloane, for the stone brain of an ox, 1742. 4057, f. 142 b.

Clare Castle, *co. Clare.* Names of the chiefest men present at the siege of, 1642. 1008, f. 43.

Clarendon, *Earl of.* *v.* Hyde (Edward).

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——— Letter to J. Petiver, *n. d.* 4066, f. 296.

Clark (J—), *of Devizes.* Letter to P. Ludlow, 170½. 4025, f. 74 b.

Clark (Roger), *Merchant of London.* Trading accompts, 1578–1580. 320 *or* 321, ff. 2 b–32.

Clark (Samuel), *Prisoner in the Fleet.* Letter to Sir H. Sloane, 1733. 4053, f. 82.

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Clark (William). Formerly owned MS. 2532.

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Clarke (John), *of Daventry, co. Northants.* Medical prescription for his wife, by Dr. J. Metford, 1652. *Lat.* 2812, f. 24.

Clarke (John), *of Leather Lane, London.* Letter to Sir H. Sloane, 1737. 4055, f. 120.

Clarke (Ralph), *M.D., of Grantham.* Letter to Sir H. Sloane, 1725. 4048, f. 98.

Clarke (Robert), *of Christ's Hospital.* Specimens of handwriting, 1671. 994, ff. 13 b, 14, 19 b, 20, 29 b, 30.

Clarke (Samuel), *Presbyterian Minister of St. Benet Finck, London.* Scheme of his nativity, 1599. 1707, f. 27.

Clarke (Samuel), *of Petty France, Westminster.* Letter to Sir H. Sloane, *n. d.* 4058, f. 137.

Clarke (William), *M.A., of St. John's College, Oxford, and Curate of Devizes, co. Wilts.* Letter to Sir H. Sloane, 1728. 4049, f. 185.

Classics. Excerpta ex Ovidio, Horatio, aliisque poetis, 17th cent. 1361, f. 105.
v. Aristotle.
Rome, *Emperors of.* Caius Julius Cæsar.
Casaubon (Isaac).
Cicero (Marcus Tullius).
Juvenalis (Decimus Junius).
Terentius (Publius), *Afer.*
Virgilius Maro (Publius).

Claudianus (Claudius). Epigramma de sene Veronensi, 17th cent. 1898, f. 64.

Claudius, *S.* Memoria de, 15th cent. 2916, f. 123.

Claus (——), *M.D., of Vienna.* Consilium medicum, 17th cent. 2253, f. 185 b.

Clauserus (Christophorus), *M.D., of Zurich.* Liber receptarum, 1505. 3129.

——— Wrote MS. 3130.

Claussen (Peder), *Pastor of Undal.* Description de la Norvège, 17th cent. 2883.

Clave (Etienne de), *Professor of Chemistry at Paris.* Notice of, 17th cent. 118, f. 255.

Clavel (John), *Highwayman.* Verses to Charles I., 1627. 542, f. 29.

Clavell (Robert), *Master of the Stationers' Company.* Letters to Dr. E. Borlase, 1679. 1008, ff. 239–242 b.

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Claveus (Gasto), *called* Dulco. Alchemical process, 18th cent. 3506, f. 66.

Claveus (Stephanus). Quædam ex ejus cursu chemico, 17th cent. 3119, f. 193.

Claypole (Elizabeth), *dau. of the Protector Oliver Cromwell.* Prescription for, 1656. *Lat.* 952, f. 96 b.

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Clayton (William), *Baron Sundon.* Letter, as Commissioner of the Treasury, to Sir H. Sloane, 1729. 4050, f. 132.

Cleanor Coleran. *v.* Hare (Henry), *2nd Baron Coleraine.*

Cleark (Andrew), *D.D., Chaplain to Charles, Prince of Wales.* Note of a dispensation to, to hold two livings, *n. d.* 856, f. 11 b.

Clearke (Richard). Poem, 17th cent. *Copy.* 1446, f. 88.

Cleave (William), *Armiger, of co. Northants.* Medical prescription for, by Dr. J. Metford, 1652. *Lat.* 2812, f. 46.

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Clemens, *S.* Legenda de, 15th cent. 1936, ff. 104 b–113.

Clemens (Cynthius), *M.D.* De febrium curatione, 1618. 3133, ff. 404–411.

Clement (Jo—). Receipt for plants sold to the Duchess of Beaufort, 1694. 4071, f. 246.

Clement (John), *M.D., President of the College of Physicians.* Medical receipt, 16th cent. 3149, f. 43.

Clément (Nicolas), "*Bibliothéquaire du Roy à Paris.*" Catalogue de quelques livres envoyé à, 18th cent. 2887, ff. 77–80.

Clement (Simon), *Secretary to the English Embassy at Vienna.* Register of his letters, 1712–1714. 3811.

Clement (Thomas), *Master's Mate.* Journal of voyage from England to Surat and back, $163\frac{1}{2}$–$163\frac{4}{5}$. 3492.

Clements (Henry), *Printer of the Philosophical Transactions.* Disclaimer of any right and property in the copy of the Philosophical Transactions, 1710. *Signed.* 3984, f. 276.

Clenau, *Comes de.* *v.* Klenow, *Count of.*

Clench (Edward). Medical receipts, 17th cent. 3203.

Clergy. Observations on some books written against the Clergy, especially Martin Mar-prelate, *circ.* 1700. 885, ff. 102–105 b.

Clerk (——), *M.D.* Medical receipts, 17th cent. *Lat.* 3426, ff. 148–157.

Clerk (John), *Bishop of Bath.* Letters to, as Commissioner to Adrian VI. and Charles V., from Card. Wolsey, 1523, 1525. 3839, ff. 1, 13–25, 26–41.

Clerk (Josiah), *M.D.* Praxis medicinæ, cum casibus, 1663–1672. 2138, ff. 1–209, 219–253, 264–279.

Clerk (Richard), *Canon of Canterbury.* Letter to Bishop Andrewes, $161\frac{7}{8}$. *Lat.* 118, f. 9.

Clerk (William), *Surgeon.* Book made of the bark of trees by, in Newfoundland, 1710. 2373.

Clerk (William). Letter to J. Petiver, *n. d.* 4066, f. 298.

Clerke, *Family of, of Deptford.* Notes of the births and deaths of several members, 1627–1637. 472, ff. 8 b–10.

Clerke (Bartholomew), *Dean of the Arches.* Letter to Cambridge University, 1573. 3562, f. 21.

——— Citation of parishioners of Bettws Garmon, $157\frac{8}{9}$. 1605, f. 1 b.

——— Accompt of his entertainment as Assistant in Council of the United States of Holland, 1587. 3299, f. 15.

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Clethrow (Henry). *v.* Clitherow.

Cleveland (John), *Poet.* Imitation of his letter of thanks to Lord Westmorland, 17th cent. 3087, f. 27.

Cleves, *Duchy of, in Prussia.* Metrical description of the character of the natives, 17th cent. *Dutch.* 2764, f. 117.

Cliffe (Henry), *of Sutton.* Letter to Sir H. Sloane, $171\frac{8}{9}$. 4045, f. 196.

Clifford, *Family of.* Pedigree, 17th cent. 1429, ff. 49 b, 110 b.

Clifford (George), *3rd Earl of Cumberland.* Voyages in 1589, 1591, 1593, 17th cent. 43, ff. 25 b, 31 b, 35.

——— Grant to, of letters of marque, 1597. 33, f. 3.

——— Commentary of his voyage in $159\frac{7}{8}$, 17th cent. 3289.

——— Dispute with the Merchant Adventurers Company, 1602. 25, ff. 10 b–12.

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Clinton of Coleshill, *Family of.* Notes of, 16th cent. 1301, f. 412 b.

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Clinton (Lucy), *wife of Henry, 7th Earl of Lincoln.* Letters to Sir H. Sloane, [1729]. 4076, ff. 16, 17.

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Clophame (——), *of Beamsley, co. York.* Collections relating to Yorkshire families, 17th cent. 3836, ff. 65 b–69.

Clopton, *Family of.* Notes of their arms in Melford church, 16th cent. 1301, f. 338 b.

Clopton (Poley), *M.D., of Bury St. Edmunds.* Letters to Sir H. Sloane, 1722, 1723. 4077, ff. 93–99.

Clothworkers and Dyers Company of London. *v.* London.

Clotworthie *al.* **Clutterie** (——), *Poet.* Verses in praise of, by T. Cnafyn, *circ.* 1605. *Lat.* and *Engl.* 1709, f. 214 b.

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Clusinus Episcopus. *v.* Chiusi, *Bishop of.*

Clusius (Carolus). *v.* L'Écluse (Charles de)

Clutterie. *v.* Clotworthy.

Clynton, *Family of.* *v.* Clinton.

Cnaustinus (Henricus). *v.* Knaust (Heinrich).

Cnorr, *Baron de.* *v.* Knorr (Jean Chrétien de), *Baron.*

Co— (Ja—). Directions for making a charmed seal, 165$\frac{0}{1}$. *Lat.* 3162, f. 14.

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Cobham, *Baron.* *v.* Brooke (William).

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Cock (John), *of Roehampton.* Letter to Sir H. Sloane, 1712. 4034, f. 363.

Cockaine (Edward), *in Anatomia Magister.* MS. 1601 was dedicated to, in 1663.

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Cockshute (John). Scheme of his nativity, 1640. 1707, f. 15.

Cockshute (William). Scheme of his nativity, 1642. 1707, f. 15 b.

Cocoanut. Relation of a cocoanut presented to the Shah of Persia, 17th cent. 927, f. 20 b.

Cocq (Henricus), *Theological Student.* Autograph in album, *circ.* 1668. 1795 *or* 2587, f. 64.

Coctinius (Emmanuel Sousa). *v.* Sousa Coutinho (Manoel de).

Codronchius (Baptista). De sale absynthii, 16th cent. 3792, ff. 1–9.

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——— Description of, 17th cent. 3958, f. 13.

Coffey (Charles), *Dramatist.* Letter to Sir H. Sloane, *n. d.* 4058, f. 140.

Coffin (John), *Soldier at Tangier.* Charge against, for theft, 1679. 3514, f. 61.

Coga (*Dr.* Nathanael), *Master of Pembroke Hall, Cambridge.* Letter to, from J. Marshal, *circ.* 1681. 4025, f. 169.

Cogan, *Family of.* Notes of, 16th cent. 1301, f. 220.

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Colby (Dixon). *v.* Coleby (Dixon).

Colby (Thomas), *Naval Commissioner.* Naval accompts signed by, 1701–1708. 3953.

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——— Grant of commission to, for the execution of martial law, 1650. 1519, f. 214.

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Coleback (John). *v.* Colbatch (John).

Colebatch, *Dr. v.* Colbatch (John).

Colebrooke (George ——), *M.D.* Letter to Sir H Sloane, 1698. 4026, f. 427.

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Colepeper. *v.* Culpeper.

Colepeper, *Family of.* Pedigree, 17th cent. 1429, f. 41.

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Coleraine, *Baron. v.* Hare (Henry).

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3896; 3912; 4022, ff. 23–49 b;—1653. 1361, ff. 1–53;—1654. 517;—1689. 2287.
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Brock (Francis).
Highmore (Nathanael).
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Hertford, *County of.*
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v. Cony.

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v. Conny.

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Cross-staff. *v.* Golding (Thomas).

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Cudman, *S.* *v.* Cuthman, *S.*

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D

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——— Diary, 1663–1673. 175.

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Du Rondel (Jacques).
Hawkesworth (Walter).
Montagu (Walter).
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Shakespeare (William).

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——— Drawings of coats of arms and of seals, 16th–18th centt. 3424.

——— Alchemical diagrams, 17th cent. 2036, f. 84 b; 3685.

——— Drawings of Indian snakecharmers, 17th cent. 4013, f. 1 b.

——— Drawings of animals, 17th cent. 4015, ff. 37–49.

——— Drawings of plants, 17th cent. 4012.

——— Drawings of funguses, 17th cent. 4015, ff. 19–33 b.

——— Astrological drawing of King Ptolomeus, 1641. 3570, f. 1.

——— Sketches of ships, 1665. 1831, A. ff. 42 b–44.

——— Drawing of a monster born at Hanover, 1701. 4063, f. 123.

——— Drawings of the fungus Phalloides, 1708. 4020, ff. 42–47.

——— Drawings of minerals, 18th cent. 4019, ff. 6–11.

——— Drawings of Greek medals, 18th cent. 3962, f. 275.

v. America.
Art.
Banister (*Rev.* John).
Barbary.
Blair (Patrick).
Camellus (Georgius Josephus).
Courten *al.* Charleton (William).
Covel (John).
Cowper (William).
Drax (William), *Jun.*
Gersten (Christianus Ludovicus).
Groninge (Jan van).
Hermannus (Paulus), *M.D.*
India, East.
Italy.
Kæmpfer (Engelbert).
Kempthorne (John), *Capt.*
Lange (Johann).
Legge (George), *Baron Dartmouth*
Palmer (Thomas), *Principal of Gloucester Hall, Oxford.*
Plumier (Charles).
Scheuchzer (Johann Jacob).
Suply (A—).
Teshe (*Sir* William).
Tozzi (Bruno).
Vendrameno (Andrea).
Westminster Abbey.

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Drax (William), *Jun.* Treatise on drawing, 17th cent. 3907.

Drayton, *co. Suss.* Lease of land in, 1352. 1044, f. 257.

Drayton (James), *of Maidstone.* Letters to J. Petiver, 1713–1716, and *n. d.* 3322, ff. 33, 74, 80, 92; 4066, f. 335.

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v. Daniel, *Propheta.*

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——— Collegium practicum ad methodum J. Fernelii, 17th cent. 3287, ff. 1–252.

——— Collegium practicæ medicinæ, 17th cent. 3288, ff. 174 b–188.

——— Observationes anatomicæ in privato collegio ejus, 17th cent. 1288, ff. 103–122; 3288, ff. 126–173.

——— Praxis medica, 17th cent. 1500; 3923, ff. 9–187; 3924.

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——— Archiatri electoris Brandenburgici epistola ad, cum ejus responso, 1674. 1268, ff. 4–16; 3925, ff. 1–8.

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Dries (Arent van). Verses, 17th cent. *Dutch.* 2764, f. 122.

Dries (Cornelia van). Verses, 17th cent. *Dutch.* 2764, f. 122.

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Drury (*Sir* William), *Deputy Governor of Berwick.* Letter to Sir W. Cecil, 1568. *Copy.* 3199, f. 25 b.

——— Agreement with Lord Ruthven for besieging Edinburgh Castle together, 1573. *Copy.* 3199, f. 224.

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Dryden (John), *Poet and Dramatist.* Remarks on Chapman's Homer, and on Cowley, 17th cent. 836, f. 83.

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——— Verses on, 17th cent. 1941, f. 3.

——— Epigram on, 1702. 3065, f. 73.

——— Allusion to his living with his brother-in-law, Sir R. Howard, at Bramshill Park, 1663. 813, f. 71.

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Du Bois (Charles). *v.* Bois.

Du Bois (Simon), *Painter.* Catalogue of his pictures, 17th cent. 1985, f. 14.

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——— Tinctura auri, 17th cent. 3505, f. 207.

——— Alchemical receipts, 17th cent. 1389, ff. 210–216.

——— Chemical receipts, 17th cent. 1627, ff. 64–66.

——— Censure of Sir H. Platt on his chemical preparations, 17th cent. 2223, ff. 18–24.

——— Selectiora ex, 17th cent. 2223, ff. 53–56; 3119, ff. 178 b–193.

Duchrow (Christophorus), *of Colberg in Pomerania.* Autograph in album, 1693. 2360, f. 82.

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——— Specific gravities of stone strata in a coal pit at, 18th cent. 3323, f. 224.

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Duelling. Account of duels before the King, 17th cent. 3420, ff. 1–8 b.

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——— ——— Remedy for sweating given to, by Dr. Chambre, *n. d.* 1585, f. 41.

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——— ——— Directions of Qu. Mary for restoring Roman Catholicism, *n. d.* 1786, f. 51.

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——— ——— Letter to, from Olivier, Comte d' Arco, 1580. *Ital.* 3299, f. 9.

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——— ——— Actions of the English navy, 1585–1603, collected by Sir W. Monson, 1624. *Imperf.* 43; 2496, ff. 113–188.

——— ——— Lists of the ecclesiastical establishment, and the royal household, *etc*, 1585. 3194.

——— ——— Addition to the treaty between England and the Low Countries, 1585. *Signed* and *sealed.* 3245.

——— ——— Letter to, from Lord Arundel, 1585. *Copy.* 2172, ff. 41–43 b.

——— ——— Letters patent directed for the execution of Mary, Qu. of Scots, 158$\frac{8}{7}$. *Copy.* 650, ff. 139 b–141.

——— ——— Warrants to the Masters of the Armory and Ordnance and the Sheriff of Norfolk, 1587–1600. *Signed.* 1519, ff. 216–220.

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——— ——— Note of forces furnished by each county for Tilbury Camp, and for the defence of the Queen's person, 1588. 835, f. 1 b.

——— ——— Names of forts and castles along the sea coast, with names of the captains in charge, *temp.* Eliz. 857, f. 105.

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——— ——— Form of summons to abide the execution of the Royal Commission on a bill of complaint, 1592. 2497, f. 48 b.

——— ——— Letter to Henry IV. of France, on his conversion, [1593]. *Fr. Copy.* 2764, f. 24.

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——— ——— Report to the Privy Council on the dispute between the Merchant Adventurers and Lord Cumberland, 1602. 25, f. 11 b.

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——— ——— Declaration of the nature of climacterical years occasioned by her death, 17th cent. 2117, ff. 231–236.

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——— ——— Horoscope of, late 17th cent. *Fr.* 1009, f. 92.

——— ——— Sermon by Dr. Gouge at Black Friars in memory of her accession, 1639. 250, f. 199.

——— ——— Descent of, 17th cent. 72, f. 159.

——— ——— Petitions, letters and other papers of the puritan clergy, 17th cent. *Copies.* 271, ff. 20–72, *passim.*

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——— ——— Letter to, from F. Bacon, [1603]. *Copies.* 1775, f. 86; 3078, f. 31.

——— ——— Letters to, from Sir W. Ralegh, 1603. *Copies.* 3520, ff. 10 b, 12.

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——— ——— Manner of the King swearing to the league with Spain, before the Constable of Castile, 1604. 1494, f. 106.

——— ——— Permission to L. Mawe, Fellow of Peterhouse, Cambridge, to hold a living with his fellowship, 1604. 1441, f. 50 b

——— ——— Letter to, from F. Bacon, 1606. *Copy.* 3078, ff. 46 b–48 b.

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——— ——— Duties of a gentleman of the Royal Household, 1610. 1494.

——— ——— Letter to, from the Queen Regent of France, 1610. 173, f. 1.

——— ——— Medical treatment of the King and Queen, by Sir T. Turquet de Mayerne, 1612–1625. 1679.

——— ——— Prescription against poisons for, by Dr. Mayerne, 1612. *Lat.* 174, f. 24.

——— ——— Letter to, from Lord Chancellor Ellesmere, 161⅔. 1710, f. 358; 1786, f. 27.

——— ——— Narrative of the divorce between Lord Essex and his wife in 1613, written by Archbishop Abbot. *Copy,* 17th cent. 3828, ff. 1–46 b.

——— ——— Conference with the Archbishop of Canterbury on Lord Essex' divorce, [1613]. 1856, ff. 47–50; 2569, f. 84.

——— ——— Reduction of public expenditure by the Treasury Commissioners, 1613. 1786, f. 80 b.

——— ——— Letter from the Privy Council to the Sheriff and Justices of co. Cambr., 1614. *Copy.* 2442, f. 160

——— ——— Letter to, from Lord Norris, 1615. *Copy.* 1786, f. 93 b.

——— ——— Letter to, from the Lords of the Council on behalf of Sir E. Coke, 1616. *Copy.* 1710, f. 137.

——— ——— Answer by all the Justices to the King's letter, 1616. 1786, f. 26.

——— ——— Directions to the University of Oxford, given by the King himself, 161⅞. 972, f. 8.

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——— ——— Manner of his entertainment in Scotland, by Sir A. Weldon, 1617. 3213, ff. 1–10 b.

——— ——— Instructions to the Bishop of Llandaff and others sent into the Low Countries for compounding the Church differences, 1618. *Copy.* 2442, f. 161.

——— ——— Declaration of lawful sports, 1618. 2572, ff. 56–59 b.

——— ——— Book of fees and salaries of the Royal Household, for the year 1619, collected by J. Burgh, 17th cent. 2904.

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——— ——— Book of fees paid to officers and servants of the Crown, 17th cent. 1520.

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——— ——— Verses on New Year's day addressed to, by R. Thory, 1619. *Lat.* 1768, f. 78.

——— ——— Vox populi, or "Newes from Spayne," [1620]. 1435, ff. 194–203; 1770, ff. 88–102* b; 2531, ff. 67 b–91.

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——— ——— Proceedings in Parliament, 1621. 1828, ff. 81–93.

——— ——— Verses on the play acted before the King, at Woodstock, 1621. 542, f. 38.

——— ——— Letter to Philip IV. of Spain, 1622. *Lat. Copy.* 826, f. 9.

——— ——— Letter from the Lords of the Council to the Justices of the Peace for levying a contribution for recovery of the Palatinate, 1622. *Copy.* 34, f. 1.

——— ——— Relation of proceedings against the English at Amboyna by the Dutch, 162⅔. 3645, ff. 176 b–186 b.

——— ——— The King's directions and commands to the Prince's two chaplains, conc. their service in Spain, 162⅔. 972, f. 10.

——— ——— Propositions touching the marriage between the Prince of Wales, and the Infanta of Spain, sent to Rome, with the Pope's replies and demands, 1623. 363, f. 9.

——— ——— Verses on Prince Charles' entertainment in 1623 in Spain, 17th cent. 542, f. 37.

——— ——— Correspondence of the King with his son-in-law Frederic, the Elector Palatine, 1623. *Copies.* 30, ff. 1, 2 b; 1775, ff. 59 b–65 b.

——— ——— Letter to, from the Archbishop of Canterbury, 1623. *Copy.* 1775, f. 73.

——— ——— Act for preventing the murder of bastard children, [1623–4]. 2728, f. 205.

——— ——— Speech at Theobalds to the Committee of Lords, 162¾. 826, f. 20.

England, SOVEREIGNS OF, *etc. JAMES I. (continued).* Tract on the marriage of the Prince of Wales with a French or Spanish Princess, *circ.* 1624. 23.

——— ——— Letter to the Catholics of Great Britain from Card. Richelieu, 1624. *Lat.* 1775, f. 78.

——— ——— Relation of the journey to and from England of the Seigneur de La Villeauxcleres on the marriage of Charles I., 1624–1625. 1156.

——— ——— Warrant to Lord Suffolk, 1624. *Copy.* 2442, f. 18 b.

——— ——— Political satires, in verse, 1624. 363, ff. 11–17.

——— ——— Notice of his death and funeral with the proclamation of Charles I. in London, 1625. 826, f. 22.

——— ——— Petitions for an inquiry into his death by G. Eglesham, his physician, [1626]. 1779, ff. 160–188 b.

——— ——— Elegy on his death, by J. Barrye, 17th cent. 1394, ff. 175 b–179 b.

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——— ——— Descent of, 17th cent. 72, f. 160.

——— ——— Petitions, letters and other papers of the puritan clergy, 17th cent. *Copies.* 271, ff. 20–72, *passim.*

——— ——— Speeches in Parliament and the Star Chamber by Sir F. Bacon, 17th cent. 3522, ff. 4–24, 31–34 b.

——— ——— An address to the King and Parliament of Great Britain to support Germany in her religious troubles, 17th cent. 648, f. 49.

——— ——— Discorso alla Papa Gregorio XIII., per la guerra d'Inghilterra, 17th cent. 2180, ff. 67–76.

——— ——— Letter to, from J. B. Riccius, *n. d.* 223, f. 1.

——— ——— Letter from T. Alured to the Marquis of Buckingham against the Spanish match, *n. d. Copy,* 17th cent. 1455, ff. 20–23 b.

——— ——— Anonymous letter to the Committee for suppressing beggars, *n. d.* 1524, ff. 71–80 b.

——— ——— Letter to the Council, from the Justices of Peace in co. Devon, *n. d. Copy.* 1775, f. 72.

——— ——— Letter to the King, from the Privy Council, *n. d. Copy.* 1786, ff. 62–66 b.

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England, SOVEREIGNS OF, *etc. JAMES I. (continued).* Poem on the Gunpowder Plot, 17th cent. *Imperf. Lat.* 1815, ff. 57–61.

——— ——— Verses on a disputation before the King, 17th cent. 1489, f. 14 b.

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——— *CHARLES I.* Note of his birth in 1600, and decollation in 164⅝. 1778, f. 10.

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——— ——— "Oleum prescriptum ad ungendum in Coronatione Carolum I., Brittannie Regem," 17th cent. 2220, f. 264 b.

——— ——— Proceedings in Parliament, 1625–1646. 36; 203, ff. 41–56 b; 346, ff. 11–18 b; 1008, f. 10; 1199, ff. 63 b, 83 b; 1200, ff. 1–37 b; 1430; 1479, ff. 32 b–34 b; 1710, ff. 280–305 b; 1775, ff. 44 b, 45; 2531, ff. 96, 105–123; 3065, ff. 2–5, 7–20; 3299, ff. 58, 168; 3317.

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——— ——— Correspondence and papers of Lord Falkland, Lord Deputy of Ireland, 1625–1632. 3827, ff. 48–186.

——— ——— Proposition to the Lords of the Council how to increase the navy, 17th cent. 28.

——— ——— Resolution of the judges conc. digging of saltpetre, 1625. 1039, f. 93.

England, SOVEREIGNS OF, *etc. CHARLES I. (continued).* Speeches to, on entering Canterbury, 1625. 1455, ff. 1–6.

——— ——— Account of the plague in London, 1625. 1471, ff. 19–24.

——— ——— Correspondence of the King with Cambridge University, 1626–1628. *Engl.* and *Lat. Copies.* 1479, ff. 17, 21; 1775, ff. 32 b, 33, 36 b, 37 b, 38 b.

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——— ——— Order of Council for a general horsemuster on Hounslow Heath, 162$\frac{7}{8}$. 1983, B. f. 30.

——— ——— The state of the kingdom, *circ.* 1628. 1199, f. 63 b.

——— ——— Discourse of the high court of Parliament, [1628]. 1200, ff. 38–76.

——— ——— Letter to the Sultan on recalling Sir T. Roe, [1628]. *Copy.* 856, f. 13.

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——— ——— Bill of the Star Chamber against Lord Bedford and others, [1629]. 1199, f. 103; 1200, ff. 77–85 b.

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——— ——— Discourse on the ruin of the English fisheries by the Hollanders; by Sir R. Maunsell, 1630. 26.

——— ——— Answer of Dr. A. Leighton to a bill in the Star Chamber, 1630. 41.

——— ——— Letter to the King, from Gustavus Adolphus, of Sweden, 1631. *Copy.* 22, f. 5.

——— ——— Order for the attendance of nurses and rockers in the Royal nursery, 1631. *Copy.* 206, A. f. 11.

——— ——— Collection of the whole proceedings between the King and J. Hampden in the case of shipmoney, 1635–1638. 3933.

——— ——— Letter from the Lords of the Council to the Justices of the Peace for levying a contribution for repair of St. Paul's, 1635. *Copy.* 34, f. 2.

England, SOVEREIGNS OF, *etc. CHARLES I. (continued).* Arguments of the lawyers concerning the shipmoney, 1637. 1569.

——— ——— Papers relating to church worship in Scotland, 1637–1639. 650.

——— ——— Summons to meet the King at York, 163$\frac{8}{9}$. *Copy.* 1008, f. 12.

——— ——— Passages concerning the contribution of Roman Catholics towards his Northern journey, 1639. 1470, ff. 37–53 b.

——— ——— Pacification of Birks, 1639. 1008, f. 13.

——— ——— Instructions to the Attorney General for a confirmation of privileges of the College of Physicians, 1639. 3914, f. 100.

——— ——— State papers relating to the Civil War, 1640. *Copies.* 1911–1913, ff. 205–212 b.

——— ——— Observations on Ireland as affected to the present differences between England and Scotland, 1640. *Imperf.* 29.

——— ——— Form of prayer for averting the plague and other judgments of God, 1640. 287.

——— ——— Petition to the King from Lord Essex and others, with answer, 1640. 1710, ff. 118, 119.

——— ——— Musters of foot, horse and artillery regiments, 1641. 1200, ff. 90–129.

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——— ——— Treaty at Oxford between the King and the Parliamentary Commissioners, 1643. 1771, ff. 1–22 b.

——— ——— Letter from the King to ——, in cipher, 1643. *Imperf.* 1519, f. 32.

——— ——— Articles of agreement at Fowey between the Royalists and Parliamentarians, 1644. *Copy.* 1983, B. f. 14.

——— ——— Letters from the King and Queen to Sir T. Mayerne, 1644. *Copies.* 1679, ff. 71 b, 72.

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——— ——— Letter from the King to Gen. Goring, 164$\frac{4}{5}$. *Copy.* 1519, f. 58.

——— ——— Appointment by, of P. Short, as Physician of Oxford Garrison, 1645. 3299, f. 78.

England, SOVEREIGNS OF, *etc. CHARLES I.* (*continued*). Letters to his daughter Elizabeth, 1647–1648. 3299, ff. 145–147.

——— ——— Speech and behaviour on the scaffold, 1649. 1008, f. 172.

——— ——— Epitaph, 17th cent. 1983, B. f. 79.

——— ——— Sonnet sur la mort de, 17th cent. 895, f. 2.

——— ——— Service by Dr. T. Thurscrosse used in Charterhouse School Chapel on 30 Jan., 1649. 4035, ff. 60–69.

——— ——— Portrait, in pen and ink, by boys of Christ's Hospital, 1664. 994, ff. 2, 11 b.

——— ——— Formerly owned MS. 489.

——— ——— MS. 301 was dedicated to him, by F. Drake.

——— ——— MS. 1109 was dedicated to him, by W. Dickins.

——— ——— Instructions to George, Archbishop of Canterbury, for the Bishops of his Province, [1625–1633.] 1775, f. 74.

——— ——— Extracts from papers relating to the Rebellion, 17th cent. 1818, ff. 194–208 b.

——— ——— Ragguaglio delle turbulenze d'Inglaterra al tempo di Carolo I., 17th cent. *Two copies.* 2180, ff. 1–33 b, 34–51 b.

——— ——— Address of the Presbyterians to the King, with his answer, *n. d.* 3065, f. 21.

——— ——— Solution of the problem how to reconcile him and the Parliament, 17th cent. 3074; 3077.

——— ——— Address to, from a Scotchman, 17th cent. 3087, ff. 24 b–26 b.

——— ——— Signatures of several Regicides, and M.P.s, *n. d.* 645, f. 46.

——— ——— Scheme of nativity of Qu. Henrietta Maria, 1609. 1707, f. 7; 1709, f. 170 b.

——— ——— Præscripta medica jussu Doct. Mayerne parata pro partu Reginæ, 1631. 2235, f. 23.

——— ——— Dedication to Qu. Henrietta Maria, by G. Sandys, of his Paraphrase of the Song of Solomon, 1642. 1009, f. 376 b.

——— ——— Recipe of Henrietta Maria ("the Romish Queen") to make a woman fruitful, 1657. 1812, f. 39.

——— ——— Letter of condolence on the death of Queen Henrietta Maria, 1669. *Lat.* 1519, f. 225.

England, SOVEREIGNS OF, *etc. CHARLES I.* (*continued*). Prescriptions for Princess Anne, by Dr. Mayerne, [1637–1640]. *Lat.* 174, f. 34 b.

——— ——— Horoscope of Princess Elizabeth, 1635. 1778, f. 17.

——— ——— Prescriptions for Princess Elizabeth, by Dr. Mayerne, *circ.* 1640. *Lat.* 174, f. 35 b; 206, A. f. 141.

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——— *COMMONWEALTH.* Reasons for peace with the Low Countries, 17th cent. 1770, ff. 131–135.

——— ——— Letter from the Council of State to the Lord General Fairfax on issuing commissions for martial law, 1650. 1519, f. 214.

——— ——— Account of the Portugal prizes taken by the Parliament fleet, 1650. 1039, f. 115.

——— ——— Proposals conc. the Isle of Man to the Council of State, by T. Slader, 1651. 1008, f. 179.

——— ——— Warrant of the Council of State to their Secretary to pay S. Bethell, 1651. 1519, f. 155.

——— *OLIVER CROMWELL, Lord Protector.* Warrant of the Council on his order to pay a pension to F. Hutchinson, 1654. 1519, f. 154.

——— ——— Order to the Receiver-General of Revenue for payment of salary to Dr. Glisson, 1654. *Copy.* 2251, f. 63.

——— ——— Fatidicum anagramma nominis ejus, 1654. 648, f. 23.

——— ——— Directions of Col. Penruddock for his fellow-prisoners on their trial for life, 1655. 18.

——— ——— Memorial to, from the Spanish Ambassadors, 1655. *Engl.* and *Span. Copies.* 3083, ff. 8 b, 18.

——— ——— Grant from, to E. Horseman, of a Tellership of the Exchequer, 1656. 3243.

——— ——— Summons to Parliament to his son Richard Cromwell, with a list of others summoned at the same date, 1657. *Copy.* 3246.

——— ——— Treaty with the King of Tetuan, 1657. 3509, f. 2.

——— ——— Speech of, to Parliament, 1657. *Draft.* 2905.

——— ——— Papers relating to the delivery of Dunkirk to the English by the French, 1658. 3083.

England, SOVEREIGNS OF, *etc. OLIVER CROMWELL* (*continued*). Treaty with Tripoli, 1658. 2755, f. 43 b.

——— ——— Petitions to, from S. Hirschman à Tugendtleben, *n. d. Lat.* 648, ff. 141–146.

——— ——— Panegyric on, by E. Waller, 17th cent. 655, ff. 30–35 b; 3516, ff. 205–208 b.

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——— ——— Prescriptions for, by Dr. Goddard, 1650, 165$\frac{8}{7}$. *Lat.* 952, ff. 25, 37, 93.

——— ——— Portrait, in pen and ink, 1656. 3243.

——— ——— Account of a conference betw. an English Agent in France and Card. Mazarin's Secretary, *n. d.* 972, ff. 19–22 b.

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——— ——— Letter to the President of the Council of State from their Commissioners to Charles II., 1660. 1519, f. 206.

——— ——— Letter from the Commissioners for Scotland to the Council of State, 1660. 1519, f. 212.

——— *CHARLES II.* Declaration to all his subjects of England and Wales, 5 Aug., 1651. 1008, f. 177.

——— ——— Letter to T., 1655. *Copy.* 1519, f. 201.

——— ——— List of ships attending his return to England, 1660. 2032, f. 12 b.

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——— ——— Memorandum of the proclamation of, by Sir E. Monins, 1660. 2717, f. 37.

——— ——— Declaration of acceptance of his general pardon, by Sir E. Monins, 1660. 2717, f. 38.

——— ——— Register of writs of Privy Seal, royal warrants, and other State papers. 856.

——— ——— Correspondence and papers relating to the English Government of Tangier, 1660–1680. 505, ff. 80–110; 1952; 1955–1961; 2448, f. 15; 3299, ff. 83–134; 3496; 3497; 3499; 3509–3514.

——— ——— Proposal of indemnification to the purchasers of ecclesiastical lands, 1660. 2717, f. 40.

England, SOVEREIGNS OF, *etc. CHARLES II.* (*continued*). Verses of welcome to, from Woodstock School, 1660. 1458, ff. 3 b–13 b.

——— ——— Copy of the King's first charter to the E. India Company, 1661. 2178, ff. 35–45 b.

——— ——— The Reformed Liturgy, as drawn up by R. Baxter, and presented to the Commission for revising the Liturgy, 1661. 2451.

——— ——— Letters and papers addressed to the King chiefly conc. shipping, 1662–1668. *Lat.* and *Fr. Copies.* 1001, ff. 7–27.

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——— ——— Official papers and letters relating to co. Cumb. during the Lord-Lieutenantcy of Lord Carlisle, and to Jamaica during his governorship, 1663–1685. 2723; 2724.

——— ——— Speeches of the King in Parliament, 1663, 1667. 3251, ff. 3, 7.

——— ——— List of Privy Councillors, 1663. 3299, f. 164.

——— ——— Letter from the Lords of the Council to Lord Southampton, recommending the establishment of the Militia, 1663. *Copy.* 813, f. 68.

——— ——— Petition to the King, by W. Courten against G. Carew, with the King's answer, 1663. 3515, f. 2.

——— ——— The order of the Fast, 1665. 287.

——— ——— Letter from the King to Lord Sandwich, 1665. 1519, f. 192.

——— ——— Relation d'Angleterre, 1666. 2410.

——— ——— The Dutch narrative of the seafight between the English and Dutch, 1666. 3328, ff. 12–16 b.

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England, SOVEREIGNS OF, *etc. CHARLES II.* (*continued*). Proceedings in Parliament in the case of T. Skinner *v.* the E. India Company, 1667, 1668. 3955, ff. 1–32 b, 37–46 b.

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——— ——— Original report on various states of Italy presented to the King, by Lord Fauconberg, 16$\frac{69}{70}$. 2752, ff. 1–28 b.

——— ——— Reflections on the state of Poland, Turkey, and Tartary with regard to England, *circ.* 1670. 2440.

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England, SOVEREIGNS OF, *etc. CHARLES II.* (*continued*). Journal of Parliamentary proceedings, 1675–1685. 1470, ff. 54–71 b.

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——— ——— Speech in the House of Lords by the Duke of Buckingham, 167$\frac{6}{7}$. 3087, ff. 1–7.

——— ——— Case of Lord Shaftesbury before the Kings Bench, 1677. 38.

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——— ——— Recommendation by the King of a new clerk to the Merchant Taylors Company, 1678. 3958, f. 11.

——— ——— Grant by, of a lieutenant's commission to R. Billing, 1678, 1679. *Signed.* 3299, ff. 79, 80.

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England, SOVEREIGNS OF, *etc. CHARLES II. (continued).* "The Snare," a poem addressed in his name, to James II., late 17th cent. 1009, f. 391.

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——— ——— Verses on, by B. Severinius, 17th cent. *Lat.* 2870, f. 79.

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England, SOVEREIGNS OF, *etc. JAMES II. (continued).* Returns of the proposed strength of the navy made to him, when Lord High Admiral, 1667, 1668, 1671. 2032, ff. 17 b–19 b.

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——— ——— "The Snare," an imaginary address in verse to the Duke of York, from Charles II., late 17th cent. 1009, f. 391.

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——— ——— Copy of the Coronation oath, as administered by Archbishop Sancroft, 1685. 79, f. 200.

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England, SOVEREIGNS OF, *etc. JAMES II. (continued).* Speech of the King to the Parliament, 1685. 2281, f. 71.

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——— ——— Proof of the King's absolute government from the confession of the laws, *n. d.* 2443.

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——— ——— Political verses on Popish and Jesuit plots against England, 17th cent. 1983, B. f. 50.

——— ——— The National Priests: a poem, 1688. 2281, f. 84.

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——— *WILLIAM AND MARY.* Verses on his arrival in 1688, 17th cent. 1731, A. f. 123.

——— ——— Petition to the King from Dr. S. Collins, for the post of Court-Physician, [1688]. 1823, f. 23 b.

——— ——— Parliamentary debate on the word "Abdicated," 22 Jan.–15 Febr., 168$\frac{8}{9}$. 3065, ff. 34–61.

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——— ——— Gratulatio in die coronationis, 1689. *Lat. verse.* 1383, III. ff. 1–6.

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——— ——— List of outlawries in England, since 13 Febr. 168$\frac{8}{9}$, on account of the rebellion in Ireland, 17th cent. 2902, f. 141.

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——— ——— Satirical verses on public events, 1691. 179, A. ff. 152 b, 160.

——— ——— Account of sea fight between the French and the united Dutch and English fleets off Cape La Hogue, 19 May, 1692. 2717, f. 6.

——— ——— Memorials to the King from the Danish envoy against Lord Molesworth's "Account of Denmark," 1693, 1694. *Fr.* 3828, ff. 172, 173.

——— ——— Petition to the Treasury Commissioners from Sir E. Sherburne, *circ.* 1696. 4067, f. 148.

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——— ——— Poem on the King's return after the battle of the Boyne, by J. Briscoe, 17th cent. 1709, f. 116.

England, SOVEREIGNS OF, *etc. WILLIAM AND MARY* (*continued*). Note of the Queen's birth, 1662. 1708, f. 126.

——— ——— Verses on the Queen's death, [1694]. 1710, f. 110.

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——— ——— Appointment by the King of Commissioners of Trade and Plantations, 1696. 2902, ff. 75–78 b.

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——— ——— Petition to the King from E. Jones for the Secretaryship of the Bermudas, 1699. 2902, f. 100.

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——— ——— Warrant for raising C. Montague to the peerage, [1700]. *Lat. Imperf.* 3299, f. 165.

——— ——— List of officers pardoned in this reign, *n. d.* 3065, f. 63.

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——— ——— Verses in praise of, by J. Pragestus, 17th cent. *Lat.* 1381, f. 109.

——— ——— Verses addressed to the King, by Dr. Lower, 17th cent. 1731, A. f. 151.

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——— ——— *v.* also Orange, *Princes of.* William Henry III.

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——— ——— Account of French and Spanish ships taken in Rodondello Harbour by the English and Dutch, 1702. 3299, f. 210.

——— ——— Examinations of Sir S. Fairborne and others, touching the expedition, in 1702, to Cadiz and Vigo, 170$\frac{2}{3}$. 2638, ff. 1–11 b.

——— ——— Parliamentary proceedings in the case of Ashby and White, 170$\frac{3}{4}$. 3066.

——— ——— Account of the campaigns of 1704–1709, 18th cent. 3392, ff. 1–79 b.

England, SOVEREIGNS OF, *etc. ANNE* (*continued*). List of new Peers, [1706]. 3065, f. 72.

——— ——— Summons of Court-Physicians on account of the Queen's sickness, 171$\frac{0}{1}$. 1968, f. 2.

——— ——— Journal of her last illness by Sir H. Sloane, 25 Dec. 1713–6 Febr. 171$\frac{3}{4}$. 4034, ff. 46–50.

——— ——— Letters on her last illness from Dr. J. Smith to the Duke and Duchess of Shrewsbury, 1713–1714. *Copies.* 4034, f. 44.

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——— ——— Proofs offered to Parliament of the lawfulness of Dissent, 17th cent. 1941, ff. 7–12 b.

——— ——— Letter to, from Dr. S. Collins, *n. d.* 1823, f. 17.

——— ——— Dedication to, of Dr. S. Collins' anatomical works, 17th cent. 1823, f. 71.

——— ——— Petition to, from Dr. S. Collins, for repayment by the Crown of moneys advanced, *temp.* Chas. I., for fortifying the Caribbee Islands, *n. d.* 1823, f. 91.

——— ——— Design of a Great Seal for the union of England and Scotland, 18th cent. 3424, f. 13.

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——— ——— Verses on his Coronation day, by J. T., [1714]. 3516, f. 6.

——— ——— Verses on his death, addressed to George II., by J. Arnold, [1727]. *Lat.* 3516, f. 195.

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England, SOVEREIGNS OF, *etc. GEORGE II.* (*continued*). Petition to "Kwin Carlina," from S. Blane, *n. d.* 4058, f. 32.

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——— ——— Epigram on Qu. Caroline's visit to Sir H. Sloane's Museum, by T. de Woolhouse, *n. d. Lat.* 3516, f. 79.

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England. Ecclesiastical History of (*continued*). List of sees, with their counties, and number of parishes in each diocese, 17th cent. 1455, ff. 25 b–28.

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——— Number of parish churches, towns, knight's fees, and counties in England, 15th cent. 3285, f. 85.

——— Topographical notes on England, 15th cent. 1616, f. 32 b.

——— Notes for navigation between the S. coast of England and the Netherlands, 1593. 4028, ff. 39–41, 43.

——— Longitudines et latitudines locorum in Anglia, 16th cent. 3634, f. 29 b.

——— Latitude and longitude of the principal towns, 1642. 3746, f. 4.

——— Table of the latitude of the principal towns, 17th cent. 3889, f. 16.

——— Description of the counties, 17th cent. 1946.

——— List of shires in, 17th cent. 1455, f. 29.

——— Notes on different counties, 17th cent. *Engl.* and *Ital.* 3985, ff. 114–130 b.

England. Topographical History of (*continued*). Topographical description of, by Sir R. Cotton and another, 1625–1628. 241, ff. 2–78 b.

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England, New, *in America. v.* New England.

Englefield (Thomas), *Justice of the Common Pleas.* Obligation with William, Abbat of Missenden, to allow him to present to the Church of Shiplake on the next vacancy, 152$\frac{6}{7}$. 747, f. 66 b.

English (Hinroydah). Letter to J. Petiver, 171$\frac{3}{4}$. 4065, f. 155.

English Gulf, *in the Duke of York's Islands.* Map of, 1681. 3820, f. 122.

English River, *in the Gulf of Panama.* Map of, 1681. 3820, f. 15.

Englishe (Eleazar), *of Kingstown.* Letter to T. P., 17th cent. 2172, f. 16.

Enigmas. Ænigmata quædam, 15th cent. 513, f. 57 b.

v. P— (N—), *of Edinburgh.*

Enkhuizen, *in Holland.* Description of, by H. Junius, 16th cent. 2764, f. 173.

Enoch, *the Patriarch.* Prayer of, 17th cent. 3821, ff. 190 b–193.

Enock (Richard), *of Trinity College, Oxon.* Poetical pieces collected and written by, 1677. 1458.

Ent (*Sir* George), *M.D., President of the Royal College of Physicians.* Prescription for Dr. S. Bellingham's father, 1671. 633, f. 208.

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Ent (*Sir* Henry). *v.* Ent (*Sir* George).

Ent (Josias). Formerly owned MS. 3087.

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Epes (J— A—), *M.D., of Chelmsford.* Letter to Sir H. Sloane, 1697. 4075, f. 90.

Epes (T—), *Surgeon, of Canterbury.* Letter to Sir H. Sloane, 1690. 4036, f. 94.

Ephesus, *Archbishop of.* *v.* Passionei (Domenico).

Epigrams. Versus epigrammatici, 14th cent. 3550, f. 3.

——— Collection of epigrams in various languages, 16–17th cent. 2764.

——— Collection of English epigrams, by an Oxford Student, 17th cent. 1889.

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——— Tigurina epigrammata, in the handwriting of J. Dury, 1654. 649, f. 30 b.

——— Mantissa epigrammatum quatuor, 18th cent. 3563, ff. 68–71 b.

v. Gwynn (Walter).

Epistolography. Forms of letter-writing, 15th cent. 1584, ff. 27–35, 36 b; —1456. 416, f. 153;—16th cent. *Fr.* 2869, ff. 64–76 b;—17th cent. *Lat.* and *Engl.* 459; *Germ.* and *Fr.* 927, ff. 1 b–9; *Lat.* and *Polish.* 1361, ff. 125–216 b, 234–245 b; *Lat.* and *Germ.* 1382, ff. 71–145 b; *Fr.* 3635, ff. 55–59 b; 3990, ff. 1–25 b.

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——— Oratio academica, 17th cent. 2987, ff. 6–10.

v. Fabricius (Johann Christoph), *Sen.*

Epitaphs. Dissertation on, by Sir T. Browne, 17th cent. 1827, f. 51.

——— Collection of epitaphs, 17th cent. 1804, ff. 1 b–17, 48–52 b; *Lat.* 1898, ff. 19–21; 2623, ff. 74–82 b.

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——— Epitaph, in verse, 16th cent. 2497, f. 33.

——— Enigmatical epitaph, *circ.* 1641. 118, f. 149.

——— Epitaph in Leipzig churchyard, 1669. *Germ.* and *Engl.* 3986, f. 37.

v. Thynne (Francis).

Equestrianism. *v.* Bressey (——).

Erasmus (Desiderius), *of Rotterdam.* On the sound of letters of the Alphabet, 16th cent. *Hologr.* 2764, f. 3.

——— Epigramma de cœlo pluvio Friburgi Brisgoæ, 1529. 2764, f. 108.

——— Selections from his Adagia, by T. Corthoevius, 17th cent. 1593, f. 4.

——— Verses on Holbein's picture of, 1645. 2764, f. 37.

Erastus (Thomas). Medicamenta, 17th cent. 1840, ff. 23–36.

Eratt (William), *M.D., of Doncaster.* Letters to Sir H. Sloane, 171$\frac{8}{6}$, 172$\frac{5}{6}$. 4075, ff. 86, 88.

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F

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Imperato (Francesco).
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Bellot (Jacques).
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Conset (Thomas).
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Suffolk, *County of.*

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Henry the Minstrel.
Leigh (Charles).
Matthiæ (Christianus).
Morinville (—— de).
Power (Henry).

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Hobby. *v.* Hoby.

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P— (E—).
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v. A— (D—).
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Glasford (William).
Morin (Pierre).
Somerset (Charles), *Marquis of Worcester.*

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I.

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Indians. *v.* America.

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Ink. Receipts for ink, 16th cent. 4, ff. 2, 3 b, 62 b.

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Inns of Court. *v.* Law.

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Inoculation. *v.* Scheuchzer (*Dr.* John Gaspar).

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v. Borro (Giuseppe Francesco).
Molinos (Miguel).

Inscriptions. Inscription carved on a stick, 17th cent. 648, f. 18.

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v. Aleppo, *in Syria.*
Crispis (Ælia Lælia).
Italy.
St. Cleer, *co. Cornw.*
Spain.
Tarragona, *in Spain.*

Insiquin. *v.* Inchiquin.

Insularius (Rogerus), "*Præpositus Majalonensis.*" Letter to, from Gualter, Bishop of Maguelonne, 13th cent. *Lat.* 1935, f. 10.

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v. Aubert (Claude).
Barr (James).
Crabb (Symion).
Foxe *al.* Oxstyne (John).
Henderson (Bartolomew).
Juckes (Francis).
Lüneburg, *in Hanover.*
Merchant Adventurers Company.
Mildmay (*Sir* Henry).
Mining Company, Royal.
Weekely (——).

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Islam. *v.* Isleham, *co. Cambr.*

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J

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Leeche (Thomas).
Mackenzie (*Sir* George), *Lord Advocate of Scotland.*
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v. Hacket (John).
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Grosseteste (Robert).
Longland (John).
Russell (John).
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——— ——— Prescriptions of Dr. F. Bernard for patients in, 1679–1683. 2290.

——— ——— Names of the Governors, 1680–1685. 203, f. 130.

——— ——— Opposition of the College of Physicians to the nomination of Physicians to, by Charles II., 1682. 3914, f. 124.

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London, CITY OF. *ST. BARTHOLOMEW'S (continued).* Letter to the Governors from the College of Physicians, 1725. 4026, f. 400.

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——— PARISHES AND LOCALITIES. List of parishes in the Wards of London, 1588. 69, f. 58 b.

——— ——— Monumental Inscriptions and Arms in London Churches taken in the years 1678–1681. 516.

——— ——— List of taxpayers in the Old Bailey Quarter, *temp.* Jas. I. 395, B. ff. 1, 44.

——— ——— Account by J. Conyers of an elephant's tusk dug up between the Fleet ditch and Grays Inn road, *circ.* 1674. 919, f. 11 b.

——— ——— Alchemical process, by a Parson of Fleet Street, 1580. 3580, A. f. 209.

——— ——— Nativity of a lady in Ivy Lane, 1642, drawn by J. G., 17th cent. 2281, ff. 25 b–28.

——— ——— Accompts of payments of a parish near London Bridge, 1588–1589. 3939, ff. 2, 57–63, 65.

——— ——— Verses on the Monument, 17th cent. 1941, f. 4.

——— ——— Certificate conc. the repair of a passage near the Ordnance Office, 1682. 1048, f. 62.

——— ——— Pulletrie [Poultry Compter] liber pro computaria in, 1625. 1817.

——— ——— Lease of a tenement in New Street, St. Bride's, 1666. 2251, f. 84.

——— ——— Notes from the church of St. Dunstan in the East. 16th cent. 1301, f. 198.

——— ——— Petition from the Bell-ringers of St. Giles in the Fields to Sir H. Sloane, for a gratuity for ringing in honour of his election as President of the Royal Society, 1727. 4049, f. 69.

——— ——— Census of St. James Parish, Clerkenwell, 1677. 3928.

London, CITY OF. PARISHES AND LOCALITIES (*continued*). Survey of St. Katharine's by the Tower Parish, 1686. 3254, A.

——— ——— Conveyance of lease of a messuage in King Street, St. Martin's, Ironmonger Lane, 1687. 2655, f. 157 b.

——— ——— Inscription in St. Mary Aldermary Church on its rebuilding after the Great Fire, 1681. *Lat.* 662, f. 1.

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——— ——— Privy Council letter for levying a contribution for the repair of St. Paul's, 1635. *Copy.* 34, f. 2.

——— ——— Circular letters from Archbp. Laud for the repair of St. Paul's, 1635. *Copies.* 34, ff. 3 b, 4.

——— ——— Notes of the profanation of St. Paul's, 165$\frac{5}{6}$. 531, f. 48 (coll. 1, 2.)

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——— ——— Account by J. Conyers of antiquities found in digging the foundation of the new cathedral, 1675, 1677. 958, ff. 105–109 b.

——— ——— Bequest of lands to St. Stephen's Coleman Street, by Dr. N. Paget, 1678. 3914, f. 69 b.

——— ——— Chancery suit respecting the Woolsack Inn in Smithfield, 1696. 2717, ff. 34–36 b.

——— ——— Verses on an equestrian statue, set up at Stocks Market by Sir R. Vyner, 17th cent. 655, f. 43 b.

——— ——— Notes of tombs in the Temple church, 16th cent. 1301, f. 305.

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——— ——— *NEWGATE.* Account of inoculation of six condemned criminals at, by Sir H. Sloane, 1721. 3329, f. 28.

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——— ——— Disputes of, with the College of Physicians, 1618–1663. 3914, ff. 71 b–93 b, 106 b

London, CITY OF. SOCIETIES, MEDICAL. *APOTHECARIES* (*continued*). Case of, in reference to the College of Physicians, *circ.* 1686. 2572, ff. 42–54.

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——— ——— Invitations to dinner from, to Sir H. Sloane, 1707, 1731. 4040, f. 378; 4052, f. 15.

——— ——— Bequest of books to, from S. Dale, *circ.* 1739. 4066, f. 244.

——— ——— Papers relating to their Botanic garden at Chelsea, 18th cent. *Extract.* 1968, f. 190 b; 4020, f. 112; 4026, f. 396.

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——— *ROYAL COLLEGE OF PHYSICIANS.* Collections relating to, by Dr. C. Goodall and others, 17th, 18th centt. 3914.

——— ——— Papers relating to, 17th, 18th centt. 4026, ff. 424–443 b.

——— ——— Notæ de fundatione et benefactionibus Coll. Med. Londinensis, 17th cent. 55, f. 4.

——— ——— Medicines prescribed by, against the Plague, 1604, 1636. 785, f. 7; 3288, ff. 211–217 b.

——— ——— Medical lectures of Dr. F. Glisson in, [1640]. 3306–3312.

——— ——— Attack on their method and exclusive practice, by Dalepater Menedemus, *circ.* 1664. 328.

——— ——— Papers relating to, 1666–1735. 3984, ff. 238–265, *passim.*

——— ——— Arms of the College and of its members, 1666. 4000, ff. 1 b–4 b.

——— ——— List of subscriptions towards the building of the College, 1669. 2251, f. 18.

——— ——— Notes on H. Stubbe's pamphlets against, 1670–1671. 1786, ff. 116–129.

——— ——— Grant of Ashlin's Manor to, by Dr. Hamey, 1672. 203, f. 128.

——— ——— Order to, from Charles II., 1674. *Copy.* 3299, f. 73.

——— ——— Minutes of the Committees, 1681–1697. 3915.

——— ——— Letters from, to Christ's Hospital, 1682. 3299, ff. 68, 70.

——— ——— Vote for abrogating a by-law for writing English directions, [1684–1688]. 203, f. 135.

London, City of. *ROYAL COLLEGE OF PHYSICIANS* (*continued*). Notes of proceedings at a Committee, 1689. 1786, f. 160.

——— ——— Warrant from, for committal to Newgate of Dr. J. Greenevell, 1692. 1786, f. 157.

——— ——— Inscriptio in ostium Collegii in honore statoris Caroli II., 17th cent. 662, f. 1 b.

——— ——— Accusation against, 17th cent. 1815, f. 1.

——— ——— Remarks respecting dissensions in, 17th cent. 1815, ff. 6 b–12 b.

——— ——— Papers relating to degrees in Medicine, 17th cent. 1783, ff. 90, 91.

——— ——— Proposals from, to Dr. Cox, touching the College buildings, 17th cent. 2251, f. 1.

——— ——— Minutes of transactions of the Council, 17th cent. 2251, f. 108.

——— ——— Rules dictated by, to Apothecaries, 17th cent. 3308, f. 68.

——— ——— Certificate from, in favour of J. Petiver, 1700. *Copy.* 4063, f. 29.

——— ——— Letter to, from Dr. Zireaga, 1708. *Lat.* 4064, f. 170.

——— ——— Counsel's opinion by Sir T. Pengelly on the liability of members to service in the Militia, 1715. 4026, ff. 392–394.

——— ——— Annual speeches by Sir H. Sloane on resigning the Presidency, 1720–1723. 4026, ff. 405, 408, 411–415.

——— ——— Letter to the Governors of St. Bartholomew's Hospital, 1725. 4026, f. 400.

——— ——— Letter to, from T. Yapp, 1725. 4048, f. 44.

——— ——— Letter to, from R. Welles, 1727. 4066, f. 22.

——— ——— Letter to, from N. McArthur, 1727. 4078, f. 243.

——— ——— In medicos Londinenses epigramma, 1728. 3198, f. 6.

——— ——— Letter to, on smallpox, 1728. 4034, f. 30.

——— ——— Letter to, from Dr. P. Rose, 1728. *Lat.* 4049, f. 233.

——— ——— Letter to, from Abbé M. de Spano, 1729. *Lat.* 4066, f. 74.

——— ——— Memorial to, against the sale of Cantharides, 1731. 4034, f. 77.

——— ——— Order of business at a Michaelmas meeting, 18th cent. 4026, f. 395.

——— ——— Case presented to, of Dr. P. Blair, *n. d.* 4066, f. 264.

London, City of. *ROYAL COLLEGE OF PHYSICIANS* (*continued*). Statuta, [1638]. 110, ff. 89–148;—1647. 2785, ff. 1–52 b;—1680. 3733, ff. 23–44;—1687. 1904; 2785, ff. 53–65; 3159, ff. 65–74; 3573, ff. 46–53;—1696. 3197;—17th cent. *Imperf.* 55, ff. 5–8 b; 625, ff. 11–26 b; 1648; 1661, ff. 168 b–170; 1782, ff. 55–71 b; 1901;—18th cent. 3573, ff. 1–45.

——— ——— Statuta correcta ad fidem autographi per T. Stack, 1735, 1736. 501.

——— ——— List of the Fellows, 1664. 179, A. f. 206; 2251, f. 110;—1666. 1089, f. 7;—1667. 1895, f. 97 b;—1669. 203, f. 127;—1687. 2785, ff. 61–65.

——— ——— Engraving of the College in Warwick Lane, 1691. 4060, f. 158.

——— *ROYAL COLLEGE OF SURGEONS.* Prælectiones medicæ, 1675–1709. 1761.

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——— ——— Letter to, from ——, $171\frac{9}{1}$. 4064, f. 251.

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——— ——— Scientific experiments sent to, by Dr. H. Power, 1653–1661. 1393, ff. 118–168 b.

——— ——— Names of the Committee, 1687. 1983, B. f. 1.

——— ——— Catalogue, by N. Grew of its Museum, 17th cent. 1927; 2346, f. 21 b.

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——— ——— Note of a bill for its demolition, 18th cent. 4026, f. 259.

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——— ——— Journal book, No. I., 1660–1663, 17th cent. *Copy.* 244.

——— ——— Charters, 1663, 1669, and statutes, 1735. 394.

——— ——— Papers read before, 10 June, 1663–27 July, 1664. Transcribed, *circ.* 1700. 698.

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——— ——— Analysis of their Philosophical transactions, from $166\frac{4}{5}$ to 1678, 17th cent. 2345, ff. 10–46 b.

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——— ——— Proceedings, 1682–1728. 4026, ff. 345–366.
——— ——— Minutes of transactions of the meetings, by Sir H. Sloane, Jan. 169$\frac{8}{7}$–Aug. 1697. 3341.
——— ——— Minutes of transactions of the Council, by Sir H. Sloane, 1699–1712. 3342.
——— ——— Answers sent by Sir P. Vernatti from Batavia to their inquiries, 1664. 3959, ff. 16–27 b.
——— ——— Questions on natural philosophy from, to Dr. E. Browne, 1669. *Fr.* and *Germ.* 1911–1913, f. 142.
——— ——— Specimens of ore sent from Hungary to, by Dr. E. Browne, 1669. 1911–1913, f. 155.
——— ——— Catalogue of things sent to, by Dr. E. Browne, 1669. 1922, f. 52.
——— ——— Notes on the pamphlets of H. Stubbe against, 1670–1671. 1786, ff. 116–128 b.
——— ——— Letter to the Secretaries, from the Abbé de la Roque, 1678. *Transl.* 1942, f. 6.
——— ——— List of minerals given to, by Sir H. Sloane, 168$\frac{8}{6}$. 1968, f. 174.
——— ——— Design of, to print papers of advertisements every week or fortnight, and soliciting communications relative to the variation of the magnetic needle, late 17th cent. 1039, f. 112.
——— ——— Certificate from the President and Council in favour of Dr. Hooke, *n. d.* *Draft.* 1039, f. 95.
——— ——— Rules, 170$\frac{8}{7}$. 4026, ff. 297–299.
——— ——— Extracts, printed and MS., from the Philosophical transactions, 18th cent 3198, ff. 32–92 b.
——— ——— Notes by a Fellow on A. Scilla's treatise on Geology, 18th cent. 3323, ff. 59–74.
——— ——— Réponses aux questions données de la part de, par R. de Beauvoir, touchant l'Ambre, 18th cent. 3323, ff. 205–208 b
——— ——— Letter to, from N. Witsen, 1702. 4063, f. 172.
——— ——— Letters to, from A. van Leeuwenhoek, 1710. *Dutch.* 4064, ff. 220–222 b, 240–245.
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——— ——— Letter to, from J. Welbe, 1716. 4044, f. 213.

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——— ——— Letter of thanks from, to J. C. A. Helvétius, 1729. *Fr.* *Draft.* 3322, f. 129.
——— ——— Letter to the President, from Dr. Arbuthnot, *n. d.* 4026, f. 240.
——— ——— Letter to the Secretary from Dr. F. Slare, *n. d.* 4067, f. 152.
——— ——— Letter to, from P. Villemot, *n. d.* *Lat.* 4067, f. 189.
——— ——— Forms of subscriptions for encouraging "imprimeries" belonging to, 18th cent. 4019, f. 192.
——— SOCIETIES, MISCELLANEOUS. *BENEVOLENT SOCIETY.* Letter to the Stewards, from J. Petiver, 1706. 3335, f. 25.
——— *CHEAPSIDE SCHOLARS COMPANY OF BELLRINGERS.* Orders, 160$\frac{3}{4}$–1662. 3463.
——— *FLORISTS SOCIETY.* Forms of invitations to their dinners, 1705. 4020, ff. 105–110.
——— *MERCHANTS ADVENTURERS.* Inventory of their muniments kept in the Mercers' hall, 1547. 2103, ff. 2–5 b.
——— ——— Allegations of the English and Imperial Commissioners at Brussels on privileges of the, 1548. *Lat.* 2103, ff. 68–74, 165–168.
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——— *SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.* "List of residing members," *circ.* 1720. 4021, f. 214.
——— MIDDLE TEMPLE. Dedication of a treatise on the privileges of the, by F. Philipps, 17th cent. 972, f. 33.
——— THEATRES. List of plays at London theatres, by Dr. E. Browne, 1662. 1900, ff. 60–63 b.
——— TOWER OF. Collections from the records, by Sir J. Doddridge, 17th cent. 3081.
——— ——— *Lieutenant of.* *v.* Robinson (*Sir* John).

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v. Compton (Henry).
Gibson (Edmund).
Grindal (Edmund).
Henchman (Humphrey).
Laud (William).
Montaigne (George).
Robinson (John).
Sheldon (Gilbert).
Tunstall (Cuthbert).

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Long (John). Formerly owned MS. 1192.

Long (*Col.* Robert). Observations on smut in corn, read before the Royal Society, 10 June, 1663. 243, f. 264 b; 698, f. 1.

Long (*Col.* Samuel), *Chief Justice of Jamaica.* Papers relating to his affair with Lord Carlisle, 1680. 2724, ff. 211–220 b; 2728, B. ff. 195–197 b.

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Longevill, *Family of.* Pedigree, 1655. 1429, f. 107 b.

Longford (Richard). Evidences, conc. families of co. Chester, 16th cent. *Excerpts.* 1301, f. 262 b.

Longinus (Cæsar). Alchemical extracts from, 17th cent. 2193, ff. 19–39.

Longitude, *Commissioners of.* Letter to, from W. Gunbie, *n. d.* 3322, f. 170.

Longland (John), *Bishop of Lincoln.* Examination of T. Alwaye for purchasing an English Testament, 1530. 1207, ff. 1 b–4 b.

Long Melford, *co. Suff.* *v.* Melford, Long.

Longobardus. Magical treatise, 17th cent. 3824, ff. 2–29.

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Loquier. *v.* Lockyer.

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Lords, *House of.* *v.* Parliament, *Houses of.*

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Lorraine, *Cardinal of.* *v.* Lorraine (Charles de).

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Lorraine (Marie de), *Duchesse de Guise.* Will, 1688. *Fr.* 2885, ff. 77–92 b.

Loss (Friedrich) Observationes medicæ apud Dorchester, 1648. 2079, f. 145.

Lotharius (Johannes), *Anagninus. v.* Rome, *Bishops of.* Innocent III.

Lotteries. Prospectus of a lottery, 18th cent. 4019, f. 123.

Lottisham (John), *of Chipley, co. Somerset.* Covenant with J. Eyre, 1654. 2279, f. 130.

Lotton (William), *of Jamaica.* Letter to Sir H. Sloane, 1692. 4076, f. 40.

Loudon, *Earl of. v.* Campbell (John).

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Louis X–XIV., *of France. v.* France, *Kings of.*

Louise de Savoye, *Comtesse d'Angoulême, Mother of Francis I, and Regent of France. v.* France, *Kings of.* Francis I.

Louo (Diego Peres), *Capt. v.* Perez Lobo (Diego).

Louuille, *Le Chevalier de. v.* Allonville (Jacques Eugéne d').

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Love (Nicholas), *Regicide.* Autograph signature, *circ.* 1654. 645, f. 46.

Lovelace, *Family of.* Pedigree, 1655. 1429, f. 42.

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Low, *Dr. v.* Law *al.* Low (R—), *M.D.*

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M

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Africanus (Flaccus).
Agrippa (Henricus Cornelius).
Arbatel.
Aubrey (John).
B—— (R— de), *of Florence.*
Bacon (Roger).
Bacon (William).
Balemin.

Bombast von Hohenheim (Philipp Aureol Theophrast) *called* Paracelsus.
Evans (J—).
Forman (Simon).
Gower (John).
Hermes.
Honorius filius Euclidis, *Magister Thebarum.*
Lombard (Robert).
Longobardus.
Lull (Ramón).
Majoricis (Rodericus de).
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Myddleton (*Sir* Thomas).
Nostradamus (Michael).
Sahl ibn Bishr.
Salomon, *King of Israel.*
Scriptoris (Roland).
Searle (John).
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Magyrus. *v.* Magirus (Joannes), *M.D.*

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v. Montagu.

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Mylius (John Leonard).
Strick (Franciscus).

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Adair (Patrick), 1674, 1678, 1696. 1128; 1176; 1247; 1249.
Alix (Willielmus), 1702. 2726.
Alstoune (John). 2687.
Ashmole (Elias), 166$\frac{8}{7}$. 1680; 3679, ff. 1–74 b; 3856.
Askine (R—). 1558.
Atkines (Thomas), *Surgeon, of Northampton.* 1629.
Auden (Charles), 1642. 1607.
Bacon (Thomas Sclater), 1737. 3610.
Barker (J—), *of the Middle Temple*, 1669. 3926.
Bassano (Abraham), 1671. 2265.
Bassett (Edward), 1676. 2392.
Bateman (John), *M.D.* 3914; 3915.
Beaumont (John), 1683. 1102, B.
Beere (Elizabeth). 2488.
Bell (Peter Colin). 1323.
Benett (T—). 3424.
Bengough (Henry). 3925.
Berenstadt (Gaetano), 1717, 1718. 2757; 2759, A. B.

Manuscripts, *Owners of (continued)*:—
Bernard (Charles), *Surgeon, of London*, 1699. 3550.
Bernard (Francis), *M.D.* 247; 282–284; 323; 324; 327; 328; 330–336; 338; 340–345; 347; 351; 352; 354; 359; 366; 368; 374; 376; 377; 382; 407; 430; 441; 443; 459; 471–473; 475; 477–480; 502; 509–512; 520; 524; 569; 1053; 3888.
Binckes (Robert), 1628. 1444.
Birch (John), *M.D.*, 1730. 3172; 3182–3184.
Blanshard (Thomas). 2232.
Boone (H—). 1877.
Boothe (Esdras). 578.
Boothe (Robert), 1602. 1678.
Bosvile (William), 1668. 1322.
Botterill (John), 1600. 1303.
Botterill (Miles), 1602. 1303.
Bracke, *Family of.* 1618.
Brandreth (Richard), 1603. 2466.
Bromley (George), *Jun.* 1521.
Bromley (George), *Sen.* 1521.
Broune (Alexander). 1811.
Browne (Edward), *M.D.* 1797; 1825–1828; 1830; 1831; 1833; 1834; 1836–1839; 1841–1849; 1851–1857; 1859–1870; 1872–1923.
Browne (Elizabeth). 560.
Browne (George). 560.
Browne (John). 1101.
Browne (*Sir* Thomas). 1797; 1825–1828; 1830; 1833; 1834; 1836–1839; 1841–1849; 1851–1857; 1859–1870; 1872–1923.
Browne (William). 145.
Brugys (Roland). 2401.
Brush (Thomas). 3881.
Bucel (?) (Johannes), *LL.D.* 2425.
Bullur *al.* Spyllesby (Johannes), *Citizen of London.* 2427.
Burgesse (Alexander), 1678. 1175.
Burnet (Gilbert), *Bishop of Salisbury.* 2183.
Byfield (Samuel). 1173.
Caldicott (Elizabeth), 1665. 3561.
Caldwall (Galfridus), 15th cent. 3557.
Cambridge, *Friars Minors at.* 1726.
——, *University of.* Peterhouse. 59.
Camusat (Nicole), *Canon of Trois*, 1613. 2433, A–C.
Carew (*Lady* Elizabeth), *of Beddington.* 4031.
Carr (Thomas). 3319.
Cavendysshe (Charles). 3992.
Charles (Nicholas), 1607. 3424.
Cheslym (——), 164$\frac{8}{9}$. 1494.
Clifton (J—). 2793.
Cole, *Family of, of London, temp.* Henry VIII. 1206.
Cole (George), 162$\frac{3}{4}$. 1037, ff. 1–28.

Manuscripts, *Owners of (continued)*:—
Coley (Henricus), 1680. 3876.
Colfe (Joseph), *Jun.*, 1620. 3215.
Collet (Johannes). 3890.
Collins (John). 2486.
Conny *al.* Cony (John). 2818; 2819.
Cony (Robert), *M.D.* 2773; 2778–2782; 2784; 2791; 2792; 2807–2809; 2812; 2814–2816; 2818.
Cooley, *Family of.* 1323.
Cooper (Richard), *M.A., of St. Mary's Hall, Oxford.* 2521.
Copeland (Thomas), 1649. 1495.
Cotterel (*Sir* Charles), 1719. 3610.
Cotton (*Sir* Robert), 1606. 2423.
Covell (John), 1657. 3319.
Cowper (William), 1681. 3408.
Croft (Thomas), *of New College, Oxford*, 1672. 3779.
Crooke (Henry), *of Wadham College, Oxford*, 1657–1659. 1322.
Cuperus (Gisbert), 1717. 3524.
Cutler (Samuel), 1686. 1424.
Dacres, *Family of.* 4031.
Darcy (Arthur). 1592.
Dee (John), 1557, 1559. 2128; 2325; 2327.
Dee (Richard). 1648. 3630.
Delangle (Jacobus), *Consiliarius Regius*, 1624. 2417.
Delavall (Isabel). 3319.
Dobson (John). 1471.
Dobyns (J—). 3229.
Dofney (Richard). 2778.
Doody (John). 2318.
Dorrington (Andrew). 1124.
Draper (Clement). 1423.
Dudelingtone (Thomas de). 1726.
Du Metz (Claudius Gedeo), *de Rance in Harcurio*, 1644, 1699. 3134–3142.
Du Poirier (Jacques), *M.D., of Amboise and Tours*, 1676–1683. 3095; 3116; 3117; 3120; 3121; 3124; 3126; 3127; 3195.
Ellis (Andrew), *of the Post Office, London.* 3925; 3929.
Elyott (John), 1572. 3661.
Emys *al.* Eames (John). 2322.
Engelbrecht (Hanneman), 1418. 3131.
England, *Sovereigns of.* Mary. 2565.
Evans (John), 1623. 3151.
Fabri de Peiresc (Nicolas Claude), 1606. 2423.
Fairfax (Richard). 1496.
Felde (John). 2463.
Fenton (Josephus), 1602. 381; 1678; 1719.
Ferris (Richard). 2463.
Finckley (Nicholas), 1633–1657. 1080, B.; 1203.
Foote (Daniel), *M.D.* 529; 530; 600; 601; 603; 612; 613; 615; 617; 618; 623; 625; 627; 659; 4018, A.

Manuscripts, *Owners of (continued)*:—
Forster (——). 1713.
Foucault (Nicolaus Josephus), *Comes Consistorianus.* 2408; 2409; 2936; 3095; 3102; 3103; 3107; 4016.
Francklyn (John). 2792.
Fylles (John). 3993.
Games (Edward), 1655. 1084.
Games (Hoo), 1655. 1084.
Gesnerus (Conradus). 3129–3131.
Gibson (George). 888.
Gibson (John). 1521.
Gigur (Johannes), *Magister Collegii de Tateshale.* 1210.
Glasford (William), 1671–1681. 3569.
Gourney (John). 4013.
Grangierius (Guillelmus). 3097.
Graves (George), 1646. 2811.
Gray (Robert), *M.D.*, 1730. 3169; 3204; 3206–3208.
Grosvenor (Mary), 1649. 3235.
Gruterus (Janus). 3269.
Guide, *Family of.* 2484–2678.
Harleston, *Family of.* 2565.
Harris (William). 1521.
Harte (Johannes). 2322.
Harwell (Francis). 1658.
Haselocke (John). 2816.
Hatfeld (*Frater* Johannes). 2322.
Haultpoullain (Anthoine), *circ.* 1598. 2748, B.
Haultpoullain (Margueritte), 1598. 2748, B.
Haupert (Mary), 1677. 3724.
Hawtrey (Johannes), 1589. 3714.
Hawtrey (Johannes), 1639, 1642. 3714, ff 26–63; 3746.
Hazebaerdt (Johann Wilhelm), *M.D., of Embden.* 2831.
Henriquez (Antonio). 2983.
Hesslerr (Georgio Ridolfo), *of Naples*, 1624. 2757.
Hoare (Thomas). 3450.
Hodges (*Sir* Joseph), 1717. 2759, A. B.
Hodges (Richard), 1655. 950.
Hodges (Robert). 3345.
Houghton (Jonathan), 1658. 922; 1457.
How (Ephraim), 1725. 2726.
Jekyll (*Sir* Joseph), *Master of the Rolls*, $17\frac{33}{40}$. 3677–3679; 3821; 3822; 3824–3826; 3846–3857; 3883–3885.
Jones (George). 348.
Jones (John). 581.
Jones (Richard). 407.
Jones (Thomas). 1621.
Jordanus (Hermannus). 2157.
Kirton (Henry), 1631. 1515.
Knewstubb (Henry). 3319.
Knowles (——), *of co. Suss.*, 1691. 3932.
Knowles (Roger), *Sen.*, $167\frac{8}{85}$. 3941
La Fava (Bernardino de). 2510.
La Haye (Gabriel de), *Seigneur des Fougeretz.* 3126.

Manuscripts, *Owners of (continued)*:—
Le Neve (Peter), *Norroy King-at-Arms*, 1703. 3424.
Lespeingnol (Willielmus). 2424.
Linus (Gulielmus), *Sectator Medicinæ Londini*. 1124.
L'Obel (Paul de). 3252.
Long (John). 1192.
Lully (John). 3387.
Marbeck (Roger). 1349.
Marchall (Roger). 59; 420.
Marnix van Sant Aldegonde (Marie van), 1579–1582. 851.
Martial (William), *of Merton College, Oxford*. 2269.
Martin (Josias), *M.D.* 1066.
Martyn (John). 496.
Maruell (James), 1681. 2687.
Massey (Richard Myddelton), *M.D., F.R.S.*, 1705. 1124;—1721. 2749.
Massie (Jacobus). 3445.
Maycotte (Robert). 3548.
Mayne (Jasper). 3468.
Maynwaring (Arthur). 1023.
Medinghe Abbey, *in the Duchy of Lüneburg*. 3429.
Mediobarbus Biragus (Franciscus), 1665. 2512.
Melbrede (Thomas). 272.
Merest (James), *of the Parliament Office*, 1734/5. 3571.
Methuen (*Sir* Paul). 2596.
Mickleton (Ja—), *ex Societate Interioris Templi*, 1715. 3284.
Milliken (Jacobus), 1698. 3951.
Millington (Thomas), *of Gosfield Hall, co. Essex*. 3445.
Money (Thomas), 1661. 2811.
Montis Asinarii Patres in Agro Florentino. 3270.
Moone (Thomas). 2464.
Moore (Philip). 1626–1628.
Morler (Ranulph de). 1933.
Mowlden (John), 1675. 3694.
Munro (Johannes), 1678. 1175.
Mylner (Thomas), 17th cent. 1088.
Mynett (Thomas). 1647.
Nash (Nicholas), 1717. 3951.
Neale (James). 1656.
Nelson (Thomas). 1568.
Neuland (Dennis). 1493.
Nevill (Thomas), *Decanus Cantuariensis, et Collegii Trinitatis Cantabrigiensis Præfectus*, [1593–1615]. 3719.
Newman (William), 1538. 1611.
Nicholson (Fr—). 3749.
Noke (Thomas). 3215.
Norden (William), 1603. 1606.
Nowell (John), 1641. 3635; 3636.
Olipant (Laurentius), 1688. 1330–1332.
Ourscamp Abbey, *near Noyon in Picardy*. 1975.
Paige (John). 2288.

Manuscripts, *Owners of (continued)*:—
Pakenham (Edmund). 3501.
Palmer (Symon), *de Greenwich, Frater Minor in Southamptona*. 1617.
Parry (Francis). 197.
Paston (Robert). 2222.
Pepin (Jullien), *de St. Loup*. 3102.
Petaul (Paul), 1613. 1975; 2433, A–C.
Petiver (James), *F.R.S.*, 1706. 2376; 3391; 4009.
Poeton (Edward). 1965.
Portman (Richard). 2497.
Power (Henry), *of Christ's College, Cambridge*, 1676. 1250.
Pulley (Guilielmus), 1656. 2326; 3391.
Ranchin (François), *Chancellor of Montpelier University*. 3124.
Randall (Samuel), 1676. 1129.
Rant (Humphrey), 1674. 1145.
Rant (James), 1685. 1112.
Retchforde (William), 1662. 1531.
Reynolds (Edward). 1741.
Richardson (Charles). 1483.
Roe (Thomas). 1462.
Rose (Foulke), 1662. 3394.
Rowe, *Lady*, 1662. 3080.
Rubeis (Bartholomæus de). 3158.
S. Salvatoris Vicecomitis Abbatia, *Constantiensis diocesis*. 3103.
Saunder (William). 4031.
Saunders (P—), 1606. 2006; 2008.
Savoy (Louise de), *Comtesse d'Angoulême*; *Regent of France*, 1516. 2419.
Scroop (Adrian). 1471.
Seare *al.* Seere (Henry), *of Whooe, co. Suss.* 3486.
Shelton (Robert). 997.
Sherard (William), *M.D.* 4017.
Shipton (——), *Surgeon*. 1966.
Smith (Thomas). 1335; 1338; 1350.
Somerset (Johannes), *M.D.* 59.
Sommers (John), *Lord Chancellor*. 3677–3679; 3821; 3822; 3824–3826; 3828; 3846–3857; 3883–3885.
Sothebe (Jacobus). 1620.
Spelman (*Sir* Henry). 1613; 1615; 1785.
Spence (John), 1644. 3169.
Stapley (Richard), *M.D., of Magdalen Hall, Oxford*, 1675. 2777.
Starkey (George), 1651. 3708, ff. 78–102.
Staunton (Ralph). 1172.
Stedman (Alexander), 1732. 3808.
Stipse (John), *Surgeon, of Oxford*, 1472. 3866.
Stokes (*Dominus* William). 1210.
Stourton (Humphrey), *Apothecary, of London*. 1833.
Strangman (George), 1591. 3424.
Swale (Robert), *M.D.*, 1665. 1749.
Taylour (Christopher), 16th cent. 14; 1080, A.
Tesauro (Emmanuele), *Conte*. 2553, ff. 1–32.

Manuscripts, *Owners of (continued):—*
Thicknes (Jacobus), 1656. 2326.
Thomas, *Rector de Colnestone.* 1726.
Thomas (John). 282.
Thorpe (John), *Apothecary, of Wapping,* 1706. 4009.
Thurscrosse (Timothy), *D.D., Minister of the Charterhouse, London.* 4035.
Tomsun (Robert), *Magister.* 1579.
Tucker (Hugh). 1651.
Vaughan (Thomas and Rebekah), 1651. 1741.
Vidonus (P— A—), *of Pistoia.* 2494.
Wallington (Nehemiah), 1650. 922.
Walsingham Priory, *co. Norf.* 1933.
Walter (William). 1686.
Ward (William). 1510.
Warwick, *Friars Preachers Convent at.* 1615.
Whistler (——), 1669. 3926.
Whitfeld (*Rev.* William), 1699. 3550.
Williams (Stephen), 1685. 1723.
Wodhouse (William). 69.

Manuscripts, *Prices of:—*
MS. 286 cost 3*s.* 4*d.* in the 15th cent.
MS. 1067 cost 20*s.* in the 17th cent.
MS. 2427 was bought for xl*s.* in the 15th cent.
MS. 2808 cost 12*s.* 4*d.* at Oxford in 1674.
MS. 3481 was bought for xx*s.* of Cherch in Paternoster Row in the 15th cent.
MS. 3604 was valued at £xx in 1536.
MS. 3714, ff. 26–63, was bought for x*d.* in 1589.

Manuscripts, *Writers of:—*
Adair (Patricius), 1674. 1247; 1249.
Alemann (Conrad von), *of Magdeburg.* 448.
Ashmole (Elias), 1674. 3677; 3678.
Audiffret (——), *of Lyons,* 1669. 1076.
Babault (Guy), *M.D.* 2414; 2415.
Baber (*Sir* John), *M.D.* 1924.
Bacon (Matthæus). 396; 464.
Bellingham (Samuel), *M.D.* 607–609; 619; 646.
Binckes (Robert), 1628. 1444.
Bocchius (Achilles). 3158.
Bowland (John). 117.
Brouckhusius (Janus). 3269.
Browne (*Sir* Thomas). 1827; 1839; 1841; 1843; 1847; 1849; 1860; 1862; 1866; 1869; 1874; 1875; 1882.
Browne (Thomas), *Jun.* 1831, A.; 1845; 1846.
Brunier (Guillaume), *of Montpellier.* 1357 [1457]. 3195.
Brush (Thomas), 1643. 3937.
Bruyere (Nicolaus). 58.
Burghe (William), 160½. 3721, ff. 2–47.
Car' (Martinus), *Apostolicus et Imperialis Notarius.* 3487.

Manuscripts, *Writers of (continued):—*
Chambars (George), *M.D., of Reading.* 379; 425; 450; 453.
Chestreforde (——). 3899.
Clauserus (Christophorus). 3130.
Collins (Samuel), *M.D.* 1821–1824.
Cowper (William), 1681. 3408.
Culpeper (——), *Colonel.* 3642, ff. 69–80 b.
Dauis (John), 1690. 3629, ff. 41–44 b.
Davenport (Francis). 998.
Dee (Arthur). 1902.
Dee (*Dr.* John), 1581–1585. 3188; 3191.
Dekyngestone (Edward), 158⅔. 3684, ff. 1–46 b.
Dijck (Arnold van), *of Gouda,* 1674, 1675. 3177; 3178.
Dikson (John), 1613. 3371, ff. 1–22.
Doody (John), *Jun.* 1804; 2318, ff. 1–14.
Doody (John), *Sen.* 2353.
Doody (Samuel). 2202, ff. 1–21; 2297; 2315–2318.
Dover (John), *General of the Cheapside Scholars Company of Bellringers,* 1636. 3463.
Draper (Clement), 159⅚. 3657, ff. 3–24 b.
Du Metz (Claudius Gedeo), *de Rance in Harcurio,* 1699. 3142.
Elyott (John), 1572. 3661.
Fenton (Joseph). 661, ff. 32–46; 1719, ff. 1–85.
Finckley (Nicholas), 1633–1657. 1080, B.; 1203.
Fontayne (Thomas), 1469. 3535.
Foote (Daniel), *M.D.* 530; 600; 601; 603; 613; 615; 617; 618; 623; 625; 627; 659.
Frelove (Robert), *Mercer.* 1536. 3604.
G— (T—), [16]88. 3772, ff. 1–30 b.
Gill (Alexander), *Sen.; High Master of St. Paul's School,* 1600. 3722, ff. 24–86.
Goddard (Jonathan), *M.D., Professor Greshamensis.* 1139.
Grace (——), 1484. 779.
Gray (Robertus), *M.D.*, 1672, 1676, 1680. 3174; 3175; 3176.
Gregory (James). 3208, ff. 45–48 b.
Grene (Thomas), *Frater.* 1617, ff. 70–75 b.
Grew (Nehemiah). 1926, ff. 144–179, 191–201; 1949; 1950; 1963.
Gronen (Henrich), 1581. 2701, ff. 142–196.
Gysborn (John), *Canon of Coverham,* 15th cent. 1584.
Hack (William). 44; 45; 47; 48.
Hodges (Richard), 1655. 950.
Hodges (Thomas). 2242; 2243.
Hooke (Nathanael), *M.D.* 3888.
Hudeman (Johannes), 1693. 2843; 2844.
Johnsone (——). 419.

Manuscripts, *Writers of (continued)*:—
Kæmpfer (Engelbert). 74; 2907; 2910; 2912; 2914; 2915; 2917, A. B.; 2920; 2921; 2923; 2929, A.; 3060–3064.
Kalker (Hermannus), 1426. 336.
Kelley (Edward), 1583. 3189.
Kellum (Robert). 3632, ff. 133–142 b.
Kerns (John), 1735. 3619.
Knibbe (H—), 1539. 1174.
Laet (Johannes de), *Sen.* 1554; 1555.
Lazarus, 13th cent. 3096, ff. 1–69 b.
Legardus (Christianus), 1620. 3010.
Leigh (Charles), *M.D.*; *of co. Lancaster.* 1123; 1140; 1177.
Le Neve (Peter), 1703. 3424, *passim.*
Lilly (William), 166$\frac{6}{7}$. 3856.
Littlejohn (Jacobus), *of Edinburgh University*, 1682–1683. 1246.
Loris (Andreas), *Medicus Valentius*, 1629. 3793.
Marbeck (Roger), *M.D.* 226.
Marchia Anconitana (N— de), *Presbyter*, 1307. 477.
Martyn (John), *L.R.C.P.* 422.
Mauleverer (James). 942.
Mayerne (Theodore Turquet de), *Baron*; *M.D.* 1183–1186; 1512; 1988–1990; 2094; 2096; 2120; 2129; 3423; 3426–3428.
Meibomius (Marcus), 1650. 2437.
Meldrum (——), 669. 3208, ff. 3–45 b.
Mendes (Gaspar). 2983.
Molins (James), *Surgeon of St. Thomas Hospital, London*, 1670–1677. 3293.
Morley (Christopher Love), *M.D.* 1259–1280; 1282–1294; 1297–1299.
Murphy (James), 1714, 1715. 3806; 3807.
Negri (Salomon). 2716, ff. 70–96, 108–133 b; 3585, A.; 3647.
Nicholas (*Sir* John), *Clerk of the Privy Council*, 1660–1663. 856.
Nicholaus, 1437. 3453.
Nunez (Franciscus), 1661–1662. 2988.
Palmerius a Grentemesnil (Jacobus), *nobilis Cadomensis*, 1642. 3843.
Perreius (Joannes), *Norinbergensis*, 1545. 3117.
Petiver (James), *F.R.S.* 2304; 2311–2314; 2341; 2342; 2347; 2350; 2352; 2941; 3367; 3391.
Platt (*Sir* Hugh). 2194–2197; 2209; 2210; 2244–2247; 2249.
Ponder (——), *M.D.* 1883.
Potter (Thomas), 1580. 3580, A. B.
Power (Henry), *M.D.* 1347.
Pulley (Gulielmus), 1656. 2326; 3391.
Ramzay (Malcom), 148$\frac{5}{6}$. 748.
Ray (John). 4100.
Robson (Thomas), 1602–1606. 1744, ff. 1–3 b, 18–212.
Scheuchzer (Johannes Caspar), 1721. 3455.

Manuscripts, *Writers of (continued)*:—
Setone (Willelmus de), 14th cent. 56.
Smith (Richard), *Secondary of the Compter.* 388; 771; 772; 786; 788; 790; 791; 886; 1054; 1071.
Smith (*Sir* Thomas), *Secretary of State*, 1513–1560. 325.
Somerset (Mary), *wife of Henry, 1st Duke of Beaufort*, 1690–1713. 4070–4072.
Suardis (Marchus de)). 327, ff. 1–76 b.
Swale (Isabella), 1665. 1749.
Tearne (Christopher). 1884; 1887; 1890; 1897, ff. 57–108 b; 1916.
Vaughan (Thomas). 1741.
Wakefelde (Robert), 1502. 2232.
Webbe (——). 1404.
Whytlaw (Jacobus), *of Edinburgh*, 1662, 1663. 1221.
Wormius (Wilhelmus). 3025, A. B.
Wrighte (Johannes), 1607. 833; 835.
Young (Patrick), *Librarian to James I.*, 1606–1607. 1111.

Manwaring. *v.* Maynwaring.

Manwaring (George). Discourse of Sir A. Sherley's travel in 1599 into Persia, 17th cent. 105, ff. 8–34.

Manzera. *v.* Mancera.

Manzolli (Pietro Angelo). Marcelli Palingenii Zodiacus Vitæ: poema, 17th cent. *Exact.* 1255, ff. 153 b; 3164, f. 17.

Map (Walter), *Archdeacon of Oxford.* Dissuasiones Valeriani ad Ruffinum ne ducat uxorem, 13th cent. 2478, ff. 64–69.
——— Prædicatio Goliæ, 13th cent. 1580, f. 25.
——— Apocalypsis Goliæ, metrice, 15th cent. 1831, B. f. 47 b.
——— Goliæ apocalypsis, metrice; copied by T. Grey, 1608. 1198, ff. 64–66 b.

Mapes (R—). Medical receipts, 17th cent. 2358, ff. 2–55.

Maple (U—), *of Apothecaries Hall.* Letter to J. Petiver, *n. d.* 4067, f. 43.

Maple (W—). Letter to J. Petiver, *n. d.* 4067, f. 44.

Maplesden (*Capt.* ——). Notes of his life, 1628, 1658, 1659. 1708, f. 117.

Maplet (John), *M.D., of Bath.* Letter to Dr. T. Browne, 1668. *Lat.* 4062, f. 168.

Mapletoft (S—), *M.D., of Sleaford, co. Linc.* Letter to Sir H. Sloane, 1724. *Two copies.* 4076, ff. 128, 129.

Mapp (——), *Professional Bonesetter.* Letters relating to her cures, 1736. 4077, f. 341; 4078, f. 1.

Mappus (Marcus), *Professor of Medicine at Strasburg.* Observations on his "Catalogus plantarum horti Academici Argentinensis," 18th cent. 3323, f. 259.

Maps and Plans. Orbis terrarum schemata, 15th cent. 702, f. 1 b.

——— Typus orbis terrarum, 16th cent. *Engraved.* 2281, f. 8.

——— Mappa mundi, *circ.* 1530. 117, f. 1 b.

——— Map of the Saxon Heptarchy, 1572. 3168, f. 1 b.

——— Map of Ireland, by W. Ussher, late 16th cent. 2200, f. 13.

——— Maps of France, early 17th cent. 557, *passim.*

——— Maps and plans illustrative of E. Kæmpfer's "Miscellanea de rebus Asiaticis," 17th cent. 2910, *passim.*

——— Sketch of New Providence Isle, 17th cent. 3986, f. 32 b.

——— Plans of Portuguese and other fortresses in S. Africa and E. India, 1646. *Portug.* 197, *passim.*

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——— Drawings in a Journal of a voyage to the E. Indies, 1661–1670. *Dutch.* 3673.

——— Maps belonging to B. Ringrose's journal of Capt. B. Sharp's voyage to the South Seas, 1680 - 1682. 3820, *passim.*

——— Map of Barbados, 1684. 2441, f. 2 b.

——— Charts of the Bay of Naples and Castellamare, 1684. 3670, f. 2.

——— Charts and plans by Capt. J. Kempthorne, during his voyage to Bombay, 1688–1690. 3665.

——— Chart of the bay and island of St. Jago, and of the coast of Madagascar, 1688. 3671, ff. 4, 4 b.

——— Rutter of lands and harbours without and within the Straits of Gibraltar, by Sir N. Miller, late 17th cent. 1040.

——— Drawings in a journal of a voyage to the E. Indies, 1703–1704. 3675.

——— Map of the new isle in the Grecian Archipelago, 1707. 3396, ff. 56 b, 57.

——— Maps of the Danube, 1711. 3603, *passim.*

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Marais (Petrus). Observationes in materiam medicam, 17th cent. 3389, ff. 52–70.

Maralois. *v.* Marolois (Samuel).

Marbeck (Roger), *M.D., Provost of Oriel College, Oxford; Physician to Qu. Elizabeth.* Discourse of the voyage to Spain made, in 1596, under Lord Essex and Lord Howard of Effingham, 17th cent. *Hologr.* 226.

——— Medical receipts, 16th cent. 1349.

Marbodus, *Bishop of Rennes.* De lapidibus pretiosis, metrice, 14th cent. *Imperf.* 1784, ff. 13–22 b;—15th cent. 213, ff. 32 b–37; 340, ff. 1–34 b; 2481, ff. 153–157 b; *Imperf.* 3444; *Romance dialect.* 213, ff. 24 b–32 b.

Marcellus, *Empiricus.* Versus de medicamentis, 11th cent. 475, f. 8 b.

Marcellus Palingenius. *v.* Manzolli (Pietro Angelo).

March, *Earls of.*
v. Douglas (William).
Mortimer.

March (Johan Jonathan), *of Stralsund.* Letters to G. Schroedter, 1718, 1720. *Germ.* 2877, ff. 284, 292.

March (John), *Soldier at Tangier.* Charge against, for assault, 167½. 3514, f. 80.

Marchall (Roger), *of Cambridge.* Owned, in the 15th cent., MSS. 59; 420.

Marchettis (Petrus de), *Chirurgiæ et Anatomiæ Professor Patavinus.* Consilia medica, 1641, 1644. 2253, ff. 165 b–168, 286 b, 317–319.

Marchia Anconitana (N— de), *Presbyter.* Wrote, in 1309, MS. 477.

Marcian, *of Heracleia.* Astronomia et astrologia, 13th cent. 2030, ff. 79–86 b.

Märck (Nicolaus Jacobus). Letter to G. Schroedter, 1713. *Germ.* 2877, f. 274.

Marcos (*Fray* Juan), *of Madrid.* Letter to R. Croft, 1673. *Span.* 3513, f. 97.

——— Letter to, from Fr. B. Serrano, 1675. *Span.* 3513, f. 109.

Marcowitses (——), *LL.D., of Laibach.* Consilium medicum pro affectu oculorum ejus, 17th cent. 2253, ff. 5–9.

Marcus, *Græcus.* Liber ignium chymicorum, 14th cent. 323, ff. 162–164.

Marcus (Jacobus), *of Amsterdam.* Letter to Sir H. Sloane, 1736. *Lat.* 4054, f. 239.

Marcus (Moses), *a converted Jew.* Letter to Sir H. Sloane, 1737. 4055, f. 162.

Mardike Canal, *near Dunkirk.* Observations on, 18th cent. 3323, f. 180.

Mareschalle (Ralph), *Abbat of Missenden, co. Bucks.* Note of his death, 9 Sept., 1374. 747, f. 82.

Marét (René), *Seigneur de Montbarrott.* Royal appointment of, as Lieut.-General of Guiana, 1602. *Transl.* 173, ff. 2–6.

Margalitha (Aaron), *Professor Frankfortani* [*Frankfort on the Oder*]. Sepher Habbahir ex versione et cum notis ejus, 17th cent. 2879, ff. 132–146 b.

——— Catalogue of his works, 17th cent. *Lat.* 2890, f. 28.

Margaret, *St.* Life, 14th cent. *French verse.* 1611, ff. 147 b–152 b.

——— Memoria de, metrice, 15th cent. 2571, f. 21; 2633, f. 36; 2683, f. 25.

——— Memoria de, metrice, 15th cent. 2471, f. 44; 2565, f. 30.

——— Hymn to, 15th cent. *Fr. verse.* 2321, f. 15 b.

——— Memoria de, prosaice, 15th cent. 2916, f. 126 b.

Margaret, *St., called* Pelagius. Legenda de, 15th cent. 1936, f. 32.

Margaret of Austria, *wife of Ottavio, Duke of Parma*; *Governess of the Netherlands.* *v.* Netherlands.

Margaret of Austria, *wife of Philip III., of Spain.* *v.* Spain, *Sovereigns of.* Philip III.

Margaret of France, *wife of Emmanuel Philibert, Duke of Savoy.* *v.* Savoy, *Dukes of.* Emmanuel Philibert.

Marggravius (Christianus), *Professor of Medicine and Chemistry at Leyden.* Institutiones medicæ, 17th cent. 1277; 3922, ff. 2–28 b.

——— Praxis medica, 17th cent. 3922, ff. 29–277.

——— Collegium chymicum, 167$\frac{5}{8}$. 3286; —1676, 1678. 1284, ff. 1–62 b, 63–302 b.

——— Dictata et processus medici, 1676. 3921, ff. 162–199.

——— Cursus chymicus, 1685. 220, ff. 1–31 b.

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——— Letter to C. Schroedter, 1667. *Lat.* 2876, f. 17.

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Marggravius (Georgius). Historia rerum naturalium Brasiliæ, 17th cent. *Excerpts.* 1554.

——— Life, 18th cent. 3339, ff. 33–38.

Marguetel de Saint-Denis (Charles de), *Seigneur de St. Evremond.* Satirical letter on the Peace of the Pyrenees to the Marquis de Crequi, 1659. *Fr.* 3813, ff. 2–6.

——— Apologie pour le Duc de Beaufort, 17th cent. 3813, ff. 19–31.

——— Essai, par le Duc de Richelieu, sur son caractere dans ses ouvrages, 17th cent. 2868, ff. 99–109 b.

Maria Louisa, *wife of Charles II., of Spain.* *v.* Spain, *Sovereigns of.* Charles II.

Mariana (Maria Sybilla). *v.* Merian.

Marianus (Angelus). *v.* Werdenhagen (Johann Angelius von).

Marienzell Convent, *in Thuringia.* Alchemical treatises hidden in, by H. Eshenreuth, 1403. 3644, ff. 86–97 b.

Marin (Antony), *Merchant.* Protest against the Judges of Appeals at Tangier, 1668. *Copy.* 3509, f. 270.

Marin (F—), *Champenois.* Les Œuvres de Pindare, translatées par, 1617. *Extract.* 2553, f. 95.

Marinis (Marinus de), *a Genoese Nobleman.* Petition to extend to Holland a patent for supplying ships at sea with fresh water condensed from salt, and for propelling ships without wind against tide, 1630. *Lat.* 223, f. 35.

——— Letter to Dr. Mayerne, 1630. *Lat.* 223, f. 32.

Mario (Joannes), *of Ulm.* Letter to P. M. Slegel, *n. d. Lat. Copy.* 2882, f. 42.

Marischal College. *v.* Aberdeen.

Marischal, *Earl.* *v.* Keith (William).

Markgravius, *Dominus, Lugduni Batavorum.* *v.* Marggravius (Christianus).

Markham (——), *Treasurer of Lord Carlisle.* Accompts, 1677–1678. 2724, f. 68.

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Marlborough, *Countess of.* *v.* Ashburnham (Jane).

Marlborough, *Duke of.* *v.* Churchill (John).

Marmion (Henry), *of Dundalk, co. Louth, Ireland.* Letter to Sir H. Sloane, 1739. 4078, f. 229.

Marney, *Baron.* *v.* Marney (Henry).

Marney (Henry), 1*st Baron Marney, K.G.*; *Keeper of the Privy Seal*, 1522–1523. Character of, 17th cent. 1523, f. 33 b.

Marnham (Edward). Extent of his land, 1672. 1456, f. 129.

Marnix van Sant Aldegonde (Marie van), *eldest dau of Philip van Marnix van Sant Aldegonde.* Album amicorum, 1579–1582. *Fr.*, *Ital.* and *Germ.* 851.

Marnix van Sant Aldegonde (Philip van). Epithalamium pro eo et J. de Lannoy, 1591. 2764, ff. 89–93.

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v. also Fez, *Kingdom of.*

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Marolois (Samuel). Ars muniendi, 17th cent. *Engl. extract.* 3881, f. 37.

Marot (Clement). Collection of his rondeaux, 17th cent. *Fr.* 2553, ff. 85–134 b.

Marot (Jean). Collection of his rondeaux, 17th cent. *Fr.* 2553, ff. 85–134 b.

Marquardus, *Sacerdos.* Elegy on, by J Pragest, 17th cent. *Lat.* 1378, f. 37.

Marquerdo, *Conte.* *v.* Fuggara (——), *Contessa.*

Marret (Etienne), *Marchand Libraire of Montpellier.* Letter to, from Dr. P. Chirac, *n. d.* *Fr.* 4058, f. 124.

Marriage. On the lawfulness of marriages between First Cousins, by J. Hales, 1630. 363, ff. 49–54 b.

——— Ballad on marriage, with musical notes, 17th cent. 292, f. 5 b.

v. Map (Walter).

Marrick Abbey, *co. York.* A metrical prophecy found in, 17th cent. 292, f. 1 b.

Marron (Benito), *a Genoese Merchant*, Papers relating to proceedings against, 1668. *Span.* 3513, ff. 27–33 b.

Marroule (Nicolas de), *Sieur de Champagne.* Préparations chymicales, 17th cent. 283, ff. 171–182 b, 246–262 b.

Marrowe (George), *Monk of Nostal Priory, co. York.* Alchemical processes, 1437. *Copied*, 1600. 3687, ff. 1–12.

Marseilles, *in France.* Experiences du Prof. A. Deidier sur la Bile des pestiférés de, 1721. 3323, ff. 215–218 b; 3324, ff. 221–228; 4034, f. 7.

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Marshall *al.* **Martial** (William), *Fellow of Merton College* (1541–1583), *and Principal of St. Alban Hall, Oxford.* Owned MS. 2269.

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Marsilli (Alo:). *v.* Marsigli (Luigi Ferdinando), *Conte.*

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——— Chronogram on the Duke of Buckingham, 1628. 826, f. 181 b.

Marsworth, *co. Buckingham.* Agreement for the inclosure of the lower field at, 1651. 2728, B. f. 157.

Martelli (Pandolfo). Capitoli a, di A. F. Grazzini, 17th cent. 1880, ff. 159–161 b.

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Martial (Guilielmus). *v.* Marshall (William).

Martialis (Marcus Valerius). Epigrammata, 17th cent. *Extracts.* 1381, ff. 41 b–45 b.

——— Epigram on the marriage of Pudens and Claudia Peregrina; translated and applied to R. Bolles and M. Hussey, 17th cent. 292, f. 3.

Martiall (Thomas). Letter to a friend, *n. d Copy.* 1454, f. 14.

Martin. *v.* Martyn.

Martin, *S.* Legenda de, 15th cent. 1936, ff. 77–84 b.

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Martin (John). Letter to Lord Falkland, signed by, 1624. 3827, f. 41.

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Martin (Josias), *M.D.* Praxis medica, 1650. 383.

——— Owned, *temp.* Chas. II., MS. 1066.

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Martin (M—). Letter from her to —— Green, *n. d.* 4067, f. 46.

Martin (Martin), *M.D.* Letters to Sir H. Sloane, 1697–1716, and *n. d.*, 4036, ff. 338, 358; 4038, f. 127; 4039, f. 165; 4040, f. 384; 4044, f. 220; 4059, f. 314.

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Martyn. *v.* Martin.

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Martyn (John), *L.R.C.P.* Medicamenta selectiora, 1676. 495.

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Martyne (*Sir* Henry), *M.P. for Oxford University. v.* Marten.

Martyr (Peter). *v.* Vermigli (Pietro Martire).

Marutious. *v.* Mauritius.

Marvell (Andrew). The Loyal Scot, by Cleavland's Ghost, in verse, 17th cent. 655, ff. 18–21 b.

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Mary, *S., the Blessed Virgin.* De laudibus B. Virginis, 13th cent. *Imperf.* 1056, A. f 1.

——— Life of, by J. Lydgate, 15th cent. *Imperf.* 1785, ff. 14–29 b.

——— Miracle of, 15th cent. 3548, f. 7.

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Gersten (Christianus Ludovicus).
Golding (Thomas).
Mennher (Valentine).
Nisbet (Gabriel).

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——— Similes illustrating the action of the heart, 17th cent. 3515, f. 53.

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——— Antidotarium chymicum e variis remediis conflatum, 1611–1632. 2158.

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——— Practica puerorum, 14th cent. 1610, ff. 185 b–186.

——— De morbis particularibus a capite usque ad regionem cordis, 17th cent. 331.

——— De natura morborum capitis, 17th cent. 138, ff. 8–12 b.

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——— Observationes de oculorum et aurium morbis, 17th cent. 279, ff. 13–21 b.

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——— Les maladies des yeux, 17th cent. 3172.

——— On the preservation of the eyesight, 18th cent. 2993.

——— Morborum qui in supremo ventre accidunt collectio, 163§. 662, ff. 73–96.

——— De morbis particularibus inferiorum partium, 17th cent. 569, ff. 1–244.

——— De senectute retardanda, 15th cent. 75, ff. 176.

——— De universali regimine senii et seniorum, 17th cent. 2629, ff. 57–61.

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——— De febribus intermittentibus, 1684. 3374, ff. 65–81 b.

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——— De quatuor humoribus corporis, 15th cent. 134, ff. 21–23 b; 783, B. f. 180 b; *Engl.* 965, ff. 148–156 b.

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——— Remarques sur la matière medicale, 17th cent. 3803.

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Medicine (*continued*). Methodus recitandi curas ad eos qui lauream petunt, 17th cent. 484, ff. 1–39 b.

——— Methodus resolvendi casus, 18th cent. 101, ff. 1–18.

——— Synopsis pathologiæ, 17th cent. 427, ff. 96–99; 1204; 1205; 1378, ff. 235–301; 2525.

——— Signa pathognomonica viscerum principalium optima methodo disposita, 17th cent. 343, ff. 1–3 b.

——— A general pharmacopœia, 15th cent. *Imperf.* 404, ff. 2–243, 294–319 b;—16th cent. 914; *Lat.* and *Engl.* 1127;—17th cent. 3362; *Lat.*, *Germ.* and *Ital.* 2160.

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——— De medicinis conferentibus aut nocentibus, 1279. 2939, ff. 208–217.

——— Tractatus de conferentibus et nocentibus, 14th cent. 521, ff. 124–128.

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——— Nomina medicinarum et orationum et materiarum, 15th cent. *Engl.* 962, ff. 5–72 b.

——— Descriptio Theriacæ, 1582. *Germ.* 2154.

——— Dissertationes de mercurio, antimonio, etc., 17th cent. 1362, ff. 4–15 b.

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——— Catalogus medicinarum, 14th cent. 341, ff. 128–129 b.

——— De dosibus et proprietatibus medicinarum, 14th cent. 521, f. 75.

——— Catalogus pharmacorum, in quo notatur quot annos singula servari possint, *circ.* 1470. 252, ff. 3, 4.

——— Catalogus medicinarum, 15th cent. 2391, f. 128.

——— List of signs used in prescriptions, 15th cent. 347, f. 98.

——— Price of drugs, 1667. 2549, f. 14.

——— Observationes de pharmacorum saporibus, coloribus, et odoribus, 17th cent. 102, ff. 1–12 b.

——— Catalogue of pharmaceutical preparations, with their properties, 17th cent. *Lat.* 508, ff. 13 b–29 b (reversed).

——— Catalogue of drugs with prices, 17th cent. 945.

Medicine (*continued*). Indices "compositorum et simplicium usitatissimorum in officinis," cum pretiis singulorum, 17th cent. 1038, ff. 90–121 b.

——— Catalogus compositionum officinalium in quibus ingrediuntur, 17th cent. 1699, ff. 2 b–97 b.

——— List of the prices of medicine, 17th cent. 4033, ff. 143–150 b.

——— Catalogus medicamentorum selectorum, 1719. 3198, f. 13.

——— List of drugs obtainable in England or Holland, 18th cent. *Fr.* 1968, ff. 152–153 b.

——— Medical weights and measures, 17th cent. 556, f. 1.

——— De physiognomia, 17th cent. 3869, ff. 39–69.

——— De physiologia, 17th cent. 2525; *Lat.* and *Fr.* 3389, ff. 81–166 b; 3996, ff. 2–43 b.

——— De venenis, 14th cent. 420, ff. 124 b–125 b.

——— Of pulses, 15th cent. 706, ff. 97 b–100; 1635, ff. 22–28 b.

——— Practica medica, 14th cent. 568, ff. 127–193;—15th cent. *Lat.* and *Engl. Imperf.* 634, ff. 15 b–92 b; 1214, ff. 1–37 b;—16th cent. 472, ff. 99–204;—1638–167$\frac{4}{5}$. 2767;—1690. 3128;—17th cent. 662, ff. 42–72; 929, ff. 178–183 b; 938; 1102, B.; 1194; 1229, ff. 42–155 b; 1234; 1236, ff. 1–67 b, 106–167; 1239; *Lat.* and *Germ.* 1302; 1378, ff. 82–125 b; 1392, ff. 32–37; 1459, ff. 3–192 b; 1482, ff. 2–111; 1560; *Lat.* and *Germ.* 2115; 2136, ff. 1–258 b; *Fr.* 2380; 2582, ff. 1–92 b; 2663; 2664; 2666; 2782; 3016.

——— Theoriæ medicæ liber sextus, 17th cent. 2656.

——— Collectanea de suffumigationibus, 17th cent. *Lat.* and *Engl.* 737, ff. 14 b–54.

——— Treatises on surgery, 13th cent. 1615, ff. 70–83 b; 983, ff. 45–56 b;—16th cent. 472, ff. 2 b–98; 1313, ff. 46–67; *Fr.* 3529, ff. 3–11 b;—*circ.* 1600. 1678, ff. 2–49 b;—*copied*, 1607. 1678, ff. 50–57;—17th cent. 1463; 2585, ff. 116 b–123 b; 2791, ff. 19 b–38 b (reversed); 3186, ff. 2–6 b;—18th cent. *Imperf.* 3070.

——— Treatises on urines, 11th cent. 475, ff. 160 b–165 b;—13th cent. 431, ff. 42–65;—14th cent. 5, f. 3; 120, ff. 75–79, 79 b–83; 121, ff. 38–41 b; 433, ff. 52–54, 59–65; 568, f. 215 b;—15th cent. 59, f. 105 b; 59, ff. 149–155 b; 122, ff. 107–111 b; *Lat.* and *Engl. Imperf.*

134, ff. 1-4 b; 135, ff. 7-29, 37 b; *Lat.* and *Engl.* 280, ff. 262–285 b; 374, ff. 5 b–13 b; 540, A. ff. 25 b–28; 635, ff. 88–95 b; *Imperf.* 706, ff. 2–4 b; 783, B. f. 192; 783, B. f. 217 b; 783, B. f. 221; *Imperf.* 963, f. 2; 967, ff. 269–271; 1088, ff. 94–98 b; 1101; *Imperf.* 2196, ff. 3–42 b; *Lat.* and *Engl.* 2269, ff. 39–62; 3160, ff. 87–96 b;—16th cent.; *Dutch.* 68, ff. 54 b–57 b; 1313, ff. 113–117; *Engl.* and *Lat.* 2320. ff. 4–10;—17th cent. 79 *or* 664, ff. 159–192; 139; 152, ff. 8–27; 665, ff. 23–33; 1388, ff. 38–55 b; 1529, ff. 2–22; 1537; 1538, ff. 26–36, *passim.*

——— Uroterium Chymiatricum, 17th cent. 2564, ff. 30–50.

——— Catalogue of waters extracted from herbs, with their virtues, 14th cent. *Imperf.* 120, ff. 83 b–85 b.

——— De aquis diversis, 15th cent. *Imperf.* 981, ff. 86 b–90 b.

——— Livre des Eaux, 15th cent. 2401, ff. 98–104.

——— De virtutibus aquæ vitæ, 15th cent. 75, ff. 169–173 b.

——— De vulneribus, 17th cent. 1216, ff. 129–183.

——— Excerpta de fracturis et luxationibus, 17th cent. 1166, ff. 16–47 b.

——— Appareils pour fractures, 17th cent. 1231, ff. 94–107.

——— Remarques sur le cours des playes, 17th cent. 1233, ff. 21–35.

——— "Argument of wounds," 17th cent. 1484, ff. 4–6.

——— Drawings illustrative of the history of medicine and of various diseases and of surgical instruments, 15th cent. 6, ff. 175–177 b.

——— Breve nominale phisicorum, 14th cent. 521, ff. 8–20.

——— Interpretationes vocum Arabicarum in medicina usitatarum, 14th cent. 3482, ff. 1–12 b.

——— Vocum medicarum interpretatio, 15th cent. 1128, ff. 100 b–152 b.

——— Descriptiones terminorum in fisica, 15th cent. 783, B. f. 18 b.

——— Definitions of medical terms, 16th cent. *Lat.* 114, ff. 19–38 b.

——— De terminis physicalibus, 16th cent. 1313, ff. 32–45.

——— Exposition of obscure words in physic, 16th cent. 1032, ff. 24–30 b.

——— Definitiones verborum in arte medicinæ usitatorum, 17th cent. 155, ff. 112–125.

Medicine (*continued*). Catalogus verborum in medicina practica usitatorum, 17th cent. 2561, ff. 6–41 b.

——— Alphabetical table of surgical terms, 17th cent. 2788, ff. 15–55.

——— Vocabulary of words derived from the Greek used chiefly in the practise of medicine, 17th cent. *Engl.*, *Lat.* and *Fr.* 510.

——— Definitiones verborum Græcorum in medicis libris occurrentium, 17th cent. 3325.

——— Catalogue of medical books, 168$\frac{4}{5}$. 3995.

——— "Bibliotheca medico familiaris," 18th cent. 101, ff. 19–22 b.

——— Catalogue of a medical library, 17th cent. *Lat.* 267.

——— Catalogus librorum de medicina, 17th cent. 2873.

——— Catalogue of printed books rel. to medicine, late 17th cent. 696, ff. 1–38 b, *passim.*

——— Catalogus librorum plerumque medicorum, 18th cent. 1503, ff. 16–22 b.

——— Extract from Book of Wardrobe expenses, 1285–1286, relating to physicians' fees, 17th cent. *Lat.* 3299, f. 75.

——— Excerpta medica e J. Arderne aliorumque operibus, 15th cent. *Lat.* and *Engl.* 1080, A. ff. 31 b–36 b.

——— Notes and memoranda arranged in a tabular form, from Galen, Aristotle, Plato, and others, 16th cent. *Lat.* 1060; 1061; 1062, ff. 18–63 b.

——— Notices of and extracts relating to, from printed works, 1679–1682. 3861, ff. 5 b–18.

——— Medical memoranda, 1683. 1723, ff. 117–121 (reversed).

——— Extracts from medical works, 17th cent. 227, ff. 12–29 b, 37–40.

——— Excerpta ex J. Quercetano, Fernelio, Paracelso, etc., early 17th cent. 688, ff. 28–67 b.

——— Capita medica e variis auctoribus, 17th cent. 1456, ff. 3–4, 64–96 b.

——— Apophthegmata medicinalia, 17th cent. 1491.

——— Notæ in manuductionem ad medicinam, 17th cent. 1790, ff. 1–28 b.

——— Tabulæ medicinales, 17th cent. 1969, ff. 1–28 b, 60 b–81; 1970.

——— Extracts from medical authors, 17th cent. 2262.

——— Medical notes and receipts, 17th cent. 2632, ff. 85 b–99 b (reversed).

Medicine (*continued*). Excerpta ex operibus medicorum variorum, 17th cent. 1184.

——— Extracts from medical authors, 17th cent. 1541, *passim*.

——— Notitia medicorum auctorum, 17th cent. 3025, ff. 1–21.

——— Indexes to a work on the practice of medicine, 17th cent. 179 *or* 664, ff. 27–53.

——— Index or classified table to some body of physic, 17th cent. 660, ff. 101–174.

——— Indices to books of medicines and simples, alphabetically arranged, 17th cent. 737, ff. 104–215 b.

——— Index to medical articles in the "Journal des Sçavans," 1685–1735, 18th cent. 3666, f. 1.

——— References to medical works, 18th cent. 4019, ff. 29–34 b.

——— **Charms and Receipts.** 10th–18th centt. Orationes et receptæ medicæ, 10th cent. 1621, ff. 2, 53–111; —11th cent. 475, ff. 133–142 b, 219–231 b;—13th cent. *Lat.* and *Fr.* 146; 342, ff. 88–92; 434, ff. 17–45; *Fr.* 3525, *passim*; — 1309. 477, f. 80 b;—14th cent. 120, f. 87 b; 121, ff. 97 b–99 b, 105–117 b; 341, ff. 71 b–101 b; *Lat.* and *Dutch.* 371, ff. 132–135 b; 430, ff. 4–28 b; *Lat.* and *Fr.* 431, ff. 2–41; 433, ff. 1–47, 51, 54 b–58 b, 66–98 b; *Fr.* 475, ff. 209 b–210 b; 521, ff. 3–7, 76 b–79 b, 80–85 b, 123; 568, ff. 232–239 b; 981, f. 91; *Fr.* 1613, f. 326 b; 1754, ff. 1 b–47, *passim*; 1964, ff. 1–105 b; 2479, ff. 81–89 b; 3018, *passim*; 3092, ff. 7–12 b; 3126, *passim*; *Lat.* and *Fr.* 3281, ff. 82–84 b; 3525, *passim*; 3557, ff. 1–4 b, 86–88; *Lat.* and *Fr.* 3564, ff. 39–64 b;—*circ.* 1400. *Lat.* and *Engl.* 147, ff. 36 b–79 b, 84–93 b; —1462. 2948, ff. 34 b–51;—15th cent. 6, ff. 203 b–205 b; 7, *passim*; 73, *passim*; 75, ff. 155–157 b; 120, ff. 63–74 b, 88–94 b; 121, ff. 58–61 b, 87–89 b; *Lat.* and *Engl.* 122, ff. 36–68 b, 114–119 b, 162 b–166; 130, ff. 40, 48 b, 49, 59–67 b; 140, *passim*; 156, ff. 7–9; *Engl.* and *Lat.* 213, *passim*; 352, ff. 33–42; 390, ff. 168 b–174; *Lat.* 418, ff. 342 b–352; 521, ff. 198–275, *passim*; 540, A. ff. 9 b–22 b, 28–31 b; 610, f. 1; 635, f. 11 b; 636, ff. 136 b–162 b; 686, ff. 69–77 b; 706, ff. 107–179 b, *passim*; 747, ff. 45 b, 47, 52 b, 55, 55 b, 58 b, 89 b; 774, f. 48 b; 775, *passim*; *Lat.* and *Engl.* 783, B. f. 49 b; *Engl.*, *Lat.* and *Fr.* 962, ff. 73 b–78 b, 82 b–85 b; 963, ff. 21–55 b, 57 b–69 b; 964, ff. 2–59 b; *Lat.* and *Fr.* 967, ff. 266 b–268 b, 272; 981, f. 86; 983, ff. 1–37, 40–44 b, 57–79 b, 102–113 b; 1088, ff. 98 b–118 b; 1315, ff. 88 b–152 b; 1571, ff. 7–16 b, 36 b–64 b; 1584, ff. 6 b, 25 b, 41 b, 43 b–45, 62 b, 83 b, 84; 1609, ff. 2–4 b, 33–36 b, 41–43 b; 1764, ff. 7–46 b, 113, 114; 2187; 2268, ff. 62–111; 2269, ff. 2 b–38 b, 66–75 b, 112 b–139 b; 2276, *passim*; 2322, ff. 4–134 b; 2394, ff. 1–2, 138; 2401, ff. 3, 104–107 b, 132–136; 2403, ff. 21–44 b, 61; 2457, ff. 8 b–32 b; 2458; *Lat.* and *Engl.* 2721, ff. 131–137 b; 3124, *passim*; 3132, ff. 38–47 b, 56–65 b; 3149, *passim*; 3153; 3160, ff. 109–125 b, 127 b–147 b, 153–173 b; 3215, ff. 30 b–34 b; *Engl.*, *Lat.* and *Fr.* 3217, ff. 79–206 b; *Engl.* and *Lat.* 3285, ff. 1–67 b, 70 b–73, 87–95 b; 3457, ff. 483–485 b; *Engl.* and *Lat.* 3534, ff. 4–9 b; *Engl.* and *Lat.* 3548, *passim*; 3555; 3556, ff. 1–6 b; 3666, ff. 157, 158; 4018, B. ff. 100–124;—*circ.* 1500. 66; —1506–1520. *Lat.* and *Ital.* 2123;—1537–1548. 162, ff. 1–45, 59 b–66 b;—1543. 98;—1558. 145;—1567–1582. 2273, *passim*;—1576–1624. 2077, *passim*; —1576–1584. *Lat.* and *Fr.* 3125, ff. 1–22;—1579–1681. 2551;—1580. 1602, *passim*;—1588–1642. *Fr.* 3123;—1589. *Dutch.* 764;—1590. 3690, ff. 1–20 b, 27 b–91, 103–118 b;—16th cent. 14, f. 24 b; 62, ff. 17–28; 110, ff. 1–23 b; 130, ff. 40–67 b, *passim*; 140, *passim*; 156, ff. 50–60 b; 231, ff. 16–29 b; 292, ff. 1–47 b; 393, ff. 204–238 b; 421, A. f. 30; 562, ff. 7 b–12; 565, ff. 62–69; 694, ff. 38–60 b, *passim*; 706, f. 20 b; 744, ff. 27–34; 778; 1017, ff. 1–57; 1049; 1067, ff. 1–3; 1072; 1229, *passim*; 1313, ff. 104–112 b, 117 b–120 b, 121 b, 142; 2199; 2269, ff. 2 b–139 b, *passim*; 2276, *passim*; 2320, f. 55; *Dutch.* 2764, ff. 208–212; 3149, *passim*; 3161; 3162, ff. 27–34, *passim*; 3166, ff. 4–29 b, 41 b; *Lat.* and *Engl.* 3169, ff. 51–345, *passim*; 3275, ff. 1–31 b; 3449, ff. 14 b–15; 3490, A. ff. 5 b–39 b, 48–88 b; 3519; *Engl.* and *Lat.* 3634, ff. 1–25, 30–39 b (reversed);—*circ.* 1600. 931;—1602–$16\frac{02}{10}$. *Lat.* and *Eng.* 1394, ff. 106–130, 145–165 b;—1606–1622. 1017, ff. 58–61;—1608. *Lat.* and *Germ.* 2159, ff. 1–77;—1609. 723; 1600;—$161\frac{2}{3}$. 2502, ff. 147–156;—1615–1633. 1814, ff. 86–114 b;—1622. 3683, ff. 19–51, *passim*; — 1626–1656. 2165; 2166;—1626. 2562, ff. 1–65;—1631. 438;—1633–1651. 65; — 1634–1644. 3867, ff. 158 b–171 b;—*circ.* 1638. 94 *or* 680;—1641–1644, $166\frac{1}{2}$. 2684;—1642, 1644, 1654. 1581, ff. 1–15;—1649–1651. 3629, ff. 175–197 b;—1650–

1658. 1536;—1650–1660. 2367;—1650–1700. 2611;—1655–1659. 1943;—1655, 1656. 2261, ff. 1–122 b, 155–194;—1658. 2621, ff. 25–48, 52–59 b;—1660, 1664, 1665. 1688:—1664–1674. 3780, *passim*;—1665–1685. 3617;—1666. 1435, ff. 79–106;—1673–1676. 149;—1678–1679. 2151;—1679. 2682, ff. 102–115;—1682–1687. 616, ff. 1–15 b;—*circ.* 1688. 662, ff. 9–11, 28–41;—1692. 1155, ff. 1–29, 40–71;—1693;—2496, ff. 2–38 b; 3345, ff. 62–87 b;—1697–1704. 2370;—17th cent. 55, ff. 9–20 b; 72, ff. 1–118 b, 181–204 b, 217–232 b; 102, ff. 13–181 b; 110, ff. 149–151; 139, *passim*; 143, ff. 1–20; 154, ff. 1–9; 155, ff. 49–111, 126–128; 157, ff. 8–143 (reversed); *Lat.*, *Ital.* and *Engl.* 180, ff. 1–97, *passim*; 195; 199; 200, ff. 1 b–30 b; 279, ff. 22–97 b; 291; 292, ff. 1–47 b, *passim*; 395, A.; 530, f. 1; *Fr.* and *Lat.* 540, B.; 553; 558; 559; 570, ff. 13–23 b; 603, ff. 23–45; 607, ff. 78–80; 609, ff. 116–135; 616, f. 16; 660, ff. 236 b–256; *Lat.* and *Engl.* 688, ff. 68 b–82 b; 693, ff. 119–120 b; 712; 730; 731, f. 151 b; *Germ.* and *Lat.* 733; 735; 738, ff. 46 – 109; 770, f. 1; 785; 792; 795, f. 19 b; 925; *Lat.* and *Fr.* 928; 944, *passim*; 972, ff. 37–49 b; 997, ff. 2–128, 135–140; *Lat.* 1033, ff. 14, 15 (reversed); *Lat.* and *Engl.* 1079, ff. 13 – 14 b; 1087, ff. 2–87; 1121; 1134, ff. 2–82; 1138; *Lat.* and *Engl.* 1157; 1188, ff. 112–147; *Lat.* and *Engl.* 1191; 1193; 1203, ff. 1–37, 77 b–95 (reversed); 1229, *passim*; 1251; 1317, *passim*; *Fr.* 1372; *Lat.* and *Germ.* 1374, *passim*; *Lat.* and *Germ.* 1376; *Lat.* 1384, ff. 62–72 b; *Lat.* and *Germ.* 1389, ff. 282 b – 323 b; 1397, *passim*; 1406; 1456, *passim*; 1459, ff. 193 b–212; *Lat.* 1482, ff. 111 b–155 b; 1486, ff. 1–33; 1493, ff. 1–18; 1496; 1498, *passim*; 1513; 1516, *passim*; 1517; 1530; 1545; 1598, ff. 2–54 b, 59–62 b; 1602; 1623, *passim*; 1641; 1649, ff. 59 b–60 b; 1786, ff. 105–115; *Fr.* 1787, ff. 64 b – 67; 2100, ff. 38–45; 2114; *Germ.* 2124; *Germ.* 2134; 2150, ff. 1–129 b, 238–240; 2172, ff. 24–26 b, 173–191 b, 227–236, 262 b–264 b; 2185; 2196, ff. 43 – 117, 121, 122 b; 2203, ff. 18–62, 64–69, 245–255 b; 2266, ff. 74 b–110; 2281, ff. 73 b, 74, 77, 78 b–83; 2289; *Dutch.*, *Lat.* and *Engl.* 2303; 2365; 2368, ff. 18 b–26 (reversed); 2484, ff. 1–15; *Ital.* and *Engl.* 2496, ff. 39–41; *Fr.* 2502, ff. 96–142 b, 162–202 b; 2517, ff. 1–16 b; 2526; *Fr.* 2533; 2548; 2549, ff. 8–45; *Fr.* 2568, ff. 51–76 b; 2603, ff. 2–9; 2604, ff. 30 – 40 b; 2616, ff. 1 – 7; 2617, ff. 14 b–64 b, 70–76 b; 2634; 2681, ff. 210–213, 258–264, 315–333 b; 2687, ff. 58 b – 84; *Engl.*, *Lat.* and *Germ.* 2702, ff. 37–40; 2735; 2768, ff. 14–78 b; 2775–2777, ff. 2–37; 2778, ff. 2–4, 80 b–206, *passim*; 2784; *Engl.* and *Lat.* 2791, ff. 1–18; 2792, ff. 48–55; *Lat.* and *Engl.* 2807; 2808, ff. 44–56; *Lat.* and *Engl.* 2809, ff. 8 – 119; 2810; 2811, ff. 19–30 b; *Lat.* and *Span.* 2984, ff. 164 – 171, 320 – 329 b, 416–418 b; *Ital.*, *Lat.* and *Germ.* 2996, ff. 65–69 b; 3000, *passim*; *Germ.* and *Lat.* 3110, ff. 1–40; 3182; 3205, ff. 1–70, 96 b–107; 3252; 3274; 3275, ff. 32–68 b; 3299, f. 151 b; 3526, ff. 10–102 b; *Lat.* and *Engl.* 3578; 3580, B. ff. 208 b–210; *Engl.* and *Lat.* 3631, ff. 49–50 b; 3634, ff. 1–25, 30–39 b (reversed); 3645, ff. 105–169 b; 3654, ff. 31 b–39 b; 3667, ff. 187 b, 188; 3692, ff. 50–74 b; *Germ.* and *Lat.* 3694, ff. 11–65 b; 3706, ff. 24–30 b, 97–99 b; 3710; 3714, ff. 20 b–25; 3717; 3726, *passim*; 3729, ff. 68 b–73 b; 3733, ff. 45–60 b; *Lat.* and *Dutch.* 3736, ff. 15–25; 3756; 3773, ff. 1–17, 42–103; 3774, *passim*; 3775, *passim*; *Lat.* and *Engl.* 3791; 3796, ff. 5 b–8, 9 b–11 b, 20–23; *Germ.* 3797, ff. 32–47 b; 3805, ff. 51 b–86 b, *passim*; 3831, ff. 8–13; 3847, f. 82; 3848, ff. 41–48, *passim*; 3858, ff. 21–33, 44; 3889, ff. 2–6, 49 b–57 b; 3949; 3991, ff. 71–93 b; *Lat.*, *Engl.* and *Fr.* 4033, *passim*;—1705. 2278;—1722. 3698, ff. 18 b–29, *passim*;—18th cent. 89, ff. 12 b, 15, 18, 24, 29, 35–42 b, 41–48 b; 262, ff. 88–98; 1503, ff. 10–15, 23–30; 1789, ff. 10–21; 2039, ff. 30–43; 2482; 3174, ff. 20 b–25, *passim*; 3386, ff. 47 b – 52 b; 3612, ff. 1–42 b; *Germ.* and *Engl.* 3697, ff. 61–72 b, 87–107, *passim*; 3751, ff. 35–43; 3897, ff. 3–97; 4034, ff. 114–120, 127–199 b, 207–212.

——— **Botanical.** De medicina botanica, 12th cent. 1975;—15th cent. 7, ff. 30–33 b, 40;—17th cent. 78, ff. 52–58 b.

——— Le livre de toutes herbes appele "Circa instans," 13th cent. 1977, ff. 48–135 b; 3525, ff. 14 b–16 b, 108–178 b.

——— Glossarium herbarum et vocum quæ in medicina usurpantur, 13th cent. 434, ff. 45 b–49 b.

——— Index medicarum herbarum. 14th cent. 1612, ff. 342–365.

——— Tractatus omnium membrorum tam in caliditate quam in frigiditate, 14th cent. 568, ff. 229–231 b;—15th cent. 783, B. f. 51 b.

Medicine, Botanical (*continued*). Catalogus herbarum medicinalium, 14th cent. 3483, ff. 30.

——— Jocalia Salamonis, 14th cent. 3564, ff. 34–39.

——— De remediis sive Quid pro quo, 14th cent. 3483, ff. 26 b–30; 3550, ff. 41–76;—15th cent. 213, ff. 134 b–135 b; 783, B. f. 119; 1067, f. 288; *Dutch.* 68, ff. 52, 53.

——— De virtutibus herbarum, 13th cent. 1615, ff. 91–94;—14th cent. 3468, ff. 31–116. 1469;—3535, ff. 1 b–8, 11;—1492. *Fr.* 3152, ff. 69–75;—15th cent. 67, ff. 22–43 b, 52–64 b; 96, ff. 30–39 b; 135, ff. 90–112; 540, A. ff. 1–9 b; 620, ff. 1–10 b; 635, ff. 23–88 b; 962, ff. 249–251 b, 254, 255; 965, ff. 108–130 b; 1315, ff. 70–88; 1609, ff. 37–40 b; 1764, ff. 47–112 b; 2403, ff. 1–20 b, 45–60 b, 62 b–72 b; 2460; 3160, ff. 97–108 b; 3489, ff. 12–28; 3545; *Imperf.* 3866, ff. 55 b–89 b;—16th cent. 393, ff. 1–22 b; 1032, ff. 18–23 b, 30 b–35, 38 b–51; 3542, ff. 34 b–38 b;—17th cent. 152, ff. 1–7; 395, B.; 877; *Lat.* and *Engl.* 1001, ff. 61–64 b; 1009, ff. 209–212 b; 1456, ff. 2–59; 1468, ff. 191–193, 227; 1528; *Imperf.* 2191, ff. 1–15 b. *Lat.* and *Engl.* 2269, ff. 62–65 b, 75 b–80 b, 81–112; 2502, ff. 82–95; 3490, A. ff. 40–47 b; 3654, ff. 39 b–48; 3801, ff. 101–113.

——— Rules to direct in the times of gathering and using of herbs, 17th cent. 782, ff. 1–5 b.

——— Synonyma medicinarum, 1279. *Imperf.* 2939, ff. 233 b–248;—14th cent. 341, ff. 102–114; 2268, ff. 42–51 b;—15th cent. *Lat.* and *Engl.* 213, f. 159; 1067, ff. 289–303; 3217, ff. 1–77 b;—16th cent. 68, f. 51.

——— Synonyma Apothecarii, 1484 4018, B. ff. 47–99.

——— Exposita secundum alphabetum specierum nomina, 13th cent. *Imperf.* 348, ff. 1–4 b.

——— Breve nominale Sarracenorum sive Græcorum, 14th cent. 521, ff. 20 b–23.

——— De virtute medicinarum quarundam, 17th cent. 2786, ff. 28–46.

——— De signis et gradibus herbarum et tempore quo colligi debeant necnon illarum usu, 17th cent. 78, ff. 99–108 b.

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Kæmpfer (J— A—).
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Moray (*Sir* Robert).
Rant (Humphrey).
Taverner (John).

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Brazil.
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China.
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Maynwaring (*Sir* Henry).

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Maynard (Edward).
Monson (*Sir* William).
Penn (*Sir* William).
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v. Finch (Daniel).
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Bisshop (Francis).
Brenner (Elias).
Courten *al.* Charleton (William).
Mose (Henry).
Poyntingdon (Thomas).
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Placcius (Vincentius), *Rector of Hamburg Academy.* Programma in J. Surlandi funere, 1677. 2888, ff. 149–152 b.

——— Letters to C. Schroedter, 1682–1688. *Germ.* 2876, ff. 111, 113, 121, 135.

Placencia (Aymeric de), *General Master of the Order of Friars Preachers.* Letter to, from P. de Crescenzi, 15th cent. *Lat.* 258, f. 2; 2945, f. 208.

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Placidus (Sextus). *v.* Placitus.

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Plague. "A notabilite of the Scripture what causith" the pestilence, 15th cent. *Lat.* 965, ff. 143–145.

——— Formulæ remediorum contra pestilenciam, 15th cent. 351, ff. 17–19.

——— Ad servandum corpus a morbo pestilentiali, 15th cent. 213, f. 161.

——— Signa pestilencie, 15th cent. 783, B. f. 206 b.

——— Cause and effects of the general pestilence of A.D. 1434, 15th cent. *Lat. Imperf.* 428, ff. 141 b–144 b.

——— A medicine for the "pestilence of Kyng Henry the VIII." with other receipts, 16th cent. 4, f. 27.

——— "Speciall medesines for ye plague used in my fathers howse att Shorne, 1603." 118, ff. 1–4.

——— Medicines against the plague prescribed by the College of Physicians, in London, 1604, 1636. 785, f. 7.

Plague (*continued*). Prayer to be used in time of plague, 1637. 3723, f. 67.

——— A form of prayer for the averting of the plague and other judgements of God from this Kingdom, 1640, 1665. 287.

v. Boghurst (William).
Bordeaux (John de).
Canutus, Bishop of Aarhuus.
Rand (Samuel).
Regardati (Benedetto di), *of Nursia.*
Smith (Richard).
Varin (P— F—).

Plainer (Richard). Letter to J. Petiver, *n. d.* 4067, f. 87.

Plaiz, *Family of. v.* Playz.

Plampin (John), *of Chadacre Hall in Shimpling, co. Suff.* Funeral sermon on, 17th cent. 3109.

Plancus (Jodocus). Owned, in 1533, MS. 58.

Planellus (Antonius). Alchemical process, 1572. *Lat.* 3661, f. 221.

Plante (Franciscus). Carmen ad J. de La Mine, 17th cent. 2764, f. 213.

Plantin (Christoffel). Sonnet à C. de Rovilon, 17th cent. 2764, f. 27.

——— Verses addressed to, 17th cent. *Lat.* 2764, ff. 15, 119.

——— Verses on his portrait, 17th cent. *Lat.* and *Fr.* 2764, f. 40, 43, 59, 63.

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Plantin (? Jean Baptiste), *Swiss Historian.* Letter on the state of his health at Paris, to ———, *n. d. Fr.* 2568, f. 64.

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——— Extracts from his "Practica brevis," 15th cent. 405, ff. 117–121 b.

Platearius (Joannes) *al.* **Sco. Paulo** (Joannes de) (*continued*). Quædam de apostemate et diarrhœa, 15th cent. 418, ff. 327–328.

v. also Sco. Paulo (Joannes de).

Platerus (Felix), *Medicus Professor Basiliensis.* Praxis medica, 1675. 2676, ff. 1–35 b.

Platerus (Gabriel). *v.* Plattes.

Plato, *Apoliensis Urbis.* *v.* Apuleius Platonicus.

Plato, *Philosophus.* Summa alchemiæ, 15th cent. 692, ff. 75–79.

——— Sphere of, 17th cent. 3086, f. 105 b.

Plato, *Tyburtinus.* Liber capitulorum Mansor translatus ab, 14th cent. 3281, ff. 65–68;—16th cent. 311, ff. 129–137 b.

Platt (Henry), *Yeoman, of Aldenham, co. Hertf.* Will, 1575. *Copy.* 2177, f. 6 b.

Platt (*Sir* Hugh). Collection of secrets and receipts, 16th cent. 2189; 2197; 2216; 2244; 2245; 2247; 2249.

——— Secreta selectiora, 16th cent. 2212.

——— Secreta varia, copied by T. Hodges, 17th cent. 3505, ff. 103 b–141 b.

——— Medical and chemical receipts, 16th cent. 2209; 2210.

——— Chemical receipts, 159$\frac{7}{8}$. 2203, ff. 83–90 b.

——— Cosmetical receipts, 1606. 2203, ff. 71–73 b.

——— Collections of alchemical treatises, 16th cent. 2194; 2195; 2246.

——— Alchemical processes, 16th cent. 2170, ff. 8–17 b;—17th cent. 3574.

——— Experimenta rerumque metamorphoseis, 1580–1582. *Engl.* 2203, ff. 203–232 b.

——— De terra Lemnia, 16th cent. *Engl.* and *Lat.* 2171.

——— Abstract of C. Agrippa's "De occultis Philosophiæ," 16th cent. 2223, ff. 1–17 b, 25–52 b, 57–59 b.

——— Abridgment of Norton's Ordinal of Alchemy, 16th cent. 2203, ff. 91–97 b.

——— Censure on the chemical preparations of D. Quercitanus and others, 16th cent. 2223, ff. 18–24 b.

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——— Directions for making colours, 1597. 2203, ff. 104–111.

——— Means for gaining money, and a new method for making saltpetre, 16th cent. 2172, ff. 4, 13, 15, 20.

——— The Jewell house of art and nature, 17th cent. *Extracts.* 288, f. 126 b.

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——— Analysis of a work on theology, 16th cent. *Imperf.* 2203, ff. 74–79 b.

——— Poem on a fart, 16th cent. 2172, f. 31.

——— Correspondence with T. Elkinton, 1600. 2172, ff. 28, 29.

——— Letter to F. Segar for the Landgrave of Hesse, 1608. 2172, f. 18.

——— Letter to ——, offering to impart chemical and medical receipts, *n. d.* 2203, f. 112.

——— Indices to his library, by T. Hodges, 17th cent. 2242; 2243.

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——— Verses on his death, by his schoolmaster, T. Neale, [1600]. *Lat.* and *Gr.* 2172, ff. 76, 77.

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Platt (William). Physic book, 17th cent. 2224.

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Plaxton (W—). Letter to Sir H. Sloane, 173$\frac{8}{9}$. *Lat.* 4056, f. 36.

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Player (*Sir* Thomas), *Chamberlain of London.* Proceedings in his cause *v.* —— Seaman, 1670. 3956, ff. 33–36 b.

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Playz, *Family of.* Pedigree, 17th cent. *Fragm.* 1008, f. 12 b.

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——— Letter to, from Sir Th. Browne, *n. d.* 1929, f. 24.

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——— Letter to his cousin, Capt. A. Irby, with prescriptions, 1673, 1681. 4062, ff. 183, 208.

——— Letter to Lord Coleraine, $168\frac{7}{8}$. 3962, f. 299.

——— Letter to S. Smith, $169\frac{2}{7}$. 4062, f. 266.

——— Letters to J. Petiver, 1700. 4063, f. 37; 4064, f. 76.

——— Letter to Sir H. Sloane, *n. d.* 4060, f. 113.

——— *Holograph* drafts of letters, *n. d.* 4067, ff. 90–110 b.

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——— Letters to, from M. Dodsworth, with answer, 1680, 1681. 4062, ff. 196, 196 b, 204.

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——— Letter to, from Dr. W. Byrd, 1687. 4062, f. 226.

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——— Collection of epigrams and epitaphs, 17th cent. 1965, ff. 139 b–149.

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———, *DANISH.* *v.* Severinius (Bartholus).

———, *DUTCH.* Collection of religious poetry, 1539. 1174.

——— ——— Collection of short pieces, 16th–17th centt. *Flemish.* 2764, *passim.*

———, *ENGLISH.* Collection of carols and songs, 15th cent. 2593.

——— ——— Prayers, 15th cent. *Imperf.* 963, ff. 17–21.

——— ——— Legend on the vision of St. Bride, 15th cent. 3548, f. 118 b.

——— ——— Old English poem on the duties of servants, 1462. 1315, ff. 2–15 b.

——— ——— Verses on the craft of medicine, 15th cent. 140, ff. 65 b, 66.

——— ——— Verses on the practice of medicine, 15th cent. 340, f. 115 b; 963, f. 79 b.

——— ——— Poem on the virtues of herbs, *circ.* 1400. 147, ff. 94–112.

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——— ——— The rule of health, *in verse*, 15th cent. *Lat.* and *Engl.* 3534, ff. 1–3 b.

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——— ——— Rules for to lete blood; *in verse*, 15th cent. 963, f. 71.

——— ——— Verses on blood-letting, 15th cent. 2457, f. 1.

——— ——— Dialogue between a lover and his lady, 15th cent. 1710, ff. 164–176 b.

——— ——— Love verses, 15th cent. 1584, ff. 85–87.

——— ——— Moral poem, beg. As y can walke upon a day, late 15th cent. 747, f. 95.

——— ——— Moral verses, 15th cent. 4031, f. 2.

——— ——— Invective against Philip the Good, Duke of Burgundy, *circ.* 1467. 252, f. 169.

——— ——— Love verses, *temp.* Henr. VIII. 3501, f. 52 b.

——— ——— The rule of the world, 1551. 1590, f. 1.

——— ——— Verses on human depravity, 16th cent. 96, ff. 27 b, 28.

——— ——— Verses on death, 16th cent. 159, f. 23.

——— ——— Alchemical verses, 16th cent. 3809, ff. 2 b, 33.

——— ——— Collections of miscellaneous pieces, 17th cent. 542, *passim*; 655; 1454, ff. 23–30 b; 1792; 1925, ff. 1–43, 67–75, *passim*; 1941, *passim*; 1983, B. ff. 5 b, 24, 32, 33 b; 2023, ff. 58–61; 2284, *passim*; 2332; 2790, ff. 38–44; 3769, *passim.*

——— ——— Alchemical tracts, 17th cent. 319, *passim.*

——— ——— Collection of epitaphs and sonnets, 17th cent. 1446.

——— ——— Collection of miscellaneous verses by some one connected with Cambridge, 1627. 1489.

——— ——— Poetical letters, 1631–1632. 3846, ff. 114–123 b.

——— ——— Moral verses, 17th cent. 2769, ff. 11–15; 3690, f. 91.

——— ——— Poems by the Protestant prisoners, *temp.* Mary I., 17th cent. 1896, ff. 5–59.

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——— Collection of ballads on George, 1st Duke of Buckingham, *temp.* Chas. I. 826, ff. 153–197.

——— ——— Satires on public events, 17th cent. 179, A. ff. 152 b, 160; 363, ff. 11–17; 921, ff. 90–98; 1394, ff. 172–174; 1467, f. 1; 1710, f. 355; 1731, A. ff. 93–174, *passim*; 2320, f. 72; 3299, f. 151.

——— ——— Hermes the Interpreter, or Characters of a Puritan, a Protestant, and a Papist, 1622. 346, ff. 2–10 b (interlined).

——— ——— "Iter Hibernicum," and "In laudem Navis geminæ e portu Dublinii ad regem Carolum II.dum missæ," 1661, 1675. 360.

——— ——— Vox et lachrymæ Anglorum, or the true Englishman's complaint to their representatives in Parliament, 166$\frac{7}{8}$. *Copy*, 1685. 609, ff. 61–68 b.

——— ——— An ode, intitled, "Neptune to England," by Κλαρεάμοντος, 17th cent. 505, f. 110 b (reversed).

——— ——— Enigma on Balaam's ass, 17th cent. 3111, f. 3.

——— ——— Meditation on the Pater Noster, 17th cent. 1898, ff. 50 b–53.

——— ——— Metrical discourse on the Eucharist, 17th cent. 1898, ff. 39–42 b.

——— ——— Verses on the Sacramental wafer, 17th cent. 1710, f. 4.

——— ——— The childhood of the world, 17th cent. *Lat.* and *Engl.* 378.

——— ——— "The Fingallian travesty, or the Sixt book of Virgills Anæids a la mode de Fingaule," 17th cent. 900.

——— ——— The Fingallian Dance, in three stanzas, 17th cent. 900, f. 53.

——— ——— The Fingallian hunting of the hare, in eight stanzas, 17th cent. 900, f. 54.

——— ——— Medical receipts, 17th cent. 2484, ff. 4, 5.

——— ——— Poem called "Much adoe about somethinge," *etc.*, 17th cent. 1708, ff. 128–159.

——— ——— Urania's Dream, 17th cent. 1858, B.

——— ——— Remedium Amoris, 17th cent. *Engl.* 1947.

——— ——— Lines on how to read the Bible, 17th cent. 2196, f. 121 b.

——— ——— Poem in praise of Death, 17th cent. 2136, f. 259.

Poetry, *ENGLISH (continued).* Verses on Death, 17th cent. *Lat.* and *Engl.* 2603, ff 1, 1 b.

——— ——— Pneuma Poeseos Catholicum, 17th cent. *Engl.* 3632, ff. 148–187 b.

——— ——— Itinerarium Poeticum, 17th cent. *Engl.* 3644, ff. 98–110 b.

——— ——— Place in Space, an alchemical poem, 17th cent. 3797, f. 3 b.

——— ——— Ballad of Gresham College, *temp.* Chas. II. 363, ff. 38-41 b.

——— ——— Verses on the oath of a Nonconformist, 17th cent. 1710, f. 359.

——— ——— "Osteologie, compozee en vers," 17th cent. 3940, ff. 14–15 b.

——— ——— Verses against purgatory, 17th cent. 2281, f. 78.

——— ——— Verses on woman, 17th cent. 3996, f. 1 b.

——— ——— Verses on dependence and marriage, 17th cent. 2331, f. 1 b, 67.

——— ——— Love verses, 17th cent. 2142, f. 1 b; 2172, f. 75; 2281, f. 62 b; 2282, ff. 76 b, 77 b.

——— ——— Verses on travelling, 17th cent. 1911–1913, f. 202.

——— ——— Satirical verses on the world, 17th cent. 2142, f. 87.

——— ——— Verses on lawyers, 17th cent. 1394, f. 174.

——— ——— Satire:—Song of an old Saint, 17th cent. 1983, B. f. 4; 2283, f. 15 b.

——— ——— Ballads by a Cambridge student, 17th cent. 1775, ff. 249, 250.

——— ——— Verses on a cock fight at Wisbeach, 1637. 1710, f. 356 b.

——— ——— Lines to the memory of Jean Nasse, 17th cent. 1247, f. 66 b.

——— ——— Poem on "Stingey A. B.," 1680. 1479, ff. 38–44.

——— ——— Verses found in a tomb near Leek, 17th cent. 3633, f. 16 b.

——— ——— Three Songs: "When Aurelia first I courted," "All the flatteries of fate," and "As painfull bees far of do rove," 17th cent. 888, ff. 97 b, 98.

——— ——— Song, 1676. 4062, f. 181.

——— ——— Moral and political verses, 18th cent. 3087, ff. 7, 21 b, 28–30, 36–38; 3932, f. 92; 3516, *passim.*

——— ——— Poems inscribed to Sir H. Sloane, 18th cent. 2252; 3400.

——— ——— Songs in the Theatre of Music, 18th cent. 3752, ff. 2–7 b.

Poetry, *ENGLISH* (*continued*). The Carman's Poem and Essay on the Art of Printing, 18th cent. 1435, ff. 31, 33.
——— ——— Extracts from the Opera of the Fairy Queen, 18th cent. 3752, ff. 29 b–31 b.
——— ——— Satire on women, 18th cent. *Imperf.* 3516, f. 46.
——— ——— Poem on the rise and progress of science, 1737. 3944, ff. 7–10 b.
——— ——— Verses headed "Du Virgile Anglois," 18th cent. 3585, A. f. 29.
v. Bellingham (Elizabeth).
Billingsley (Nicholas).
Bonnivert (Gedeon).
Brandon (——), *Monk.*
Congreve (William).
Daniel (Samuel).
Enock (Richard).
Herbert (George).
Hoccleve (Thomas).
J— (K—).
Jones (Bassett).
Ludwell (L—).
Lydgate (John).
Palmer (Thomas).
Pearce, *the Black Monk.*
Poole (Walton).
Pordage (Samuel).
Portman (Richard).
Reynolds (Henry).
Ripley (George).
Sherman (T—).
Thorius (Raphael).
——— *FRENCH.* Remarques sur la Poesie Francoise, 17th cent. 1829, ff. 1–48 b.
——— ——— Verses on the Prophet Ezekiel, 14th cent. 3469, f. 37 b.
——— ——— Moral verses, 15th cent. 1611, f. 68 b.
——— ——— Collection of rondeaux, 16th cent. 2553, ff. 46–64.
——— ——— Verses on "Sompnia Danielis Prophetæ," 16th cent. 3281, ff. 37 b–38 b, 47–48.
——— ——— Balade touchant faict de change, 16th cent. 889, ff. 306–308.
——— ——— Collection of French sonnets on public events in 1588 throughout Europe, 17th cent. 1603.
——— ——— Poetical pieces, 17th cent. 2131, ff. 21–24 b.
——— ——— Chansons à danser, *circ.* 1644. 118, ff. 147, 148.
——— ——— Amorous verses, 17th cent. 3940, f. 6.
——— ——— Political satires, epitaphs, *etc.*, 18th cent. 3516, *passim.*
v. Bonnivert (Gedeon).
Jahan (Pierre).
Nuisement (Jacques de), *Baron.*

Poetry (*continued*). *GERMAN.* Theological poems, 17th cent. 2703, *passim.*
——— ——— Poetical epistles, 17th cent. 2885, ff. 33–40.
——— ——— Stanzas selected from hymns, 17th cent. 2702, f. 35.
——— ——— Short poem on Patience, 17th cent. 1362, f. 60.
——— *GREEK.*
v. Heliodorus, *Bishop of Tricca.*
Sackville (Thomas), *Baron Buckhurst.*
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——— ——— Canzone presented at Trent to Margaret, Archduchess of Austria, 1598. 3818, ff. 16 b–21.
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Christoforson (——).
D— (J—).
Maittaire (Michael).
Map (Walter).
Mediolano (Joannes de).
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Severinius (Bartholus).
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Merlin.
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Quick (John), *Nonconformist Divine.* Account of the trial of Bishop Atherton, 18th cent. 1818, ff. 177 b–189 b.

Quincy, De, *Family of.* Copy of seal, 18th cent. 3424, f. 6 b.

Quine *al.* **Quinne** (John), *soldier at Tangier.* Charge against, for theft, 1673. 3514, f. 148.

——— Sentence of court-martial on, for murder, 1673. 3514, f. 165.

Quiney (Richard), *Bailiff of Stratford-on-Avon; and father of Thomas Quiney, Shakespeare's son-in-law.* Medical prescription and diet for, 1602. 1658, ff. 13 b, 14 b.

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Quiros (Pedro Fernandez de). *v.* Fernandes de Queiros (Pedro).

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R

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R— (H—). *v.* Rowe (H—).

R— (J—). Epigramma de scortis et uxore, 16th cent. 2764, f. 12 b.

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R— (J. Constant De). *v.* Constant de Rebecque (Jacques).

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Rabata (Cassandra), *filia Antonii Comitis Rabata Legati Cæsarei.* Consilium medicum pro, 17th cent. *Ital.* 2253, f. 247 b.

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Radcliff *al.* **Ratcliffe** (Thomas). Quæstiones theologicæ in vespere Comitiorum apud Cantabrigiam disputatæ, *circ.* 1570. 478, ff. 32, 50, 63.

Radcliffe (Jeremy), *D.D., Vice Master of Trinity College, Cambridge.* Medical prescription for, by Dr. J. Forth, *n. d.* 1691, f. 7.

Radcliffe (John), *M.D.* Poem on his picture, by R. Celthurst, 18th cent. 3516, f. 114.

Radcliffe (Katharine), *wife of Sir Francis Radcliffe, afterw.* 1*st Earl of Derwentwater.* Particulars of her jointure, [1682]. 2724, f. 177.

Radcliffe. *v.* Ratcliffe.

Radclyff, *Family of.* Pedigree, 16th cent. 1301, f. 307 b.

Rader (Abraham), *M.D., of Lindau.* Autograph in album, 1691. 2360, f. 9.

Radisson (Pierre Esprit), *Sieur.* Relation du voyage fait par, au Nort de Canada pour la Compagnie Royalle de la Baye de Hudson, 1684. 3527.

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Radnor, *Earl of.* *v.* Robartes (Charles Bodvile).

Radulphus filius N. Note of his birth on the morrow of SS. Simon and Jude, A.D. 1462. 1939, f. 2.

Radziwill (Christopher), *Dux in Birze et Dubinki.* Letter to, from J. Dury, 1636. *Lat.* 654, f. 65.

Radziwill (Nicolas Christopher), *Prince.* Hierosolymitana peregrinatio, 1583. *Extract.* 791, f. 22.

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Raey (Joannes de), *Professor of Philosophy and Medicine at Leyden.* Dictata ad Sennerti epitomen, 17th cent. 1733, ff. 225–306.

——— Autograph in album, 1669. 1795 *or* 2597, f. 7.

Raganne (——), *Auditeur de Compts à Paris.* La Piere Animale tiré de son manuscrit, 17th cent. 3631, ff. 46–48 b.

Raglar Manor, *co. Denbigh. v.* Yale Raglar Manor, *co. Denbigh.*

Raimundus, *Dominus Castri Ambrosii.* Letter to, from St. Bernard, 15th cent. *Lat.* 217, f. 109 b.

Rainbowe (Edward), *Bishop of Carlisle.* Refusal to ordain C. Buchanan to Priest's Orders, 1683. 2723, f. 81.

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Rainevill, *Family of.* Pedigree, 1655. 1429, f. 102.

Rainolds *al.* **Reynolds** (*Dr.* John), *President of Corpus Christi College, Oxford.* Answer to Sir Francis Knollys concerning two points of Dr. Bancroft's sermon, 1590. 271, f. 41 b.

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Raius (Johannes). *v.* Ray (John).

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Ralegh (Carew), *M.P., 2nd son of Sir Walter Ralegh.* Autograph signature, *circ.* 1654. 645, f. 46.

Ralegh (*Sir* Walter). Dues for overlengths of clothes, 1584–1590. 72, ff. 205–212.

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——— Collection of chemical receipts, 17th cent. *Hologr.* 359.

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——— Verses on his beheading, by R. Thory, 17th cent. *Lat.* 1768, f. 76.

Rameau (Jean Philippe). Letter to Sir H. Sloane, 1737. *Fr.* 4055, f. 159.

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Ramier *al.* **Rammier** (*Sir* Peter de), *M.D.* Receipt for stanching blood, 1674, 1687. 1709, f. 121; 3984, f. 70.

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Rampaine (M—), *wife of Livewell Rampaine.* Letter to, from her brother-in-law, N. Wallington, 1647. 922, ff. 155–158 b.

Rampion (Edy), *dau. of Dorothy Rampion near the* 3 *Cranes.* Scheme of her nativity, 1632. 3, f. 18.

Rampisham, *co. Dors.* Correspondence of Dr. Glisson respecting the purchase of a farm at, 1665. 1116, f. 2; 2251, f. 113.

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Ramsay (Gavin). Letter to, from James VI., of Scotland, 1572. 3199, f. 4.

Ramsey (A—). Letters to Sir H. Sloane, 1715, and *n. d.* 4044, f. 98; 4060, f. 149.

Ramsey (Mary), *widow of David Ramsey.* Warrant for payment to, of £600, 1661. 856, f. 40.

Ramsey (Richard). Alchemical receipts, 17th cent. 83, f. 3 b.

Ramsey (Robert), *Organist at Trinity College, Cambridge.* Lines on a forsaken lady that died for love, 17th cent. *Copy.* 1446, f. 74 b.

Ramsey Abbey, *co. Hunt.* Liber niger de, 16th cent. *Excerpts.* 1301, ff. 23 b, 27, 189, 248.

——— Alchemical process by the Abbat, 17th cent. 1744, ff. 33–36.

Ramus (Petrus). *v.* La Ramée.

Ramzay (Malcom). Commentaria in Aristotelis libros de cælo et mundo, de sensu et sensato, de memoria et reminiscentia, de somno et vigilia, de longitudine et brevitate vitæ, et de anima, 148⅝. 748.

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Rand *al.* **Randes** (Christopher). Medical case, 18th cent. 4076, f. 283; 4078, f. 238.

Rand (Isaac), *Botanist.* Letter to J. Petiver, 171½. 4065, f. 12.

——— Letters to Sir H. Sloane, *n. d.* 4060, ff. 150, 152.

Rand (Samuel), *M.D.* Receipt against the plague, 17th cent. 785, f. 8 b.

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Rand (William), *M.D.* *v.* Rant.

Randal (Thomas), *Dramatist.* *v.* Randolph (Thomas).

Randall (——), *of London.* Letter to her, from her cousin, M. Stafford, 1711. 3338, ff. 33–36.

Randall (Ralph). Newsletters, 1678, 1687–168⅝. 3929.

Randall (Samuel). Alchemical collections, 1676–1692. 1129.

Randes (Christopher). *v.* Rand.

Randolf, *Frère.* Treatise on physic, 15th cent. *Imperf.* 3489, ff. 1–5 b.

Randolph (Barnard), (?) *Secretary to the Royal College of Physicians.* Letters to Sir H. Sloane, *n. d.* 4060, ff. 158, 159.

Randolph (Thomas), *Master of the Queen's Posts.* Instructions to, as Ambassador to Scotland, 1563, 1564. 2442, ff. 142 b, 144, 146.

——— Instructions to, as Ambassador to France, 1576. 2442, ff. 55 b–57.

——— Discourse of his negociation with the King and Council of Scotland, 158⅘. 3199, ff. 77–81 b, 100–109.

——— Letter to, from J. Colvill, 1582. 3199, f. 302 b.

Randolph (Thomas), *Dramatist.* Aristippus, a comedy, acted at Cambridge, [1630], 17th cent. 2531, ff. 124–140 b.

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Ranelagh, *Lady.* *v.* Jones (——), *Lady Ranelagh.*

Rango (Conrad Tiburtius). Letters to J. Pragestus, 1698, 1699. *Germ.* 1381, ff. 89, 138.

Rangona (Margarita), *Marchesa e Contessa di Collalto.* Consilium medicum pro ejus febre, 1645. 2253, f. 267.

Rănie (John). Survey of the silver mine near Sahlastadt, 1708. *Swedish.* 184.

Rankin (Patrick), *Master of the "Katharine."* Accompts of his disbursements for his ship, etc., 1670. 1823, ff. 1–10, 47, 52, 54.

Rant (Humphrey), *of Yelverton, co. Norf.* Airs for the flageolet, 1674. 1145, ff. 35–39.

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——— Præscripta pro M. Moseley, 165$\frac{2}{3}$. 1055, f. 91 b.

Rantzow (Caius). Autograph in album, 1615. 3415, f. 57.

Ranzau (Christian), *Count; Viceroy of Schleswig-Holstein.* Verses on, by B. Severinius, 17th cent. 2870, f. 164 b.

Ranzovius (Henricus), *Comes.* De la conservation de la santé, 1587. 2100, ff. 1–37 b.

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Raphael in Mundo R. (Salomon). *v.* Rhumel (Johann Pharamund).

Raphel (M. Georg), *Conrector of St. John's School at Luneburg.* Letter to G. Schroedter, 1709. *Lat.* 2877, f. 257.

Raphelengius (——). Letter to, from T. Clusius, *n. d. Fr.* and *Lat.* 2764, f. 10.

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——— Letter to, from H. Goltzius, 1586. *Dutch.* 2764, f. 72.

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——— Querqueræ ob ejus reditum, 1601. 2764, f. 169.

Raphelengius (Justus). Tacuini sanitatis Elluchasem Elimithar versio interlinearis, 1614. *Arab.* and *Lat. Autogr.* 3676, B. (Oriental MS.).

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Raphoe, *Bishops of.*
v. Leslie (John).
Leslie (Robert).

Rapin (Nicolas). Epigram on Henrica, a courtesan, 16th cent. *Lat.* 2764, f. 18 b.

Rapstain, *Baro de.* *v.* Ravestein.

Rasis, *the Physician.* *v.* Muhammad ibn Zakarīyā (Abu Bakr), *Al-Rāzī.*

Ratcliffe, *Family of.* Pedigree, 1655. 1429, f. 46.

Ratcliffe (Elenor), *3rd wife of Edward, 6th Earl of Sussex.* Letter to Sir T. Mayerne, 1640. 206, A. ff. 37, 81 b.

Ratcliffe (Henry), *4th Earl of Sussex.* Delivery of ordnance stores to, as Captain of Portsmouth town, 1587. 1519, f. 219.

Ratcliffe (Thomas), *Lord Fitz Walters, 3rd Earl of Sussex.* Instructions to, as Ambassador to Spain, 155$\frac{3}{4}$. 2442, f. 133.

——— Letter to, from Qu. Elizabeth, 1570. 3199, f. 51 b.

Ratcliffe. *v.* Radcliffe.

Rathbarry Castle, *co. Cork.* Account by A. Freke and Capt. E. Becher of its siege in 164$\frac{1}{2}$. 1008, ff. 44–54 b.

Rathrannus. *v.* Ratramnus.

Ratisbon, *in Bavaria.* Answer to those of Regenspurg opposing Dr. Reyher's and J. Tiede's Calendar-project, 1699. 1380, ff. 58–61 b.

Ratramnus, *Monachus Corbiensis.* De eo quod Christus de Virgine natus est, 13th cent. 1056, A. ff. 1 b-7 b.

Rats. Examples of people devoured by, late 17th cent. *Fr.* 1030, f. 88.

Rau (Johannes Eberhardus), *of Herborn, in Nassau.* Letters to Sir H Sloane, 1730, 1736. *Lat.* 4051, f. 17; 4054, f. 308.

Raue (Gott:), *of Dantzic.* Letters to S. Hartlib, 1651. *Lat.* 649, ff. 153–162 b, 163–170.

Rauelengien, *Monsr.* *v.* Raphelengius (——).

Rauelengius (Françoys van). *v.* Raphelengius (Franciscus).

Rauleigh. *v.* Ralegh.

Raulenghien (Francois). *v.* Raphelengius (Franciscus).

Ravardière, *Seigneur de.* *v.* La Tousche (Daniel de).

Rave (Joannes). Institutio ad formandam in scholis juventutem, 17th cent. 649, f. 113.

Raven (Elizabeth), *daughter of John Raven, of Hadleigh, co. Suff.* Account of her illness and cure by her father, 1573. 75, ff. 142 b, 156 b.

Raven (John), *of Hadleigh, co. Suff.* Acrostic in English verse on, 16th cent. 75, f. 158 b.

Ravenhill (J—). Letter to J. Petiver, 1707. 4064, f. 138.

Ravenscroft (George), *Glassmaker, of London.* License to, to transport £400 worth of flint glasses into Ireland, 1675. 857, f. 51.

——— Letter to, from members of the Glass-sellers Company, 1674. 857, f. 49.

Ravenscrofte (Thomas), *of London.* Settlement on James, his son and heir, of the reversion of Rowhey *al.* Rowey Manor, co. Hunt., 162$\frac{7}{8}$. 1044, f. 260.

Ravestein (Johann Jakob), *Herr von.* Consilium medicum pro ejus oculis, 1642. 2253, ff. 176–178 b.

Ravis (Thomas), *Bishop of London.* Royal letter to, conc. the repairing of St. Paul's, 1608. 1008, f. 1.

——— Verses on, by Dr. Corbet, 17th cent. 1792, f. 65.

Rawdon (Arthur), *3rd son of Sir G. Rawdon, 1st Bart.* Letters to Sir H. Sloane, 1688–1692. 4036, ff. 34, 72, 76, 105, 115, 121.

Rawdon (Brilliana). Letters to Sir H. Sloane, 1703, 170$\frac{5}{6}$. 4039, f. 190; 4040, f. 133.

Rawdon (*Sir* George), *1st Bart., of Moira, co. Down.* Letter to Dr. E. Borlase, *n. d.* *Unsigned.* 1008, f. 336.

Rawdon (John), *Sen.* Letters to Sir H. Sloane, 1711. 4042, f. 331; 4043, f. 3.

Rawdon (John), *Jun.* Letter to Sir H. Sloane, 173$\frac{5}{6}$. 4054, f. 191.

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Rawlin (Thomas). Warning to false chemists, 17th cent. 3643, ff. 14–92.

Rawlin (Thomas). Letter to, from Dr. W. Rand, 164$\frac{8}{9}$. 649, ff. 57–73 b.

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Rawlinson (Thomas), *Antiquary.* Owned, in 1720, MS. 3487.

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——— Letters to Sir H. Sloane, 1681–170$\frac{4}{5}$ and *n. d.* 4036, ff. 2, 10, 17, 19, 26, 28, 62, 63, 123, 141, 155, 156, 158, 160, 161, 165, 171, 173, 217, 222, 226, 227, 238, 244, 246, 248, 256, 260, 270, 289, 296, 298, 302, 307, 312, 328, 330, 332, 336, 340, 351, 356, 362, 365, 371, 379, 380; 4037, ff. 12, 23, 35, 40, 48, 59,

62, 71, 78, 91, 108, 111, 145, 151, 155, 171, 173, 186, 220, 230, 235, 252, 281, 330, 353, 361; 4038, ff. 4, 49, 53, 70, 99, 135, 223, 250, 316, 317; 4039, ff. 45, 49, 57, 75, 112, 210, 216, 223, 251, 274, 280, 301, 309, 311, 319, 341, 350, 371, 380, 401, 412; 4060, ff. 157–169.

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——— Letter to, from E. Lhwyd with answer, 169$\frac{7}{8}$. 4062, f. 278.

——— Letters to, from Father G. J. Camellus, 1699, [1704]. *Lat.* 3321, f. 155 (*imperf.*); 4062, f. 292.

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Ray (Margaret), *widow of Rev. J. Ray.* Letters to Sir H. Sloane, 170$\frac{4}{5}$–1709. 4039, f. 430; 4040, ff. 132, 255, 279; 4042, f. 69.

——— Receipt for £20 to her use from Sir H. Sloane, 1706. 4040, f. 283.

Rayleigh, *Honour of, co. Essex.* Excerpta e repertorio de, 16th cent. 1301, f. 87 b.

Raymitti, *Bishop of Arusiensis in Dacia. v.* Canutus, *Bishop of Aarhuus, in Denmark.*

Raymundus, *Frater. v.* Lull (Ramón).

Raynesford, *Family of.* Notes of, 16th cent. 1301, f. 41.

Ré, *Island of, in France.* Proceedings of the expedition to, with list of officers slain and taken prisoners, 1627. 826, ff. 30–32.

——— Account of the Duke of Buckingham's advance into, 17th cent. 1856, f. 72.

Rea, *Lord. v.* Mackay (Donald).

Read (Francis), *Gunsmith, of Burford, co. Oxon.* Letter to Sir H. Sloane, 1743. 4057, f. 185.

Read (Morgan), *Alderman of Tangier.* Complaints against R. Crewes and Esther his wife, 1669, 167$\frac{1}{2}$. 3514, ff. 3, 69, 82.

——— Accompt of moneys, 1670–1674, 3512, f. 61 b.

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Read (Morgan), *Alderman of Tangier* (*continued*). Letter to J. Luke, 1673. 3511, f. 233.

——— Letters to H. Sheeres and Lord Middleton, 1674. 3512, ff. 48–51, 56, 77, 78.

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v. Alchemy.
Chemistry.
Cookery.
Medicine.
Baker (Margaret).
Beere (Elizabeth).
Bellingham (Samuel), *M.D.*
Courten *al.* Charleton (William).
Crux (Margaret).
Darcy (*Sir* Arthur).
Fryer (John).
Gullyford (Hester).
Jones (——), *Lady Ranelagh.*
Mayerne (Theodore Turquet de).
Platt (*Sir* Hugh).
Scott (*Lady* Katharine).
Willis (——), *Capt.*

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Rutland, *Duke of.* *v.* Manners (John).

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Ruttingus (Simon). *v.* Ruytinck (Symeon).

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Rydley, *Dr.* *v.* Ridley (Nicholas).

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Rymour (Thomas). *v.* Erceldoune (Thomas of), *the Rhymer.*

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S

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v. also Rose (P—).

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Anselm, *S.*
Augustine, *S.*
Bernard, *S.*
Beverlandus (Adrianus).
Foote (Daniel), *M.D.*
Garbutt (Richard).
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Magnus (Valerianus).
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U

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v. America.
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V

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v. Albin (Eleazar).
Artedi (Petrus).
Blair (Patrick).
Bonnet (Charles).
Caldesi (Giovanni Battista).
Cuninghame (James).
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Lister (Martin).
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A Prayer to be said before the Morning & Calling forth any of the Celestiall Intelligences to visible Appearance by the following Keyes

O Almighty Immortall, Intemprehensible & Most high God the only Creator of Heaven & Earth, who by thy word alone hast in thyne Omnipotent amongst the Host of thy marvelous and wonderfull Workes placed & appointed many hierarchies of Sacred Celestiall Angells from thy Mighty & Unspeakable throne unto the fiery Region as Ministring Spirits of severall Named Natured Orders & Offices, residing in those Heaven Orbs or Wards placed one above the other as the proper Mansions of those blessed Angells or Mediums or superior Messagers both Mediate & Immediate of divine grace light & Mercy, and amongst the sons of men from the beginning of time, called Sacred Celestiall Intelligence; from y Orb Region or Element of fire; unto the Refulgent throne of thine Intemprehensible Majesty; who from the superior to the Inferior in their severall & Respective Orbicular Mansions, Orders & Offices dost serve before thee & obey thy most high Commandments as in thy divine will & pleasure in the blessed Trinity is decreed & appointed, & also by thy most Gracious & Mercifull permission to minister unto & illuminate the understanding of thy Servants the sons of men by their frequent Appearance verball Converse so friendly Community, Angelicall Actions & other Spirituall in Shrubb, continually from time to time and at all times instructing & inspiring them in all true science & Experience, & also to fulfill thy divine will & good pleasure therein to all such of thy humble & true Servants whom thou art Graciously pleased to show forth thy bountifull & paternall Mercies; not thy most sinfull & imbecill Servants unworthy of the least of they blessings: yet with an assured confidence of thy heavenly benignity dost in thy holy fear humbly prostrate our selves before thy Almighty presence at the sacred foot of thy futherly goodness & Clemency in all contrition of heart & earnestness of spirit, humbly beseeching thine Omnipotent Majesty to have Mercy pitty & Compassion upon us & to pardon all our sins & offences that

that we haue vomitted against thee; & in thine infinite Mercy — graciously to dignify us wth celestiall dignity by the power of thy holy Spirit to grant that thy most thy gracious Ministring Angells or blessed Intelligences, wch are paid to Govern & Reside in the nine Orbs Orders or Hierarchies as they are Severally & Respectively therein placed & set over that is to say Metraton in the ninth most noble Heaven in ye Order of Seraphims — Raziil in the Eight Orb or Starry firmament in the order of Cherubims; Cassiel, or Zaphkiel & Tophiel in the Saturne Orb or Heaven of Saturne in the Order of Thrones: Sachiel or Zadkiel in the sixt orb or heaven of Iuxiter in the Order of Dominations: Samael in the fift orb or heaven of Mars in the Order of Potestates; Michael & Uriel in the fourth Orb or Heaven of Sol in the Order of Vertues Anael in the third orb or heaven of Venus in the Order of Principalities; Raphael in the second Orb or Heaven of Mercury in the Order of Archangells: Gabriell in the first Orb or Heaven of Luna, in the Order of Angels. Messengers of Divine grace from the superior to ye inferior Residing & Having office in Date Respective Orb, Heaven or Hierarchy for Orall & distinctly in Generall & Particular, And all other thy honorable Messagers Spirituall of Light Residing in the Orbitular Borders Angles & other Mansions And Divisions of the Heavens by thy Divine goodness & permission, & at our humble Requests Invitations And Invocations may move & appear to us in their C: S: or Glasses wch we call by the name of Perceptibles, as being Consecrated for the Receiving of all Angelliall Spiritall presence in their Appearances & for that purpose set here before us, the wch we beseech thee O Lord to bless & to dignify first with thine Omnipotent Confirmation & strongly by the influence of Angelliall Confirmations by them to us added therein to & Conjoyned herewith by their blended presence in Action & that in and through the same they may Transmit their Luminous Rayes or Ends & all presence in Appearance to the light of our Eyes, & their voyces to our Ears, that we may plainely & visibly see them: And

2

And audibly hear them speake unto us, or otherwise to appear out of them or besides them visibly to be seen & audibly to be heard of us, as shall please thy Divine will & as shall best or most best our benefit & Comfort & also befitting our Condition in those Actions, Orasions, Inquisitions, Matter or things that we shall humbly desire & seek shall be necessary for us, wch in great benefits thou hast bin pleased mercifully to vouchsafe hereto fore to Grant unto our Ancestors & fore fathers & also lately to thine ye Servants as have humbly faithfully imfainedly & obediently sought Gods face for true wisdom by Angelliall & divine Inspirations and Instructions wch they have fully injoyed by the Ministry of ye Holy Angells, wch we also humbly before thy throne of Grace for the Merritts of Christ Jesus our blessed Redeemer Do

The nine Great & Celestiall Keys or Angelliall Invocations

Meaning & Calling forth to visible Appearance the Governing Angells or blessed Intelligences & all other the Celestiall Ministring Angells & Mediums Spirituall of divine light grace & mercy — Located & Residing & having their Seate in the seaven Orbs Heavens Mansions or Borders, as they are primary Attributed properly Referred to the seaven planets the Starry firmament & the first Mover who Governs According to Order & Oath of their several Orall & Respective Hierarchy of Orders & Offices, wch unto they distinctly appertaine, doe serve & obey the commands of the most high God, & be Immediately & Mediately as Messagers & Servants Spirituall of divine light, grace & mercy, fulfilling his Omnipotent determ Determinations & Appointments as Dispensate & disposed at his Omnipotent will & pleasure & who are frequently conversent & familiar with Mortal Persons & devout men living on Earth wch being they are by them called forth to visible Appearance as either may or shall be fitly qualified & Endowed with Celestiall Gifts, blessing & Confirmations by Angelliall Ministry, or Divine Grace more Superior,

The first Key

Moueing or Calling forth & visible Appearance of ye Celestiall Hierarchy of Angells of ye Order Seraphims whose Principall Gouerning Angell or Intelligent bearing Rule is Methratton & residing in ye nineth Orb Mansion or Spheare called ye Primum Mobile or first Mouable Heauen

O you Glorious Great Sacred & Celestiall Angell or Blessed Intelligent who is called Methratton; & all others ye Celestiall Angells Seruants of ye Most high, Omnipotent, Immortall & Eternall God of Hosts, ye only Creator of Heauen & Earth, & of all things whatsoeuer both Celestiall Elementall, Animall Vegitable Minerall & Textile or Inert that is Contained & Comprehended & Rested in, And Serueing as Ministring Angells present alwaies before him at his Most high Superior & diuine Comands & Appointments, in ye Order & Hierarchy of Angells called Seraphims and residing in the nineth Heauen & bearing Offices Rule & Power in the Mansion Orb or Spheare called the first Mouer Wee ye Seruants also of the highest & Imbodyed Lord present in his holy Feare doe call upon you And humbly Request & Earnestly Intreat you & moue you to visible Appearance in by & through his most Expellent Ineffable great Mighty Signall Sacred & diuine Name of ye Most high God Ehera & his Numerall Attribut Kether who sitteth in the great Imperiall & highest Heauen before whom all ye Hosts & Squire of ye Celestiall Angells Incessantly singeth & O. mapa=la=Man=hallalujah &c: & by ye Seale of your Creation being ye marke or Character of Holiness into you & by ye Occult Mystery & Secret & Sacred Efficacy and Influent Vertue of Dignifying & Conforming you in Order Office Name Nature & Corporallity with diuine Celestiall Angelliall Immortall Eternall & Sublime Excellency glory Power Purity Perfection Goodness & Love, first into ye Spirits of ye Most high God & his diuine Lawes & Comands and readily into ye Charge, Card, Conduct, Counsell, Comfort,

Benifit, & Assistance of ye God his Seruants ye Sons of men liuing on Earth, to Inspire Instruct & Guide them into ye knowledg & way of Iuste, & all true Physicall & Metaphysicall Science either Immediatly from ye Holy Ghost into mere Objects & Effects of Honour or Mediatly by diuine grace & Permission from your Rules or Lawes into ye Sons of men Seruants of God dwelling on Earth, wherein you shall be of them Invocated, Called forth & thereby moued & to depend & Appeare into Work &c By all aforesaid & by ye great & Signall Vertue Power Dignity Excellency & effectuall Vertue of ye holy Immediatly Primary and Mediate Secondary by reflecting Mediums of diuine Light grace & Mercy as ordinally dependant & so Vertue by flowing and Accordingly & diffusing by Centrall Emanations proper & Symbolizing Power & Vertue from ye Superior to Inferior we doe humbly beseech. Earnestly request & Instantly Intreat you O you Magnifick Benevolent & Sacred Angell or blessed Intelligent Methratton who is said to be ye Principall Celestiall Angell & blessed Intelligent Gouerning in ye nineth Heauen Mansion Orb or Spheare called the first Mouer together with all others ye Seruants of Iuste & true Saints and Sapients both Celestiall & Terrestiall, Messagers Spirituall of Light & Mediums of diuine grace, Created bearing Rule & Residing, in the Order or Hierarchy and Office called Seraphims, in the nineth Heauen Orb or Spheare of the first Mouer from the Superior to the Inferior in Generall & Particular, Joyntly & Severally, every and Each one by Office & Ministry Appointed to Gird up & gather your selues together and Come one or more of you as it shall please God & by diuine permission to moue & depend from your Celestiall Mansions or place of Residency into this: C: S: or: G: R: = and therein to Appear visibly into us, And we doe also Intreat, you would be favorably pleased in & through his Seruants to transmit your

your kind Angelliticall & Vocall presents plainly into the sight
of our Eyes, your voyces into our Ears that we may visibly
see you & audibly hear you speak unto us or otherwise de-
part out of the same as it shall please God & your hie-
rarchs of divine Grate & Messages of mercy soonest
most meet proper pertinent or best befitting this Action
Appearance Citation or Matter And to show plainly &
visibly unto us a fore going signe & token of your Appearance
And we also yet further humbly sincerly beseech earnestly
intreat, & undeniably request & move you O you bene-
volent & Glorious Angell & blessed Intelligent Methraton
Methraton together with all others the sacred Celestiall
Angells or Intelligences from the supreme to the inferior
in Power & office residing in the mines Orb, or Cœlar
called the first Moveable Heaven & serving the divine
decrees, commands & appointments, of the highest in the
office & Order of Seraphims in through & by this divine
signall & powerfull name of your God Eheia, & the
Nimerall Attribute Kether & the great Effectuall vertue
Excellency, Power Prevalency, Superiority thereof, to gird
up & gather your selves together unity & Concord, soundly &
by it self & reverently, & lovingly, & to move &
descend from your Celestiall Mansions or place of Residence
clearly visible to the sight of our Eyes in this C: &
or G: R: standing here before us as being set for that
purpose or otherwise unto us & before us out of the same
as it shall please God & you his servants of divine Light,
Grate & unity soonest best befitting this Action, & also to
show forth a corresponding signe of your Appearance and to
be friendly unto us, shine by your Angelliticall bonds of mutt
Celestiall illumination favorable Assistance, familiar
jocosity, Mutuall correspondency, & kindly Concords continuall
Comunity & sacred instructions both now at this time
present & at all other times, to inform & rightly direct
our more weak & decayed stupid & ignorant intellect
judgment & understanding, & to conduct us by your
Angelliticall

Angelliticall Instincts & Inclinations into the luminous
gateway of truth Leading into & guiding Entrance into
the Ports Cittied & Pallaced of Wisdom & true friends &
to make us partakers of undefiled knowledg without
which holy Angelliticall Guid & Spirituall Conduct blessed Assistance
and Benevolent Adversitements, it is very difficult if not
impossible for us or any Mortall on Earth to find or obtain
or to be Esteemed worthy of Entrance into wise Testimony
wherefore we humbly intreat & move you O you great
sacred & Celestiall Ministring Angell or Intelligent
Methraton & all other his Precedent & Inferior Angels
servants of the Most high God residing & officiating in the
nine Heaven Mansion Orb or Cœlar of the first Mover
in the Order or Hierarchy of Angells called Seraphims
who all obediently serve & readily fulfill his Omnipotent
decrees & Comandments in his divine dispensations
And Appointments according into your Generall & Pro-
vidential Offices in by & through this his effectuall & mysticall
great signall & divine Name Eheia, & his Nimerall
Attribute Kether & by the Power Efficacy & vertue thereof
we the servants of the same our God & by the strength &
fortitude of our hope & fruite in him for divine Assistants &
grate & unity therein, do Earnestly request, & Powerfully
& sacred & confidently move you, & call you forth to
visible Appearance here before us in this C: & or G: R:
or otherwise without as it shall please God is given unto
you so to do & likewise to show visibly unto us a fore going
signe of your Appearance, O you servant of mercy
Methraton &c & all other the Celestiall Ministring Angells
messagers & Comforters of divine Grate & light, from the
superior to the inferior residing serving & officiating
in the Order of Seraphims, Move & say & by superior Power
& Permission in the Name of the highest & sent appear
& visibly show your selfe & selves soundly & friendly &
expeditiously unto us in this C: & or G: R: standing here

before

before us, or otherwise out of the same as it shall please God to permit & appoynt you & shew us a prosperous signe wherby & by your Mediate Angelicall Inspiration information & moste tender things to instruct help & assist us both now at this time present & also at all other times & places whensoever & wheresoever we shall invocate mound or call you forth to visible Appearance & to our assistance in what soever fruite, knowledge, Matter or things appertayning to wisdom & vnderstanding that shall be necessary for us, And also as any other Emergent occasion shall duly & properly require to the Advancement & setting forth of God his Glory, the Improvement of our welfare & comfort & benifit of our worldly & temporall Estate & condition whilst we yet live, & likewise in all such matters or things whatsoever else that shall be necessary for us to know & injoy Euen beyonde what we are able to Aske or think with the Almighty giver of all good gifts shall in his bountifull & gratious all ordry be graciously pleased hereby to giue you to Reveale & shew forth vnto us or otherwise to bestow upon us, O ye great Angell or blessed Intelligens Methraton & all other ye Celestiall Angells of the order of Seraphims mediums of diuine Creatr & many Ministers of Lux Light & vnderstanding And Seruants of the most high God particularly Recited & Expertinently spoaken of & Inuocated Mounde & called forth to visible Appearance (as aforesaid) before (we say) & by the Power of Superior Emission some one or more of you Appear visibly here before us, as it shall please God & be fondly vnto us in your respective offices and doe for us as for the seruants of the Most high God wherevnto we mound you all Jointly & Severally in Power & presence whose works shall be a song of honour & the prayse of your God in your Creation Amen — —

The Second Key

mounding or calling forth to visible Appearance ye Celestiall Hierarchy of Angells of the order of Cherubims whose Principle Gouerning Angell or Blessed Intelligence Baring Rule is Raziell Residing in the Eight Orb Or Ayhaar Mansion or Heauen called ye Starry Firmament

O you Glorious great Patrons & Celestiall Angell or blessed Intelligence who is called Raziell And All other ye Celestiall Angells Seruants of the Most High Omnipotent Interpreters Ministers & Messengers of Light & Eternall God of Hosts the only Creator of Heauen & Earth & of all things whatsoeuer both Celestiall Elementall & Elementall, Animall Vegitable Mineralll Reptills or Insects it is contained & Comprehended Therein, serving as Ministring Angells present alwaies before him at his most Superior & Supreme Commands & Appoyntments in the Order or Hierarchy of Angells called Cherubims residing in the Eight Heauen, baring Office Rule & Power in the Mansion Orb or Ayhaar called the Starry Firmament, Which Seruants of the Highest Vouchsafedly have sent in his holy Name vnto us & humbly Request & Earnestly intreat you & mound you to visible appearance in by & through this most Expellent Inestable & great, Mighty, Signall Sacred & Diuine Name of the Most High God, Tod, Jehovah, and his Numerall Attribute Hochma who sitteth in the most Imperiall & highest Heauens before vpon all the Hosts or Quire of Celestiall Angells in Seuenfold singing O=ma=pa=la=man Halelujah & by the Seals of your Creation being the marke or Caracter of holiness into you by the Occult Mistery & Secret vertue Efficacy & Influents thereof dignifying & transforming you in order of Fire Flame Nature & Corporality with diuine Celestiall Angelicall Immortall Eternall & Sublime Exhellency, glory Power Purity Perfection goodness & Love first into the Spirits of the Most high God & his diuine Lawes & Commands, & aptly into his Charge Conduct, counsell, comfort, benifit & Assistance of his Seruants the Sons of men liuing on Earth to Inspire Instruct

And

And Guid them into the knowledg & way of truth in all Phisicall & Metaphisicall friendes Either immediat from y holy Ghost into moral Choyse & effects of honour or Mediatly by diuine grate & permission from your selfs or seruis, into the sond of mon seruants of God dwelling on Earth whomsoeuer they shall be of whom I mentio called sorte & thereby moued to assend & appear into them; By all aforesaid & by yo great & signall vertus & Powr dignity Expellency & Eferusly kendes, both immediatly Primary & Mediatly Secondary, by respective Mediums of diuine Light grate & Mercy as ordinatly dependent & so thereby flowing & plentifully diffusing by seuerall Emanations Proper & Symbolizing Powr & vertue from y superior to yo inferior, We do humbly beseech, Earnestly request, & instantly intreat you — O you Magnifick benevolent & sacred Angell or blessed Intelligence Razill who is said to be the Principle Angell or blessed Intelligence Gouerning in ye Eight Mansion, Orb or Sphear called the starry Heauen or firmament together with all others yo benevolent sacred & Celestiall Angells or Intelligences Ministers of truth & true friends & seruants of Gods Celestiall & Terestiall & Messagers Spirituall of light & Mediums of diuine grate Created, having Rule & Residing in the Order Hierarthy & office called Cherubims in the Orb or Sphear of the starry firmament next from yo superior to the inferior in generall & particular Iointly & seuerally Entry & Exit ord by office respectiuely &c to give us & gather your selfs together & some one or more of you as it shall please God by diuine permission to Mount & descend from your Celestiall Mansion or place of Residence into this: C: S: or: G: R: & therein to appear visibly unto us, & we doe also intreat you would be fauorably pleased in & through the same to transmit your said Angelliall & all said Assistents plainly to the sight of our Eyes & your voyces into our Ears that we may visibly & audibly hear you speake unto us, or otherwise to appear out of the same as it shall please God & you his seruants of diuine grate & Messagers of mercy somtime most meet proper pertinent And

And best befitting this Action Appearance Occasion or Matter And to show plainely & visibly unto us a foregoing signe or token of your Appearance, And we also yet further humbly & earnestly intreat & vndoubtably request & Moue you, O you benevolent And Glorious Angell or blessed Intelligence Razjel together with all others the sacred Celestiall Angels or Intelligences: from the superior to yo inferior in Powr & office residing in the Eight Heauen Orb or Sphear called the starry firmament out And forming the diuine Decrees Comands & Appointments of the highest in the Office & Order of Cherubims in by & through this diuine signall mighty & Powerfull name of your God God, Iehovah and his Nimrodal Attributes Hochmd, & yo great & seuerall vertus & Excellency Powr & Prudency & superiority to order to give us & gather your bloods together & vnity & Faith one & iointly, & by it selfs & respectively & seuerally to move & descend from your Celestiall Mansion or place of Residence & Appearably visible to yo light of our eyes into this: C: S: or G: R: standing here before us, as being set for that purpose or otherwise unto us & for us out of them as it shall please God & you his seruants of diuine light Grace & Mercy & make best & best befitting this Action, and also to send forth & prosperding signe of your Appearance & to be friendly to us, & by your Angelliall benevolent & Celestiall illumination fauorable Assistants familiar seuerally Mutuall correspondency & verball knowledg continuall Comunity and sacred Instructions both now at this & euery other time & at all other times to inform & rightly direct our mind & vnderstanding, depraued, stupid, & ignorant Intellect Iudgment & vnderstanding & to conduct us by your Angelliall Influents & Artificiall portions into yo Lemmon Pathway of truth & leading wayes & guiding entrance into yo Porte Gates and Pallace of Wisdom, without whose Angelliall & Spirituall Conduct, blessed Assistance & benevolent Assertions, it is very difficult, if not impossible for us, or any mortall on Earth to find or obtain, or to be found worthy of entrance into wise testimony, wherefore we humbly intreat & Moue O you great & sacred & Celestiall Angell or

blessed Intelligents Raziell & all other the President Inferiour Angells
servants of the Most high God Residing & officiating in ye Eight-
hundred Mansion Orb or Spear of the starry firmament, in
in the Order or Hierarchy of Angells called Cherubims, who
all obediently prest & readily fulfill his Omnipotent decrees
and Commandments in his Divine dispensations & Appointments
touching so your Gendrall & Respective offices in by through
this Inviolable Sacred, great, signall & Divine Name
God, Iehovah, & his Name all Attributes Hochma & by the
Power Efficacy & vertue thereof we the servants
also of the same our God & by the strength & force of our
faith & hope in him for Divine Assistance to treate & many
more in due Earnestly to quest & powerfully smootath & confi-
dently mouve you & all you forte to visible Appearance
here before us in this: C: S: or G: R: or otherwise without
before us as it shall please God is given unto you so to doe
And likewise to shew visibly unto us a foregoing signe of
your Appearance O you servants of many Raziell & all
other the Ministring Angells Messages & Mediums of
Divine grace & light from the superior to the Inferior
Residing serving & officiating in the Order of Cherubims
Mouve (we say) & by superior Power & Commission & in the
Name of the high & Supreme, Appear & visibly shew your
selfe or selues joyntly & severally & Respectively unto us
in this: C: S: or G: R: standing here before us, or other-
wise out of the same as it shall please God to permit &
Appoynt you & shew us a preadapting signe & proof, And
by your Mediate Angelicall Inspiration Information or
Choice Teachings to instruct, help, aid & Assist us, both now
at this time present & at all other times & places when-
soever & where soever we shall smoothe Mouve or call you
forte to visible Appearance & to our Assistance in what-
soever fruite or subject Matter or things Appertaining
thereunto in all Wisdom & Understanding both Celestiall
And Terrestiall &c that shall be necessary for us, And
also as any other emergent occasion shall duly &
properly Require to the Accomplishment & setting forte
of

God the Glory & the Improvement of our welfaire Comfort
And benifit of our worldly or temporall Estate & condition
whilst we yet live, & likewise in all things matters or things
we at home & else shall be necessary for us to know &
injoy unon beyond what we are able to effect or bring
to pass Almighty giver of all good gifts shall in his
bountifull & paternall mercy be graciously pleased here-
by to give to Revealed & shew forte unto us or otherwise
to bestow upon us O ye great Angell or blessed Intelli-
gents Raziell & all other ye Celestiall Angells of the
Order of Cherubims mediums of Divine Creat &
many Ministers of Light & understanding servants
of the Most high God particularly Resided & Respectively
spoaken of smoothed Mouved & called forte & visible
Appearance as aforesaid, I desire (we say) & by the
Power of superior Emission send one or more of you
Appear visibly here before us as it shall please
God & be friendly unto us & your Respective Offices
due for us as for the servants of the most high God
wherefore we mouve you all joyntly & severally in
Power & prepared whose works shall be a Song of Honour
And the praise of your God in your Creation Amen

The Third Key.

moving or Calling forth to visible Appearance & Celestiall Hierarchy of Angells of the Order of Thrones whose Principall Governing Angells or Blessed Intelligences bearing Rule and Cassiel or Zaphkiel & Zophiel & Sabathiel residing in the Seaventh Orb Mansion or Sphear called the Orb Heaven or Sphear of the Planit or Star Saturne —

O you Glorious great Sacred & Celestiall Angells or blessed Intelligences who are called Cassiel or Zaphkiel, Zophiel & Sabathiel, & all other yo Celestiall Angells, Servants of the Most high Omnipotent Incomprehensible Immortall And Eternall God of Hosts the only Creator of Heaven & Earth & of all things wch Bound both Celestiall Elementall Animall Vegitable Mineral Regnall or Infernall in the contents & Comprehended & therein, & that stand before the Most excellent great high & honoured Angell Bael as Ministring Angels present always at his Most high, Superior & divine Commands & Appointments in the Order or Hierarchy of Angels called Thrones & residing in the Seaventh Heaven & having Rule & Power in the Mansion Orb or Sphear of the Planit or Star called Saturne; We Servants also of the highest Tenderly beseech you but in his holy Fear, do call upon you & humbly Request & earnestly intreat you & mond you to visible Appearance in by & through this most excellent, Invocable, Great, Mighty, Signall divine & Sacred Name of the Most high God Jehovah Elohim & his Numerall — Attribute Binah, or Prima, who sitteth in the Most Inprodiall & highest Heaven before whom all the Host or guard of Celestiall Angels intensently singe O, Mapa-la-man-halaluiah who Rested in the Seaventh day from all his great works of the Creation which he had made & also did bless & constitute and Appointed you to go unto the said Seaventh day &c and so blessed & Sanctified the Seaventh day, by Reason wherein he Rested from all his works he had Created & made and Gave Commandment unto his people the Children of Israell the offspring and Seed of Abraham the Son of Gods friend promised & Terrestiall father of the faithfull, to be humbly Revered thankfully imbraced, Inwardly observed Tenderly honoured &

Chastely set apart, Zealously kept holy, obediently Reverenced And Exactly performed in all those duties Appointed thereunto; All which being duly & truly fulfilled throughout their Generations, According to the Commandment of God imposed upon them during the whole Continuance of time they should Remain secured from divine Grace the blessed Rewards & Gifts of Celestiall fulness & fruitfulness in this world during Mortall Continuance & Everlasting life with Eternall Glory in the world to come, & shall the same with his owne Great holy & blessed Name, Sadai. jah. Sor, even of the Most high & only God of Heaven, and Lord of Hosts the Maker of time; And by the Scale of Creation being the marks or Characters of Nothings into you & by the Secret Mystery & Art & Science Efficacy & Influence thereof dignifying you & confirming you in Orders, Office, Name, Nature, & Corporallity, with divine, Celestiall, Angelliral, Immortall, Eternall & Sublime Spirituality, Glory, Power, Purity, Perfection Goodness & Love first unto the Service of the Most high God & his divine Laws & Commands & ready unto the Charge Care & Conduct Counsell, Comfort Benefit & assistance of his Servants, the Sons of men living on Earth to Inspire Instruct & guide them in the knowledg & way of truth & all Godlyness shall & Metaphysically Ministers either Immediatly from the holy Ghost unto mens Hearts & wills or Honour or Mediatly by divine grace & permission from your selfe or Spirits unto the Sons of men Servants of God dwelling on Earth whensoever they shall be of them Invocated & called forth & thereby moved to descend & Appear unto them &c By all aforesaid, & by the great & Signall vertue Power, Dignity, Excellency & Effectaly therein both Immediatly Primary & Mediatly Secondary by Respective Mediums of divine light, & mercy, as Ordinally dependant & so thereby flowing, & accordingly diffusing by Secondall Emanations & proper & Symbolizing Power & vertue from the Superiors to the Inferiors, we do humbly beseech, Earnestly

Earnestly Requost & Insessently Intreat you, O you Magnifick
Benevolent, & Sacred Angells, Blessed Intelligentes Cassiel or
Zaphkiel, Tophiel & Sabathiel, who are said to be the
Principall Celestiall Angels or blessed Intelligences gover-
ning in the Saaunte Heaven, Mansion Orb or Sphear
of the Planet Saturne together with all others the Sacred
and Celestiall Angels or Intelligences Ministers of Light
& kind friends & Servants both Celestiall & Terrestiall &
messagers Spirituall of Light & Mediums of Divine grate
Created Ruling & Residing in the order or Hierarchy of
Angells called Thrones in the Saaunte Heaven Orb or
Sphear of the Planit or Star called Saturne, from y
Superior to the Inferior in generall & particular, Joyntly
and Severally every & each one by Name Instantly to
Gird up & gather your selves together & come one or
more of you, as it shall please God, & by Divine permis-
sion to move & descend from your Celestiall Mansion or
place of Residence into this C: S: or G: R: & therein to
Appear visibly unto us, And we do also intreat you
would be pleased in & through his Name to
transmit your kind Angelicall & real presence plainly
unto the sight of our Eyes & your voyces into our Ears
that we may visibly see you & audibly hear you speake
unto us, or otherwise to Appear out of the same, as it
shall please God & you his Servants of Divine grate
& Messages of every somete most meet proper pertinent
& most befitting this Action, Appearance Occasion or
Matter end to show plainely & visibly unto us a fordgoing
Signe or Token of your Appearance; And also yet further
humbly be seech Earnestly Intreat, & importunably request
and move you O you benevolent & glorious Angels
or blessed Intelligences Cassiel or Zaphkiel & Tophiel &
Sabathiel together with all others the Sacred & Celestiall
Angels or blessed Intelligences from the Superior to the
Inferior in Power & office Residing in the Saaunte Hea-
ven, Mansion Orb or Sphear of the Planit or Star
called

called Saturne & serving his divine derect Commands and
Appointments of the highest in the office or order of Throne
in by & through this divine, Signall, Mighty & Powerfull
Name of your God Jehovah, Elohim & his Numerall
Attribute Binah or Prima & the great Effectuall, vertue,
Excellency Power Benevolence & Superiority whereof
to gird up & gather your selves together unity & date one
fountly, and by it selfe Respectively & Severally & to
move & descend from your Celestiall Mansion or place
of Residence apparently visible to the sight of your eyes
in this C: S: or G: R: standing here before me & being
set for that purpose, or otherwise unto us & before and out
of them as it shall please God & you his Servants of
divine Light grate & mercy, Semele most meet & best
befitting this Action, And also to show forth a prosperous
Signe of your Appearance & to be friendly unto us And by
your Angellicall Benevolent & Celestiall Illumination, favor-
able Assistance, familiar Society, mutuall Correspondency,
verball Converse continuall Comunity & sacred Instructions
both now at this time present, & at all time & to inform &
rightly direct our mine weake depraved stupid & ignorant
Intellect Judgment & understanding & to conduct us by &
Angellicall Instincts & Illuminations into the Luminous
Gateway of truth leading into & giving Entrance into
the Porte Pallatse & Cittie of Wisdom & kind friends & make
us partakers of Understanding knowledge, without whose Angellicall
Guide, Spiritual conduct blessed Assistance & benevolent
Illuminements it is very difficult if not impossible for
us, or any mortall on Earth to find or obtaine or to be
& seemed worthy of entrance into our Testimony; where-
fore we humbly Intreat & move you, O you great Sacred
and Celestiall Angels or blessed Intelligences Cassiel or
Zaphkiel & Tophiel & Sabathiel & all others your professions
and Inferior Angels Servants of Him of high God, residing
& officiating in the Saaunte Heaven Mansion, Orb, or Sphear
of the Planit or Star called Saturne in the Order & Hierarchy
of Angels called Thrones; who all obediently serve

And

and readily fulfill his omnipotent Decrees & commandments
in his diuine Dispensations & appointments According to your
Generall & Seuerall offices in by & through this mighty &
omnipotent Great Sigriall & diuine Name Jehovah, Elohim,
& his Numerall Attributes Binah or Prima & his powr-
fulle & vertuous seruants also of the same your
God, & by the strongth & faith & hope in him for
Diuine Assistance Grace & mercy herein, doe Earnestly
& Request powerfully & vrgently & confidently moue you
that you fayle to visible & apparante here before us
in this C:S: or G:R: or otherwise out of his same here
before us as it shall please God is given vnto you & to doe
& likewise to shew visibly vnto us aforegoing signs of your
Appearance, O you seruants of mercy Cassiel or Zaphkiel
Tophiel & Sabathiel & other yt Celestiall ministring
Angels & Mediums of diuine Grace & light from his
superior to his inferior residing seruing & officiating
in the Order of Thrones, Make not fayle by superior power
& permission in the Name of the highest & stand & appear
& visibly shew your selfe or selues bountly & lovingly
& respectfully vnto us in this C:S: or G:R: standing
here before us or otherwise out of his sand, as it shall
please God to permit & appoynt you, & to shew us a-
-proceeding signe token & by your Mediate Angelicall
Inspiration Information or Motion touching to
instruct, this help & assist us both at this time present
and also at all other times, & chiefly wherein and
wherefore we shall Invocate, Name, or call you fayle
to visible appearance & to our Assistance in what bounds
limits or subject Matter or things appertaining there-
-unto in all wisdom & true fidelity both Celestiall & terrest-
-iall &c that shall be necessary for us, & also as any
Emergent Occasion shall duly & properly require to
the Advancement of Gods Glory, & to the Improvement of
our welfare comfort & benifit of our worldly & tempo-
-rall estate & condition whilst we yet liue and

and likewise in all other matter or things whatsoever
else that shall be necessary for us to know & enjoy more
& beyond what we are able to aske or think, wherein the
Almighty giuer of all good gifte shall in his bountifulle
& Exaltinall mercy be greatly pleased thereby to
giue & vouchsafe you to Reveale & shew forth vnto us
or otherwise to bestow vpon us, O yt great Angels
or blessed Intelligent & Cassiel or Zaphkiel, Tophiel
& Sabathiell & all other yt Celestiall Angels of the Order
of Thrones mediums of diuine Grace & mercy
ministers of true Light & vnderstanding seruants
of the most high God pertinantly recited & spoaken
of in recorated mone & stalled forth to visible Appear
-ance as aforesaid & doe not we say & by the Power of
superior Emission some one or more of you Appear
here visibly before us as it shall please God, & be found
-ly vnto us & in your respective Offices doe for real
for the seruants of the most high God, exhibit vnto vs
mone you all bountly & soulally in Power & presence
whose works shall be a song of honour & the prayse of
your god in your Creation Amen

The fourth Key

Moving & calling forte to visible Appearance the Celestiall hierarchy of Angels of the Order of Dominations wch spirituall Governing Angels or blessed Intelligences baring Rule and Sachiell or Zadkiel & Zedekiell residing in the first Orb Mansion or Sphear, being the Orb Heaven or Sphear of the Planet or Star Called Jupiter,

O ye Glorious great Sainted & Celestiall Angells, or blessed Intelligences, who art called Sachiel or Zadkiel & Zedekiell and all others ye Celestiall Angels Servants of the most high Omnipotent, Intemporall Invisible, Immortall, & Eternall God of Hosts the only Creator of Heaven & Earth and of all things whatsoever both Celestiall Elementall Animall Vegitable Mineralll Reptile or Humanity is Contained & Comprehended therein, & that serve before the Most Excellent Great high and Honoured Angell called Pastor as ministring Angels present always at his most high Superior & divine Commands & Appointments in the Order or Hierarchy of Angels called Dominations & residing in the first Heaven & baring offitt Rule & Power in the Mansion Orb or Sphear of the Planet or Star called Jupiter wch Servants also of ye high & Honourable Nature present in this holy Star doe call upon you & doe Humbly request & Earnestly Intreat you & Command you to Invisible Appearance in Throughout by this most Excellent Ineffable great Mighty, Signall, Sacred & Divine Name of the Most high God EL &c and his Immerall Attributes the Seal wch sitteth in the Most Immediall & highest Heaven before whom all the Host or Quire of Celestiall Angels Incessantly Singeth Sanctus = Sanctus = Sanctus = Hallelujah wch treades the great Whales & all the Fishes in the Sea and Waters & Enduring Creatures that whatsoever moveth or Heat moveth in the Sea, wch the Waters brought forth abundantly & nothing increased & Multiplieth every Creature Severally according to its respective Kind, & also who walketh the Fowles of the Aire to fly above the Earth in the Open firmament of Heaven, Every winged Fowle Creature living Fruitfull

Fruitfull also as the Fish, bringing forth, increasing, & multiplying after their Kinds & different Kind in the first day of the weeke & also decreed Constituted & Appointed you to govern the said first day &c and confirmed the Continuance of all aforesaid by the Seale of his Omnipotent great & holy name Adonay as the most High & only God of Heaven Lord of Hosts the Maker of Kind and by the Seale of your Creation being the Marke or Character of Holiness in you And by the Occult Mystery & Secret Vertue Efficacy & Instrument therof & Dignifying & conforming you in Orders, Offices, Name, Nature, & Corporallity with divine Celestiall Angelicall Immortall Eternall & Incorruptible Glory Power Purity perfection Goodness, & Love, first into the Service of the most high God & his divine Laws & Commands and Royally into his Card Charge & Conduct Comfort benefit and Assistance of his Servants his Sons of Men living on Earth to Inspire Instruct & Guide them in to the Knowledge & way of Truth & all true Physicall & Metaphysicall Sciences either Immediately from the holy Ghost into more Lower & Orders of Honour, or Mediately by divine great & Commission from your Seats or Spheres into the Sons of Men Servants of God dwelling on Earth wheresoever you shall be Commanded called Forte & thereby would be defend & Keep and Preserve By all aforesaid & by the great Original Vertue, Power, Dignity, Excellency, & Efficacy that is both Immediately Primary: & Mediately Secondary by respective Mediums of divine Light great & many as Immediately depend & thereby flowing & accordingly diffusing by Spirituall Emanations proper & Symbolizing Power & Vertue from the Superior to his Inferior; We doe Humbly beseech Earnestly request & Instantly Intreat you & you Magnificke benevolent & Sacred Angels or blessed Intelligences Sachiell or Zadkiel & Zedekiell, governing in the first Heaven Orb or Sphear of the Planet or Star called Jupiter, together with all other ye benevolent Sacred & Celestiall Angels or Intelligences, Ministers of Truth & true Friendship, Sapience, both

both Celestiall & terrestiall & messagers spirituall of light & Mediums
of divine grand Creatures bearing rule & residing in the Orders or hierar-
carthy & Offices called Dominations in the first Heaven or Sphear
of the Planit or star called Jupiter from the Superior to the
Inferior in Generall & particular, Jointly & severally every
Each one by Office & Opportunely &c — to give us Audience from
your Celestiall Mansions or place of Residents in to this
C:S: or G:R: & therein to Appear visibly unto us, & we do also
intreat you would be favorably pleased in & through the same
to transmit your true Angelliall & real presents plainely
into the sight of our eyes, & your voyces into our Eares that
we may visibly see you & audibly hear you speake unto us
or otherwise to Appear out of the same as it shall please God
& you his servants of divine grand & Messagers of pro-
per & most meet proper & pertinent or best befitting this
Action, appearants Occasion, or Matter, & to shew plainly
& visibly unto us a foregoing signe or taste of your Appearance
And we also yet further humbly before & Earnestly intreate
& most humbly request & move You O you benevolent & glorious
Angels or blessed Intelligences Sachiel or Zadkiel & Zedekiell
together with all others the said Celestiall Angels or Intelligences
from the Superior to the Inferior in Power & office residing
in the first Heaven Mansion Orb or Sphear of the Planit or
star called Jupiter & bearing this divine Dotrees Commande-
& Appointments of the highest in the office & Order of Domina
-tions in by & through this divine signall Mighty & Powerfull
Name of your God EL, & by his numerall Attribute the Seed
and the great Estraly, worthy, Exellency, Power, Prevalency
& Superiority therof to gird up & gather your selves together
Entry & date one Jointly, & by its selfe Respectively & severally
and to move & depart, from your Celestiall Mansion or place
of Residents, Apparently visible to the sight of our Eyes
into this C:S: or G:R: standing here before us as being set
for that purpose or otherwise into us & before us out of the
same as it shall please God & you his Servants of divine Light
Grand & Mercy seemeth most meet & best befitting this Action, &
also to shew forth a predoding signe of your Appearance, And

to

to be finely unto us, And by your Angelliall benevolent, Celestiall
Community illumination, favorable Assistants familiar Jointly
Mutuall Correspondency, Verball towards, Continuall Comunity
And Sacred Instructions, both now at this time present, & at all
other times to forsome & rightly direct our more weake &
depraved stupid Ignorant Intellect, Judgment & Understand
-ing & to conduct us by your Angelliall Finistre & Orthodox
-ions into the Luminous path way of Truth leading unto, and
giving Entrance in to the Ports Gates & Pallaces of Heaven
& true Citizens, & to make us partakers of undefiled knowledg
without which & your Angelliall Guide & spirituall Conduct blessed
Assistants & Benevolent Regardments, it is very difficult
if not impossible for us or any Mortall on Earth to find, or
obtaine or to be Esteemed worthy of Entrance into with testimony
Wherefore we humbly intreat & move you, O you great sacred
and Celestiall Minisiting Angels or Intelligences Sachiell or
Zadkiel & Zedekiell & all others the Superior & Inferior
Angels, Servants of the most high God residing & officiating
in the first Heaven Mansion Orb or Sphear of the Planit
or Star called Jupiter in the Order & Hierarchy of Angels
called Dominations who all obediently speed & readily
fulfill his omnipotent decrees & Commandments, in his
divine dispensations & Appointments & according to your
generall Reporting Office in by & through this most stable
Imperiall & great Signall & divine Name of the most high God
El, and his Numerall Attribute the Seed & by the Power
Estraly & worthiness of the Servants of the same & God &
by the strength & force of your faith & hope in him for divine
Assistants, Grace & Mercy therein God Earnestly Request
& Powerfully fervorate & confidently move & pull you forth
to visible Appearance here before us in his C:S: or G:R:
or otherwise thereout here before us as it shall please God is
given to you so to do, & likewise to shew visibly unto us a fore-
-going signe of your Appearance; O you Servants of mercy
Sachiel or Zadkiell & Zedekiell &c and all other the
Celestiall ministring Angels, & mediums of divine grace
& Light from the Superior to the Inferior residing serving &
officiating in the Order of Dominations, Move we say thus

By

And by diuine Power & permission in the Name of the highest
to send & appear & visibly show your selfe or selues bountly and
boundrally & vnfeynedly vnto vs in this C:S: or G:R: standing
here before us or otherwise out of the same as it shall please God
to permit & appoynt you & to show us a gracious & ioyfull
And by your Mediate & spirituall Inspiration Informations
or Choose & teaching to instruct vs & assist us, both at
this time present & also at all other times & places wheresoever
& wheresoever we shall imprate & moue you & all you forte
to visible appearance & to our assistants in whatsoeuer truth
or subiect matter or thing appertaining thereunto in all
wisdom & kindnesse both Celestiall & terrestriall &c that
shall be necessary for vs & also as any other emergent occasion
shall duly & properly require, to the Atchiuement & setting
forte Gods Glory & the Inprouement of our welfare Comfort
& benefit of our worldly or Temporall Estate & condition, —
whilst we yet liue & likewise in all thats Matter or things
whatsoeuer also that shall be necessary for vs to know & inquire
into beyond what we are able to aske or thinke be it vnto the
Almighty giuer of all good Guifte shall in his bountifull &
Fatherly all moue & graciously please hereby to giue you to
Prevaile & show forth vnto vs or otherwise to bestow upon vs
O ye great Angels or blessed Intelligences Sachiell or
Zadkiel & Zedekiel & all the ye Celestiall Angels of the
Order of Dominations mediume of diuine grate & mercy —
Ministers of true light & vnderstanding & Seruants of the most
high God particularly recited & spoaken of & nominated & named
& called forth to visible Appearance as aforesaid, & doe
we say by the power of Superior Commission some one or more
of you Appear visibly here before vs, as shall please God
that be friendly vnto vs, & in your Respective Offices doe for
vs as for the Seruants of the most high God willeth & we
moue you all fayrely & fowardly in Power & Prefect
wherein wee shall be a song of honour & the Prayse of your
God in your Creation Amen

The fift Key

moueing & telling forth to visible Appearance & her Hierarchy of
Angels of the Order of Potestates whose Principle Gouerning
Angell or Blessed Intelligence bearing Rule is Samaell &
Madameil residing in the fift Orb Mansion or Spheare being
the Orb Heauen or Sphear of the Planit or Star called Mars

O you Great Patrons & Celestiall Angells or blessed Intelligences
who are called Samaell & Madameil, & all others ye Celestiall
Angells Seruants of the most high & Omnipotent Incomprehen-
sible, Infinite & Immortall & Eternall God of whose the only
Creator of Heauen & Earth & all things whatsoeuer both
Celestiall, Elementall, Animall vegitable, Minerall & Reptils
or insects that is to say mixed & compounded therein, that
serue before the most Excellent Great high & honoured Angell
called Seimay as ministring Angels present alwaies at
his most Superior & diuine Comands & Appoyntments, in
the order or hierarchy of Angels called Potestates and
residing in the fift Heauen and bearing office Rule &
Power in the Mansion Orb or Sphear of the Planit or Star
called Mars with Seruants also of the highest, reuerently here
present in his holy fear doe all meek you & humbly request
and earnestly intreat & moue you & humbly request
in, by, & through, this most Excellent Inestable Great Mighty
& diuine signall Patron & diuine Name of the most high God
Elohim, Gibor, & his immortall Attributs Geburah who
sitteth in the Empyriall & highest Heauens, before whom all
the host & Quire of Celestiall Angels in seuerall singing
O ma-ga-la-man-hallelujah who in the Creation
gathered the waters vnder the Heauens together in one
place & called them Seas & gaue Comand & Limite therunto
vpon pain they should not passe or goe beyond & made the drie land
Appear & called the same Earth & Comanded it to bring
forth, & bare seed in their seuerall & Respective Kinds
for increase & Multiplication & likewise all trees bearing
fruit wherein the seed therof might be & thereby —
made also Apte & fit for increase euery fruit tree according
to its Respective & Different kinds in the third day of

the

the worke and also decreed Constituted & Appointed you to
governe the said third day &c And Established all aforesaid
by the Seale of his Omnipotencie Mighty Holy, and
great Name of Hij, Elibra, Elohim as the most high only
God of Heaven & Lord of hoste the Maker of him: And
by the Seale of your Creation being the marke or Caracter
of Holinesse unto you & by the Occult Mystery & Secret worke
effectually & influently shewing & Conforming you
in Order of his Name Nature & Corporallity, with divine
Celestiall, Angellicall, Immortall, Eternall, & sublime excellency
Glory Power Purity Perfection Goodnesse & Love first unto
the Servants of the most high God & his divine Lawes & Com-
mands & aptly unto the Charge Care & Conduct, Comfort
Comfort benefit & Assistants of his Servants the Sons of
men living on Earth to Inspire Instruct & Guide them
into the knowledg & way of Truth & of all true & Physicall &
Metaphysicall Secrets differences from the Holy Ghost
unto more Choyce & noble of honour & Immediatly by divine
Create & Commission from your selfe or selves unto the sons
of men Servants of God Living & Creatures dwelling on Earth
whomsoever you shall be of them Invocated called forth
& thereby moved to Descend & Appear unto them &c
by all aforesaid & by the great & Signall vertue & Power
Dignity Excellency & effectuall shewes of both Immediatly
Primary & Immediatly Secondary, by Convenient Mediums of
Divine Light grate & mercy as ordinately dependant of
thereby flowing & accordingly diffusing by Generall Gra-
cations proper & Symbolizing Power & vertue from
the Superiors to the Inferiors, Who doe humbly beseech &
Earnestly Request & Instantly Intreat you & you
Magnificke Benevolent & Sacred Angels & blessed Intellig-
ences Samael & Madamiell governing in the fift Heaven
Mansion Orb or Holder of the Planit or Star called Mars
together with all theire Co Benevolent Sacred & Celestiall
Angels or blessed Intelligences Ministers of Truth & true
friends & Sapient bote Celestiall & Terrestiall, Messages
Spirituall of Light & Mediums of Divine Grate & Created

Ruling —

Ruling & Governing in the Order or Hierarchy of Spirits called Potestates
in the fift Heaven Orb or Holder of the Planit or Star called Mars
from the Superiors to the Inferior in Generall & Particular —
Joyntly & Severally Every & Each one by & thire respectively to gird
up & gather your selves together & stand ready & Prepared for
& at the Command & by divine Permission to move & descend from
your Celestiall Mansion or place of residence in this: C: &
or: G: R: and therein to shew & appear visibly unto us & unto this
Sphere that you would be favorable & pleased in & through his
name to transmit your true Angellicall & Spirituall vertues
plainly unto the sight of our Eyes & your voyces unto our Eares
that we may visibly see you & audibly hear you speake unto
us, Or otherwise to shew & appear out of this Sphere as it shall please
God & you his Servants of Divine Grate & Messages of Mercy
& his most meet most proper & pertinent or best befitting this
Action Appearance Occasion or Matter & to shew forth plainly
& visibly unto us all foregoing signs or tests of your Appear-
ances & also further humbly beseech, Earnestly Intreat
& Ardently Request & move you & you benevolent & Celes-
tiall Angels or blessed Intelligences Samael & Madamiell
together with all others & Sacred & Celestiall Angels or blessed
Intelligences from the Superior to the Inferior in Power &
Office residing in the fift Heaven Mansion Orb or Holder
of the Planit or Star called Mars & serving ye Divine &
decrees commands & Appointments of the highest in his Offices
of Potestates in by & through his divine Signall Mighty
and Powerfull Name of your God Elohim, Gibor: & his
numerall Attribute Geburah & the great & Effectuall vertue
Excellency, Power, & Regality & Superiority thereof, to gird
up & gather your selves together Every & Each one Joyntly
and by it selfe respectively & Severally to move & descend
from your Celestiall Mansion or place of Residence Appear
& Visibly, visible to the sight of our Eyes into this: C: S: or G: R:
Standing here before us, as being set for that purpose or other-
wise unto us & before us, out of the Sphere as it shall please
God, & you his Servants of divine Light grate & mercy seeke
most meet & best befitting this Action & also to shew forth
a prefitting signe of your Appearance & to be friendly unto
us, & by your Angellicall Benevolent Celestiall Illumination
favorable

favorable Assistance, familiar Society mutuall Correspondency verball Conference Continuall Comunity & Fatred Instructions, bole now at this time present & at all other times to Informe & Rightly direct our more weake depraued Stupid & Ignorant Intellects Judgments & Vnderstandings & to conduct us by your Angelicall Instincts & Arthidotions into the Luminous pathway of Truth leading unto & giuing Entrance into the Porte Cyties & Pallaces of Wisdom & Truth & to make us partakers of vndefiled Knowledg, We your Archos Angelicall Guid & Spiritual Conduct blessed Assistants & Benefactors it is no dry difficult if not Impossible for us or any Mortall on Earth to find or obtain & to be Esteemed Worthy of Entrance into such Testimony wherefore we humbly Intreat & moue you O you great Fatred & Celestiall ministring Angels or Intelligences Samall & Madamill & all other yo President & Inferior Angels Servants of the Most high God residing & officiating in the first Heaven Mansion Orb or Sphear of the Planit or Star called Mars in the Order or Hierarchy of Angels called Potestates who all obediently serve & Readily fulfill his Omnipotent Decree & Commandments in his Diuine Dispensations & Appointments, According to your Generall & respective Offices in by & through his Inestable Imperiall great Signall & diuine Name Elohim, Giber, & his Numerall Attribute Geburah & by the power & Vertue & Force of your Seruants of the same your God & by the Strength & Force of our Faith & Hope in him for diuine Assistants & Grace & his Mercy to vs, Doe Earnestly request & powerfully Intreate & Confidently moue you & all you Forte & Visibles Appearance here before us in this C:S: or G:R: or otherwise throughout here before us as it shall please God is giuen unto You so to doe & likewise so shew & Visibly unto us a Forgoing Signe, or Testes of your Appearants; O you Seruants of mercy Samall & Madamill & all others yo Celestiall Ministring Angels & Mediums of diuine Grace & Light from the Superior to the Inferior residing serving & officiating in the Order of Potestates, moue & stay & by Superior Power & permission & in the Name of the highest

Defend

Defend Appear & visibly shew your Selfes or selues Joyntly or Severally & Respectively unto us in this C:S: or G:R: standing before us or otherwise out of the Same as it shall please God to permit & appoint you, & to shew us a presiding Signe & Proof and by your Mediate & Angelicall Revelation Inspiration Information or Chiefe Teachings verbally to Instruct us by this & Assistants, bole at present and Also at all other times & places when sooner & where sooner we shall Invocate Moue & call you Forte to visible Appearants & to our Assistants in what Secret Truths or Subiect Matter or things Appertaining hereunto in all Wisdom & true Science bole Celestiall & Terrestiall that shall be necessary for us, And also as any other Emergent Occasion shall duly & properly require us to the Advancement & Setting Forte of Gods Glory & the Improvement of our Welfair Comfort & Benefit of our worldly & Temporall Estate & one Condition whilst we do yet Liue & liue wise in all Such Matters or things what soeuer else that shall be necessary for us to know & enjoy euen be found what we are able to Affect or Think unto the almighty giuer of all good Gifts shall in his bountifull & paternall mercy be graciously pleased shortly to giue you to Reuele & Show Forte unto us, Or otherwise to bestow upon us, O ye great Angels or blessed Intelligences Samael & Madamil & all other ye Celestiall Angels of the Order of Potestates Mediums of Diuine Grace & Many Ministers of true Light & Vnderstanding Seruants of the Most high God particularly resident & Location of Emperator Monde & all ye Forte to visible Appearants as aforesaid, & stand we say & by the Power of Superior Grace & Commission some one or more of you Appear visibly here before us as shall please God & Cordially unto us & in your Respective Offices doe for us as for the Seruants of the most high God, we desire unto and moue you all Joyntly and Severally in Power & Presence whose words shall be a Song of Honour & the prayse of your God in your Creation Amen

The Sixt Key

Moueing & calling forth to visible Appearance ye Celestiall hier-
=archy of Angells Of ye Order of Vertues whose principall
Gouerning Angels or blessed Intelligences baring Rule and
Michall, Uriell, & Schemeliel & Residing in the fourth Orb
Heauen Mansion or Sphear of Sol serueing before the Great
high honoured & Excellent Angell Salamia.

O you Glorious Great Patron Celestiall Angels & blessed Intelli-
=gences who are called Michall, Uriell, & Schemeliel, & all
others ye Celestiall Angels Seruants of the Most high &
Omnipotent Increated Incomprehensible Infinite & Eternall
God of Hoste the only Creator of Heauen & Earth & of all things
what soeuer both Celestiall Elementall Animall Vegitables
Minerall & Reptile or Insect that is contained & comprehen-
=ded therein & that serue before ye Most Excellent Great
high & honoured Angell Salamia as Ministring Angels
present alwaies at Gods Comands in the Order or Hierar-
=chy of Angels called Vertues, & Residing in the fourth Heauen
and baring of the Rule & Power in the Orb or Sphear of the
Planet Called Sol wch seruants also of the highest Heauenly
Hoste present in his holy fear do call upon you & humbly
Request & Earnestly Intreat you And moue you visibly
Appear unto in by & through this Inestimable Great Mighty
Signall Sacred & Diuine Name of the Most high God
Eloha & his Numerall Attribute Tiphereth who sitteth
in the Most Imperiall & blessed Heauen before whom
all the Hosts or Quire of Celestiall Angels incessantly
singeth: O Ma=ra=ta Mon-Hallelujah who created
the Heauen & the Earth & the Seas & separated & light
from the Darkenes in the first day of the worke & allo
ordered constituted & Appointed you so gouerne ye
said first day & Established all aforesaid by ye Seale of
his Increated Mighty Holy & great Name
Phaa eg the Most high & only God of Heauen & Lord
of Hoste Maker of time & by the Seale of your Creation
being the Marke or Caracter of Holinese unto you and
by the Occult Mystery & Secret worke Efficacy & Influence
therof dignifying & Conforming you in Order & office
Name, Nature, & Corporallity, with Diuine, Celestiall,
Angelliall

Angelliall, Immortall Eternall & Sublime Excellency glory
Power, Purity Perfection, Goodnes, & Love; first into the Soule
of the Most high God & his diuine Lawe & Comande and mostly
into ye Charge Care, & Conduct Com fort Comfort benifit &
Assistance of his seruante ye sone of men liuing on Earth
to Instruct & Guide them into the knowledge & way of Iustice
and all true Philisophy & Metaphysicall Science either
Immediatly from the holy Ghost into more Choyce vessels of
Honour, or Mediatly by diuine grate & permission from your selfe
or Some into the sone of men Seruants of God dwelling on Earth
whom soeuer you shall be of them Inuocated called Sought & thereby
moued to defende & Succour unto them by all a foresaid & by ye
great & Signall vertue & Power Dignity Excellency & efficacy therof
both Immediate primarily & Mediate Secondary by respective
Mediums of Diuine light Grate & Mercy as ordinatly dep-
=endant & Succeeding flowing & Attendantly Influing by Secreall
Emanations proper & Symbolizing Power & Vertue from the
Superiore to ye Exteriore, wch doe humbly beseech & Earnestly
request & Incessantly Intreat you, O you Magnifick bonos obsut
Ange & Sacred Angels or blessed Intelligences Michall, Uriel &
Schemeliel gouerning in the fourth Heauen Mansion Orb or
Sphear of the Planet Called Sol; together with all others ye
benevolent Sacred & Celestiall Angels or Intelligences, Minist
=ers of Iustice & Iudgments & Sapientia both Celestiall & Terrestiall
as Messagers & Spiritual Light & Mediums of diuine grate
Location, Ruling, & Residing in the Order or Hierarchy of the
called Vertues, in the fourth Heauen Orb or Sphear of the
Planit called Sol; from the Superior to the Inferior in Gene-
=rall & Particular Jointly & Succeedent one by other respectively
&c to gird up & Gather your selues together & Some one or more
of you as it shall please God & by diuine Permission to move
& Descend from your Celestiall Mansions or place of Residence
in to this: C: S: or G: R: & therein to Appear visibly unto me
And we doe also Intreat, you would be favorably pleased in
& through the same to Grant from it your said Angelliall & Spirituall
presente plainly unto the sight of our Eyes & your voyces
unto our Ears that we may visibly see you and audibly
hear you speake unto us, or otherwise Appear out of the same
as it shall please God & you his Seruants of diuine grate
and

And Messages of mercy soonest most mercifull & most proper & pertinent or best befitting this Action Appearance Attraction or Matter & shew plainely & visibly unto us a foregoing Signe or Teste of your Appearance And we also yet further humbly beseech & most earnestly intreat & undeniably require & Mone you O you Lords of the Glorious Angels or blessed Intelligences Michaell, Uriel, & Schemeliel together with all others yo Sacred & Celestiall Angels or blessed Intelligences from the Superior to the Inferior in Power & Office & Residing in the fourth Heaven Mansion, Orb, or Sphear of the Planet or Star called Sol and serving the divine & Supreme Commands & Appointments of the highest in y Orbis & Order of Vertues in by & through this divine Signall Mighty & Powerfull Name of your God Eloha & his Numerall Attributes Tipheresh and the great Eternity worthy Excellency Power Prevalency and Superiority Lords of, to Gird up & Gather your Selves together wary & duly and fervently & by it selfe Respectively & severally & to move & descend from your Celestiall Mansion or place of Residence Apparently visible to the sight of our Eyes in this C: S: or G: R: standing here before us, as being set for that purpose or otherwise unto us & before us out of them as it shall please God & you his Servants of Divine & pure light Grace & Mercy somewhat most & best befitting this Action and also to shew forth & expressing signs of your Appearance and to be friendly unto us; And by your Angelicall honour & Constant Celestiall Illumination favourable Assistance; familiarity, Mutuall Correspondency verball Concords, Continuall Community, & Sacred Instructions holy now at this time present and at all times to inform & lightly direct, our understanding & Reason, stupid & ignorant Intellects Judgments & Understandings & to conduct us by your Angelicall Instincts and Illuminations into the luminous gate way of truth leading into & giving Entrance in to the Ports Cities & Palaces of wisdom & true friends & to make us partakers of undefiled knowledg, without whose Angelicall Guid: & Spirituall Concurrent blessed Assistance & benevolent Benedictions its impossible for us or any Mortall on Earth to find or obtain or to be esteemed worthy of Entrance into with Testimony wherefore we humbly intreat & Mone you O you great Sacred

Sacred & Celestiall Ministring Angels or Intelligences Michaell, Uriel, & Schemeliel & all others yo present Superior Angels, Servants of the Most high God Residing and Officiating in y 4th Heaven Mansion Orb or Sphear of the Planet Sol, in the Order or Hierarchy of Angels called Vertues who all Obediently serve and readily fulfill his Omnipotent Decrees & commandments in his divine Dispensations & Appointments according to your Generall & Reserving Offices in by & through this his Sacred Imperiall, Great, Signall, & divine Name, Eloha & his Numerall Attributs Tipheresh & the Power of that Worthy Lords & his Servants also of the same your God, & by the strength & Force of our faith & hope in him for divine Assistance; & great & Mercy herein, We earnestly request & powerfully intreat & confidently Mone you, & all you forte to visible Appearance here before us in this C: S: or G: R: or other wise thereout here before us, as it shall please God to begin on unto you & We and likewise to shew visibly unto us a foregoing Signe of your Appearance & you Servants of mine Michael, Uriel, & Schemeliel & all other yo Celestiall ministring Angels & Mediums of Divine Grace & light from the Superior to the Inferior Residing serving and Officiating in the Order of Vertues; Mone we say and by Superior Power & Permission & in the Name of the highest & Supreme, Apparent, & visibly shew your selves foreby, or severally, & respectively unto us in this C: S: or G: R: standing here before us or other wise out of the same as it shall please God to permit & appoint you & shew us a rewarding signe thereof and by your Mediate Angelicall Inspiration Information or Addestrations to instruct help & Assist us both at this time present & at all other times & places when & where soever we shall invocate Mone & call you forte to visible Appearance & your Assistance in us all & under truths or subject Matter or things appertaining thereunto in all wisdom & true friends both Celestiall & Terrestiall, & that shall be necessary for us and else as any other Emergent Occasion shall duly & properly require to the Advancement & setting forth of Gods Glory & the Improvement of our welfare Comfort & benefit

of

our worldly & temporall estate & condition whilst we yet live And likewise in all other matters or things what soever else that shall be necessary for us to know & injoy, even beyond what we are able to aske or think, whilst the Almighty Giver of all good Gifts shall in his bountifull & Paternall Mercy be graciously pleased hereby to give you to reveale & shew forth unto us or other wise bestow upon us, O you Great Angels or blessed Intelligences Michall, Uriel & Schemehill & all others ye Celestiall Angels of ye Order of Vertues Mediums of ye divine Estate & mercy ministers of his light & understanding Servants of the Most high God particularly revealed & spoaken of & invocated & called forth to visible Appearance as aforesaid I Defend me & say & by the Power of Superior Emission some one or more of you Appear visibly here before us as shall please God & be kindly unto us in your Respective Offices doe for us & for his Servants of the most high God what ever unto we move you all in Power & Presence whose words shall be a song of honour, and the prayse of ye our God in your Creation Amen

The Seaventh Key

Moving & calling forth to visible Appearance & Celestiall hierarchy of Angels of the Order of Principalities who's Principall Governing Angels or blessed Intelligences baring Rule and Stall & Hantel & Nogall and Residing in the third Orb marginal Orb heaven or Sphear being Orb heaven or Sphear of the Planit or Star called Venus

O you Glorious Great, Sacred & Celestiall Angels or blessed Intelligences called Anall & Nogall & all other yo Celestiall Angels, Servants of the Most high Omnipotent & Incomprehensible, Infinite, Immortall, & Eternall God of hosts the only Creator of heaven & Earth & of all things whatsoever both Celestiall & Elementall Animall & vegetable Mineral & Textile or Fossel, it is contained & Comprehended herein & I Send before the most Excellent Great & high & Non dred Angell Dagall as ministring Angels present all=wayes at his most high, Superior & divine Comands and Appoyntments

Appoyntments in the Order or Hierarchy of Angels called Princip=alities & residing in the third heaven & baring Office Rule & Power in the Mansion Orb or Sphear of the Planit or Star called Venus we Servants of the highest reverently here present in his holy Feare doe call upon you & humbly request & earnestly intreat you & move you by visible Appearance, in by & through this most Excellent Inestable great Mighty Signall Sacred and divine Name of the most high God Jehovah, Zebaoth, & his immortall Attributes Meza who sitteth in the Temporall and highest heaven before whom all the Hosts Quires of Celestiall Angels incessantly sing Holy Holy Holy Man=halleluiah who created all four foot beasts cattle or Animals and all creeping things whatsoever that liveth and Moveth upon the face of the Earth bringing forth young & also=fruitfulness & Multiplying in their several & respective kinds together also with the most Admirable & wonderfull Generation Production & Intrinsick of all Insects & Reptiles bred & brought forth only of the heat & Moysture & impregnation of the Sun as a Medium intermitting the Seme heat to stir up the Activity of Nature; which by a Centrall Invisible fire & Internall ferment continued & Mortificated & Incited by a putrifactive Power most Admirably brings the forth an=fruitfull of divers & wonderfull strange & innumerable Creatures & different in their kinds & even Marvelous to behould who also treates Man Male & female after his most Glorious & Celestiall Image & gave him Dominion over the fish of the Sea & over the Fowles of the Aire & over the Cattle & over the Earth & unto them blessed the whole Creation & also man even Male & female & blessed them & gave them Rule & Power over all inferior=iour was contained in the Creation saying be fruitfull & Multiply & Replenish the Earth & subdue it & have Dom=inion over the fish of the Sea, over the Fowles of the Aire & over every living thing that moveth upon the Earth and also gave to all Cattle or beasts of the Earth Fowles of the Aire & to all animals & other Creatures whatsoever wherein there is life every green herb for meat, in the sixt day of the weeke and also ordained & constituted & appointed you

to

to governe the said first day &c — & to behold all things in the Creation y^t he had made & said they were good, praising & conforming all aforesaid in his most high Omnipotent Great & holy name Sadday as the most high & only God of Heaven & Lord of Hosts the Maker of Time, & by the seals of your Creation being the Marke & Character of holiness unto you & by the Occult Mystery & secret vertue efficacy & influence thereof dignifying you & conforming you in Order, Office, Name, Nature & Corporallity with divine & celestiall Angelicall Immortall Eternall & sublime Excellency Glory Power Purity Perfection goodness & love first unto the service of the most high God & his divine Lawes & Comands, & readily unto the Charge, Card, Conduct, Comfort, Comfort, benefit, & Assistance of his servants the sons of men living on Earth, to instruct & instruct & guide them into the knowledge & way of truth & all true Physicall & Metaphysicall Vertues either immediatly from the holy Ghost unto more Angels of honour or Mediatly by divine Great & permission from your selfe or selues unto the sons of men servants of God dwelling on Earth whom soever you shall be of them invocated called sought & thereby moved, to descend, & Appear unto them, &c — By all aforesaid & by the great, signall, vertue Power dignity & excellency & efficacy thereof & celestiall immediatly Primary & Mediatly Secondary by respective Mediums of divine Light grace & mercy, as ordinately dependent & flowing, & accordingly diffusing by soveraign Emanations pure & Symbolizing Power & vertue from the superiors to the inferiors, We do humbly beseech earnestly request & instantly intreat you & you Magnificke benevolent & sacred Angels or blessed Intelligences Hanall & Nogall, governing in the third Heaven Mansion Orb or Sphear of the Planet or star called Venus: together with all others ye benevolent sacred & Celestiall Angels or blessed Intelligents Ministers of truth & true virtue & Sapience both Celestiall & Terrestiall & Messages Spirituall of light & mediums of divine grace Created Ruling & Residing in the Order or Hierarchy & office called Intelligentiall in the

the third Heaven Orb or Sphear of the planit or star called Venus from the superior to the inferior in Corporall & particular secretly & severally every one by one Respectively & to gird up & gather your selves together & send one or more of you as it shall please God & by divine permission to move & descend from your celestiall Mansions or plate of Residents into this C:S: or G:R: & thereinto Appear visibly unto us & we also entreat you would be favorably pleased in & through the same to transmit your true Angelicall & real Presents plainly into the sight of our eyes & your voyces into our Ears, that we may visibly see you, & audibly hear you Speak into us, or otherwise to Appear out of the same, as it shall please God, & you his Servants of divine Great & Mercy Seemely most meet Proper Pertinent & best befitting this action, Appearance Occasion or Matter and to show plainly & visibly unto us, a foregoing signe or taste of your Appearance & we also yet further humbly beseech earnestly entreat & indeniably request & move you O you Benevolent & Glorious Angels or blessed Intelligences Hanall & Nogall together with all others ye celestiall Angels or Blessed Intelligences from the superior to the inferior in Power & office residing in the third Heaven, Mansion Orb or Sphear of the Planit or star called Venus & serving the divine Decrees & Comands & Appointments of the highest in the Celestiall Order called Principalities, in by & through this his divine, signall Mighty, & Powerfull name of your God Jehovah, Zabaoth, and his numerall Attributs Neza and the great efficacy, vertue excellency Power Prevalency And Superiority therefore to gird up & gather your selves together duely & duly and Promptly, & by its force Respectively & severally & to move & descend from your celestiall Mansion or plate of Residents Apparently & visibly unto the sight of your eyes in this C:S: or G:R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his servants of divine Light, Grace, & mercy, Seemely most meet & best befitting this Action & also to show forth a preceding signe of your Appearance and to be friendly unto us, And by your Angelicall benevolency Celestiall Illumination favorable Assistance & familiar

familiar fortity Mutuall Correspondenty, verball tonverse & continuall Commnty & fatred & instructions bolt now at this time present & at all times, to informe, & rightly direct our more rudate dep'raude fluxid & ignorant intellect findgment & understandinge & to conduct us by your Angelliradl instincte and Antidootions into the Lemminous Gate way of truth leading into & giveing entrance into the Porte Cittie & Pallates of wisdom & true friends and to make us partakers of vnde=filed knowledg, wch out assiste Angelliradl Cund & Spirituall Conduct & assistants & benevolent Adv'tisements, it is very difficult if not impossible for us or any Mortall on Earth to find or obtain & to be esteemed worthy of entrance into wch Testimony, we bend fond and humbly entreat & move you O you great Patrons & Celestiall Ministring Angels or Intelligences Anall & Nogall & all other & President & Inferior Angels servants of the most high God resident & officiating in the third Heaven, Mansion, Orb, or Sphear of the Elemit or stra called Venus in the Order & Hierarchy of Angels called Principalities who all obediently serve & readily fulfill his Omnipotent Decrees & commands & commandments in his divine Dispensations & Appoyntments according to your Generall & Respective offices in & through his his Inestables Imperiall, great, Signall & Divine Name Jehovah Zebaoth, and his Nimbrall Attribute Neza, and by the Power, Mighty and vertue thereof we servants also of the same your God and by the strength & force of our faith & hope in him for divine Assistants Grace & Mercy herein, we doe earnestly request powerfully fervently & confidently move you & all you forte to visible Appearance here before us in this: C: S: or E: R: or otherwise therein out here before us, as it shall please God is given unto you to doe & likewise to shew visibly unto us a foregoing sight of your Appearance O you servants of Mercy Anall & Nogall &c and all others the Celestiall Ministring Angels Mediums of divine grace & light, from the superior to the Inferior Residing serving & officiating in the Order of Principalities Mars (wch say) & by superior power & permission in the name of the highest & strong, Appear & shew visibly

Your

your selfe or selves speedily & personally & opportunely unto us in this C: S: or E: R: standing here before us or otherwise out of the same as it shall please God to permit & appoynt you & to shew us a prevailing sign therein & by your Mediate Angelliradl Inspiration or Power to enstruct here this & assist us here at this time present and also at all other times & places when soever we shall fervently Move or call you forte to visible Appearance or to our Assistance in what soever matter or things Appertaining thereunto in all wisdom & true friends here Celestiall & Terrestiall &c that shall be necessary for us & also as any other emergent occasion shall duly & properly require to the Atchievment & setting forte of Gods Glory, & the Improvement of our welfare comfort & benifit & your worldly & temporall estate & condition whilst we yet live, & likewise in all things & things what soever else that shall be necessary for us to know & injoy, and beyond what we are able to think or aske acding the Almighty giver of all good Gifts shall in his bountifull & paternall manny be graciously pleased thereby to grant you & reveale & shew forth unto us or other wise to bestow upon us & the great Angels or blessed Intelligences Anael & Nogall and all others the Celestiall Angels of the Order of Principalities, Mediums & divine grace & mercy Ministers of true light & understanding & servants of the most high God particularly recited & spoaken of & vocated & called forte to visible Appearance as aforesaid & (we say) & by the Power & Superior Emission some one or more of you Appear visibly here before us as it shall please God & be friendly unto us & in your respective offices doe for us as for the servants of the Most high God, we desire & move you all fervently & severally in Power & presence, whose work shall be a song of honour and the prayse of your God in your Creation & mon

The Eight Key

Moving & Calling forth to visible Appearance the Celestiall hierarchy of Angels of the Order of Archangels with a Description Triplicate Concerning Angels or blessed Intelligences having Rule and Rayphall & Cochabill, & residing in the second Orb Mansion or Sphear being the Orb Heaven or Sphear of the Planit or Star called Mercury

O you Glorious Great Patron Celestiall Angels or blessed Intelligences Rayphall, & Cochabill, & all others yt Celestial Angels, Servants of the Most high, Omnipotent, Invisible Immortall & Eternall God of Hosts, & the only Creator of Heaven & Earth & of all things whatsoever both Celestiall, Ellementall, Animall, Vegitable, Minerall & Reptile or Insect that is contained & comprehended therein, and that Servers the Most Exellent Great high & honour Angell called Tetra as Ministring Angels, present alwai of at his most high Superior & divine Commands and Appoyntments in the hierarchy of Angels called Archangels & residing in the second Heaven having office Rule & Power in the Mansion Orb or Sphear of the Planit or Star called Mercury we present also of the highest Reverently here present in his holy fear, do call upon you & humbly Request & Earnestly Intreat you & Mone you to visible Appearance in by & through this most Exellent, Invisible, Great, Mighty, Signall Patron & divine Name of the most high God Elohim, Zebaoth and his Nyneteen all Attributs Hod, who sitteth in the Empyreall and highest Heaven before whom all the Host or Quire of Celestiall Angels Incessantly sing &c Ma-pa-la-mak-hallaluiah who created the two Celestiall Luminaries or great lights & set them in the firmament of Heaven to devide the Day from the Night & also for Signes & for Seasons & for dayes and & for Years, the Greater Light Sol to give light upon the Earth & governe the Day, & the lesser light Luna to give light upon the Earth & to governe the Night who also made the stars & set them in the firmant of Heaven to give Light upon the Earth & to rule over the Day & over the Night & to divide the Light from the darkness in the fourth Day of the worlde & also decreed, Constituted, & Appoynted you to governe

governe the said fourth Day ratifying & confirming all aforesaid by the Seale of his Most high & holy Name Adonay, as the most high & only God of Heaven the Maker of him & this by the Seale of your Creation being a Mark or Carracter of holiness unto You, and by the Ineffable Mystery & secret workes & Efficacy & fruitfulness thereof Dignifying & Confirming you in Orders, office Name Nature & Corporallity unto divine Celestiall Angellicall Immortall Eternall & Robbing & Exalting you Glory Power, Purity, Perfection, Goodness, & Love, first into the service of the Most high God of his divine Lawes & Commands & Royally into his Charge Care & Conduct Counsell Comfort benefit & assistance of his Servants the Sons of men living on Earth, To Inspire Instruct & Guide them into the knowledg and way of truth & of all kind of Physicall & Metaphysicall Intelligences either Immediatly from the holy Ghost into more Choyce vessels of honour or Medially by divine & grate Commission from your selfe or selves into the sons of men servants of God dwelling on Earth wheresoever you shall be of them Invocated & called forth & thereby moved & desired & appear unto them &c - By all aforesaid, & by the great, Signall Vertue Power Dignity Exellency & efficacy thereof both Immediatly Primary & Medially Secondary by respective Mediums of divine & light Creatures & more Immediatly dependent & shewed by flowing & accordingly disposing by power all Emanations Influences Impressions Signifying & Symbolizing Order & worthy & from the Superiors to the Inferiors; We do Humbly & devoutly Earnestly request & Instantly Intreat you O you Magnifficke Benevolent & Patron Angels or blessed Intelligences Rayphall & Cochabill governing in the second & Heaven Mansion Orb or Sphear of the Planit or Star called Mercury together with all others yt benevolent Patron & Celestiall Angels or blessed blessed Intelligences, Ministers of truth & true Friends & Sapiens both Celestiall & Terrestiall & Messages Spirituall of Light & Mediums of divine Creatures Created Ruling & Residing in the Office, Order or Hierarchy called Archangels from the Superior to the Inferior in Generall & Particular Regently & Severally every & each one by Office Respectively to give up, & gather yourselves together & some one or more of

or move of you as it shall please God, & by divine permission to
move & descend from your Celestiall Mansions or place of
Residence into this C: S: or G: R: & thereon to appear visibly
unto us And we doe also in that you would be favorably pleased
in and through the same to transmit your true Angelliall
& shall you descend plainely into the sight of our eyes & your
voyces into our Eares that we may visibly see you and
audibly hear you speake unto us, or otherwise to appear
out of the same as it shall please God & you his Servants of
divine Grate & Messages of Mercy seemely most meet proper
pertinent or best befitting this Action, Appearance, Occasion
or Matter & to shew plainely & visibly unto us aforegoing
signe or tesse of your Appearance And we doe also most humbly
beseech, Earnestly intreat, mervailously Request & Move
you O you benevolent & Glorious Angels or blessed Intelli-
=gences Raphall & Cochabiell together with all others
your Sacred & Celestiall Angels or Intelligences from the
Superior to the Inferior in Power & office residing in
the Second Heaven Mansion Orb or Sphear of the
Planet or star called Mercury & serving the divine
Decrees, commands, & Appointments of the highest in
the office & Order of Archangels, in by & through this
divine, Signall, Mighty, & Powerfull Name of your God
Elohim, Zebaoth, & his Numerall Attribute Hod & the
great Efficacy vertue Excellency Power Prevalency and
Superiority thereof to give & we & gather your Selves
together Every & Each one Joyntly & by it selfe Respect-
=ively & Severally to move & descend from your Celesti-
=all Mansions or place of Residence Apparently visibly
to the sight of our Eyes in this: C: S: or G: R: standing
here before us as being set for that purpose or other-
=wise unto us & before us out of them as it shall please
God & you his Servants of Divine Light grate & Mercy
seemely most meet & best befitting this Action & to shew
forth aforesaid signe of your Appearance & to doe
kindly unto us, And by your Angelliall Vertues and
Celestiall Illumination Funerall Assistance familiar
Friendly Mutuall Correspondency verball Commerce
Continuall Comunity & future Instructions, both now
At

At this time present & at All times to Informe & Rightly direct
our more weake & dispraude, stupid & Ignorant Intellect,
Judgments, & understandings, & to conduct us by your Angell-
=iall Instincts & Illustrations into the Luminous Pathway
of truth leading into & guiding Entrance into the Ports
Attired & Pallaces of Celestiall Wisdom & true Science & to make us
partakers of undefiled knowledg, without which Angelliall
Guid Spirituall conduct & blessed Assistance & benevolent
Adherishments, it is very difficult if not impossible for us
or any Mortall on Earth to find or obtaine & be deemed
worthy of Entrance into wise Testimony, wherefore we
humbly Intreat & Move you O you Great Sacred and
Celestiall Ministring Angels or Intelligences Raphall &
Cochabiell, and all others your Proficient & Inferior Angele-
=servants of the most high God Residing & officiating in the
Second & Heaven Mansion Orb or Sphear of the Planet
or star called Mercury in the Order or Hierarchy of Angels
called Arch-Angels & all Obediently serve & Readily
fulfill his Omnipotent Decrees and Commands in his divine
Dispensations & Appointments according to your Generall &
Respective Offices in by & through this his Prosperable
Imperiall Great Signall & divine Name, Elohim, Zebaoth
and his Numerall Attribute Hod & by the Power
Efficacy & vertue thereof, we Servants also of the same
your God & by the strength & force of your faith & hope in
him for divine Assistance Grace & Mercy herein God-
=Earnestly Request powerfully Innocently & Confidently make
you & all you forte to visible Appearance here before
us in this: C: S: or G: R: or otherwise therein not here before
us as shall please God is given unto you & thereof & likewise
to shew visibly unto us & foregoing signe of your Appear-
=ance & you Servants of Mercy Raphall, & Cochabiell
and all others the Celestiall Celestiall Ministring Angels
& Mediums of divine grate & light from the Superior by
Inferior Residing serving & officiating in the Order of
Archangels Mond (wch say) & by Superior Power & permission
& in the Name of the highest Before, Appear visibly shew
your Selfe or selves Joyntly & Severally & Respectively
unto

into us in this C℔ or A:R: standing here before us or other-
wise out of the same as it shall pleas God to permit and
appoynt you And to show us a prevailing signe thereof.
And by your Medials Angelicall Inspiration Information
or Choyse to assist us by this present assistance bothe
now at this time present, also at all other times & places
when & where we shall & ought to move & call you forth to visible Appearance & to our assistance
in our said Vocation Arte or subject matter or thing appertain-
ing hereunto in all wisdom & true science both Celestiall
and Terrestiall as shall be necessary for us & also as
any other Emergent occasion shall duly & properly
require to the Honour & setting forth of Gods Glory
and the Improvement of our welfaire comfort & benefit
of our worldly & temporall Estate & condition, whilst
we yet Live, & likewise in all such matters or things
whatsoever else that shall be necessary for us to know &
enjoy, even beyond our weak and able to apprehend or think
which he Almighty Giver of all Good Gifts shall in his
bountifull & Paternall Mercy be graciously pleased here-
by to give you to Reveale & show forth unto us or other-
wise to bestow upon us, O ye Great Angels or blessed
Intelligences Raphaell & Cochabiel and all others ye
Celestiall Angels of the Order of Arch-Angels mediums
of divine grace & Mercy, Ministers of true light &
understanding & Servants of the Most high God pertain-
ing & Speaker of Invocated Mouth & called-
forth to visible Appearance as aforesaid Defend (God
say) and by the Power of Superior Grace & Dignity
some one or more of you Appear visibly here before
us as it shall please God & be friendly unto us & in your
Respective Offices care for us as for the Servants of the
Most high God aforesaid we move you all jointly and
severally in Power & Prudence whose works shall be a
song of Honour & the prayse of your God in your Creation
Amen

The ninth Key

Moving & Calling forth to visible Appearance by Celestiall Hierarchy of Angels of the Order of Angels whose Principall Governing Angels or Blessed Intelligences Baring Rule and Gabriell & Levanall residing in the first Orb Heaven or Sphear of the Planet Called Luna or the Moone

O you Glorious Great Lords & Celestiall Angels or blessed Intelligences called Gabriell & Levanall & all others ye Celestiall Angels or Servants of the Most high Omnipotent Incomprehensible Immortall & Eternall God Lord of Hosts & only Creator of Heaven & Earth & all things Celestiall & Elementall Animall Vegitable & Mineral and Reptile or Insect that is contained & comprehended therein And that serve before the Most Expellent high Honoured Angell Orphaniel as ministring Angels present allwayes at his Most high Superior & Divine Command & Appointments in the Order or Hierarchy of Angels called Angels and residing in the first Heaven & baring this Rule & Power in the Mansion Orb or Sphear of the Planet Called Luna or the Moone- We Servants also of the highest Reverently here present in his holy Fear do call upon you & humbly request & Intreat you, And Move you to visible Appearance in, by & through this most Expellent, Invocable, Great, Mighty Signall Sacred & divine Name of the most high God Sadai, and his Nine-fold Attributes Je Sod, who sitteth in the Imperiall and highest Heaven, before whom all the Hoste or Quire of Celestiall Angels Incessantly Sing & Cry-ma-pa-la-man-hallalujah; who Created the firmament in the midst of the Waters And Divided those waters that were beneath the firmament from those that were above it, & Called the firmament Heaven &c— in the Second day of the World And Sealed this same in his most high Great & holy Name Mortinadra, Abin, Tela, as the Most high & only God of Heaven & Lord of Hosts & Maker of Time; And by the Seale of your Creation being the Marke or Character of Nobindos unto you And by the Occult Mystery & Sacred words & Forms & Instruments thereof, dignifying & Conforming you in Order of Office- Name Nature & Corporallity with divine, Celestiall, Angelicall Immortall, Eternall, & sublime Expellency, Glory, Power & Purity,

Purity, Perfection, goodness, & Love, first unto the Throne of the most high God & his divine Lawes & Comands & Mighty unto the Charge, Care, Conduct, Counsell, Comfort, benifit & Assistance of his Servants the Sons of men kneeling on Earth, to Inspire, Instruct & guid them into the knowledg & way of truth & all kind Phylosophy shall pertain, Either Immediatly from the holy Ghost unto mere Choyce vessels of honour, &c Mediatly by divine Grace & Commission from your selfs or others unto Sons of men Servants of God dwelling on Earth accordingly you shall be esteem Innovated called forth & thereby moved to Descend & appear unto them &c— By all aforesaid & by y great, signall vertue Power Dignity Excellency & Efficacy thereof both Immediatly Primary, & Mediatly Secondary by Respective Mediums of divine Light Grace & Mercy as Ordinately dependent & so thereby flowing & accordingly Diffusing by severall emanations Proper & Symbolizing Power & vertue from the superiors to the Inferiors, We do humbly beseech & Earnestly Request & Importunately Intreat you, O you Magnificke Benevolent & Patron Angels or blessed Intelligences Gabriell & Levanall, Governing in the first Heaven Mansion Orbe or Globe of the Planet or Starr called Luna or the Moone together with all others yr benevolent Angells Patron & Celestiall Angels or blessed Intelligences Ministers of truth & true Light & Sapience both Celestiall & Terrestiall & Messagers Spirituall of light & mediums of Divine Grace Located Ruling & Residing in the Order or Hierarchy of the Starr called Angels, from the superior to the Inferior in Generall & Particular, Jointly & Severally every & each and by Office respectively to give & gather your selves together some one or more of you as it shall please God and by divine Permission To move & Descend from your Celestiall Mansion or place of Residents into this C:S or G:R: and therein to Appear visible unto us and not also Intreat you would be favorably pleased in and through the Mind to transmit your true Angelliticall & all Presents plainely unto the sight of our Eyes & your Lights unto our Eares that we may visibly see you, & audibly hear you speake unto us, or other wise to Appear out of the same as it shall please God & you his Servants of divine Grace & Messagers of Mercy Secretly most meet & proper Pertinent & best befitting this Action Appearance

Oration

Oration or Matter, And to show plainely & visibly unto us a foregoing Signe or token of your Appearance, And We do also Request hereby before, Earnestly Intreat & Humbly Request And Move you O you Benevolent And Glorious Angels or blessed Intelligences Gabriell & Levanall together with all others the Patron & Celestiall Angels or blessed Intelligences from the Superior to the Inferior in Power & office residing in the Heaven Mansion Orbe or Globe of the Planet called Luna or the Moone, Serving the divine Decrees commands & Appointments of the highest in the Orders of Angells, in, by, & through this divine, Signall Mighty, And Powerfull Name of your God Sadai, & his Immerall Attributes Yesod & the Great Operative vertue Excellency, Power Prevalency And Superiority therein To give up & gather your selves together Every & Each one Bountifully & by it self Respectively & Severally to move & descend from your Celestiall Mansion or place of Residence Apparently visible unto the sight of our Eyes in this C:S: or G:R: standing here before us as being set for that purpose or otherwise unto us & before us out of the same as it shall please God & you his Servants of divine Light Grace & Mercy seeme best most meet & best befitting this Action and to show forth a foreseeing Signe of your Appearance & to be kindly unto us & by your Angelliticall benevolency Celestiall Illumination favorable Assistance familiar Saintly Mutuall Correspondency verball Converse Continuall Community & Sacred Instructions both now at this time Present And at all other times to Inform & Rightly direct our more weake depraved Stupid & Ignorant Intellectuall Judgments & Understandings And to conduct us by your Angelliticall Instincts & Illustrations into the luminous way of truth leading unto & giving entrance into the Gates Cities & Pallaces of Wisdom & true Friends & to make us partakers of undefiled knowledg, without whose Angelliticall Guid & Spirituall Conduct blessed Assistance & benevolent Endowments it is very difficult if not impossible for us or any Mortall on Earth to find or Obtaine or to be esteemed worthy of Entrance into with Testimony wherefore we humbly Intreat & Move you O you great, Sacred, & Celestiall ministring Angels or Intelligences Gabriell & Levanall and all others &c

ye President & Superior Angells servants of the most high God
residing & officiating in the first heaven Mansion Orb or sphere
of the Planet called Luna or the Moone, in the Order or
hierarchy of Angells called Angels who all obediently serve
& readily fulfill his Omnipotent decrees & commands in
his divine Dispensations & Appoyntments according to
your Generall respective offices, in by & through this his
Ineffable Imperiall Great Signall & divine Name
Tagray and his Numerall Attribute Tesod, & by the Power
& Efficacy & vertue therof our fellow servants also of the same
your God & by the strength & ffirmness of our faith & hope in
him for divine assistance to make & Merit herein doe
earnestly request powerfully Invocate & confidently move
you & all you forte to visible Appearance here before
us in this C:S: or: G:R: or otherwise thereout here before
us as it shall God is given into you to order & likewise to
show visibly unto us a foregoing Signe or taste of your
Appearance O you servants of Mercy Gabriel & Levan-
-all & all others ye Celestiall Ministring Angels & Mediums
of Divine grace & Light from the Superior to the Inferior
residing serving & officiating in the Order of Angels
Move we say & by Superior Power & Permission & in the
Name of the highest & strong Power & show your selfe
or selves Joyfully & Sedually & Expertinely unto us in
this C:S: or G:R: standing here before us, or otherwise
out of the same, as it shall please God to permit & Appoynt
you & to shew us appropriating signs & tokens of the by your
Mediate Angelicall Inspiration Information or Effec-
-tings to instruct here & direct and assist us, both at this
time present & also at all other times & place whatsoever
and hereafter we shall Move & call you forte to visible
Appearance there & to our Assistance in whatsoever matter
or subject Matter or things appertaining thereunto in all
wisdom & true sciences both Celestiall & Terrestiall &c
that shall be necessary for us, & also as any other
emergent Occasion shall duly & properly Required to the
Procurement & setting forte of Gods Glory & the Improve-
-ment of our welfare Comfort & benefit of our worldly
& Temporall Estate & Condition whilst we yet live

And

& likewise in all other Matters & things whatsoever else
that shall be necessary for us to know & enjoy even beyond
what we are able to aske or think wherein the Almighty giver
of all good gifts shall in his bountifull & paternall mercy
be graciously pleased hereby to give you to reveale & show forth
unto us or otherwise to bestow upon us O ye great Angels or
blessed Intelligences Gabriel & Levanall & all others ye
Celestiall Angells of the Order of Angelic mediums of divine
grace & mercy Ministers of true light & understanding &
servants of the most high God particularly here called & specified
& Invocated, Moved, & called forte, to visible Appearance
as aforesaid, defend us & by the Power of Superior
Emission, some one or more of you Appear visibly here
before as it shall please God & be friendly unto us & in your
respective offices, do for us as for the servants of the most
high God, we hereby unto us Move you all Joyntly & Severally
in Power & profound whose words shall be a song of
honour & the prayse of your God in your Oration

Amen

MVSEVM
BRITAN
NICVM

1686 Aprill 7th — Iornary

Ihord appeared a white flame out of ye stone & something in it & a star and dark flash of white & red flames issuing from them And in ye stone is two scales a white scale & a small scale, on ye white scale is a lamplike thing with 9 lights or flames & there is 3 spirituous mingled bodies before them 9 lights & there is a font like thing or cluster out of which comes a white spiritall flame or fire & there is two spirituous in white smoking before it And out of ye small scales & 3 glorious Cherubs but ye middlemost ye most glorious

And in ye solid flash Pendent is white linnen scales & 7 lamps or a lamp with 7 lights and dark & a spirituous or 2 in dark all in white on their knees to them lights

And in the hollow Prospect in dark is a spirituous in white on its knees looking directly to ye stone & under dark spirituous heads is 7 stars And there is a sylver cord before ye stone & 3 lights in it all in white & kneeling before ye stone in great devotion & sinners bowing forward And there went a great flash & they all rose up & did obeisance and stood

the 3 in ye stone is Jabbah & And & Mahaqa

& and the two in ye stone is Ephendi & Allemah

And in ye solid flash Pendent next and is Muriel & Ithe

& in ye other is Mapsama & small Sammiel

& in ye hollow Prospect is Jurdaniah & Semaiel

And before ye stone is Pacza = vaa

And ye whole show is very grand looking one on ye other and very pleasant & smiling sweet And za takes an obedience from Jabbah And za said

Thou blessed and Holy whom ye highest Eternity in his grand & favor unto mercy Blessed and ye Holy for who have presented your selves in ye hands of obedience unto Celestiriam Customed & thrice blessed will be ye end of this days beginning Murmur ye not at visits

dsending from abouē oppōsing ꝑson to many wordiall
temptations & trialle throughē ꝺe fastendē & ꝺeuiꝺ dough-
nēs & other ꝓjuriouꝰ actions & ꝺisꝑswasions baring
quite strought into himself, but the sorrows vexations
& afflictions throughē superiour ꝑmiꝰsion disturbing ꝺe
Saints & welfaire of God his seruants shall drop of
even as water from ꝺe feathers of ꝺe doomy fowle and
returne from whence they were projected & ꝺeuise as
utterly voyd of ꝺe smoake that issuꝺe from ꝺe pitte
fire & then shall your felicity shine forth in glory to
ꝺe confusion of your enimies & with this day hand
I record with sufficient authority of my ꝺeꝑtimony
And Gabriel smiled on me & spake to Semiel & himself
& they seen smiled on me & looked on a paper & as they
removed they oft looked on me & smiled
every Ternarian Day we must be in this habbit
and we must meet 15th instant being thursday
all Dayes of meeting wilbe appointed
present 6—6—01

April 29: 1686: Ternary: present 6—6—01
in the time of Prayer here appeared a star over my
head & it shot downe a ray into my head & out at ye back
ray stood a small portion in white, over my head until ye end
of Prayer and over ye sun is 3 solar bodies in
a triangle & ye upper most sends forth a ray upward
like a cone feathered of 3 colors, white purple, & red,
and it appeares plaine & plainer and there is a wonder
full glorious light appeares between ye 3 solar bodies
over ye sun and there issued forth all great flashes
at short distance one after ye other There is in ye sun
a spotted way in a Circle & all round white & fiery about
on it

and before ye Hall stands a font like thing & water
comes out of it like a flame & about ye font stands 4
portions one in each quarter viz in ye East quarter
is Michael & on ye west is Uriell on ye North is Raphael &
on ye South Angle or quarter is Gabriel,
in ye solid Glass Prospect is a portion looking into a
book of writing & here is a portion in white over
seeing it as if they were examining ye writing &
here is 3 portions on this side from (viz) Gabriah
Muriah & Ite and they all looked his way pleasantly
and there is a glittering star hovers over ye Prospect &
shoots a ray down into it and stops 3 and crowned &
each of them have a star in its breast
and it is in ye solid glass Prospect of ye North side
and here is in ye land Malwagd & Maxiama
and in ye Hall built is Sachiel & Zedekiel
and in the hollow Prospect to ye Northward is Jeremiah &
and 4 portions in ordinary habbit 2 like males & 2
like females & abound and behind them
and in ye hollow Prospect northward is Samariel &
4 portions in ordinary habbit beyond it & abounding
beyond them and Jeremiah & Samariel have
crowns on & like combs in their hands
and Semiel stands in a sylver cloud before ye stone
with a Crown on its head & it hath a flaming sword
in its right hand & a flaming dart in its left hand
& they stood to be in communication on Prospect with
ye other but all did veneration to that stood under ye stone
and Gabriah said to I.R: take notice & dispose right or
obey you shall see not more
Michael spake to Uriel & Uriel called & here came
down & stones & ff & Uriel sent something
to them & threw out of its bosome a Cristall glass

about an Ynch in Bignes & ith it was hidd Edward wake
& it deliuerd it to Uriel & also a box with a little
grand gold in it And Remiel doth deliuer a
little viall of water with a little silver to Gabriel
& he did set like to Raphael with a box of
quitchsilver & they held them in their hands &
looked on them & they put the things in to the
water & they meand all dissolued into water
viz the O: & ☿: & they put them into this form
like Ying & there issued out flames of all colours
going up streight about a Blue Colour and they all
held up their hands as if they gaue thanks to God
& now they build on us & then Esmoth Remiel
& all did gridal veneration & departed
And all the 4 turned his way & smiled on me & this
said Welcome be the seruants of the highest
into the fainted Pallace of Celestiall wisdom
Justice & Righteousness Little & Judges of truth &
Equity Know ye therefore that now the
blessed promise of your hopefull happiness & true
comfort is giuen forth & shortly comes to the
fulfilling therefore know you must comfort with
me that a true & perfect Natural Dissolution
without unnatural Corrosion is the true Artain
both of Mercury & Antient Sophicaks the white
many Prodigall Prosolits hand & still dyd seruing
prostate & sought after but found of very few
& of them the use not truly known & shewed for
how it is made perfitt & brings all Mettals
into one Primum by a due & true dissolution

& thereby of Base Naturally into Mortification
Reuiuication & Exaltation to the Glory of the highest
& the Comfort of his Seruants the Band Mercedis
& fellowship of Celestiall This Host is left to
Gabriah & Jahuah looked on me & smiled & said
I know you may be now comforted for your
well assured of Happiness & Redemption
I heard your Sr but when now remyard some late
former sayings with this grateful Touching your
imployment or Manuall occupation I pray you
will not leave for they are Offensive send you hand
began to set the same in operation at the same
time the Promise of your felicity is confirmed
& Then remanded to informed you by superior
Authority & at this is the first Ternarian day
appointed in this place wherein we also delight
with you worked from hence one triple
Ternarius & it Reaches to the last day of the 2
Month now next ensuing during which time
you are also remanded to keep into your
Accustomary & wonted exercises that your joy
may be full & your Comforts accomplished
your true happiness & Crowned with Celestiall Glorious
& Eternall Bonds & Tranquillity & the troubles & your
& Afflictions both bodily & Ghostly may be vanquished
& Banished into utter Silence & Retired for ever beyond
& of any Power to Rise up against you & be you
know the finall determination of your Sorrows &
Dispaires The transparent light of Celestiall
grand Comfort your Soules with Joy for it is the Comfort
of all things in the world Creation & Conduct you

into all Temporalle rendrit & Attendaunce vnto
Eternity in ye light of ye Commaundm̃ yat Blessed
ye wyfe of Rychon bote of Roaunde Earle Amor

There appeared in ye Sun a Rain bow as good way in it
and there is a Sylver rainbow a good way of ye Sun of ye Rainbow
and there is 3 stars under ye Sun & perfectly good
from ye one & from ye other & made a perfect
triangle and in ye Center of ye triangle is a very
Glorious star & shoots a ray out towards us
and there came a small portion under ye Sylver
rainbow & there appeared ye form like thing & Gabriel
Michael & Uriell & Raphael about it in a triangle &
they looked as ye seemed that ascended out of the
Sun or Center & ye seemed rays of many Colours
like ye rainbow being watched about by
Michael made Generation & made a Cross & ye rainbow
vanished under as it stood before ye as before
And before ye rainbow immediately stood And & turned
to the solid glass Concept on ye South side of ye Sun
& said something to it & presently came forth into
the Sun to And & they rendered a little time &
then Enoch did Generation & departed & And
turned to ye other solid glass Concept & seemed
came to And & they remained together & so seemed
went away, now And looke wishfully on us
& smiled & said Behold & here saith ye Celestiall
deputations of Celestiall Let your Eyes be opened
& your Senses Reviued & your Ears unstopped &
your Apprehensions quickned & your understandings
inlarged that you may see hear & know ye Mystery
of Nature in the secret storehouse of her treasury

and all ye Corrosiall Arthanums both Original
Vegitables & Minorall & all Sublunar Elementall
things of ye Inferior pt of ye Creation & then
I know you will be filled with Joy & ye promised
hope of your Comfort
I will tell you S^r of two things yet are wanting in you
only hand Labour & Guarded will with great
cost & Charges teal is buying a Certaine Contra
=tion of a vigetable fluid white wine you is
called Opium, & is a very Excellent Drugg to be
used in Medicine about the very Sperm you hand yet
used or known
You shall take ye liquor of Harter & Powder it
on ye opium & it will make dissolution of ye Gum
& let it digest in frigido & when it is glutted
Distant it off & Powred on make so to do. Until all is
dissolved of ye gum & nothing remains but pure
and when you hand all ye Gumous matter
taken up in teat liquor then pour your
into it fair water & ye Majestory will
all fall to ye bottom from distant of ye water
& you hand ye Majestry from Evaporated ye
water & you hand ye salt of H agenis I will
illustrate this further unto you at an other meting
The adept Arthanum is a fluid Monstruum or
dissolvent white of many and called a Mortuum
Philosophorum Vardy Universal Remedy
well ye[n]

You shall take salt of tartar made pure & white your
any Compound & put ye same into a Retort teat hath
a Little pipe on ye top or head Vessel as I will show
= after show you a fluid pattern of ye Hand in
Vessel ye spirit of Vitriall ye white Vitriall
must be made only of Mars & not after Compound
& by one Dram or two at a time & powder it on ye
salt of tartar into ye Retort ye quantities of teat
I also will show you hereafter & all will come
one ye bottom in a white fume white will
dissolve into a fair clear water white Naturally
dissolveth all Mettalls without ye least Corrosion
it brings all things into putrifaction &c
ite ye greatest arcanum you hand yet received

Verily S^r after this triple Cornarius great Motions
will defend to your comfort
I need not S^r say unto you how ye most high God
hath Chastised his own Elect or Father Select
people more upon all other Nations of ye Earth
for their disobedience & Rebellions Refractory spirits
notwithstanding he hath a law given to mankind strict
to command to obey ye word of ye God doth
abound daily to this, be not dismaid ye Lord of
great Hosts & Constellations that hath befallen you not
as yet quite Extinguished

present 1—00—00

May 13 : 1686: 1hd 2 ys ysstd 1—00—00

There appeard like a flame over my head & a flamming Ray went round about my shoulders And there appeard And before her stood with a pleasant smiling Countenance and said well for there is work enough but fear not & stand out for you and shall now keep you from Bonds

Take heed how you neglect it & bring it against & then he that is ready for you you may mend any Error but keep to the sense of the Original words and will illustrate all things to the sense of your understandings that you shall be blessed in the promised felicity of Celestiall

Wednesday next shall your dies Jovis being at 8 or 9 in the Morning keep to the Forward & Contrary for it will produce great Events

And be sure for this kind & good most against the day at 8 or 9 in the Morning

May 19 Ye 14th 1686: Jovis

There appeard a Transcendent glorious star over & stood about with a Ray of fire from us & Rayes one goes upward & another downward & the other is ready for you one Ray goes only one side & the other Ray from the other side And there is a glorious Vail in the Sun & 3 fiery Globes under it & in the vail is two Fortunes & before the vail is Christ with a Crown Mitrall on & Crozier all in Gold

and Christ looke mighty pleasantly & smiling and the two in the Gulf and Raphael Gabriel & they be gloriously Crowned & there is 3 Fortunes in one solid Glass Vessel & 3 in a fyluer Cloud before the Sun in the solid Vessel on y North side is And Malsagd & Esmoth & in the other solid Vessel is Murifri, Maysama Phlegeton and before the Sun is Furcniah and Samariel & Semmiel in y Midst of them and in the Hollow Vessel in one is 4 Angels 2 males & two females

And Uriel had some Conference with the Glorious Star under the Sun & then Uriel shadow light from him to Andrey the Apostle and then looked on me pleasantly and Uriel said Pater noster qui es in Celo sanctificetur nomen tuum, fiat voluntas tua, sicut in Celo & etiam in terra Amen Hallalujah

Brethren in Celestiall Love (Etwunderlyme) we are now coming to come into you, for as y coming of the Sacred Spirit of the highest in y unity of y sacred Deity moved upon the Chosen Servants of the highest to testify his Name in the Conformation of y Gospell And coming of the Messiah for y Redemption of the world the Remembrance we do not now approach into the Glory of the blessed Trinity, so likewise as well without Error as comparison, Grace & Mercy from above promised into his Servants faithfully trusting in the highest do stand into Heavenly Comforts and Eternal Joy, Oppressions and then shall in the mystirall found Heroes & then continue your Glory not Rejected from above (although some Persecutions do exist you)

& tell you y^t to me it hath been shewed forth unto you one peculiar Method of answering your desires

you have him whilst at a monstruum made of
Spirit of Vitriol & Salt of Tartar

Take to one pound of Salt of Tartar 2 lb of
Spirit of Vitriol & put the 1 lb of Salt of tartar
into the bottome of a Retort & take a pipe about
eight a inch Bottome Head drop in about
a dram at a time of the Spt Vitriol or about 60
drops to 100, & then stop the pipe close that
not fumes goe forth but what goes into the
Receiver & when the fumes are condensed in the
Receiver then drop in 100 drops more & stop
pipe again & so doe untill all the oyle is spent
& you will not have above 2 oz of this monstruum
in the Receiver this is don in frigido without fire
the Mystery of this is great
the medicine if may be made with this monstruum and
oyle of

doe not begin those 14 dayes

This day S^r is dies Iornarius unto you
And if blessed Archimus help him shewed forth
unto you unto will doubtless every day of his
or subsild unto you, you will S^r hand lotis
action on ye most wonderfull but you must commend
on ye 7th day & doe your duty unto your god for
unless Labo & Earnestly Admonish you to be full &
fruitfull in your offerings during this triple Iornarius
& what more after words hereof is not as yet given
forth to Rondald but now & hand given you an
Earnest of you hopes & a hopefull Earnest of your
Happiness, & must also Rejoyce & the glory of the
highest & his Spirits unto & Spirit Rejoyce with

Rounds & let the Children of the Earth Rejoyce in
voluptuous pleasures & for ye Most Gods will be done
whose name be Glorified for ever & all other his 32
Worlds with his Servants holy now & ever more
Amen Hallelujah

1686: May 26: the first after Iornary

Thord Cond a flash and then appeared a Star

1686: June: 2^d: the 2^d: after Iornary: after Iornary

Third appeared only & ten three stars in a triangle two
uppermost & one below: & third is Rayes that go from the
one into the other, & in the Center of ye Triangle is a star
far brighter then any of them & a bright sparke in the Center
of that star of exceeding brightness and out of the this
Stars in the Center of the triangle goes 3 Rayes to the Stars
that make the triangle about it
in the Sun is a heavenly beautifull place it goes
the Sun, at the further part of it is a place like an Alter
over which 3 fiery flaming Crowns, on the Throne Alter
there is like a golden basin on ye Midle & of out the Gardens
a Cup of Gold, out of the basin comes up a Beautifull flame &
of many Pillows & goes into the Firmament that is in the Sky
of the Sun and there is flamed matter of diverse colours out of
of the two cups but of 3 Pillows (viz) white yellow Red
and beyond in the Sun is a Brightness like Crystall & beyond y^t is
a Sea & a Sea in it & there is a bridge laid over ye Sea
first against ye Sea at the Bridge foot beyond ye gate stands
two Sentinels with a fiery Sword in each of their hands
hands and within the gate is 3 Porters in Imperiall
form viz Uriel in the Midle & Raphael on its Right
hand & Gabriel on its Left hand & before the Sun is 3
Porters viz And in the Midle & on each side of it

and y holden Powght is Suzaniah & Semariol
thirde appeards comeing from a pleasant place a Sportu
all in glorious white and another in wight but not so glorious
as hee other and in humaine forme and then two went
to the bridge & went over it and upon made a little stand
& did some wonderation to hee two fiery Sportumes with hee
flaming swords in their hands & so passed between them
& went in through the gate and viol Vanished from
and after wonderation doe he commaded them to hee other
wise where there is a glorious Imperiall Sportum & the
doe Perceive them we Suppose it to be Mikadl for it hath
a Golden Key before it & Sceptre & y Sceptre is a bright
lyng like y sun and viol stands by Mikadl & hee
two Sportumes in wight doe stand before hee Eastern doe
wonderation to Mikadl & viol the humaine Sportum is
mee and as my passage is free & from free from all
vexation trouble & and Vanished into the field of happinesse
and Grace and after this came a like appearance
& at hee foote of the passage there last two bowed to hee two
flamming Sportumes & they did stop the Passage but
but afterwards they opened hee Passage & they passed also
along to hee two Sportumes within the gate and they all
went together to hee Alter and Raphael & Gabriel have
taken place at hee Alter next to viol & Mikadl & hee
last two two humaine Sportumes stands between hee two
Angelicall Sportumes kept and in wight & went with them
and they stand in a porte of Joy & hee 4 Archangells
smile on them & hee 4 in respect doe gradal wonderation
bowing one now & then to hee ordy Ground
And the two humaine Sportumes turned their way smiling &
and about hee Midst of hee place they turned & bowed down
& gaue honor to god, & hee 4 Archangells turned to hee
Alter did some to ginde thanks also and then Sportumes
in hee solid Glass Vessels stood looking only on & ma

kind of Joyfull admiration and now hee Son is rewarded in
a Riall Raile and smiles very much and said 33
Sonne the first part of the promise made good unto you as
you are now Received into the Fellowship of Angells all
and Celestiall Lord for the white you must also be thankfull
unto hee Highest & to his Messagers of Celestiall Grace as
your friends & now even equally Servants of our great
Lord & Master & on the first day of hee next Month shall
be your day of thanksgiuing but if I tell it again
I know the Father on hee 30th of last day of this Month
and then you will see what blessings will ensue & follow
I hope Sr this forming Ternarius last of the trinity the
Ternary will be a subtely unto you or a kind of Joy
therefore is the last of this Month or first of hee next
and rest you for thanksgiuing & then through Grace
shall you find entre hee fruition of a Joyfull
Millenium & future happinesse, & remember hee 7th day
to be hee first of hee next Ternarius & faithfull Angells
wise is of great importance & therefore let your
offertories be more liberall then ordinarily for it is
a Ternarius of Joy or Jubile unto you though the
vigilous Mother of Envy will open & barke at
the light found of your Felicity & it shall fall before
you as leaues from hee tree in winter fear nothing
but take Courage in hee Highest who mercifully guides
you to his honour & glory

1686 [illegible] Tornarius [illegible]

There appeared 3 stars triangular wise over ye font & a sun like appearance in ye center of that triangle of fiery rayes shining out of it and an Emperiall Crowne in it and in the folio Glass Windows in dark is a fiery ball in ye Window of it like ye testimony & one fortune a weighting end on other in weight with a Crowne on each scale
And Samuel was before ye font and ye font is incompassed with fiery rayes & filled with Glory & fortune is in the font is a font like thing and ye lowermost star of ye triangle over ye font darts down a ray into ye font and word around and out at ye font a blewish Path that twists about that solar ray that comes from ye star above ye font; and there is 3 in Emperiall Crowne that stands before ye font And Gods is two Angells downe at each side ye font And before ye font is Michael & in ye midst & Raphael & Gabriel on each side & on ye back side of ye font is Uriell & my selfe Knocking & on ye north side is Emanuel & I R Knocking, and Michael & Raphael & Gabriel turned to ye East & discourse and guided upon wch they turned to ye East and now Samuel smiles and it seems as if they were conferring blessings on ye two humain Fortunes; And Samuel saith we see that as the hunted buck upon much panting after the water brooks so doth your Soules not only seeking his hunted Christ great Afflictions hath his Children incurred with hopes of a blessed Estate of such dangers dangerous consequences attending the Malitious enemies Christs enemies if they doth your Soules thirst after a happy deliverance and restoration from sin misery fears into ye enjoyment of Peace & Glory which comforts are not denied you but with all know Alas it is a common saying amongst you, that Gods time is ye best time wch you may also

understand from holy Writ as may be traced all along into you, until we come into ye very Messiah it selfe who when much importuned to come & help at ye point of dying Lazarus yea & though dead yet he made not ye more haste to save his life but still continued 4 dayes longer in ye place where he was, by which time ye dead was buried yet notwithstanding he said if they would yet believe in ye great mercies of ye Highest they should see ye Glory of their God but I have said enough and though I make not Comparisons, yet you may reasonably believe by ye faith & obedience I have not made you less capable of mercy nor more wofull than obtaining deliverance & restoration into Joy & Comfort and I tell you yet your troubles shall drop away & become more more but shall be changed into a new life as it were drive in Glory and a springing Comfort of an happy glorified Peace & Joy into you and it turned to mild & said I would have you to take notice of the last Arkan a seal was showed forth into you & wright it out in a sheet of Paper & bring it with you to be illustrated you are now & through Celestiall Grace shall have your desires, wch now you will soon enjoy by ye permission of Divine grace & mercy more superiour in the highest & pleasure in ye sacred Deity of whose I may further show forth on ye 8th day at wch time I shall meet you here again & with what divine & glorious pure shall emit into its Servants & unto you I E R & charge you S^r not to extinguish ye lights until ye sun be set, this greatness of ye day hath brought & hindrance with it

June 17th: 1686: Ye first

There appeared a dilitate fortune in white in ye
forepart of ye sun, it is clue, and it hath a golden rod in
its hand & it looks wonderfully onus & dus stands on a
globe or ball of glass or Bristoll of many Colours & it
pointe to ye Colloure with its golden rod & ye Colloure seemi
to Change or alter but ye Colloure were not in ye glass
ball until it pointed to it with its golden rod and now
the ball & dus stands on is of a flame red Colour, sparkling
or shining and looks on us & smiles and said it is
generally concluded amongst ye Children of ye Earth
that ye fate & destiny of all mankind is Brittle and
very uncertaine such as ye humors Conditions Constitutions
& qualities of ye body are different & various & subject to
Change being Maxim holden & experimentally credible
as ye diversities of a good or ill fate is usually observa
= ble amongst those as consider not more than ye outer
= ioure part of Sensuality, and in finding yat nothing
is in any wise sensibally certain; but uncertainty,
those if any judg according to ignorant Sensuality
not measuring ye Power & efforts of Luxuriour Causes
first appearing in Purity & Perfection & altered by ye
various dispositions & indispositions of those Contrarieties
as either in body or mind hinders ye due effects of Conjoyn
or mistake in rightly apprehending ye Cause & effects of
Natural improvements, holds as those ignorants
knows not ye begining of many yey can not
coate to ye end of yat ye not knowing ye ends of in ye
benifits, it is affliction yat makes mankind apprehensive
of many but pride & vanity makes them ignorant of yat
how then is it with ye servants of ye highest that have been
truly Educated in ye Academy & trialls of afflictions &

but

but ye Pilgrimage of yat Card' sorrow trouble & tribulation
& yat should yen after many sour changes & sperations
fears & soleside ye transparent light of ye Eternall grace
brings ye servants of yat light to ye united end of all
temporall & eternall happiness ye Comparison hereof
I shall manifest unto you 35

But god be thanked good friend fear not your suddain & sit,
and not mortall god will yet bless thee, wherefore yet with life
to be a comfort to yey selfe & progeny but leave ye order
relation you have in your attupation & employment
because you may have ye more time to mind other business — —
it will by divine grace & permission meet you again on ye
1st day as it shall please god

Tho Angell Belasim

first purge when take Rasons of ye sun stoned 1th
blow figs fluid 1th
liquorish fluid 1/2th
Anise seeds
fennel seeds } of each 1 z
Caroway seeds
Juniper berries — 4 z
one whitelilly Roote or two
Liverwort
Bloodwort
Dandelion } of each a handfull
Rue —
Sage
Saffron two penny weight or
a dram

drink all ye soe in
3 or 4 gallons of
spring water
until it is half
boyled away
take 1/2 a pint first
in ye Morning
& ye last spring going
to bed
and 1/2 a pint at 3 or
4 a Clock in ye after=
noone —

1686 June 23d. Thd 2d.

There appeared a fiery Rainbow or Arke of Gods
from one solid glass Vault Cleard over his Throne
to his other Throne under his midle of the Arke is a
transcendent Star right poynts a Ray into his
midle of the Throne, And in y Throne is a Vial or Cup
of glittering mirth & Power y Throne is short flame mixt
Layd & there is white Vailes in his solid glass
Vaulte And there is a Sybrisht Cloud before his Throne
and in it is a Fortune it is Sammell & it looks on
us both & pleasantly smiles And Saith
So S[r] I salute this high your Commission in y Name of
Colestiall Lord with good welcome; And I am commanded
to bid you stand fast & keepe your ground, Relapse not
neither fall back, but looke forwards, for his most
pleasent prospect of true Felicity Standeth before you
And the Gates of Pearle are opened for Entrance
And the Angelliall Earne of Colestiall grace is
Ready opened, to Crowne, & Imbrace you,
And yet notwithstanding there is a great Conflict
driving which touches you not (God willing to my) but fly shaft
is poynted at I R but his wrome Heads shall not touch
I R: for his Father Heaven fights for you & shall
certainly defend & preserve you from all Internall &
diabollicall Envies & Snills, you are safe enough &
well fortified against all malignities, therefore let not
his found of any malitious Rumors or Reports enter
your Ears to the disturbance of your Spirits, but stay
stand fast & build Gordat for they shall be confounded
& brought into Nothing, And if Hope you shall live to
behould his utter distruction & final Dissolution Heads

for ever, I know you were informed to attend God
Commands I shall Joyfully Injoyned you on y 9 or 16
day of July it is matter of Confirmation to you both 27 36
if possibilities might or could be Imagined the full story
of this day should rather be dubled or trebled then any
wise lessened or impaired therefore I say unto you stand
fast & fall not back but looke forward for by how much
you Glorify your entrance into promised happiness by
so much and you glorified Spirits into Celestiall glad
ness you but possible of what stands before you would
behould, as in a Mirrour his Beauty & Splendor of those
promised Injoyments standing ready to be conferred upon
you, you would now strive against the most turbulent
storms & storms to attaine his desired Land those
of, well S[r] though made in the flesh yet not his
action of this day comfort your Spirits & be thankfull
to the highest for his gratious & great mercies unto
you in your Conversations by Gods Grace, & present
hopes of future Deliverance
on y 2d day you must remember at this Mystery
but if true Vitall Action will be fit for your Ascension
=ion for to morrow on y night or 8th day
Therefore I think it Expedient you to make the 7th
day your day of Thanksgiving or day of Jubile
giving thanks unto God for his mercy & Injoyment
your Spirits as towards you with all Sobriety
& in Every Manner with good Resolutes & good
conveyance as your distraction Requires & guide you
Liberty & the Profound of divine grace in the
unity of the blessed Trinity with the Celestiall Lord
of all his Servants in the Angelliall Community
of Celestiall Fellowship associated with you

in libb fruyment to hyd glory & prayse of hyd
Right & your happy deliverance from all Infernall
Torrestiall & domestick Maliguities & Calamities
Amen Hallalujah

1686 June 30 Tornary

Then appeared unde hyd ston an Imperiall Portcullis
with a sword in one hand & a Septor in hyd other
and it is all unde in wunderfull glory & entirsted in
with stars & it looks gloriously on us And before hyd
ston is And & before hyd North solid glass Vessel is
Muriffi & before hyd southern solid glass Vessel is Nalvag
And in hyd ston is a fountaine of glory libs fired
& before it stands Michall in Mighty Royall & Imperi
all forms & then before Michall stands Uriel Raphael
& Gabriel And betwixt Uriel & Raphael stand R &
& betwixt Raphael & Gabriel stands T R:
And Muriffi & Nalvag Read communication with hyd
Patriarchs in the two solid glass Vessels hyd they stood before
And then looked on us & smiled
Then R & T R looked downe & Michall spake to them
And Michael bids take of hyd sword with water of hyd
fountaine & doth wash R & T R hands & eyes
then Michael looks them by hyd hands & lifted them up
& they stood up
And then said here is the entrance into hyd great
mystery of your creation & it is profitable to you
you are now entred hyd Mansion of Celestia
& standing on words into Peace & Happiness the end
of hopes, & Glory of Adam

July 1: 1686.

37 38

There appeared a fire unde hyd ston or Pillar of glory
& out of it darted a Ray directly to me
And unde the solid glass Vessel next to me is Zachiel
in Royall forme & unde hyd other is Ezekiel in
Royall forme & they looked on me & gladly hyd ston
In the Center of hyd ston Michael & Raphael they Northward of
it & next to Michael to hyd Southward is R & ston Uriel
& next to Raphael is T R & then Gabriel and round about
me & is a Circle of Imperiall Portcullis and they are in
a joyfull posture and tymbrel
And then darted downe a Ray from a bright star
above in the top of hyd ston & that joyned betwixt
Michael & Raphael And before hyd ston is And
& Juaniah before hyd solid glass Vessel next me & Samaiel
before hyd other And they all looked on us & smiled &
rejoyced And out of hyd Glory unde hyd ston stood a star
Cit follow And, And then looked out of its bosome a
very diaphinous stone set in Gold & held it out towards
& put it into its bosome again And then said, The
Transparent fire of Celestiall Love descending by divine
grace & admission into hyd blessed Mazodia of Celestiall
enlightning hyd Children of Israel that into many
dignifide hyd Corporall sense with Spiritual light to
the highest Attendant of hopefull joy to hyd Heires
of that promise as conformable the fulfilling hyd true
fruyment of unspeakable felicity
It is not hyd Children of the Earth nor the Malice of
the Infernall Colledgios with all hyd Batteries of
their malitious Cannons can or shall withstand the
Power of Celestiall & Celestrian Strength & Safety

perverting, garding, & conducting the Children of great
Kinds of diuine Promise vnto her full fruition of
these promises meriting Now S^r I commend these you
& behold your Obedient all Readiness & it seemed to me
to shew or be somewhat difficult & deserting quite
fit for your priuat diuersions then it were a very
excellent & surpassing faire at its first beginning yet
it is subject to perish for time to prey vpon it and
for the weakness of its Radicall vigor to yeald to the
expedomity of seasons when fro ordinate & exceeding
the Naturall Temperature of ye allidis therefore
I would haue you being the same as it is prefixed
for your vse without alteration or taking from its form
or other wise altering ought heerof to this Mystery
& we shall dignify you with a more transcendent
& transtendent fuel but with all fit vnder Submission
how doe you find the Lemd to be, My S^r and Lord we doubt
will Runn quite thro, well then S^r and you continue
kind wise, why then we shall behold you in the highest
the 21th day of this Month will be diss Tornarine
I would haue you also send out your first preparatiō
of 1th of salt of tartar & 2th of oyle of vitriol
Now S^r you may be confident you are entred into the way
of your hopes & into the bosom of your felicity for the
wise giue leaue vnto the highest & you may found
for I shall not more giue me to say

July 7th 1686 . the first

Board vppboard a Hall vaile in the stone a story
Chamb vnder it and before the vaile is Raphaels portrait
and in the Heather of the stone is Aues & fillemot
and ouer the stone is a star that darts a ray downe into the
stone that giues a light into it; and they all commanded
together. And shee smiled on me & said well S^r
we hear you complaind but we hoped through Grace
in the highest the Mouth of Complaint & the Causes
thereof would be stopped & Removed or it be long
therefore we still say dispaire not
I haue bin lately amongst some of your Adversaries
& behold their thoughts, & fortunations; & find by some
motiues some persuations & some Resolutions
arising from some Envious Inventions that indeed are
matter & fear of hopes in future prosperities finding
undertakings not fully to Answer Ambitious expec-
tations are consulting or would consult how or by
what meanes to dissolue your bonds & employment
or to Reduce & might it with some other Interest
& affiliation they Reason with you to inform
you but will suffer it to pass by vs at this time
And I write all this vnto you if any motion should
should be offer to your superior powers intrusting you
and you should be consulted about it let the person
intrusting you vtterly deny any offers made
for it will turne all wholly to great losse & damage
& they will be Scalded & wrapped up in great troubles
in seeking Redress therefore Advise to Reward
vs and S^r stand and good provisions preparing
for you which will shortly be sent vnto you for the

And made known unto you & therefore I doubt you to keep your accustomary attendance until further order
Two things there and wch have bin promised shd one Rate not yet bin showed forth nor Attempted to any opprobrious wit hd Amendment of your Charter the other is a pritty thing or medicine, wch you stand Attempted, but failed in it

Take 3 gallons of urine of such that drink Beer wine and put it in a wooden vessell 14 or 15 dayes to putrefy in a moderate place for heat and then put into it a pint & ¼ of brandy and let it stand till it gits under it a skin or head over it & mind well wch on that heads breaks upon distill it
& you will find salt enough
it is good Medicine for Munday & Thursday beyound all other medicines

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1686 July: 15: the 2d Thursday

There appeared a Glorious & Royall sail about the sun & there is a white Sylverish ray pointing pointing downe into the sun & just before the Midst of the sun is a bright sparke & it gave a great flash and there stood like a sunshiny Cloud before the sun & a portrum in it & it looked wishfully on me & smiled and said Gods Peace be with his servants, the Name is Sabalami & I of the midle part of the Order of Dominations, & said I am sent of my Superiours in Order to your Motion, to let you know that now you are entred into Celestian friendship you need not contract any fear upon your Spirits or dread any Corporall Evills more upon what Account it self wch not to Refrain, for the wickedness of some Envious persons may seem to appear & presume though it be to their utter Distruction, & Desperation, as being forsaken

And given to Reprobate sensualities, & voluptuous delights, alas they may see you but they cannot touch you & say against fear not what the Malice of mankind can do unto you shall it cannot prevail against you, pish, banish away your troubled & jealous thoughts, & give your Soules the freedom of those Corporall enjoyments that are scarce upon your hands, and conformed in your faith, and keepe your Customary Orders & be Ready for action the 6th & 7th days
Most assuredly Monday Morning about 10 of the Clock

1686 July 19th Monday:

There appeared Sabalani & Estimeli
And Estimeli said to me I pray you sir what value do you set upon your late Voyage about
& am sent to tell you by Wednesday is dies Ternarius wherein you must go to bed your usuall Ternarian offertory and also one offertory of the full value how you will is better than to withdraw this from you viz 4s 6d and then you shall have your Book delivered into your hand & as it shall please God light may be given you according to the will & pleasure of the highest
And Sabalani said, mine Ally how you have but late conformed a mercy unto you & must also show forth what I am commanded on by high condition
You must also besides the Ternarian offertory & all is commanded by the message of mine Ally there must be 3 Angels crowned in order to the 3 Affections that must also be conformed on you at the will & pleasure of the highest
And the time shall come that you shall exhaust all the treasures of the Earth & by meanes in which proper bringeth them to it through divine grand determining will supply your wants &

and gind you comfort in your Terrestiall beings
the 3 visions and first the hidden treasures of the Earth
secondly is the Mines of the Earth laid open Discovered
the 3 is the great words of the Sophiarths in a
true deep manner and to greater purpose then
any mortall yet had it

July 21th: 1686:: Tuesday present the

There appeared a Spectrum over the stone in Emperiall
forme in wonderfull Glory all over like fire
And the stone is all full of Glory like a flame of fire
There is also a Spectrum under as solid glass Crystall
in weight and in solid glass Vessels they set some
books & papers by, as if they were to be discovered
And in the hollow Vessels and Emeraid Damaris
& many Crowns with them
The Spectrum over the solid glass Vessel next unto is
Nabacad & that Spectrum under the other is And
And in the stone is 4 glorious Spectrums in Emperiall forme
And two humaine Spectrums in weight with Lawrell Crowns
their heads like a King and the hands small but of a bright
ground colour the 4 glorious Spectrums are the 4
Archangells and they stand a little distance from the font
like King & they stand one East an other West one North &
the other South from y font and the two humaine Spectrums
are on their knees before the font R O on y South side
of it & the other on the North side of it; And
all the Spectrums did smile with pleasant Countenances
And said Nothing is more pleasing or acceptable
then obedience nor Attended w greater benifit of mercy

of weight it is truly hoped in the Light that you will gratefully
gratitude his glory & your Comforts you may have your gift
& esteem it as a Jewell the effects whereof will remain you
with joy meet on Monday next about 9 a clock 40

July: 26: 1686: Monday:

There is a transparent Vial nailed in the stone & a Rays goes
upwards out of the stone pointing upwards & a little
Light like at the top of it
And there appeared before the stone all in white & it looked
with joy towards me & smiled
to me, as that dear brother in the Light & neighbour in Christ
by Community & fraternity: You have information of making
a Liquor thereof took & Revealed unto you white wch said
should be further Illustrated and Explained with the Emperour
= mist = white will surely be, You shall find it all
Mensuram Magnum et mistum
It remains to be mentioned unto you that a true dissolvent
by a natural humid fire must be had and of the right sort
Ancient & Modern Sophiarks have so carefully concealed
from the Arrogancy of Profane & prejudicious posterity
And other prophane Ignorants It is truly Symbolical of the
wonder hath been of them much treated of but hardly under
a due Confession either of the Matter or matter as a begining
thereof, during shall all be made known & revealed
there will be no solution until monday next
I am also Recalled & must withdraw to prayer but pray for you
the highest God thankfull thoughts & peace

August: 2: 1686: Monday: the 2d

In the time of Prayer there appeared a Red Circle about
my head & a Red star pointing towards a Ray into my heads
all of a transparent Red like a Ruby
And the stone is incompassed with Glory all Red & a Ray goes
upwards from the top of the stone as Red as a Ruby

thrist is a lobb star over our solid glass vessell of a Ruby
vessell also: and vailes in Each of them nine wide
transparent whitenes & Roundes
a good way in the stone is like a wall of Cristall adorned
with Rubies or Red stone and a passage through it
like a gateway but with Red riddgate to it & there is
a glorious Sportum all in Red, Carved in the stone and gradually
Rounded, it hath a wound in its hand transparent Roddes
There is a Royall Sportum before the stone Clothed in
scarlet & it looked to us ward & smiled & said Mond not
nor speake a word untill he showed our ——
Hand is the testimony in the box of the stone
the Red Sportum in the stone after it had viewed us
it went to the entrance or gateway & said or called
for two Mordds whom I shall for And
Goetia } immediatly appeared a Sportum in the place of
entrants in white but rounded under with a Red
vaile & it turned forth & after it turned two himane
Sportums & as they turned forward we differnd in
to be R: & L R and then the Red Sportum
turned to R & spake to him, And the Red Sport
did call to the solid glass Vessell on my side &
immediatly a Sportum brought in a Mortar Glass
with salt of tartar in it & there was a Glass bottle
with spt vitrioll in it set downe by it
and there was set downe a pint Retort with
a glass stopple to a pipe in the top of it
then I took of salt of tartar & put it into a pint
Retort at y mouth of it & set in a bed of sand
to stand fast & put a Receiver to it & luted it with
Gladers soaked in y whites of Egs & so to stand

untill it was dry, then I put some of y spirit of
vitt into y Pipe & did more & more & over stopped it
that y fumes went onely into the Receiver & condensed
into liquid white water & the Red Sportum ordered
that the ministrye of Legitimacy of practise should
be blinded Godly
And: I: R with the Sportum in or visit I was called and
with Red was indifferd & pulled a Sportum brought
a bobbe they bobbed in it and bobbed it away with them
and now the stone is full of Rubid glory
And the Sportum before the stone is Longish & it said
the appearance in action at this day of shewing
the more approach of mony into you, it hath bin
already sent into you by your prayers hath offended
into y profound of divine Grand the weight although
it suffereth you to be stombred with many oppations
of spirit, yet now responsible & Answered of your
humble supplications & petitions wonder not for
upon you behold the Action of this day directly
strange & contrary to former appearances, it is not
of him and Mystification, for it responsible the
Change of your troubles some Estate to mere Comfort
& off into a glorious Redemption or Exaltation
of temporall & spirituall felicity soft and not
as of any Naturall imagination to be judged of by
appearance in Action by Reason we are as mediums
of superior Grand & Lower Celestiall Administrators
of that soveraine Power & pleasure as by office is given
to be Administred under & to your bounden it
is but forth & appointed into all shutes that shall
Mystical and blessed with Entrance into the Ballard

&c

And Comunity of Celestiall Citizens fruicyment
also of that Celestiall friendship with the world knowes
not a true forerunner of light & Dignity

to me, Now Sr understand me well name will you call
this Liquor by reason you shall have tho Lynd differ
by your selfe or me you shall call it Montruum Magnu
& Mistitume there is three things preparing as will
put period to all our Troubles

to me I am remanded Sr that you take great ward of the Flow
ston given you & prise it as a Jewell
that the fourteen is the Celestiall disposition of all
Elementary Compositions & proportions of Elementary
things who also is remanded by others to show forth &
make known those things, the other fourteen was Gabriell
who is to disorder accidentall things or things hid or lost
I am remanded Sr & that most in particular the ten
ordinary that you have great & Considerable Regard
unto your Most Ternarian day of Action with it
of very great and Considerable Amount also
with it how to be on y 12th instant according your
Ternarian Offertory must also stay be Troubled
that you might be guided & provided into this great
& Gratious Celestiall Change
Sr fear you not you have not Caught of how it
will be Answered with Comfortable Remunerance
& meet you again on Friday night at 8 in y
morning or 9 in till with time and may adjurne
the Rest of this action by Reason I am forcibly
Recalled

to great Friendship & and shall live long
Temporally with you to comfort your Spirit with
Celestiall hopes of your Terrestiall happiness wch is with
the most high God endow & bless you 42

August: 6: 1686: Friday

This 10th fourteen Invocation above is now a
good way in Action in Empyriall & all ours in Glory
to be Crowned and in the former part of this ston is shut
Lozenge And they differ & now often does Twinkle on
one the other And shut said to me, & smiled —
on Lozenge & then on one
if it were a strong matter for you Sr as yet to be
disturbed & troubled with Malitious lyes & fixe others &
other false Rumors & Reports, it might then be a Trouble
trouble into you, Therefore have premonitions bin given
to withstand & slide them what you now talked of & no
more then what hath bin foretold, touching Mr R
who because he wished after order remanded aside, he
then intrude into this with his Intendments as to act
his Evill purpose, you have bin told Sr first as
touching your Employment since the Separation
of envious parties seeking to undermine & destroy
your Interest every way ostentatiously given out
thick Monates as not only to Scandalize & odious
but they would also to Administring Trouble, I pray
you then what hath bin said
I tell you then if God Right that if those prodigall
professions undertakings and ends wished through
to your loss & dear & disparid you will see them
fall as leaves in Autumn which would be in about

sipton or 17 Months wrotten you then from ye Month
of October last past & then Date to March nopt & told
me an Attempt should be made on the Coach on the
right hand & blinded som not discaus'd
still I say fear nothing neither let a wallid on fulfi
Rumors
And now let me further tell you that after
noon Ternary white Raynes on the 11th Instant
monday shalbe your day of Action & thirsday shalbe
your day of Redding onto & Correcting the Calle
ding thirsday the 12th my trubles are past
& need not fear any thing, Lowanadl said to Ph
I could yo^u that you should hand some oppotions
by Poulon & anions caried Dindl Gonzaret
hath entred into Some wicked persons to Standalize &
persuade the old wife most Notorious lyes & falsehoods
after dissomber nopt neither of you will be troubled any
more
my things I heard you rouken about the word Goetia
it is the Name of a booke which was then called for
and to satisfie you further I will call for the same
against Eutelesia pray you come hither
And a little Sportum turned & brought a booke in loose
papers, not bound, but it Ruby bin bound & is imbeind
I pray you for ones go & pay the booke binder
his Bill & after together & the bille after
I will if it pleases you, but I trust you will then
pay me wages, & then they smiled & Lowanadl said
good Lark Child trust me I will pay the wages

therefore let my words be plainly spoke & sons don
Antho, you & if it pleas you I god & obay your com=
=mands & said to Lowanadl will your friends legmbs me
looking on us & smiled
43

Lowanadl to me you need not be so earnestly eager
about your Patent, for I am under Examination
with nine Allied Kyngdo & Elemente of composing
a Method or forme of Operation by comparing
Manner Lords & wife others of his kind & observin
only a distinction of Poetic differently in their
Natural Contarturs & so bring you a president
of that my selfe or other wise by Order from nine
allies, therefore at present doe expect your pleasure
but rest it not untill you heard further

well Sr I hope in you for the libelyhood of a downe
fall Allow your Eminency from you may Rejoyce & be
comforted with an Affirmed testimony & signe of a future
& happy debuterants
well Sr you may make a Reasonable offertory at
your owne voluntary dispensation & so returne home
to god for we must returne to ourdis & you also to
your temporall affaires whereon the most high God
bless prosper & preserve you to his Glory & your
owne Comforts Amen Hallalujah

August 11th 1686 - Denary [illegible]
Thord Appoard in [illegible] is a solar Appearance
and a Key goes up from it of a Ruby Colour
and at the end of that Key is a star of a flittering
Solar Colour of wonderfull Glory about the
Thord is 3 Portents before Heaston
Thord is the form of an Imperiall Portcullis in Heaston
all in Red and Thord is a Portcullis of each Side of it
in white but hard a Reddish cast
And in the solid Glass Prospect of each Portcullis is
Viall Apparitions in white Garments and they all
bowed Reverently
And this Red Portcullis hath a wand in its hand of two
wands hoisted together Red on white and that Red
held it in its hand as a Staff
And on the Right Side of this Portcullis is a white
Portcullis that hath a bow and staff in its hand in it is
a Red Mass & on the other side on the Portcullis they had
a bow and staff in its hand & had a white watch in it
and Thomas is Portcullis had the bow and staff in its
it hand with the Red Mass in it, And Thomas had the
wild wade

Nabaga Muriah & Magsama are before Heaston
And Muriah said Mount not but be humbled & obedient
Place is holy & Report not in till License given
And Thomas spake to that Portcullis in the North solid Prospect
And Thomas spake to that Portcullis in the South solid Glass Prospect
but what they said we know not
And they 3 before Heaston returned with them in Heaston
And Thomas Muriah said if bowed called Cochia is not
sure if may sit but not take it away without License

[illegible] Action And it shall be all fulfilled
unto you & your Polinity accomplished with the most high
God Give & grant unto you to the fulness of your Comfort
Amen Hallalujah 44
I must bring the book it is not will out to
begin it

August 12th 1686: thirsday
Thord Appoard in Heaston And it spoke on us calls
Nabaga & Magsama, and they are in serious Confounded
together And And said Well the God hath sent you
Our trust is that he will for ever send you as a
Comfort unto you & all his Servants
worthy of the our late Denarian Action of yesterday
Had like to have bin overwhelmed & beat it & our Portcullis
violently surprised & also diminished or taken away by the
damnable & diviliish assault of a wicked Offender of
great Divill Gonzardt who braking his Chains after
a limited Expiration, hath braked [illegible] loose,
and his lurking in the hearts of Sons of your
Passions Enimies stirring them up to wicked Confiracies
against your Honourably

but God be thanked we were in place by divine permission
from to defend the place & all things in Action at the time
contended And Glorified be his holy Name we and Heaston
victors & conquered that Infernall Assault with was Attempted
= led by 7 Infernall Agents, And all is reward before
not
Our Eyes though the Conflict was great & Marvellous =
of your Knowledg for with glorifie God in my spirit
Spirit & zealous Candor

worthy S^r the Action of yesterday was [illegible]
for it showed forth unto you by that sacred Oppression
though seemingly contrary in show to natural apprehen
sion or humane conjecture the true & hopefull effect
of what is & hath him promised to be fulfilling of your
desires in the great work of Nature like wise
efforts were as it is ignorantly & improperly presumed to
transmute or change base Mettals into finer, No sr
not the worst of Mettalls but the same seeds of
Nature & Art in its embrionated conception & radicated
fomentation though tormented into a baser product by
a contrariety & irregularity of principles & Elementary
propositions & the temperature or intemperature of the
womb bearing & exporting Celestiall influences upon
Terrestiall Passives as naturally inherent & conjunctly
Inseparable; No S^r if any this great Mission qualify base
things separating purity from impurity Confirming youth
Leprosie from their parts & by uniting fortitude
temperance fomentating seeds of its first Creation; then
wealthy purifieth & so thereby transmuteth the baser part
of any thing into as absolute & fine a being as the finest
& best of things Naturall, nay better, by reason
Nature is subject to infirmities, as being Morally & effected
Elementary Elementary only, but when a Celestiall or
divine quintessence is Administred, maketh Nature then
incorruptible & immortall; even as Man tho' compos'd
only of Elementary fragile & essentiall beauty doth decay
ordinary sickness & prolonged sickness but wonderfully
rarely then Mortality before the quintessentiall soul
of immortality is put on & all afterwards together into
immortall & incorruptible Glory so temporarily
is the quality & condition of mankind is unhappily

doomed to great wants sorrows & desperate dangers how
how uncomfortable & how Miserable is the state of that person
whom wishing for death it flyeth from him like as himself
him from vast inward perils, we on divine grand mercy
shall yet find forth & grand deliverance to this troubled
frontier & by the light of that Grand conduct it into a safe
& happy state of Peace & plenty, how great is this comfort
is it not a Terrestially divine Glory & suitable to
a Celestiall enjoyment, truly S^r in our Celestian observa
= tion we enjoy truly foreground Terrestiall happiness to Christ:
= iall blessedness as to Lord different Kinds
we then continue here you are in the present state of
mortification as to wants & distempers during then of Gods
will beyond & immortall in your enjoyment of Peace plenty
& true happiness both here & hereafter as I doe certainly
assure if the most High God is pleased to give you life
whilst our Charge is in order to your conduct, wherein we
shall make as dextrous a progress as divine grand mercy
admission

And we will begin to examine the books on Monday Morning
& thursday; &c we intend on wednesday Morning on action
I would have you S^r make a voluntary small offering of your
signall obedience when you consider how by reason of internall
suggestions & incoragements, you are not enjoyned to do it
of necessity nor to any expression but at pleasure as you please
reserving only & exacting offering wholly & otherwise
enjoyned on times of ration both Trinarian & annually
quaternian & so we shall bound you at this time into the
hand of the highest & his grand Century in your protection
& preservation wishing we humbly unto you both of him to
his glory & your comfort Amen Hallelujah

It is not amiss to let blood in the Earnest but it may do very well

1686 August 18th 1st first

There appeared 3 in the Sun very pleasant and they are in some Conflict or Conference

There stood in the Midst of them one of Gods Eternall Angells with a Flaming sword in his hand a Looking over it & they 3 smild one on the other very Mute as they Confer about it very seriously and stood pointed to me & smiled & shut the book and said Yea it's hard given me to show forth but that we must at this time Returne unto the Morrow upon the 20th Instant, we shall meet again and must withdraw & so may you after your hand Returned thanks to the highest

1686 August 19 thirday

There appeared three in the Sun & very pleasant, and with it's hard not hand you Contend on stirring Suppositions for Folly & Superstition, brings great disorder in Conversation, if to add your question fond doubtfull imaginations about the Mantuum you have Lord let me tell you through all Natural things & Supernaturall things turned at first to the knowledg of man by Angelli=call Inspiration, yet fond fragments may discover Posteri=ty who are altogether Ignorant of the Mistery & understanding of them, with at all sought out the Estima=tion & use of them in any thing with bounds as I would Instance plentifully

it hath been shewed forth unto you that you shall Eternally Reward the end of it, And I will also tell you further it stands ordained you only 15 or 22 or 23 days of the next month if not sooner by your labor given & thereby find Redemption & so consequently one Remark of your happy Returnd Come on then

47

46

it is true it's is a Certain Collation that hath been shewed forth at divers times & occasions to some Mortal but I tell you you have A forme of Prayer which is some what more Authentick than your prayer quite the name of the King Bataiua is a divine Name Reward from some Attribute remaining the world Angels at the East

* do humbly Entreat Earnestly beseech Powerfully move and call you forth in (in the Cell of the first I sett unto I am called away & cannot stay not longer with you only 7th day I shall see you again on wednesday & thirday next ensuing

1686 August 25 : 2d

There appeared 3 Fortaines in Conference in the Sun and beyond them is a glass as red as a Ruby the third are Emanuel, and Cassiel and Sate give Command that the work of the water of the Earth & the third & of the first be ready for Command by the Office of Suriaich & Samariel

And said if dare not Recede nor shew forth what is given me for the moving part of this action is in order to the fulfilling of your Earnest Supplications you humbly pray Peleth &c in order thereunto we are given in Charge the mean shadows Referred to particulars query & date and distinctly by this appointed for Subject

And Lowmash looked to ye South
side & Corhabiah to ye North side and ye walls
broke in upon & those within themselves Ellowmentall
spoyle belonging to ye 4 Ellowmens and ye 4 was
Semariah in ye South Court & he was giving
Charge to them in ye Court & Jusaniah did also
in ye other — and all ye Ellowmentall spoyle did
redound to Jusaniah & Semariah
and every Ellowment is devided into 4 parts & every
one of those parts into 4 parts — — —
and now all ye Ellowmentall spoyle did rejoyce &
ye redound to those 2 viz Jusaniah & Semariah
and a wall round about them all
And now Jusaniah & Semariah are in ye Iron in
ference with ye other 3 viz Lowmash And and
— Corhabiah, And Aude looked on and finished
all well & ye comforted for you have through
Divine grace Mediums of Comfort Daily Assisting
you as it shall please ye highest & withall my selfe
is not of ye Meanest orders Nor of ye highest
but equally sufficient in place & office to serve
my God & comfort his Servants in the Administra
tion ye Lord at his pleasure & Command ye Lord for to be
not dismaid though you seeme Comfortless & troubled
in spirit but looke up & behold ye salvation of ye
highest extended to his servants in ye Midst of disa
to morrow in ye Morning most you have a quiet
rest & & give thanks to ye highest for ye action
of this day & so withdraw for from also called to order

August the 26: 1686: 9: thirsday: — 2d — — — —

48
47

Three appeared And in a vault & and he drew Vaults
The first we say in ye Iron a glorious Wounds a good way in
ye room 3 persons with Feathers about libbs Corbs
of 3 strands in their hands but ye Kings libb trumpets
habbited like Harrolds but their Coats went downe to
their foot then came in Jonadiall Portum
Kindly Looked & Crowned and find libb pages held up
the traine of ye Coate after then came ye 6
forious then came 16 & 16 more & agreed at munbe
after them and they went round ye Iron a Procession
& so went into that Iron place again And And finds
it stands not ye well disposed with informing you of
ye coming your Invocations until a solemn
Procession was Made in order to proove Hendos
offs & might hand continued longer ye last day
in order ye Ordinants, but I must also observe & pray
which thus far hath fulfilled mine & your obedience
meet me Hendford at 8 in ye Morne & shall
Easd you of ye rest Establish good Purpose for I must
also goe Procession with my fellow Servants of ye
highest; remember this day in Wonder was your begining
Now then ye see how divine & Providence hath
favoured & overshadowed you with a shield of mercy
until this time & doubtless through hope & faith in ye
highest will continue your Defender & Protector
until ye end of time Amen. — — — —

1686 August 25th: ffriday: 2°:

Thos Appeared And, & it seemed very displeasant
& it smelled on me & said you may S[r] R did ende
your Lesson

in y[e] first Session of y[e] Last (to our comfort & benifit *
And we also remand Conjure & constrain & you in
by & through his great & Mighty name of your
God Ardeza & by y[e] forte wording & Power thereof
to fulfill & accomplish all our demands & Requ
that we shall propose & make unto you as by Nature
& office is given you of the highest, mouth therefore
And some away immediatly come away without any
further Prolixity or delay upon the Misteries of y[e]

for his mercy end worke for ever * O you spirituall
Servant or messager of mercy & Eternall Power
of light ~~Especially Signified~~ (N) &
4 And by his Mighty Power wording effectually & sound
thereof
5 for his will we have moved & called you from
your Orders heard before us and made bold our
Requests unto you to shew forth Revealed & make
known unto us by Office given unto you of his highest
the true knowledg of Physick in all its part & his Curing
of all Diseases, and so by shewing your Artificiations
herein fully to instruct us & make us full partakers
thereof whereunto we do Humbly Powerfully & mean of
you wherein your obedience shall be a song of honour
And his Prayse of your God in your Vocation

49

Judgment is Pronariandum

49

being a Copy of his last Call & Constraint as it is Recorded

Finely S[r] if he had now you resolved out to be pritty well
of having finished, as it is given me, do now Returne to order

May: 18: wednesday —
:26: thirsday —
June 3 friday Ternary —
11 Sabbday ☉ in ♋ —
~~19 Sunday~~
~~23 thirsday~~
13 Monday
21 Tuesday
29 wednesday Ternary

1686 August 31 Tornary [illegible]
Tuesday

Herd Appeard a portum before ye Son in a sythorish Cloud it is Damniel, and in ye hollow Cloudy at ye bottome of them is a darknes & like Serpenting things crawling in and out like a hodge of Eles and seem to be affrighted and al ye top of ye Forest Hard is like a fenning sword pointing downwards and Samniel observes the Stone & solid glass Roofe And in ye Center of ye Son is an Imperiall portrum in a red Cloud and from it at ye 4 Angles or quarters stands Michaell Uriel Raphael & Gabriel & between each archangels grows a red tree Rale a bowe and of dillitate fruits like Gold Silver &c and of all Collours as Green Blew & from parent like precious stone and ye Leaues as dillitate beyond all compare

Michael is in ye East & Uriel in ye west & Raphael in ye North & Gabiell in ye South & Michael & Uriel dod loose ye plowsantly on red, And in ye solid glass Roofe roof and is Samariel & it turned ye East & South & stood to mount sondwest ye away And ye Lord came into ye Evil Forest from ye East ye King of ye East viz Bataiua: with their trumpeters before him & Banners & 5 printes following ye King & ye Seniors and an Innumerable Company after ye one in their degrees & they Marched & made profession round ye glass Roofe doing adoration to ye Son & so rode away & so they did after ye first from ye South And in ye North solid glass Roofe was Sudoniah & it moued ye west North And ye like appearance was there from ye west & after ye from ye North And then came a flash & And turned into ye solid glass Roofe red & & turned with Samariel & Lo made turned into red after Sandy turned with Sudoniah and they all hand Cords pendent with ye Son & ye Samariel all portrum in ye Outer of ye Son doth cast red flashes from it; And Samniel Sayd

Trust me Sr this is great & rare good to you best befitting & hopes & fulling your Desires but stay awhile

And Samiel bowed to the ston & turned & threw like a spa
of fire to ward hollow Horeb & then to flaming sword
fell downe on those ugly things & set them all of a flame
burnt them to ashes And said So god be ever blessed
& have obediently quit my Charge as comanded, & must
returne to my Celestiall Order where mine Allies
Samariel & Zudamiah & And & Lewanael are making
ready for your entertainment meet on Monday
next then the text of his action followeth

Sept 6th: 1686: Monday

Lord appeared in the ston unto Lewanael & they smiled one on
other & lowers together about me; about Pelor Fugh it is nothing
but some Malitious Knaue hath set the fooles a Madding
and then they smiled on me And on Thirsday I shall haue
answered about John & his wife
And said to Lewanael Trust me I dear we must know for to
Amendment of his Glass mettle; & must desired & wherein it may
be so meliorated as to exceed to mon Improvements
let not the Knaues triumph & Glory, in their malitious Fancies
and Wells & behind it as it shall please the highest & my Superior
to omit grace & power unto me & will as freely & friendly show
forth & Communicate the same unto you, be not dismaid & dismay
for & trust in the highest you will yet stand fast & rode from
Dispaires & fears & keep your glass with honour you shall
heard more of it the next day of action stay a while &
and stay come again And said
All Glory Honour & praise with great thankfullness be rendered
unto the most high God for his Paternall mercies unto all things
his Servants as truly & stedfastly serue him & put their trust
trust in him, ; That Lord Fortum is the Messager of the
Promises and will discover to the great secret opening all the
books of the Sophiarchs & stayes here to do it as it shall please God
well & I do assure you this forme is a good forme but yet here
that paper here until the next day of action being Thirsday
next
well & you have bin made partaker of grace & mercy in the
action of this & the last day for the weighing giue thanks unto you

God & be comforted herein, & that his mercy towards you
And the weigh we also humbly pray may never be withdrawn
nor depart from you Amen Hallaluiah

Sept 9th: 1686: the first after for present

Third Appeared two Fortums before in the ston (viz) And
Lewanael and a Viall Fortum beyond them
And And said, And on their 8th to our Purpose & we were
in giving of the Auto being of your Kinsman how was grieved
& & grosse & perplexed in body & mind to be all informed of
him with malice & also how his being in the land of the
living not that was slain or died a violent death but & how
you will more fully satisfied them of within the limit of an
about 5 days or lose one or loss but I say as I am not
informed & may be further & give you answer on the
day, but stay it must be the 7th day that we must stand on
the weekly action Attend on Monday morning next &
thirsday next is the day of action
And for your kinswoman she languisheth under an evill
tongue not witchcraft or sorcery, but a most diabolicall &
and malitious tongue & apparitions & witch woman
of kind to them, it is not Medicin will help her but it will
be for strengthening

in Food at first a Day

our enimies have great loss & and dubious of their thriueing
they use ritte & Conjure they find their Glass will not do
friends advise you & endeavor inlarg your sight & unbill your hand
Lookers your Enimies

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

1686: Sept: 13.th : Monday:

Thou appeared Loxomast in the ston and Loxomast gave the Praise to one folld Word of the Call to the other Spirit

Thus far we read on well, & now proceed we to Conformation You do well to present the angle forms of the Intended Desigfall and gentle Corrections as befitteth your Genius,

you will have three things as that not bin known since the beginn of time :: be to last three Enimies shall fall before the well & your desires shall be accomplished & fulfilled therefore give ge tembe & Rose for I am sent for hastely

1686 Thursday Sept 16 ——— the 2d

There appeared before the ston a dilitate sportsman in fleyg habit having a Rownd on its head and its garments and the gold & Purple mixt together and it looked pleasantly on us

My Name is Agriana I am of the order of dominations and of the first of the 2d part of it & equall in Power & office to the superiour part And am from home Emitted at your Addresses thoughts said made by Reason other Celestiall & Celestiall Spirits that should have Mended this day matter in order to promise of the last, are so disposed by Charge in office of Rule Intermitted but not denied Friendship & Love visibly present here

Considering in facts (although about not about as they are Charge & office till on your account & on act behalfe of your promised happiness with assurdly & shortly to be by your assistance and Comfort. Adieu Lord, what more I say & show facts if it were needfull to make Expositions, or to lay down strengthening Arguments in Confirmation of your Desires with I could do word it my Task, but this I may say to your Comfort that unto whom the same is emitted & given in Charge will not only show facts your Comforts & Profits but Confirme & fulfill them too, to the full accomplishment of your promised felicity to me I am informed that you have somewhat to make further of & to be addressed with: by a good friend I understand you will find & understand you to be in some distress & greatly troubled now from your own distress let us Reason of what here in It is not fitting that the word touch with all malitious fury & wound foment & stirr up some Mischievous & scandalous =

Conspiracies to depress you & sadly use you, with from your own discourse plainly made way to augment the Design it take him also told you you must stand very hard down against the stress & storms of those evile untill you have & run out the Rage Roughness of this Dangerous & stormy point Dangerous & full it by Reason of those monarchs & their proceeding from a sayling & yard advanced a sailing ambition; it is said they have cheerfully shot the Gulfs & now ascended soundly Cheerfull to the Pyramis of their prosumptious & Ambitious malice, but Alas their as ascent towards from whence they departed Comfits their ore by stopping Cross And it may be full in more Dangerous & stormy surges then you have & by divine providence may have escaped so that from hence you may safely Construe, that although you are beset on every side with desperation either of doing or undoing And then be your own Judg upon it followeth that I must Rationally answer you that I do not your Laboration so much as seemingly in the sight or apprehension of any especially those that it is heard the same for a great scandall & gross mistake may in the Conclusion wise may seem Ridiculous in the thoughts of some & be prove injurious both to your selfe & it take notice if you have goods or wards you cannot sell nor strike Now I my advise unto you is to go forwards resist on board for if you bottome stationary then you will be supposedly Retrograde, which will be a means of sorry great injury, in hindering the Envious Enimies hearts to triumph & Glory in the hopes of your Downfall & will soone be to subject the Ridiculity thereof in disposing that wicked Rumor & false Report that it will be of many bold and drawing & pay still, still, boards great injuries thereof from to further now then I say against

be your owne frig & then you will comply with mds & ys
ventride to do & not to undoe So goe on with courage
you are neere deliverance then you and all yrs on

And ys ye love & friendship of ye most high god & his holy all
mediums & Grand Close you in ye precious Rayes of
your happiness & deliverance from evill on ye 7th day
being ye 23d instant shalbe your dies Ternarius
if you have liberty you may commend ad g or wa thorb
on Monday morning

Sept 23: 1686: Ternary:

Thorb appeared a great fiery Rodosk in ye ston —
And from ye testimony yis is in ye box of ye ston gods wa
Conjtb thy a good way above ye stool of a fiery Rodosk —
And thorb is appearantly before ye ston it is Zod & Kiell with
a crowne on its head & a Reddish purple Robe on — —
And it hath a Sceptor in one hand & sword in ye other
hand is writ on ye sword in red Letters Justicia
writ on ye Sceptor Honour
it saith ye Sceptor is to preserve us
& saith ye Sword is to Defend us And it smiles
And in ye hollow Rodosk are Suxaniah & Samariel
in Purple Robes & Crownes on & like wise in their hands
And they smile also and they stand upon a darke place you
of that Darke place doth now and then arise an ugly lying spirit
would affright them but cannot & doe fall backwards — —
as they advance by their wands
in the solid Glass Vessel is writ is on ye North End & ston
is Mapsama with 3 or 4. books and beyond them is a
Scribtum in wright and on other with a Scale beyond it
& Paper & things as if it had bin a writing
in ye other solid Glass Vessel is And & hath my Papers in its h
& beyond And is an other in wright And a Scale & Books
and one standing by ye other in wild

53

And And doth Command them say they are good Ridiculus
thus is a Scribtum in ye ston it is most Vially Robed & Crowned
as if its Robe was all a flame and thorb is a Scribtum on
yat side of it & it looked on me & smiled And that Scribtum
on yat side next me is Uriel & Uriel hath in its hand a Glass
yat is Gallyput fashion & covered like a box very close And
thorb in it a Mass yat is blood Red & it hath a small sparkling
or glittering it And on ye other side of this glorious Scribtum
is Zoxmadl & it hath a Glass in its hand like a vial with
a long neck & wall Closed & in ye Mouth & it hath a white
Cristalline water in it
And a good way further in my ston is a very pleasant place
in wch is two Humane Scribtums & a great many more
of Angelicall Scribtums wch we cannot well discourse —
And Mapsama delivers up ye books to ye wild Scribtum & ye
dark like Scribtum,
And Uriell looked mute on me & so doth Zuana also & Zoxmadl
holds up ye vial in its hand & saith, Lord is ye beginning of
wisdom true Knowledg & all Temporall Polity,
And Uriell saith And Sr Lord it ye ends of ye beginning
for Lord is ye true Solar Dominall Quintessence
And Lord Sr if you do promise & assure me you shall
make yis great Secret now shewed forth for & my Selfe
will stand by your Operations, yat you shall not Commend
great Master of yat wisdom, yat ye unworthyness of mean
discourse not, we dare not say more least we also offend,
and you must also Cease action at this time & withdraw
for ye profound of Power in Appearance is great but you
shall conquer and Lord again on ye 5 day and find you
All ordained as divine Oracles by mediums of Paternall
goodness Cease withdraw find Stands — —

Sept: 28:: 1686: tuesday: the first weeke after Ternary:

There appeared before her ton Madimi & the Ray comm
downe to appoynt & appointed into her ton and in her ton her
is appearance a good way off and also word but obscured
And here it rested in her solid glass Vessels
Madimi said hinc patiens Mora not from stand heis last
part of the preceding Action wholly is to us
& Madimi said he goe away a little while & returne again
for my Mother Calleth me
And through the Comick Ray & poynt downe into her ton comes
downe after now & then a spark like a star and upon it now
in to her ton it gives a flash & so it did passe all times and
by reason of her nearness her mistresse & her self were in her ton is
Cleared up & vanished And now her ton is adorned
& made like an Arbour like stand or stand of Eden fu
beyonde all Compare
And in the midst of this delitate Stand is a table like ours
but rounded over with gold & on the midst of it stands a Cup &
of it issueth a transparent thinne flamie fume
and also out of the table or square stand of the table is like
boxes stand only at the East square layes also 3 or 4 books
and before the East & West side of the table is a grad
Steppell & they sete round & at the North & South side is
a humane portraim at each ending
And the humane portraims hand a Crowne of Lawrell
on their heads
And now those sparks or stars that rested downe into the fo
gine a flash on the table & stood againe
And Madimi turned again & looked on us & smiled & said
Lord you may behold Sr Madimus & our divine grand Assi
your oblations & thanks from humbly implooring with yo
mission & power to accomplish what you have so earn
ly & humbly prayed for And awaiteth also with you divine
pleasure as now with you still implored for fulfilling his
promise made And [illegible] by the [illegible] your fidelity

and fruyment of temporall & Eternall Good so by
you may know that this Ternarian Action was finished
wholly conformable your soules & unbodie by a due conformity
by ordring of your obedience with your humble supplications
and Petitions were conducte with an happy determination
and resultable your deliverance the 14th day of the next
month with you is your dies Ternarius printed last
except otherwise ordered, doe not dispaire nor let your
hopes fayle; :: action is ended at this last day;:

October: 4th: 1686:: :: the 2d weeke after Ternary:

There appeared a small fortum with a find Comet on its
head, and in a curious Emerald Robe in a youthfull forme
And said, (smiling) well finde what was shewed forth unto you on
friday last, is of verity, at saite of hand a burnt colour
flowdie from y Gall Gaull, this obstruction begits a disturbance
=ce on the spleene & begits wind heard & violently flow up
into the head
I will tell you 3 that dud preparations of those weing you
take Rosmary Bettony Marjoram, Piony, Sage, amber
Castor, hartshorne or Ivory after due Purgations used
now & then about once in 20 or 30 dayes & at other
sometimes a dose of your Madison when you feele
any difficulte
one thing more I shall acquaint you with all
you have bin often informed of Infernall assalts fomented
& stirred up & so acted by their Mediums & insination
with begets from to Nothing but Malitious Rancor &
bitternesse of spirit from seeing God his great mercy hath
hitherto preserved you & in stead this must further
heat an Evill Demon Lurking to harme you but cannot
yet Attempt to touch you but touch not but touched
the dimble as it passed into thy Mouth

had not thy good angell stood by & prevented it in time of
mischiefe of that dull Demon, then it would have bin
a great deale worse
God be thanked that hath blessed you hither again
I would advise you to require & make good your duty of the
last weeke and to come here again on y 3d day
or Thursday in order to this present weekly day of station
This my friends & can afford you y great things and store
of forte unto your Comfort & as ondands of making you
happy in the Comforts & benifits of this life with throug
divine grand Endowing you may also be hereafter way to
Eternall Happinese into wch the most high God in his good
time Bless all his servants with & bring them unto

October 7th :: 1686 :: Thd

There appeared two fortunes before y Sun
and like a fiery scale or appearance in the Sun
and there is a fiery red star under y Sun & falls a ray
downe into the Sun, from two before the Sun are Semiel
& Zadkiel and they are mighty pleasant & beautifull &
they have fine Crownes on their heads And there came
a flash & Zadkiel is gone & now Semiel hath a bright
star on its breast & it looks smilingly & pleasantly on me
& seemeth to rejoyce mute: and it joyned by two
Behould the light of Celestiall Grace defended the gifts
shortly follow the benifits there of surely & Certainly
seem determined; This Power & efforts signifieth you
with a Command, yea a full Constraining Power under all
Elementall and Infernalle things of wch natured order
& kind, Matter, Manner, both Superior Inferior in
the Earth abound the Earth or whatsoever else abound y

the Earth or parts profitable for y benifits of mankind
& for the particular friend & that great Sustenance is
promised you in the true knowledg & book also with the Host
before you to come and here again only 5 day being
Tuesday ordered by reason of the 7th day with Divine
dies Tornarus & know not what benifitt maybe
given before but I am sure day honourable afterwards
neither do I know how much or little station will
appeare until those gifts & benifits come to your
hands I doole not more giving be shewe forte
let this be sufficient for with giue god thanks as I
also do with you

October 12 :: 1686 :: Tuesday ::

There appeared a red star under y Sun and a polar star under
ye wch a fixed glass Globe, and a fortunes in purplish
vestments & the same things like the Moone
adorning about the sun & Octagon, and now it stands before
the sun & looks at us & smiles and saith
Pray you S^r think me not impolite for this my wanton
diversion, Children you know are accustomed to y behaviour
and I seeme to be no loss, nay S^r my Mother hath more pritty
baby Children owning & how will one day make you smile &
delight in their good Company, trust me S^r you should love
my mother because her Children Loudly you & must willing to
visit you, my Mother also attendeth the high pleasure of
the great Lord & father of us all
Trust me S^r and you will find us welcome for we find we visit
this place is blessed and the parsons happy,
who one feel hardly our presents for our entrance is a
Testimony of Grace and of an Never fading felicity
our plants are under Globes wch never perish in their
beauty & our gifts and Monuments of Eternall remembrance
which I would not have your doubts nor dispaire

of many Blomish or Eclips I will god tell my Mother
that I have given you a visit but then you must not
tell her least she sent Hether, I sent a Messager, upon the
coming her self: for she may Rap to enquire of her Children
behaviour; but it's not Matter we are but Children to be
governed Especiallie Spotially having Bond so good a Mother
so could it seemeth you are expected hard on thirsday Morning
in which affaire the Most High God bless you with his favor &
grace in the Profound of his Celestiall Celestoriam Mercy
your fellow Servants in the highest and lowest Place

October 14th: 1686:: Ternary

Third appeared before the Son Gaza, Saa,
and they looked one on the Other Smiled and on the other
third bound the Sonia body like the Sun on it stands a Pole
fiery Sportum Red in Regall forme Imperially Crowned
with a Sceptor in its right hand and out of the end of it
issueth out Flame upwards and in the other hand is a Sun
like a round Trencher full of Cardinal Letters or figures
and third darts downe a Ray from the Sun like body into the Sun
Gaza, Saa, turned to the Sun
And in the Sun is a table like our Table hard Cyn the midst
is a curious Cup that Ray that comes from the Sun ends in
Points downe into that Cup
And Uriel sits on the East side of the table and is Instructing
R:O: in a Booke the Uriel hath that is open Cwrites out
Letters out of the Booke teal makes a word Cshewth it to
the R:O: takes it and R:O: is on the South side of the table
and Gabriel sits on the West side and Gabriel Instructing
E R: and the Sun is Bordered Crowned about with
Admiration like a delitable fine Arbor, And beyond
this Arbor like Glass is an other Curious Glass wherein is
Sachiel & Zadekiel, looking towards us Cthey have
Silver wands in their hands with wire they point to many

many Glass or things sometimes one way sometimes an other
one side Glass Solid except is a blasing Star pointing into it
C in the one Work side is And Glomoth
and in the other is Lexanadl Glomoth
And before And Glomoth is a Desk Cabooke open text they
and a conferring about beyond them is one in white
and in Purple Lodish, looking towards them Csmiling one on
the other
and so it is also in the other Solid Glass Except
And in the hollow Vessels are Luxaniah Samaridl with other
more Terrestiall Sportums with them
And Gaza, was turned to us Cfmiled
And Za said Grate mercy & Power from above be
multiplied upon you Amen Hallalujah
These blessings my friends hath bin promised Cwill be surely
accomplished unto you we must confess we fear you
make complaint of many Terrestiall frivolities infernally
stirred up Cfomented, but attend by these Malitious Instruments
as and indeed permitted to bind on Earth as Agents of great
Trialls on the Pressing objects of humility Cmortality
but what then, will these matchless Injuries determine
I will tell you & it will prove the only means of delaying
up their own destruction; you have bin informed, that if
this stormy Point be once weathered you have the
surest Calme afforded with a gaile of Gentle hopes of
undoubtedly passing you safely to the port of your restfull C
unshaken faith where you will surely stand as fixt as
most stupid Rock against the most stormy Swerging billows
the assurance withdrawn is Mended Cshewed forth this day
& will very shortly be fit for action Coperation
the lessons of write will be finished Cdelivered
on Monday Morning you shall have the remainder of this action

: 1686: October: 18th: monday:

Three Apparitions before the stone Dammiel

there is under the stone a red fiery Apparaunce
under the said stone only Mark God is Louinabl
Cond Legal on the South side is Anael
And Dammiel seuls

It is conjectured altogether needless to make particular
of those Great mercies & Benifits wherewith the most high
God by the mouth of his sacred Spirit in the unity of the
blessed Trinity Endowed his Servants in the beginning
of time; and since, by the Inspiration also of his most
holy spirit, And so as hath been said in all ages since
both medial & immediat unto all his Chosen Mosbis of
Grace and other his Servants elect unto mercy, and
as the first promise & benifite Gods was delivered
immediat & by mediums of Grand through time —
appointment both medial & immediat as by often given
from superiour Power left inherent to Posterity by
Inspiration Revelation & visible Apparaunces as
now at this day with you, wherein the wonderfull work
of the Creator is shewed forth in the Creature & as
it hath been said of all Creatures weatsoever in the
Creation both Animall, Vegitable & Mineral

Now then Sirs to tell you how need you are in Vertue
the benifits of temporall felicity the full fruition
of your hopes through faith in the highest & the Blessed
of Colosiriah, I may not Appoynt nor shew forth
but I will relate thus far unto you, that as we are
of time & by reason time & dwellers not with us any other
wise than as being moved into sublunar parts by
divine Emission & in our Apparaunce unto the Children
of Grand as before hath been said; I trust on thirday
next at your next Convention here or in this presence
to marvaile at some of your usuall meetings &c — —
something will be delivered of great importaunce

the reasons & ways & shew forth this my Message wholly intirely
in saying & conjectured thus must know yours
that Celestiale Inspiration Revelation or otherwise by
visible Apparaunce should forte unto the Celestiall
Mosbis provided & formed that light least mortall
Eye can see, hearing Apprehend, or thought conceive, but
from the only ground of that God whose is great Lord of
all things his Servants not daring otherwise then to attend
that pleasure divine and ouerlordly neglect them truely happy
through faith humillity & obedience,
I know you must consider here on thirday next at your
accustomary time & of trust in the highest you may rejoice &
=turn not lose your labour for as it hath been said upon
suppliant Bowes, Attend Inferior Adorations & humble
supplication know y Celestiall audery also mouths & profound
thankfulness as divine pleasure shall be Graciously mortified
in that appointment & so Emitted & sent forth unto holy
name be for ever blessed, and unto Paternall —
benefactions be given to his Servants for their temporall
& Eternall Comforts Amen Hallalujah & so we end this
Action —

October: 21th: 1686:

There appeared a fiery red appearance under the stone in white
is Imperiall Appearance as we suppose it to be Pastor — —
and within the stone is the Testimony giving great light in it
like the sun
And in the stone is Uriel Sachiel, Galuah, and they are
all 3 Crowned only Uriels is Mitrall
And before y stone is a great many about 9 small Apertures in
a Sky brisk Cloud
And Uriel Galuah, looked on me and then looked one on y other
and smiled and Uriel said well Sir we now observe the
saying of our fellow Servant in the highest Dammiel only
Profound of the last Days action declaring of your address at
this time in saying that paradventure you might not lose your

Labor neither shall you, for wch will fulfill y saying to your
Comfort in ye action of this day

Remember it hath bin shewed forth unto you that all Mysterall
sayings should in some kind hereafter be declared, and
what should be declared or shewed forth for y future should be
easily & in short plaine Language as attonemarily possible
And it is comonly used amongst duen ye most inferiour sorts
of Domine Lessons

And now we will discover unto you ye greatest of knowledg
though from y meanest of things, and ye most triall subject
matter there of standing the whole Earth & all ye most
learned & sophi should not without great difficulty & perturbation
of thought & apprehention thereunto we may justly call
This Misticall Equiuocation, And ye hieroglyphicall
Enigmata, of ye greatest both Antient & Modern Sophia
=ts, and so kept as a tenebrous Arcanum to amuse ye
sonns And imaginations of Ambitious & Aspiring
Ignorants (and then they all 3 smiled one on ye other
And said well Lord

I pray you S^r what is man & what is his originall and
how it he composed and how dignified, hath he not in him
three principles & 4 Elements and is it not so of ye whole
Creation Animall vegetable & Mingrall, come we then to
the first words of ye Creation 2dly to Man, and 3dly to
the understanding benifit & use of those gifts wherewith man
was Adorned & Strengthened
first as to y Earth (he said
I know y^r you have him here to found at the begining or first of
your Readings he tould or it hath bin shewed forth unto you in
these words (hast thou walked in the bredth ascent ground of ye
Deepe & knowst not Salt to be ye first matter of all things
then Consider from whence all things proceed & know you well
say from ye salt of Nature wherewith ye Earth is impregnated
and from whence by a fiery nature & issuing from y influence

of the fiery & Airy Elements & Mutually contrating a
natural heat heat & Moysture upon ye passing ambrionated
conceptions of water & Earth or Colde & drinesse attended
by an Aqueous humidity of Aire & water ye one giveing forme
& ye other life by ye assistance also of ye Generall influence
produceth ye conception greate & production of all things &
Creatures in their Generall & different Respective kinds as y
Germs & parts are formed by like different Aspects passing
through Astrall Constellations in their signall Powers
but of this Subject more hereafter Let us Returne to man

I pray you S^r of what was he made (of Earth) well then he
have all in him y is contained in ye Earth yea ye heavens
& other Elements of wch discourse also more hereafter

Let us Returne again to man how was he adorned how was
he dignified, with it not with Celestiall, Angelicall & Divine
beauty and accompanied with equall parts & participations
of the greatest Glory, but when lost was then changed & reduced
to the most base & meanest of things the wch subject hath bin
already shewn forth unto you &
It hath bin also shewed forth in these words yt the most high God
dealt to ye intent he may make himselfe the strongest and
also that he tore Rind Moses out of ye Earth to testify his Name
make those sayings — Cloathed we then man to be made
of ye meanest subject of ye Creation through Cloathed with
Celestiall beauty & through disobedience Returned to ye vilest &
the meanest of all Creatures despised his strength & wrestle
must with ye highest for grand primacy for his profound
and future felicity from all wch we will contract ye
Allegation & Equiuocall determination of those Misticall
sayings of ye great Sophiarchi in their formal results
That the first matter of their great Lathanum is to be produced
or taken from ye meanest despicable things common to be had
in every corner & in every thing we carry it with us we live not
without it yet we divide it & throw it out of doors
& make no other regard then to foil it at nought

I pray you Sr to be brosse wth you what can you fmagine
this to be; it is nought else but your owne vnderstandinge
the foyles you make from your bodie from your worke
& what els can else also may be thought wholly vnlesse other wise
then to feed & harten up the Mother of Nature to bind &
bring forth fruits of her body for y Nourishment & Comfort of
all things continued & part of her still fmyprognating vphold
=ing fupporting & maintaining Mother Earth in its primitiue
ens producing thereby a Nitrall salt wch by the Attractiue
Power of the Celestiall influences sublimeth & guideth life to
all Creatures both Animall vegetables & Mineralls as they
fubsist one vpon the other.

Thus sir I have vnmasked & vnclothed vnto you on this topt
& fubiect of salt to be the first matter of all things to stand upon
your understanding

To all the Parrabollinall fuyings and opplaints wch from 3 alius
well fpn Sr to vnfold, we say that nothing could amend homo
genian and Conspitius salt to that of Nature then the Spermine
or Urine of Man wch though you pretend a fuyling in the
Anatomising thereof we will yet further help your fundamen
therein most vnto wch is the salt of Plants or the salt of the Viall
Plant, the vine,

Now then since we have explained the Parrabollinall
fnigmas as to the Mainz fonet & menstruum it selfe
you shall make or cause to me made a very well Rectified spirit
of wine that must be truly & Actually dephlegmated wch
before & by its selfe then you shall make a spirit of mans
wine it matters it not wch the salt of the drink wch

yare adventure Sr the vine might not be well Rectified
yare adventure it might not be dephlegmated & then your
flomb washeth away your salt
but I will tell you how to know when the vine is well
Rectified or prepared for this worke

59

Take about halfe a spoonefull or ½ legt & when the wine
hath stood as before hath bin said 7, 9, 12 or 15 dayes
more or lesse if you put some of this wine on the furrup
of violets wch is of azure or blew Colour & if the wine
turneth it into a green then is it fit fmediatly to be
distilled & be prepared for worke

Then if you powre of this well prepared spirit of wine
on your well Rectified spirit of wine 1 ℥ to 3 it will
be all vnmarked into a body of salt from wch you must
draw a spirit or Menstruum wch most wonderfull
effectually wch I must also tell you how to doe or else
I feare you cannot doe it it self

Take of Clay fluer as wch you is called to bacco pipe Clay
gently Calcined or fmeed rather the Moysture therof
Exhaled away by a gentle ordaining the wch being mixed
with your salt will then vnmarke in a spirit or
menstruum of fay most Admirable wonderfull & great
effectly preparing all bodies by dissolution for effecting
the greatest efforts and thus far have I fulfilled
the Adventured Promise of the last action
at the end wherein your difficulty & difficultie of
your worke & contemporary offertories have caused a great
exuption & gaue entrance for wicked fmination
intreatment was made & still Lurketh for opportunity
but Sr let me tell you it lyeth on your part as well as
on our part to oppriat this effect wch Crime had otherwise
deprived of ation this tornay & it may be the not also
by dubling the offertory of this day wch of right should
have bin fulfilled but that we have detected your vnder sight
by your forgetfulnes wch otherwise might have grounded
of great losse & difficultie vnto you & then say

you Rand Rodi a Mony in his dayes of action & his favor
of your obedient Hnd Caleab Ford

having Regard S^r to your weakness bott my Children to
defend your Enmonty wise as this our Ally & high
Forsont of Grand Allodgah hath defended but had you bin
formd Ally & Assistant you had bin at a great loss
if not for our Loss pray take ward it be so not more
I doe assure you I have bin your friend & am so I shall
continue so And so long as you serue god & stand obedient
to his Law & Comandements & and mine Allies will also
still serue you & be your friends
I wish my brother in Hnd & Leonard had bin taking
view & comparing all his making of Glass
truly S^r we cannot finde any Glass to defend your wont
having only Say you we went a weldnesse or lunar
Lustre and then you should be well
but pray S^r doe you take notice of the Principles or
Ingredients of white other glassworke and composes & then
I confess you may wright your owne to best in your
of goodness I pray you S^r how must of your Mettall doe
you Loyld or throughaway & then you will know his
Differents between your gains & others loss when you bot
examine the Matter
But S^r I can tell you & I will tell you what can make
your glass as fine & beautifull as silver & yet keepe
its Strength white others do not doe
Nitrous others worke must in prepared saturne or brulle
I confess his found to be good so far as it will flow but
when it comes to folle & fuse to a kind of vinglutination
it will not worke, or worke to little effect, white is oppositt
& so is found by, & will doe things gid by that

yet you may use some Drugs according to your discretion
walk then S^r to prepare & for to weaken Glass
to dissolue & in his Menstuum Fuid Spook &c
Thus hence we S^r boast promise with you & in doing your duty
you boast promise with us & we will fill you with knowledg
I come on Monday Morning

October 25: 1686 =

Verily S^r you have not said more then hath bin heard, his
foresight expects appointed consultation heard at this time
the actions & Motions of your Envious Enimies at this time
we may call, the blustring storms & boating Billows of
Maliguity, tossing, & tumbling you on his raging surges
of danger & deprivation, and confess with you his any and
great Fraile & great hassards, yet through Gread & mony in
the highest affray & great violence & Turbulence of this
Adventure & Calme may follow & you may be a little
happy Corahuda, but then a gentle Gaile shiske &
wherske you with safety into the Port of Peace
This S^r I must adde say, that the Person in whom his
Right & Power of the disposall of your Charge employ
ment lyeth, must restraine us, by reason we tooke not the
Card so nearly, as to withstand the Proper & due Rights of
Propriety & Proprietors
Behind it S^r those your Divisions Enimies now in question
and in some Respects in greater straights then you and were it
thus to be understood, they doe find themselves sinking, for his
Barke of their Ambitions Hopes will not float & scarcely buoy
about the Seas and white mabes them in many different
thoughts & Consultations & Contracts many doubts & fears
in their Forsight as not considering how the proceedings
thereof will Proue & determine for they provided with great
Art & Craftiness it impossible for them to stand or depart you
fall & have not any way to persue that Refull but to offer

bait of Purchase for many write is generally thought
will take hd paines well then Consider wd that yd shall
to the plain & persons confirmed & distaste hd matter wch
you may fatily dod in laying downe how profoundly
this world began & accordingly fundded by Godfull &
himself Mandgmout as then was well known & grounded
at this day to be attested

So S^r if you can with thus good Patience as you genuinely
carry on this discourse & with what hassard to your selfe you
Hand managed which & Carried on hd Credit of his work
& with what difficulty & adoption to your selfe you Hand
sought till to prevent hd downfall & distruction of those
by those who now plainly appeard unto hd prelacy of
Purchase to hand it out of their hands

wherefore S^r if you consider well how to dispute & lay all those
things gradually home before them & the fill Consequences of
of pursuing Efforts of this Rollitick Elusions & deritfull
others they may easily perceive hd finall determination
thereof to be nod more nor otherwise to be a distruction
to their finall hopes & a totall Subversion to hd work
it selfe

God b wch Brooms & Jo^n Oliver
Come again on Thursday

October 28 :: 1686 :: the 2^d ::

There appeard before hd Gen a sportum it is Zedechiah
And also an Appearance of a sportum within hd
Gen; it is said, And the looks towards me & smiles
And Zedekiah looks on us very gravely & seriously
and not angerily,

And the said Come on S^rs to our Purpose, hearing of your
scruples at Lamehat lately deliuered you of salte the
spirits thereof Especially & in particular of Wine
I will now take upon me to Anatomize & define hereof

obserue then that spirit of wine & spirit of wine although
wonderfully highly & well rectified & truly dephlegmated, they are
attended with & Clouds also by your Clerks of sharpe spirits
not thus, that Wine before any thing of Rectification
is called Recent Wine, to make the spirit & full as before
it is to be thus made

A tabb of this Wine quantum wise, and in a moderate
heat vapor off or exhale wp 2/3 parts thereof & the other
part of third may be distilled 3 into good spirit wine wise
the salt volatile will attend as you may perceive by
the sides of the glass Receiver & if any flemb remainde
behind after the spirit & salt is tooke out it is that
wise washt away & defoliate your salt
the wine spirit & salt may be after distillation a few
times & then by sublimation brought all into a body of
salt & then again

if you take wine after due rectification according to the
Rules here Rowed & distill the same the spirit thereof
comes first out as you shall well perceive by bladders
at the nose of the Retort wise wilbe of all colours
& when you see the salt come to adjunct to the sides of your
glass Receiving it by similitude of many plants or
vegitables, and if you be after wards by a water warme
out it doth dissolue the salt then stop that worke
and this spirit by often sublimation may be brought all
into salt

This hand S^r removed your doubts towards your scruple
& rectified your error, the use whereof shall as it may
please the highest be shortly laid aside & other hand & shewed
forth unto you,

& question as little as I hand one in those Rebukes but
shortly as it may please the highest as great gifts & benefits

may be given to your supply & comfort & doe assure you
of the Care & Charge in order thereunto is now
in motion to that purpose
it may be better
you may consider here on Tuesday morn
if you can conveniently

November 2:: 1686:: tuesday

There appeared before the throne Elemelk and it said
My Mother saith you must not dispaire but be comforted in
the highest who forsaketh not his Servants
although you are now (as hath been said) in great hazzard of a
dangerous & distructive Storme, which may be thought
to drive your hopes on a most difficult Rock or Sands you
on some desperate Quicksand of fear then words than the
supposed Dangers passing between Scilla & Caribdis and
though from sky nor sea more than what hath already shewed
forth yet I give you this assurance that divine providence
cares for you & that Charge is given forth by other given to
Answerable Mediums for your supply future support & comfort
whereunto divine pleasure commands administration thereof
which is not given and as yet to be done; and touch not the
Rights & propities of buying nor selling or dealings of
persons upon Earth one with an other in their temporal
Contends, the Urim & Thumim are shewing forth & determin
=ing the particulars literally therefore what are to be
verbally collected & conjoyned for the which prediction your
obedience & fulfilling your desires all that you can do at
present is to gain time whilst your hopes floate on the
stormy surges of fear & desperation, a Calme yeare under

may further notwithstanding ye unruly & blustering billows
of Leviathan envy death rouse & hard against you, intompass
=ing you as a worldspole to swallow up & devoure you
wherein if you should fall the bottome will breake you all to
peeces, but through the strength of Hopes & divine mercy
supporting you may get ashore and arive to safety though
battered with a little fearfull & sorrowfull shumors
as some Owners of vessels will threaten their careless Masters
with Charge of great loss not being sensible of his necessity
in extremity of weather who yet not withstanding rate bin
buoyed up & sauely arived & resisted their fury & withstood
their menaces and at Length all resisted against to finishing
and the losse taken in wounds or remitted, & afterwards
in future wages regained & doubled
you stand & stay by gentle degrees to gaine what time you
possibly may or can and we trust that divine grace will be
mercifull in gifts unto you & that by some ordinance unknowne
as yet to one you may finde assistance all wise Layeth in
the power & pleasure of the highest

16 86. November 4 :: Tornary ::

There Appeared in the Aire a good way in a heavenly place and
A glorious fiery Throne fourteen in Imperiall forme & Michael
on the right hand of it & Uriel on ye other more behind
and Jahuah a good way of the side of them
and before the Throne is Elemelk & Ahmelek in a sylvestrish Cloud
And Jahuah looks something troubled & it seemed to consort with
them before the throne and now Jahuah looke more pleasant
and they seemed all to be in a Consordancy together in all the words
and now they are turned this way all of them & Jahuah now
looke more pleasant & smiles
then Jahuah said Trust me these two bugbares feare &
folly affrighte & drives the hopes of all mankind into desperation
while though Elemelek yet wisdome the faith & roote of mind
ruling the spirits to faith & the Corporall as well as temporall

Condition of man to finde, without Considering ye Allpowerfull
Earne of divine power & providence is thinke fitt to instruct
= ye assistants, yea of ye Most high Mazilodary throughout
geard & Paternall goodnes of his Attributes
You plainly & are heard of us & we know well ye occasion
and the Reverently heard of and all ye visible is kept and tought
not the Corrupted parts of terrestiall things so orderly as to advance
or assist herein But yet we consider with great respect of
Promise made unto you yat Lord must be found good & propitious
assent thereof in order wherevnto those preparations & provision
we have made & making by answerable Mediums in charge
and assist as will fulfill your desires & discharge your
Complaints a further attempt wherevnto may be showed forth
unto you on 4th or 7th day Could ye post come on monday

November: 8th: 1686: Monday::

There appeared Eleazar in a pleasant humor very
pleasant, and it said; Come on Sr, let us to our purpose
first as to your Method in Menstruums & matters of the
Laboration will shortly be delivered unto you to ye light
sound of your understanding And also ye Names of these
Spiritual Creatures, as by order & office shalbe nominated
to serve your Nostrifichs with ye Treasuries of the
Earth with prescript Rules for ye due performance ye
of And you will be called also shortly to Coelation in
order to your further & future Satisfaction & Unity
if it shall please ye highest to enlighten your Eyes &
fortify your Animall Spirits with Celestiall Power &
Dignity for ye write and a Celest stone was here
presented unto you, ye benifit wherevnto will be further
also showed forth unto you 25 that day must pass over
that is to say it is ye 25th instant & your desire brought
wordes & finde not ye effect of ye same showe forth to

63

mond of October, 16 of December & is also ye 13th January
with you ye write Liberty passe your, but then
when you shall arrive to ye 6th day of ye 13th day of
January: then Sr I will surely begin to flow upon
you as a flood until it be a Spring tide & so arise
to a fulness of Celestiall Grace for write reason
it hath been showed forth yat after 4 months yet
insuing you may endure this difficult & stormy
point
And Sr I will tell you: if those fooles were ye
occasion of Prosecuting ye attempts of your words
for I now call them not Letter ye Intendaries or
busy Bitt-lambs & word Ignorant Dunces to foment
& stir up differences before a Palace can be Prounded
considering under yat Circumstances ye Cause yerefore
appeareth & write very onely is ye meane
of pulling downe & distroying ye same Considering ye
ye Circumstances yerefore for if those fooles did but
consider & rightly understand how the world is eclipsed
by meane of an other & write yat ambition ye
Portabes yerefore Drives at ye totall subversion
by diffe ingrossing or other deceitfull project, if they
if ye was but rightly understood & ye Policy used to
subvert it they would quickly lay aside ye preservation
for there is nothing on earth in ye deceitfull Craft
& subtill devises to put downe & evell ye future
hopes & benifits ye will certainly prevaile from ye
Indeed, if you can gaine so much time you will assured
ly stand and they will assuredly fall

S^r I will tell you if you are Challenged wth [illegible]
in order to your vindicating then you shall [illegible]
not otherwise be sinn'd upon but strip'd by an
other means & you striving to uphold, support &
keep the Glory of your works in [illegible]
thereby very much Engaged your selfe for y^r Soveraign
the dark by reason of the other words
well S^r hand patience you may be supplyed with advice
& paraclet comfort too
know you not that you are in a storme & know you not
that I hand already said of many ready mouthing &
defending upon you, you must therefore with patience
a bold ensure & by the strength & power of Perswation
to stand a bold against the storme
if I you can give time as I must question it
not to stand 4 months you may be forced with
supply sufficient & strong round your Bannies & Stan
ad vsq; diem finem
and so for this I hand shewed forth my
message & it is of comfort unto you

November 11th 1686 the first

Thou^s appeared Galeah & 5 sportums mou^d & they are in
Consult together the one with the other, and Galeah said
it is a comon Proverb amongst you that saith, thou shalt not
live long, and so may you, that though thou dost not
malitio wound throw you headlong into a dungion of dessolation
& sunk you in the gut of distruction
Sr Remember you are yet on this side the Grave, and that
nothing shall revive you alive, until the time of your mortal
dissolution by Nature and Order

Let me say what I can to comfort you in order to write if on
this hand mould shake I can do hard not avoid then what
Rafe bin already shewed forth into you And to that purpose
also, I shall cause my Children hand write not to attend you
& your motion until the 30th day of the next Month
and not you to be of being brought to subjection & to practise
in those as shall be delivered unto you in order to your
deliverance by those means as should be thereby appointed
therefore mind not mind in your sufferings least your discern
of Comfort resolve it's absent Keep you to your duty & God shall
keep to our promise

in the mean time prepare ye 4 sticks of Parment made of the
largest Calves skin & bring them hether & my Children shall make
them useful to you,

well S^r I have given my Children their Charge & we will also
attend you & your motions besides your other sinns in Celestiall
Land & Seloricon Comunity & Contemporiety for I am called
away & must at this present leave you to the mercies of the
highest & the Lord of his Servants order you & for you

November: 15: 1686:

There appeared thereby stood a fiery sword pointing upwards
and in the stone a dilitious glad like a bower richly adorned
& mighty pleasant there is a great many sportums mould
-ing some one way & some on other passing & repassing to &
fro, and there is a small sportum before the stone
shut in the solid glass vessel in dark & thick and fiery
vailes & Mikael is in Tong South side & Uriel in the
other; and the sportum before the stone find beheld the
Light & finger of Superior Celestiall Hand now in office
& Charge given, & direct & commit you unto ye death
and rest in your hands vocations & Lenders

And finds in all or most of your temporall affaires
I must say unto my Mother from whom I have
receiving that Subject I can what help hin already shewed
forth only that for I may so, that you stand in as good
state & Condition in your present employment as does
my Mother hath but also in love of her promise of her
future Assistance as we hope to your Assistance & help
you to weather this boysterous storme & Pilot you
through the turbulent surges of Troubled dangers &
malitious Inventions
Your hand I in this last Triple Ternarius touching on
4th Instant and extending unto the 6th day of January
next with his yearly Adjurnd until the 13th day by
reason of an Inter position of Planets from the 23
of December until y 30th of the same or rather
from the 24th to the 31, yet on those days that is to
you must doe your duty in this place
my Mother hath Rec'd some Charge in order to shew
forth & declare unto you touching this great triple Ternar
wch is of great & Considerable Importance touching you
as in order to your future happiness, by wch you com and
am not only ordered here in Charge with the Post of my
Alliance but here is also the light of Inspiration
and Grace to our & your Assistance & fulfilling your
hopes & how it may become to be some what in Charg
touching some future Oratory of the same Triple Ternar
for orders as issuing forth from Superior Power to
Assigned the great Spiritual Prince by Name Usiel
whose Residence or Mansion is in the North west Angle
or part of the Aire with others of his Attending ministri
= ring all Duties & other Ministring Spirits under him

a fruitful accompt of the proceedings hereto with the 65
Instructions touching & Calling them forth with all Proper
directions hereto depending in due Manner & order
for to your Assistance shall be given you the Nature
& Virtue of wch and Property not only to distinguish
& make known all Influences by the Stars aspect many
& great but also to foresee your Affections & divide
them of the day and good, but them of the night and
more dull
And others of the Inferior sort of y 9 orders will also be
given me
And if it please God you stand firme the weathering of
this storme and shall enjoy a perfect Calme & settlement
in your Condition & Affaires the next Strocke will bring
you to more Superior Enjoyments and then shall you not
be surrounded with future Molestations nor troubles of life
nor
find him nor trouble but rather keep him pure & friendly
with him
nor I will not trouble you
on your next day of Action I know my Mother on that day
for better to give you further Informations in the most
important Directions of this triple Ternary
well Sr if you cannot Come on that day you are Excusable in your
conjecture it is not Malicious weather, you can Come it or not
Sr be not dismaid you shall find friendship to the last
moment

November 18:: 1686:...

There appeared that Blessed Angell Saluah & two small
Spiritt like little pritty Children with it & they smiled on
one the other and on us

Let your thoughts & minds be tarried onely in serious Scrutinie
& your senses & Spirits recalled above any Folly or Dispaire
or fear of sinking all though the scroll of your hopes is

dangerously Deparate, & sadly wounded, in thunder
& stormy smoothing Gailes issuing from infernall vapors
contracting malignant blights
Ah ye troubling questions not your Schismaticks &
future enjoyment of Gods & sadly in a word calmd
& sordone Tranquillity; And Know ye that you receive
the Powder of the highest to support & assist you
divine & great & mighty comforte & guide & Comfort
Celestiall Lord in creating you & all inferior Powers
ginting forte & ready to serve you, Knowsford sinde
you know yor forte & formation, wherein you stand
you're stedfast there And you certainly never fall
shoulde & make Opposition of wch & such Powers it is
but needless; But say a while
Then Galiah spake to ye lotte Fortunes by it
& they went away
And one Fortunum came & brought two slips of Parchm
and Galiah looked on them & laid them by
And then ye 4 Lord came in & brought a scrow of Parchm
four square & it is written on & it layd it by Galiah
looked on it & layd it by
Then two slips of Parchment and two Girdles the
are to be worne
That square Parchment is to be tabled downe to
a table it is called Mensa Thourgira
more willbe spoke of it when it is delivered
Then is an other Table oblong is called Mensa
Pelin Pavelina of wch more also hereafter
A skin of Parchment of 28 inches ondred
narrowest way

And Galiah looked wishfully on me & smiled
here and A write and red 4 Angles & red governing Powers
here and red 16 leaf sticks for 16 points of the Compass
here are 11 wanting Powers in red Orders
here is red 9 superiors Orders teal underlute all those
Powers of the third
out of ye 16 we will draw one (viz) Uriel & 3 dubs
under it with or 4 if third be occasion with red
Ministring spirits underfrom
Come on then Sirs we shall mention 3 out of each of the
9 superior orders wch Commands all the more
inferiours though all great in Power & so contract
all into Practise & forgive & befitting any occasion
wch above & more essentially & part or Branch
of operation or affaire that is of present use to
supply our Motions
Come we then to the purpose. number up 9 times 3 is
27 & one times 3 just so many Sounds angels
ministers of Gods Word, up as an oblation to compass
ending the full perfection of Command of Threefold
Godhead by finite Mediums as shall given & assigned
to your keeping & trust & the two next ensuing
Month shall appeare You shall find first & lead into
your troubled Souls & minds & so fruit your attained
felicity & let this be short as the now next following
Dies Dominus ought of time is red 7th Day
for it seemeth your complaints requires it
the rigor of wch guides you & my Lordly
but we shall loosen you from the smiting heavyness &
bondage of all anxious exhortations

from wence hee most high God mercifully deliver you
& graciously bless you with y promised happiness hee
shall make you for ever joyfull both Temporally &
eternally; you shall want nothing;

be not dismaid ye his offertory will produce & worke
more wholy into you in amanifold Measure then
ever as yet hath bin offered at his mistery after your
dignified with that Power that giveth you Power as
first was given to man over those Creatures

November: 22^d^: 1686:: Monday:

There appeared a small portum before hee ston &
motions in hee ston but raised in, and the small portu
looked seriously on us & smiled & then looked by & by ston
& then on us again & smiled, and said
Be comforted ye the splendor of Celestiall Grandeur
Beard may Bubble forth through the Barbs and
stinging Mists & fogs of Infernall Hierarchall Envy.
as Boyfonous Exhalations in hot & corrupt the Aire
more offensive & many times pestilentiall to the health
of mankind may one day shine Gloriously forth &
dissipate those noysious Vapours, that you may walke
with hee comfort & happy fruyment of your hopes of
promised grace,
what hee great & most High Soveraine Power of Heaven
& Earth giveth we shall Receive & accordingly by him
Charged in office we shall in true love & faithfull
friends administer to you at the will & pleasure of the
highest while with you we also humbly attend for
ones obay: them in hee ston, and Collecting what is
promised

November 25: 1686: Tornary 67

Three stepps and one hee ston a sun & under neath solid glass
Except is a star And in hee ston is a fiery Red portrai
in Frenston out of Imperiall Forme, And on one side
of it is Lakidies on hee other side is 2 Lakidies & before
in hee ston is Galuah in great Beauty & splendor —
And before hee ston is a little portum
And there is 2 little portums with Galiah & Galuah
they had little first two one called Flus Except & then to hee
other — There is in hee North Except 3 partonouts
like Girdles & 2 Squard parmouts on with lin as on it
& the other with Castles on it
And Galuah did looke on ye two hollow Except & bowed some
towards with from
And the little portum before hee ston did to towards with
Galuah Galuah saith to all hee stone before it, doe not
you hear how Nessessity Limiteth them
And the small portum said By Superior Permission
my Mother hath Power & Comands to give in charge by office
to appointed Mediums to Redress all agreavances that
Nessessity shall give unto you with all
to and Refine me & your Antagonist that strictly to
order for you & your Power, your Employment and as
shall warranted at you and gave for Ready as mine as you
doe And I assure you that provision is making for y^e^
Relief of weake a faire prospect Layth before you
though you see it not neither can you understand or
apprehend the sight or sound for not till some thing is
delivered in order to the knowledg & operations
therein and as for hee offertories My Mother saith
what is enjoyned must of Nessessity be fulfilled &

By reason of these assignments we send unto every Tenant diverse County and to be properly referred therein there is not Remission can be disputed of nor Alteration made unhill the 6th day of January be expired for now on the 13th of the same Month you will be restored and in a fuire Compliant way of Reformment from the Principes of Worthy & Humble Servants and the most Annuall Exercise from all Foards of Futures Enimies & my Mother Saith you must endeavor to stand against the Storme make the greatest haste speed possibly you can, the Mystery is great also the benefits speed we it cannot be shewed for or explained to your sense or apprehension — My Mother hath given Charge that her Children shall come to you twice every Monday & Thursday — you are desired

November 29th: 1686: Monday

There appeared a Viall veil in the Sun & veiled in the solid glass Vessels of rare Red Oil. And of a sylvestrish Azure Colour And a little Spectrum before the Sun; And only Sun is a glittering star, it seemeth impossible to keep you from disparing & hoping Notwithstanding promised grand Mercy in Celestiall friendship & love, Cum Celestiali be a feast of pleasant Felicity when thus gilt attends the Immortality of the Glove, Let therefore the servants of divine favour beware least they overlook Diligence, & so kindly to be dismissed Serious & understand & pay not more

neither we nor you may determine of Divine Providence
write through fault & Hope in the Lord is surely obtained
let not your weakness speed the honour & Glory
of mercy, least you lose an Eye blessing write many Hand
lost through Tribulations of Nations and Perseverance
write with great Consideration take notice and Caution to
in your friend & Redeemer take already in said
& shewed forth unto you;
well, well Sir you were bid to make what Expedition you
can you have but Ordinary to dod in —
well Sir your questions we set down you also on Thursday
shall be saluted — am also under Command & must obey
and at this time I leave you in the Lord & that Grace
Mercy we send write we humbly beseech Him to bless you

December 2:: 1686:: the first ::—

There appeared a Veils glittering star over y Sun &
Viall veil in the Sun; And a small Spectrum before
the Sun, the first table is for the Powder of Darkness
or of Dark Glass And also for the Powder of the
third Coast the Point of the Compass write and more
powder so git one frame & two boards or two
to slide on it at pleasure to make the two Vellums or
my Mother defends your Heart
let not your fear degrade your Faith you stand yet
firme enough, the Order of your hope may yet preserve
you the Storme may Cease as the winter Season
the 7th day you may take away the Earth mouth

December 6th: 1686:

There appeared a small portion before the Son
& looked full direct
me, to shew at Christmas is best & myne owne discretion offic
saith not my Master that the Children should be with you
must be charged to
yet I say good you with Cheerfulness
the offering is to be offered by the Husband after
God is merciful & let him mindfully his servants of mean
to interpret you & hand don this for a rule with
but we bound you not but in the Limitation of the Almighty
who blesse you with his grand mony Amen

December 9th 1686 Hyd 2d

There Appeared in the Sun Jabeah & two more
And a bear under the Sun with a Conick Point coming do
from it into the Sun And Jabeah is very glorious &
And Jabeah & from two with it Stand Some Consorted &
ordinary with the two Parents and of them of that
the Sun And Jabeah put one of the little portum away
And it Went & brought and in with with a large book
of about 12 Leaves or Sheet about in quarto & Jabeah
the book & Examined it and book book to the
portum & gave it the book again & put it
small portum in like manner And Sun Jabeah
up and read gave Charge to the two small portums
& looked up as if it did Give them & went away
& left the two small portums were Looke on us & smile
Those same Comands & given us in Charge we give
unto you And as we are Comanded to do you & to
Charge in Office so must you for this time & injoyned
Looke & in Charge to your Duty for those mani

Seasons Heads Sons Affords & bote mutually & Mistially
Conformed in Affordance to Sure Considerable effects as Sunn
Goldsmith shall in mercy Confer upon his Servants
Let not Heads your Spirits droop nor sink in fear
neither question what is, or what is to be, offered or don
Violating in any Differences; but Cheerfully Rise up & say
Thy will be don & God on Earth as it is in Heaven And
Spirits thy Servants with Sound Heavenly grace & mercy
in the fulness of thy Paternall bounty that they may Glorify
& on Earth as thou art Glorified in Heaven to whom
only all Honour & Glory Celestiall & Terrestiall both of
Angels & men is due & to be Ascribed word with and
humbly beseech the highest to bless you

December 13: 1686: Monday

There appeared in the Sun in y top of it the testimony
& that stood down on a Goldsmith Cathow like Garden
with fruits Goldsmith only Trees and some small Beautifull Fountains
among with Trees and some small Beautifull Fountains
walking or mounting to & fro & sometimes they met &
Congratulate each other & smiled on each other & then they
both looke towards us & smiled and there was 7 of them small
Fountains & they not all together & saluted each other
and they all smiled on us and then sends a flash all
was valed in & there stood a Gold Cross

December: 16: 1686: Tornary

There appeared in the midle of the Scon on Mercurius
being ye four square stone 3 steps high goes round about
every square and a fountain shallow dish with a narrow
brim & flat Bottomed and in it stands a Cupp with
a broard foote in it of Porfir & out of ye Cupp issueth
out a flaming Ray that ascends quite out of the
Scon from whence Under the Eastward of it stands a
glorious Statua of a flame mixt Willow angle wise
standing upon Pastor on ye right side of it stands the
Sun & on the left side a figure like the full moon
And in the Center of the Sun & also of Redmond is a
wonderfull bright starre from wence issueth a bold
Ray only North side of this Altar stands Sachiel
& on the South side stands Zadkiel And on ye west side
is Galuah with a bold Statua of Pearle side of it
And there is 3 little small Statuas before ye stone
And then 3 before the stone both Presently on and
Especially the Midmost & smiles
only North
in the Solid Vessel is two Statuas in wch one of them
instructing ye other & tall Statua is instructed had a
little Paper Book in its hand to learn in it And at
beginning of it is written Operation by ye Royall Spiral
Wheel a true Experiment & great Arcanum
And in the hollow Vessel on ye North side is Suxamiah &
two Emperiall Statuas of the Birds and are
called Emperours of Anglos & here is Prince
under these Emperors & Duke under these Princes
and others under the Duke

And only South rood is ye like of ye other two Angles of ye A Angles

And ye Midle Sportum betoken ye Sun & moones And saith This action Sr is for you Institution & Jurisdiction as wilbe manifest upon ye pratize & operation thereof wilbe given unto you, Now it is so that ye whole host of your Celestiall & elementally disputed foes and all ye Colestian Alliances are offering up their humble supplications for Divine grace in Christ by office to be Admitted into ye Assistance of their friends & gods his Servants were continued & will continue in his forme ye next first day of your action being ye 2d Instant & on ye 2d issue will be on ye 20th Instant & on ye 3d & last writ will be on ye 6th of ye next month on which day you should not depart your profound gradal & Memorable attorney for a gradal & Mythicall Season were to stay not at all at his time

next next monday then on Thursday being ye 23d day then on ye 30th then on ye 1st Monday following and on ye 6th of January being Twelfth day

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December: 20th 1686: Monday

There appeared a small Sportum before ye Stone in a Sylver Cloud and ye whole show as before although not so plaine to be seene; And now ye small Sportum is turned to ye Stone & late. Removed & after some time turned to us ward & smiled: and said;

ay Sr you must expect Shutz mishaps from wicked Persons from they come, Blackman street & Kohl street

Comforming Pastor: if it were possible least he would be Reclaimed & Reformed you should not dismiss him of mine & he not Libly wood for he is strongly possessed with Infernall fury And Nothing of good Heavenly will go forward or worke Reformation on him yet you must be distressed and be sorry & endeavour to take heed in ye dismiss of him, & tell you Sr as to his Matter how desperate Shutz infernall fury may be moved to heat of Reasoning or Passion I cannot say more then you may Rationally imagin or judg of but dismiss not his person

well Sr you Rid on well in doing your duty be comforted dispaire not you are not yet left or given over as a Prey to insulting Malitious for tho Rationall goodness yet because he hates goodness you will doubtless yet further & further under support & defend you will and also vote you humbly beseech for his owne great Names sake that it gratious & Mercifull Amen Hallalujah

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December: 23d: 1686: the first after Ternary

And there came a flash of Light and then appeared the show in ye Stone but not very plaine but only two small Sportums and they are visible

And they did Answer with ye Sportums in veile in ye solid Glass Temple and they looked and a small paper books & some to Receive it & Examine it And ye two small Sportums turned to ye East & did great Veneration & they turned ye way & looked on us pleasantly & they Commoned one with ye other

1686 Decembr 30 Thurs 2 after Ternary

The best way is to make your memorable offertory
with the Ternarian offertory on ye 6th of January
And that day will be a great Day of Rejoycing and
being Comforted in the Joyes of Happiness in the highest

1686/7 January 3: Monday

There appeared a small Portum of Light on the Moon
& was very pleasant as if it was Rejoyced at something
& it turned about & did Face towards the East, And it
turned his way & smiled & said
So, Sr what is it you have to say methinks I heard you
make Struple touching Fontanal Fordshood, wch I will
Separate from further mistake
Know ye then ye 13th day Instant is your proper
dies Ternarius & not ye 13 & 16 you ought to observe it
both in the Generall & particular appointed offertories
therefore were you commanded to pray durbolly &
Solast your Soules with Joyful hopes of future
Felicity &c — it is a day of a double Jubile
if you do this as ye 13th instant is the entrance of action
& it Couples all 3 principals & if you Jubile the single
offertory of this day it is as much as can be required of
us, by the sayings of my Mother but not Jubiled as
a Ternarian offertory only as a Jubile entranced into action
as may be fully & Legally showed forth & discovered unto
you in the two first in Rising Ternaries & the 3 from
thence proceeding into effects, that you May Injoy
your Soules in your fulfilled hopes & happiness
well well Sr you have stopped my mouth & am gone
but I leave the Blessing with you behind me

words with the highest Grafted your strength your faith
& Hopes in him

12

1686/7 January 6th Ternary

There appeared unto the Jubile a Light of Fire in the
Center of it it is a Fair made out of its side down to
Mayes towards me & the Sun & all the Prompts and full-
of flames And before the Sun stands a Portum
clothed about the Mystery it is very Glorious in its
Ornaments its Eyes Pearls & it hath a Serious
Crown on, and it turned to the Sun wards & Unclosed
Downe and opened its Ears with great Powder as
And there came flashes out of the Sun & Fire as fire
& they came to the Portum — and it turned this way
and looked full — me & smiled, and it said,
God be thanked that ye are safely arrived into the day
of Jubilee through Christ in him may ground a hopefull Jubilee
of Deliverance unto you
on Sunday morning Set up your Son on your own
Table & make your Prayers as hard & earnestly pray
for Light & dignity & Dignify your Son and then
Call on Michael & Uriel by the Abridged calls of the
Angels of that Hierarchy you must begin at 12 in ye
morning & sit until 1 an hours past noon
And come hither on Monday Morning & call by the
Abridged call on Gabriel & Samael & the Hierarchy of
angels withdraw & be Joyfull & Comforted in the highest

1686/7 January 10th monday 2

There appeared a glorious bright star over Hexham and flamed appearance in all the Compass — And a Sextum either first in Hexham or first out of it, it is Lowmost & it looked on me & smiled & cast a Ray towards me & said Well S[r] be content, although you find not your minds when yesterday you moved them to appearance yet they did for you And have appointed good things for you as very shortly shall be related & Chronicled forty times again on thursday morning —

1686/7 January 13th the first after Ternary

There appeared a great & glorious Ray coming out of the sun & pointing at me And there was two Sextums before the sun & other Lords And in Hexham is one and in a fiery Bundle were we suppose to be Easter Seal is a good way to the Eastward & there is of this side of Easter before the Altar is Sachiel & Zadekiel & before them is Jaluah And the two Sextums they stand before Hexham and in diverse wise the Sextums in the solid Glass Vessels

And Jaluah said There appeared the Highest Ward safely arrived to the beginning of this day wherein the Mighty power of the Highest protect and serve & defend you, and also for our Knowledge sake, that this day is the entrance & beginning of material great Action the Methods whereof my Children here attended to show forth & deliver unto you by Order in Charge as they are made & delivered unto them for the white you shall glorify & praise your God And also his servants ministring unto you as in the Administration of your duty & obedient conformity to the Glory of God & your Comforts

you must on next Sunday morning to Bray & call on Michaell & Uriel & sit one hour and also Monday following that; And when your Action is Rendered Sunday you take before his Mystery 3 minutes of time and then write down into your Temporall Government And take the Sextums and turned to us wards & smiled And in the Northern folded Vessel is kept Boodes Will & 5 thin Blades with Cardors of Gold on it And in the South Vessel is another folded Book of Michaell And the Powers of the third Act order under Michaell that seems to be a doing as if it were halfe done and there are sixth Chalices but not finished as of other and

And the Northern Sextum is turned his way & smiled And said, Here is the Antiphonum of Uriel made Perfect & fitted for action unto you, we are only revising & examining the forms from original President & on wednesday next the 19th instant or thursday the 20th it shall be delivered up to lengthen your Girdle of Gate End a little & make 3 Crosses on Each Part in the

now the Southern Sextum is turned his way & said this Antiphonum of Uriel Powers subjected unto the Order of Nations, is not as it should yet finished or made perfect from its Originall President but I know will be fit for use & action only 3 of the next Months or 2 or first or thereabouts as in the Attorney of time with you & soon after you will have great & materiall action both Corporially Superior & Ellementall Inferior, that the Highest may be glorified & your Souls Comforted and Jaluah said

I charge you S[r] be not dismayed that the greatness of Action delayeth not note until the 16 day of the next Month

although yet if we Rightly Consider the Card by Charge
in Office of Composing & performing of those Artanums
with others is fitted for practise in Action of few though
the actions of his time to moved silent Reserved and
more Considerat then your Emaginations can Fully
comprehend, for as it hath bin showed forth they may
seeme Easy by your thoughts by sight but hard for
them by Execution
And the Northen Sportsman said I know my Mother Kate
will pleased you & you are to blame if you hinder it
not so from her I am Charged to tell you that you
must be as Diligent in the observance of the your
obedience already injoyned, and to your great Commendation
& hopefull hope therein hither to well & duly observed &
what shalbe further injoyned during my time mentioned
until the 16th day of this next month with hope
god will bless you & mercifully from hence forwards
Crowned your hopes with happy & safe deliverance
in the Administration of your actions

1686/7 January 17th

There appeared a Sportsman before the Son & it looked
on us & smiled, and said
your sayings are heard & my Mother wills me to tell you
that your doings in your former all Commandments
& employments all lost wholly by your owne grudging
we trust them not to further only you may proceed well
therein by Valor in duty attended by you,
you are also to make your appearance here on
Friday morning the 21st instant for my Mother
attended divine Comands & mindes not until then
& fools not more

1686/7 January: 21th friday the 2d 74

There appeared a star out the Son that is very bright
& glitters mutch & soon forth a short way to us ward
There is in the Son Daluah & two more & Daluah sent
one of the small Sportsmen to the Northward & it came
against & brought an other Sportsman in with it that
Sportsmen pulled out a sword & boob out of its bosome
& it was that Artanum of Skill finished & the
Scales also are finished and the with Sportsman said that
they were finished with some difficulty and Daluah
gave the boob to the little Sportsman & that is gone
northward out of sight & the other little Sportsman brought
in an other in with & Daluah pit & it distorted that
round from y Southward & after soon distorted that
Sportsman is dismissed & Daluah went in to the light
or fiery part of the Son & there found a flask & in it
a Incall Sportsman before the Son & it looked on me
smiled & said Comes I be not dismaid fear not
we hope your desires wilbe fulfilled for your words is
well tempered & the first that ever was born, here is
wanting some words of Directions wise shalbe for you
to be you may Coast & withdraw until I send you word
on Monday morning as accustomarily Coast for
Powder is prohibited

January 24th 1686/7 Monday

There appeared two sportsmen in the Room viz
Lovanall & an other
Lovanall had a Chaplet or Garland on its head & it
looked very finely, And the other is in a weitish
Gray vestment with a Round flat Cap on its head
& that is very neat but plain
And Lovanall said to the other Sportsman Show
forth your Name; my name is Elsim and
by Charge Prothonotor, by orders in the office of
my Mother, and a Custos of many Metaphysical
Artamums that are & may be Admitted to the
Knowledg & Script of God his Servants & my Mothers
friends wise & truely moral at large Honour &
distress of, but Under & Kind Lord must Rand its
Clouds, for those things by us are not otherwise to be
Had nor understood, And Lovanall said
So if well Performd you Rand performed this matter
in Charge & Elsim said God and Rand & Spirits
the Lemd Rest, Lovanall said And is it in full
Elsim not its in full but not quite finished &c
it may be finished & Rewarded two Nations
perused this Books at Home & Let us know well
Objections you meet with all

1686/7 January 27th Ternary;

There appeared a bright Star over the Room & all
like flame of wisdom the Room and two Sportsmen
before the Room and they looked valiantly on us,
and one of them said will and
Know you have Rended the Script of Arcanum
Cranked out from others, & set forth for your use
then which Hand are not Caring the like of this
as Inscribed like unto those of this Order
it is not imperfect although yet not quite finished
but you shall have the rest
take the Seales of the two of the Diurnall Dubes
and also of two of the Nocturnall Dubes & put them
on Parchment or any thing 4 square like a Trowthis
on every Corner one Seale lay this on the Board
you would Record & give Charge by Invocation to
those 4 Dukes to Keep it until will you call for it
and then not Mortall save Mouth with it but yourself
you must & God on Sunday Morning as before
all Brethren come on to of good Cheer although it
be hard with you the Sun of Celestiall Love will
break through the Misty Fiorden Clouds of a sharp
afflicting winter Bird we so splendid Rays shall
through open the Hard Icy Bands of your
Afflictions & set you free to pass the Current of your
Deliverance & future Felicity, the 17th day of the
next Month is your great & Remarkable
Forraine & Mistically known to us but Orderally
delivered to you by the Name of Mystically very
great & Remarkable as I know will bring after
shew forth & Wonders to the fulfilling of your
Appointments but you are commanded from Superior

January 24th 1686/7 Monday

There appeared two sportsmen in Edinston viz
Lysanall & an other

Lysanall had a Chaplet or Garland on its head & it
looked very finely, And the other is in a weirish
Gray habitment with a round flat Cap on its head
& hair is very neat but plain
And Lysanall said to the other sportsman Show
forth your Name, my name is Elsim and
by Charge Prothonotor, by order in the office of
my Mother, and a Custos of many Metaphysicall
Atramums that are & may be Admitted to the
knowledg & benefit of God his servants & my mothers
friends with & to the more at large Discourse &
discover of, but Order & time here must hand its
pleas, for those things by us are not otherwise to be
had nor understood, And Lysanall said
So if well Performed you have performed this matter
in Charge & Elsim said God and hand defiance
to the enemy that, Lysanall said And is it in full
Elsim not its in full but not quite finished &c
it may be finished & Edinburgh two Actions
Perused this Booke at home & let us know what
objections you meet with all

1686/7 January 27th Ternary;

There appeared a bright Star under Edinston & all
the flame of which Edinston and two Sportsmen
before Edinston and they looked gladsomly on us,
and one of them said will and shall
know you have Performed Edinstruct on Stramum
Dramhed out from others, & set forth for your use
when which time and not Earning Edinstruct
as Instructed like unto those of the Order
it is not Imperfect although yet not quite finished
but you shall have Edinstruct
take the Scales of the two of the Divinall Dubbs
and also of two of the Nocturnall Dubbs & put them
on Partizan or any thing 4 square like Fourthly
on every Corner one Scale lay this on the Bookseller
you would keep & give Charge by Invocation to
those 4 Dubbs to keep it until you call for it
and then not Mortall save Myself with it but yourself
you must for God on Sunday Morning as before
with Brethren come on to the good Book although it
be hard with you the Sun of Christall loud will
break through the Misty Fiorden Clouds of Darkness
assisting with the third whose splendid Rays shall
through upon Edinstruct hard by hands of your
Afflictions & set you free to pass the Current of your
Deliverance & future Felicity, the 17th day of the
next Month is your great & Remarkable
Forraine & Mistically Knowned to us but Verbally
delivered to you by the Name of Mystically very
great & Remarkable as I know will bring afore
shew forth & Wonders to the fulfilling of your
Expectants but you are commanded from Superior

Power last day in particular to fulfill your promise
opportunity which must be & you shall not want to
accomplish it, for his highest will mercifully work
you even unexpectedly to be thought of you neither
can we tell you by reason it is not given to us
we know not what is your portion given to our
suppositions but we know it is, else it had not been
given us to show forth & to touch you
we hear you complaine of weakness
well we will be for help for you & if we thereby
find any we shall visit you again & god willing
on Monday next morning accustomary time &
order, bring the book when you and Gideon &
Jim Heather visit Play. your glass tonight or all
the end shall not stumbling block lay in your way

Action must Cease

1686/7 January 31st Monday

Thord appeared a little fortune in his mouth of his
stone; and it said No action appeareth until
Wednesday Morning then bring his stone with you
something eclipseth his action of this day

1686/7 Feb 2d: Wednesday the first after Vernary

Thord appeared the testimony in forme like the
fire at the top of the stone out of which went a ray
upwards at the top of which is a bright glittering
star & out of that star come flashes fire now then
And there is a fortune in the stone that looks first
to one follid glass tonight & then to the other
And Jabuk turned round about & called And
presently came two fortunes & brought with them two

ugly things and Jabuk said something angrily to them
and then the two fortunes tumbled themselves down into a
hole

And Jabuk said God be praised that we have subdued his
evill thoughts infernall Powers will still be fomenting &
stirring to evil their wicked designations against the
president, & stirring up his spirits of evill minded
persons to storme their guard with most wicked and
stand alone Batteries, but their and false & will do not
Execution & God be thanked they are now vanquished
and confined to a restraint & their Power wholly dimin-
ished & extinguished

If you be remembred Sr Thord. Bring up 3 professors against
will Sr now we go on with you & with all imaginable
opportunity for your deliverance not only from your fear
but your evill of Danger & danger of Misery
& have returned the malice of your Enimies upon their
heads, make haste with those papers that the Post
may be delivered up to your wife then
& would faine see you happy that you may be in peace
& inbrace the benifits of your pains & Patience &
hope the Consolation of Eliphriah
to end you have Sr the book of Invocation of the 4 Worthi
all Tables write you may also bring with the other papers
& know you have not transcribed the same yet
neither would I have you intill it be rendered & the
end method thereof made truly & effectually perfect
as all things last now come to your hands shall
effectually be, we have great Report into Feb 16, 17 & 18
days of this present month be ye therefore comforted
& Post effected of that mercy that will fulfill your
hopes & happiness which we humbly beseech the
Highest to give & grant unto you that your deare in

in ye Promise may be accomplished

1686/7 feb: 7th monday

There appeared a transparent beautifull star under the stone pointing downe a ray into it And there appeared a spectrum in the stone which we suppose to be Chad and two more spectrums in white came to Chad one from ye North & one from the South And then two had two books in their hands And some papers, one of them had a books & two or three sheets of paper written also, And they are very earnest in discourse together & they smile & are very pleasant And the two spectrums in white did obediently to Chus & to us wards went away against one to ye South & the other to the South And Chad looked on us with smiled And then ye star under the stone gaue a great flash & Chad is gone & there is a spectrum before ye stone which we suppose to be Lemuell,

Well sr if ye do keep on your duty you may trust and be perfect at your next accustomary time of appointed Action wch) thursday next

1686/7 feb 10th: The 2d after Ternary

There appeared 4 spectrums in ye stone (viz) Chad & Caluah and two more attending them & beyond in ye stone is a great Light & in it as we suppose to be Pastor & ye two Intelligences of ye day

Chad Chad & Caluah are a comparing the 3 Calls of ye seniors and 4 angells all and & ye 4 seniors to ye East with a paper in Latine

Chad Chad gaue a books & papers to on spectrum & it went away to ye South ward & and it gaue the other books & papers to ye other & then Caluah & Chad looked on us & smiled and Chad & Caluah did both step towards & smiled & ye other spectrum with ye books & papers in its hands stood before

77

& smiled & said meet on thursday morning & take directions for your Ternarian Action,
bring a Copy of ye Invitations against ye 2d day
Remember your Sundays action

1686/7 feb: 15th Tuesday:

There appeared over ye stone a body like ye sun with a Rubied Appearance in it

There appeared in ye stone a fountaine like shining & a spectrum standing one of each side
and out of ye fountaine issueth out fiery rayes like as water running out of pipes

There appeared a small spectrum before ye stone & it looked on us & smiled & seemed to be ready to speake & then turned to ye stone & afterwards to us & smiled & seemed to be ready to speake to us & did severall times but now the whole we beheld the mercy & waitings of god his Servants & the humble supplications & earnest petitions unto ye highest for further comfort & peace and certainly are moved with great pitty & Compassion, but as we have not the Corruptions of the Earth so we reject to deale with defiled things, but I am willed to shew parts of this next Ternarius entring & the qualities thereof, on the 2d day you are to consider words as in order to the Ternary: and R: C must sit downe before ye stone at and if it cannot fully with light you will have but hopes to your former with your books & pen & ink on y mystery, but when action here is called then you shall prepare to ye other Mystery & therefore the spirit will with ye other spirits mentioned in y preface guide you As touching your oratory & great Mistery therof upon y day you shall know it is 3 sound part of a Centering peale of Attonement 2 ply of Louder & 3 ply dignity of ye ply Song dignifies therewith & the right sense of well conducte to song hearing & understanding of spirituall Mistries & apparitions, its also an oratory containing

more enforce Mystery as first a Conquest over
disposing of your Enimies & their malitious subtilties
2dly Producing thereby Redemption in the quality &
Condition of your vocation 3dly the fruits of your future
good for this let me give you to understand
that it is a Mapria in Philosophy as you call it
that effects depend not upon Causes, so as your Enimies
neither had or could cause thus to dispite you as they doe
& could don, then Consequently ought your endeavors
& will redound on their own heads & procure their own
distruction well Sr it is said before we must
not the Earth nor the Corrupt part thereof
what can not be don the one day may be in following
dayes of action as they present of the Ternary to afford
as it may be advanced then if from the one thereof
will be the ends of your Sorrows & Afflictions & the
begining of your Comfort & Redemption
your action is at this time ended you may give thanks &
Coast

1685/7 feb: 17: Ternary:

There appeared a body under ye sun like a lion & a fair
golden eye in the Centre of it from the Circle of y^e
eye came a bright Solar Ray towards me
and before the sun stood Michael on ye North side
& Uriel on the South side & both of them looked
stedfastly on me & between them appeared Leonard
in a silver Cloud and after this shew continued
some time Leonard turned to the sun & did obeisance
& afterwards turned to us & looked on us & smiled

And Leonard said, well Sr I heard your discourse
now of your morning dission from two words very good
friends of yours, them, two and tomorrow in both the elements
of Aire & Earth, they will prove very kind to you
You shall know them & their offices
it is time you moved to your other part of action
I will make further Report of it on monday morning
about your sight

1686 feb- 21 monday
7th

There appeared a star in the Center of the sun & it ex-
=ed & gaue a flash & then appeared a portcullis then
in the fore part of the sun & it is Leonard & it said
to the North Point in the name of the highest we send
are you, and a portcullis in white appeared by it &
Leonard said word is what should have bin sent
& the other said Bless me & left the papers of president
& the Post of the last Autumn here but yesterday at
noon together with the holy Pentagon & Power
by that & the rod, but we send and the Papers
Trust and the envious Informall Secretary Ratzenadd
intreatment explain this threatfull promise but I will
strengthen him & fulfill his future Attorneys for trust
me it must be leat and sword no longer Referred
from hence to others but this Retrograde entred & passed
his grady & all this is to try, the very fruits &
hopes of our friends & to see us if possible diswade us
least we might thereby Clamerously be scandalously
tempted to anger, but with sober & find Rate &
insinuated shall surely & immediately Receive those
Rewards of a Throne & a Robbe & Staff & God
And Leonard looked towards us & said why thus it is
not long and things prepared for Commendable action

but those malitious divells imdiatly powres vpo dorons till they find Prey soe devower the hopes of many honest Cardfull oppotunitys soe rejoyce at their damned designes of shattering the foods of devastation. emongst the hopefull Groaths of the faithfull but of how they will quickly be fast enough

you shall have bin fond grivious slanders cast upon the but in post & truly hardly taken mute Notice of but through those you seduc'd soe wonderfe at the deadness of profit that should attend from honour is shute as prodeuble to the effects I say not knowing the reasons thereof may be animated to seeke some further in quiry into the state & condition of your works, they come to see sufficions as mute as ought offer

1686 feb: 24th the 1st after Ternary

There appeared a sun like body under the form & emprician forme in it & a star under both solid flash Compact — And in the sun Jahuah & Jhde
And Jhde had a booke in its hand like a tablebooke the leaves and blew & the writing looke like gould
And Jahuah & Jhde and very pleasent & smiled one on the other And Jahuah put its fingers to its mouth pulled it from its mouth & between its fingers was a round ball like a small bullet & it looked fiery & Jahuah put it to Jhdes mouth & Jhdes mouth did sucke it in & Jhde became more beautifull & its face shined then Jahuah laid its hand on Jhdes forehead & so departed away
And Jhde looked on the & smiled & held out the booke in its hand & pulled it to its bosome & said to a 5th those are token Legends without write and Jehovah not Powder to any more, or communicate Celestiall favours through Divine grace by reason

All is contentained in the will & mind of the Almighty=full only, until by divine pleasure given unto us

I dare not shoot forth the Gift & benifite with the Ambition the effects wherefore shute as not only to be admired but to be made a perpetuall monument And from on brass of the greatest worth, write and not only upon forth & now given & by us findes but upon Ready to be communicated & so conveyed out of Powder into ash with my dear Ally now returned to Attendants on supreious Charge & Comands with my selfe shall I trust one misse to your comforts & happy deliverance, your Infernall adversaries are now fast enough confined from future Malefaction And your Forefall Enimies and under stand your weather they may flatter you or yet provide you that is a viall of Wrath & a Grenado of no ingenuite that to be spotted on your enimies, with will suddainly be put in to Expention And then comes your deliverance

You must att on Sunday morning & Saturday morning at home on Vsiel for the 4 days prove
The paper last hand is of my own Attbrookingmont
Now Jhs it hath bin hard to find words & Comforted in the your Mother Tongue for the more plain & easy understanding Reader, this one Abstract of the Original which you may convert into your own Language & then I will show you how to find differences standeth between the first & the last Copy for we must now make you perfect in all knowledg to show forth unto you & please God to give unto us you may bring this same translated hither at your pleasure

from also vouchsafe & must returne but I charge &
Comand you not to enter his Vaile not till 3 or
howers after the sun be sett

1686/7 feb: 28: Monday:

There appeared a star under ye stone a royall
saile in the skeleton & the star begins to flash in to
small flashes, And the star gaue a great flash & in its
place is a fortune in a sylver cloud and it looked
morgly & sturdily & had a fiery dart in its hand
and there came a flash towards libra marked & vouldr
it selfe round the [illegible] with silver clouds & ye fortune
did angerly take its dart & struck at it out of ye
point of ye dart came fire & ye flash towards libra
fired libra under & it quite consumed & the cloud became
more diaphanous & Bright, it is Lexanadr,
And Lexanadr said Although Indignation hardly me
not Company yet I must reproue you for that you
enter not the presents of Celestiall friendship in this place
but with a dispiriting Dispaire Lamenting your
forlorne hopes; Notes we know & see how you are
daily wrackt on the rugid surges of Clamorous
menaces & toss'd almost into a swallowing gulfe ye
would surely you up & distroy you, if Conscience ye fury
of ye vicient Ebby tords prevaild; but still fear not
the danger of this storme with yes wordinesse your
hopes but take Courage & Resolue Chearfully to
indure it, by Reason it is but momentary & soone passe
away, trust by murmuring at ye hard usage
of Internall Enmity & Envy, hath promised Comfits
with attendes your fidelity the most high God hath
in mercifull to you & will also be vnkefull to you
if you stands these trials with Patience with is a

Triumphing wordes you willnot only gaine a glorious Conquest but find assurance of future mercies to morrow enter on your 2d tall to Vfell as before

1686/7 March 3: the 2d after Ternary::

There appeared a solar body under the stone with in imperiall Profound in it And there came a flash out of ye solar body & it fired all under ye world My boy ye is fixed Centre of to eastward of ye Center of ye sun a wonderfull glorious portum in a Celestiall Ruby Vessell wch we suppose to be Easter
in ye Center of ye stone is a beautifull glittering font like lying with a Ruby flame ascending out of it and at ye side Northward & Southward of it is a seate and to ye west ward of it is Saluah
And Saluah said be silent & mind not
And the 3 portums about ye font did bend downd but ye fiery portum did not
And the fiery portum takes something from its breast throwes it into ye font with great force & it tossed all ye shew in ye stone of a Ruby Vessell & dryed towards And now they and all told us & spake a great deale of wonderation, and Could not know you not from whence for your Action began & ye solar body broke into a flash & became a star & sunk downe & lay into ye Center of ye stone & there was a Cloud towards ye end of it and beyond in ye stone is And it said
Come & let us goe on to our business in hand & then
[illegible] Vessell on ye said And now for your instruc
tion & satisfaction in Terrestiall actions & proceedings
on ye 5th instant being Saturday next you make ye 3d
& last part of your entrance into & how you
may haue great signes of appearance

on ye next day being Sunday ye first day of ye week
you shall humbly & earnestly Invocate and move
by supplication & petition to Michael & Uriel, as you did
before with dumbstruck,
Then on Tuesday morning at 7 a clock make
progress being ye first of action to Uriel, other
thing administring Forsights as by degrees offered and
accordingly pleads & Invocation you may wonder
=ard find them somewhat perish or slow in their
motion or appearance but be not dismaid for that
is by reason they are Powers of ye Air & perhaps
also ye Earth & Subterranean & by Nature more gross
& naturally somewhat obstinate in serving or —
assisting mankind but they are by vertue of Invocation
mouth & constrained to do their duty & fulfill the
Requests & Commandments of mankind
For yet in short proofs of time the Earth shall through
ye spiritual middums as aforesaid by nature & office
being properly Reformed & appointed shall send your
assistants make the fulness of its treasuries &c —
And when you shall behould & looked corporall
appearance of those or any of those spirits shall address
present before you & view it or them well & see if
you can discern or discover wch I desire in orders
you may conjecture or imagine thereto be of
if you find it bold Kingly as by its Attendants
may be thought or observed, then you must give it
titles of (Royall) if it be of Dukes or Lords then
(the most Noble) if it be of ye Inferior sort of ye
highest of them you may say (Honorable) & of ye
lower sort (Honourable) or friendly)

at their first appearance say ye first be Uriel (welcome
be you Royall spirit, you are to me kindly welcome
& desire you to tell me your name, & show me your
seale or Character into wch you give obedience
if they be slow in answering
say and you ye Royall spirit Uriel or any that of
hair name or any of ye inferior orders superiors
or inferior under ye Royall spirit Uriel
or who are you otherwise ye may be noted
of your [illegible] reason for unsatisfied herein.
if you see their seale make a copy of it
with Character & ye spirit bound to you to
perform ye office during ye time
then calling it by its name & bid it welcome
And now by ye same Power you were invocated
& moved to appear in presence hereat this time
I do also by ye said Power & ye said and
most dreadfull Name of your God & ye seale
of his your seale or Character or bond of Creation
(most firmely & fully binding you to ye service of ye
God & also his servants ye sons of men living on Earth)
Earnestly Request & Powerfully Conjure constrain you
to stay with me here in peace, modesty & Gravity,
untill you have fulfilled & accomplished into me
all & every my Request & shall now demand of you
& ye ye write & now also do in the dreadful name
of your God Powerfully Command you to serve &
assist me in & not to depart into your Orders or
mansion or place of Residence untill you have
fulfilled all my desires nor untill I give you license
to make your departure

being your office to make discovery of all hidden treasure I doe command you to make discovery to me of all what is easy to come at & obtained

And since it was provided for the use of man to serve his necessities therewith I do command you to ~~make~~ make discovery of all such hidden treasure as ~~my~~ may easily be obtained and to bring it to me ~~or~~ to this place

~~the first under dukes are called honoured the rest are called benevolent~~

~~O you [illegible] spirit (N)~~

O you spirit (N) now since you have obeyed the name of your God the superiour powers & seales of your orders & your owne seale or Caracter & by your selfe here delivered unto me according to my desire & hath also obeyed my wayes & at my invocation moved & appeared here before me and accordingly served & assisted me by office given you, for the which I give harty thanks unto god & your superiours & also unto you for this your friendly faith & kindnesse unto me which I desire may be for ever continued between us & the peace of the highest confirme it unto us & remaine with us during my Naturall life commanding you thereby to be always ready to move at my Call & to appeare unto me when soever necessity shall give occasion for your further friendship & assistance & so you may depart in peace unto your orders

If any evill Power hath the keeping any hidden treasure

~~these~~ Powers will discover it & their Names & their seales And you may command it to bring the treasure & say to them, Depart to your Orders thou art of darknesse & the places of darknesse, this was provided for the use of man therefore depart to your orders & say Feouah, Feovah, Feovascah

It mattereth not whether you doe put on your girdle untill tuesday & so likewise for your Pentagon of Power let it hang at your brest or lay before you

on tuesday first your Invocation to Vhiel 3 times, 5 minits between or 6 or 7, then make a stop for 9 or 12 or 15 minits between then read the Invocation to Arnen, Poriel, Amandiel, & Hissam, & doe the like by them (viz) ~~ree~~ repeat their Invocation 3 times with like distance then stop againe as before

then must call againe to Vhiel & stop 3 minits & then the Invocation to the 4 dukes then stop 5 or 6 or 7 minits and then call on Vhiel againe & so do 2 times ~~and~~ more & then you have don calling stay ½ an houre after

Now I will tell you Sir there is neither doubt nor question to be made of successe in the practise or use of this arcana I could say much as to the commendation & encouragement & benefit here of if I durst since I have said enough in reason its not befitting for mankind to know more thereof

for that will seme to many wonderous as to be incredible & thereby subject to suffer abuse or corruption vpon and yet wholly depriued hee benifit thereof
And you knowing enough herein need not more but humbly to supplicate grace & mercy from the highest wherewith I humbly bessech him also to bless you —

March 7th 1686 Monday

There appeared vnder the ston like a glorious sun in a fiery cloud and in the ston is Leonard, & it sat smiling on me — yea Sr if we smile you may smile for I assure you that your enimies now stand vpon a most vncertain foundation vpon you dod or if you remember imagin & visite you will shortly heard of
Know ye now it so happens that the suceeding dies Ternarius & solstitiall entrey of the yeare all equinoctially happens of one & the same day which must assist you by reason of the conjunct asterism
Know yee that through diuine grace assisting the efects of your future actions as they shall orderly succeed able & happy catastrophe insueth both before & after your Annuall Epocha
it is true it hath bin declared that no thing astrology as hath bin fore said be foreseen more with also any & that only as Annuall injunctions should be observed all which is of verity but know ye it is meant only of those restraints & injunctions which could not intill now haue bin possibly auoyded as dubbing or kibling
Duty is only now craued but your orderly dayes of action as to me only customary is not here in this

nor the dies Ternarius intill the day of Epocha
arise Raphael on the 7th day of the next month
and if diuine grace & mercy enable you so happy
as you can reason able by request from the most Clarest
of your Nativities, then shall you haue no Cause
to question astrologicall of any kind, but if know there
will be no occasion or need to frighted you to ought
that can Afflict you, if you cannot offer the world
Astrology did what you can intill you can do the
Remainder — And Raphael did adoration to the sun
over the ston & then smiled unto us & said
verily Sr there is no fear of falling where Celestiall
assistance supports & vpholdeth which the highest in
his mercy hath graciously giuen to his seruants that
humbly bend hence our obay him in fruite & truth
& wherewith us also humbly beseech him for you amen
on this day at the vsuall time.

March 10th Ternary: [illegible]

There appeared a solar body vnder the ston and an
imperiall forme in it
And at the East part of the ston or further part of it
is a fiery pertrum in imperiall forme wonderfully
beautifull & regall & there is in the ston a fiery
being & a Billiard flame ascending out of it to the sun
like body vnder the ston And there is a fiery
beautifull star of each side of that imperiall pertrum
in the ston on the north side of that flame is
Galuah & on the South side is And
And before the ston is Jusamiah & Samariel
And the which show daily now & then bow to the East
as if they bowed to the great imperiall pertrum in the ston

And Jusamiah & Semaniel turned this way & looked on me & smiled; And they turned to Hoston & went to Confer with Jahuah & And & turned this way & smiled & then turned again to Jahuah & And & then turned his way & then came a flash on from & then was Hoston more & mildly And Jusaniah said smilingly,

well what is it you make Struple of

I will tell you yes great Branch of practice & operation by the Royall Spirits Will & ministring Spirits of that order is as positively true as truth it selfe in the great Mysterie of Heaven and the only Choyse Archa-num for support & Polidge in the Sharpist Nessessities the Spirits of this Order are by Nature friendly good and Constant when brought to appearance & Comunity as that may Certainly be effected & will faithfully serve in their Office with Love and Friendship & Cowrtifully Requested to content & satisfaction, yet many times they mend slow & Comedy, by Reason of ye bearing by nature a kind of humane Passion as Some Sublunar & of the Aire; They truly know of all hidden Treasures & make full Discoveries there of & how to obtain the same & also to assist mankind therein, but you must be very Earnest in Spirit when you make Invocation to them by Prayer it must be effectuall & then will good effects flow therein, you may if you please make use of two in the woods on Saturday & Sunday you may have action the morning about 7 a Clock & in the afternoons about one or two in the afternoon and also on mundays & Thirsdays in the afternoons by this means you may & will assuredly obtain your desires

Now knowing by what they can make a true Report or discovery of treasures found & other treasures of the Earth & not only to fulfome of the same but also to assist in the Obtaining of it

and also have Charge in Office with the Strength & Power of Invocation whereby they may be brought to Comunity & your wants Relieved
& will be contented yet Dispaire not of money for we all hope with you for grace & mercy in the highest & wherewith we humbly beseech him to bless & Comfort you with all to his Glory & your Comfort of Redemption
Amen Hallelujah
Be not too hasty Sr in putting by your working tooles stay until the 4th day & then Counsel you may have need thereof

84

March 14: 1686 Monday

There appeared in a Circle Solar one by Stone a bright Starre in the Center of it out of which issueth out flashes And there is a Royall Scale in the Stone & there is a great light behind it And there is a Pentrum before the Stone: it's face doth shine & it doth looke pleasantly & directs its countenance towards me And saith
Is not this the Month March wherein you so called; & it is: why then you will shortly hear news as hath been already shewed forth & said unto you, And to be hoped to your benefit & Comfort (to me) well Sr go on as you are instructed & doubt not of your success take Courage be not dismaid nothing shall affright you, & tokens that fight is yet wanting though Signes did appear in Aire & by you seen not; yet Signes will appear & then true appearance soon comes well Sr be contented & thereby raise up your Spirits to a sublimity for your enimies will fall before you for this Report hath a triumphing Power

well S^r if I cannot stay with you I am willd by Superiour Powrs we also pray y^t Divine grace & mercy may not desert nor leave you in these sorrowfull nights the highest grant for his owne sake in the unity of the sacred Trinity Amen Hallalujah God bless you S^r on thursday morne at accustomary time

March 17th 1686: The first after Ternary

There appeared 3 stars a pritty bright about the 3 Nodes the middle most of them more glorious then the rest & more glittering & flashing out sometimes. And there is a Figure vailed in the Sun & light behind it & a Pedestum before it in the Sun & heavenly portent my name is Alth, I am acquainted & with your Commands & by the motion of Superiour Emission am sent to give you this visit & remember you have Powrs & Nobl from your Superiour Relating to your Employment I pray you was it not to plead one & you you will & mission in the words & it may be the wisht all to be done with your hand you will do as you will S^r use your discretion I will stand by you you shall not want friendship well S^r if you dare not this day send your appointed time by some Messenger with them will be all as one & to use your discretion this I assure you that your Enimies opposites will sometimes be hard bound & be at great difference one with an other for it is even entred already with some thereby from above & for my matter I have said, provided with Chearfulness you may thinke you do nothing but dearly bought I cannot my selfe justify any prudent Corporall Apparition, Word and hand

signes fordoing the same, & you may not will as yet see or goe about them neither, but then you must herein still proceed & persevere by action of Imitation & you will be ready by find motion & appearance & keep & your Sundays action too by any endeavour if I will finde for a meane to assist you in your sight I have both given me to say but Commanded in Charge to attend & take Care of what is just & needfull wherein your Reason shall be strengthened & your distraction attended & so you may walke with satisfaction in your spirit & content to your minde I shall be with you yet 14 if not more dayes & attending to my Charge by office promote your good & fulfill will & promise in order to be same as Powrs shall be given me a superiour, well, well, S^r I trust not be Corruptions of fondnesse in your employment wee'll in behalf of & highest mortifully to bless you with happy & good successe to his Glory & your Comfort Amen Hallaliga

March 21st Monday 1686

There appeared a Vail vailed on the Sun & beyond it a great Light & a flame standing up in a Conick forme to a point a cloud about the Sun & a star at the very point of it that flashes must undergo now & then And there is a Pedestum before the Sun in a Lunar Cloud And there is three vailes in the other two Circles it is Lozanall in a purple vesture mixt with silver & it looks gloriously & pleasantly orient & good God fast our good friends with is the only best

best worthy of all mankinde, and
well & thought yowre Dimise Loobe upon you with a malitious
& frowning Eye & not to a deserate Hatred yet no doubt
they will fall before you as Tottan Leaues in the winter
season for the Seruant of God &c, is by this Lowder
your Protestor & in Charge under you
I am Loathe to Orders & nurse for your greatest Comfort
God bless you

March 23: 1686: the 2d after Ternary

there appeared a Comming out of the Sun a Conick Ray
about a foote in hight & only topp part of it is
a flaming star from wch did suppose comes
a great many flashes & they come bigger & bigger
And before the Sun in a Cloud is a Glorious
Scrutum Crowned with a Crowne all Crowned wth very
rich, & Imperiall Robes on, & in Gold & Scarlet
glittering Gems And the star out the Sun breaks
out into a great flash & so disappeared & in the Flame of
it is the likenesse of a dove as white as burnished Siluer
& its Eyes like 2 Rubys flaming like fire
& out out its Mouth Comes a red Ruby streame
pointing downe to the Scrutum before the
And the Imperiall Scrutum before the Sun doth smile
on us so pleasantly & it turned to the Sun & its great
Rayes bent towards it And it turned to us & looked
on us more pleasantly if possible & said

The posture of appearance in Celestiall & Imperiall
Glory signifies the Lord the Lord of the great & Terrible
& like benist Happenings into fruite of the Morodi
as before when it stands the Righteous Scarlet Robes

86

dition of the day is more then usuall or as at other
times, but the station differs the gracelesse & formes
there of by Reason it so Refuseth, being the time of Easter
weeke began on Sunday at Sun rising with its
usuall you may thinke but it is not Matutinall, we touch
not the the Earth more ought to have at us
if all the host of Heaven Rejoyced at the Returne
of one sinner to grace what shall you the
of the Redemption of all mankinde wch should thereby
Returne from sin to Grace
if the great & mighty gifts & heavenly benefits there
of were duly Considered & lay how stupidly should
the Earth & all mankinde may be in their Libidino-
us surfeitings & Luxurious delights & took not
as being wrapped up in worldly blindnesse
was of the Celestiall Host of God his Seruants
in triumphantly Glorify him & with whom he like
prayses & thanksgivings of the Morodi should be
tongued & Tuned that the Glory of the highest
might not only be consubstantiated but also ascended
to the benifit of all mankinde by that great and
inestimable Attorney & Attendent of the under
blessed Intrinsic of the Messiah Jesus Christ the
only & true Son of the highest & 2d person of the God-
head in the unity of Sacred Trinity
Action should not during this present Ternary
as in the honour of time in Celestiall observances
follow you like Examples in sobriety & Sobriety but
Rejoyce & be thankfull & make merry with your
selves & friends as in attuchmary Nabourly & good
friendly Society remembring with all to commend his
& not your duty to your God as attuchmarily

Remember ye Loss of your Soules Cheerfull Cheare
your god Cod comforted us will Certingly
blesse you with Inuerable Success in your desired
proseedings & Supplications Grounded for fully
That almighty Power that Ordained & worke
thereby restored mankind to an happy estate
of Spirituall Felicity & en Redeemd his Seruants
from ye wicked bondage of all Terrestiall guilt
& Malignant Surprisalls

March 31st: 1687: Ternary presented 6-10-03

There is a Solar body under ye Sun emblematically
Crowned under it And a flaming sword before it
and ye Sun sends a short Ray out of ye top of the Crown
ends at ye point of it is a wonderfull bright Star
And ye Sun is in Great Glory red as a Ruby
and ye is a glorious Scutum before ye Sun Crowned
with an Imperiall Crown & on ye back of ye Crowne
is a Sweet like thing of a diamond Colour yt shines
and ye Scutum looks pleasantly on us And it turned
to ye Sun & did Reverence Wit towards it And now
it turned to us & smiled very pleasantly and said
Therefore be ye brightest yt we have not together
this day: for which his name be for ever glorified
this Month is now Expired & determined with ye last
Annuall Ternary our Annuall Election now
immediatly succeeding ye same & so hereby your
Victorious Queen now call by your Obedience of
Attendance & Absolution unto you wch forward in
Effect is Plainly obtained by the Celestiall workings of
Sweet Patience & Perseverance wch also make

strongly Armed us with Powerfull weapons on your
behalfe for Combat Encounter & is
nigh at hand but therefore be ye stedfast through
wch Divine Grace we have taken up your guarded
& will frustrate ye Ambitious & infernall fury
of your worst Enimies And Certainly obtained
a victorious & Triumphant Conquest & thereby
Redeeming & Redressing your Terrestiall
Agreements & Setling you in your Celestiall
Quiet & Tranquillity, ye Power of Profound
ye Action & determination of this day is great
& its effects will show forth happiness unto you
you must Consider and agree in your Liuing
Testimonie wch will betoken to you in particular
appointed Actions on Tuesday morning next
at 9 all time for our Materiall Conflict will
Engage us on ye 3d day before, And then on
Thursday at 9 from hence is your Annuall
Epoche: I am your friend Za and am
now come to Redeem Power to obtain ye victory
of wch I hope you shall shortly hear more
now then I had in hand laid down or Rather
Delivered up this Ground before you wch is a
Semblance of an Altar or Booth cast & I had it
in Hand as bearing ye Office of Power to prevent
any Malignant Entrance out & took a greater
Power upon me in ye defence & Ought that
ten or may Attempt to Annoy you
And then Stretched out ye hand & took ye flaming
Sword & was before ye semblee body out ye hand

understands my Lord
I am comanded to give you notice of his Matys
of your Epoche where I should be answerable to his
Matie for action of his day & ensuing Effects of your
obedience
Lay before me as in his Plate where I stand
(viz) before his Throne one Rigall Crowned
stand on plaid a diadem or diamenstion consisting
as it should Rightfully be of 5, 7, or 9 grains by
dimention & on each side of his first or midle
part on Rigall intrewoved and so shall you
fulfill his Injunction of your Comanded obedience

1687 Aprill: 5th Tuesday

There appeared on or his Throne a body like the Sun
with an Imperiall Crowne in it And an Imperiall
Crowne under it And a top of it where I should
stand a Cross is like a Diamond very beautifull
And shining :: And before his Throne is a Biblicall beautifull
footstuffe with a Crowne on its head & guilded
I am Sr Ophilis filiorum I am now Alice to Ask
I am also a Servant of Celestiall Grace & Amicus Mozaici
& Celosiriana Lucis,
I am sent by his Heather by Superiour order where as in
plaid & stand about this plaid & Charge in Office to be
delivered here by Reason of Ordining Power in Charge
(then looked Heard on me) to dignifie with Light &
Power to Comand Shute or those Most Inferiour Elemen-
tall Sublunar Powers, where as I may be given for
service in his supply of your Necessities & Solution
whereof is not given me to shew forth

well Sr what suter you from your late distressed
Inquiries I know not how divine grace may
bless you with assistance in your profound gradest
charge injoyned, Now Sr I will tell you his Mistry
how but it is not in my means Apprihention because it is a
meane of Enjoying Celestiall dignity with another
all souls exalting his Spirit to the Semi Liberos
& quality of Spiritual light Coming with it
an Inherent Unity then where nothing is more
blessed in Grace & Operation touching upon any
thing of his Sphere of your now late distressed
Coronall Throne as it cannot be to great nor
too high nor too splendid nor too Glorious
so yet neither can we confine you to Impossibil
ities for ought I know Assistance may come to
your supply with a few Powders, if not from your
day of Epoche & also of action now ensuing may
declare further into you, I cannot foresee you,
what may be Errorious or otherwise compliant
herein that is left into his Power & Profound of
legal Sages action I only give you to understand
as well as I claim & Easy to your Sound I say his not
of me to confine you or determin further
by Reason of his Improbabilities legal may possibly
Etlize his Greatness of legal action but I hand you
for four I shall dignify & Extend my Charge
I must God for I am not to Comand & must
also report my Charge but I shall Expound his
Power given me to Comand in Plaid during
Superiour determination

1687 Aprill 7th Eyorthd

Thord appeared over hd ston a Solar body with an
Imperiall Crowne on it Glittering & out of hd body of hs
Crowne comes a Ray upwards, and in his Solar body
is 7 Imperiall Fortunes in a Redness wonderfull
shining; in hd Midle of hd ston is a font like thing
& hd brim of it is set with pretious stons right over
one of hons rays a Ray outward & hord is Fortunes
standing behind about it two Powrs one behind hd
other and third is two Fortunes like shaddows
before hd ston or y Mystery
the 7 in the Solar body are hd 7 Superiour Intelligences
they seeme to be pleasant and about his font like thing
is hd 7 Intelligences & hd 7 subintelligences & without
hd subintelligences is 3 or 4 at day Angls And they are
all very pleasant in Countenance & all Crowned
in the solid Thus except not me is Jahuah Alh & And
very pleasant & very Glorious & in the North solid
Point is Nahaqd Muriffi & Maqsama & they are
pleasant & Glorious And the two Fortunes before hd
ston dod smile & hd Crowne layes between hem on a
purple Cushion and they are Exemplifi & Illumind
And in the hollow Triangle are in the top of them a Luna
Light but in the Midle of hm is like Clay or Earth &
some ugly things like wipers dod vomit out of it &
suddainly goe in againe, — — — —
And Exemplifi saith The Magnificent Appearance
in the Action of this day as your profound Annuall Epoke
shewth, hd Paternall Mercies of hd highest towards
you, as your God promising through divine grace
thereby Peace & happiness thereby to hd Comfort

of your soules & Redemption of your Corporall Curse
in your temporall Consernments
what is it S^r nay Be discouraged as of may call you
hell Fourie, imdaty or difficult to your Apprehension
or understanding in hd Oblation of this day I know not
but I find nothing of difficulties hat may be in shrowd
darkness into you; & that hord send she not dispose but
important Mistake in your Judgment
The Dedication of hd ston or diamond ston of 5 graines
may be dispensed with all his 21 dayes if it cannot
be had sooner & then make his present also that it
may be temperat it shall not hinder hd promised
mercies, S^r that light & Power tends in Course to you
you will heare Reflected by hem Circall Powers ——
You must Coast Find thanks on monday Morning

1687 Aprill 11th :: monday ::

Thord appeared; a star over hd ston & hord is on dye
in the Center of it as Red as a Ruby casting a Ray
from it towards me and in hd ston it seemed to
be all like a flame; and the Ray of hat Eye in hd star
continued to cast its Ray still towards one
And also hord seemed to a bright transparent Cube in the
stone and it casts forth a light from it like hd sun
& it is very pleasant
And hord appeared a fine small Fortune in hd ston with a
Ring of Gold on its Head with studs on it & it smiles
& it looked on hd Eye about hd ston & turned to me &
looked full on me & smiled & it said
your desires S^r will be fulfilled & read hd prescript orders
& rules given Difficulty not further of the effects
the last followeth in Course of Promises; I trust you will
follow on long in Paths of freedom
I should not more Defend nor given me to shew forth
give thanks to god & Reverence him for mercy

that you may Possess the benifits of Grand Creation
abound with ginde all Temporall felicity and
wt wt the most high God frinds Christ Jesus Amen

1687: April 14th the 2d after Ternary

There appeared a sparkling star one the ston in the
Center of it is like a birds Eye & it casts its Aspect directly to-
=wards me and there is a Crystall vaile in the ston & a
small Spectrum & sends either in it or before it and
it hath a Crowne on its head & it looks very pleasant
& smiles on me and said My Mother saith your
desires shalbe fulfilled as before
hath bin said & your promises hopes accomplished for the
the Highest for his great Mercy for he is gracious & merci-
=full and will give strength to his Servants that humbly
Crave him: nothill plus desired of me did
I am called away but my Lord walketh behind & with
you

1687 April 18th monday

There Appeared unto the ston a glorious star
that sent forth a streame downe into the ston, that
gaue a light into the ston, and there is a great brightnes
in the Center of that star & it is like a blazing star
and there is a Transcendant Royall vaile in the ston
so glorious like flames
There is a Curious Spectrum Crowned in the forepart of
the ston and there is also a Spectrum in our Solid glass
Closet and they hand a Ring of Gold on their heads &
and they are very pleasant & smile
in the ston is Lemuael and in the Closet most and
is Susaniah and in the other is Samariel and they
come out to greet me very Courtly

and Susaniah & Samariel both looks on me & smiles
and Susaniah looks on me & then on its hand & then confers
with Samariel their plates and the scales of Diurnall
Powers & addeth more to compliment them the other
4 words, thus are to Naturally,
and hath 4 dubs in the Form of the other 4
to be careful of Good Deportment at the time of next Ternary
after no Questions, nor make no Enquiries
therefore make no further question
what you do not is no Error
make a Ternarian Oratory
You may act at home any day non expected but
Sundays & feast is to be continued by Order at Vertues
God Bless you

1687 April 21 Ternary Paradise 06—10—03

There Appeared flashes of light runs towards me
and like a body of fire over my head, as if it was
just upon it, & there is under the ston a glorious Solar
body shining out rayes & crowned upon it and stood shining
in it and the ston is all full of Glory
and there is something before the ston in a silver vaile
and there is Appearances in all the Temple but
all veiled in with fiery vailes or vails of Glory
and the Spectrum in the silver vaile stems very pleasa-
=nt & it casts its Aspect to me it is Sennioll & it hath a
bright star on the brest of it, and it said, mond not
without permission the Profound of Power in
Appearance is great in Goodness & mercy & the place
thereby holy confirming your hopes of Glorification
and Entrance into promised Enjoyments, & the
light of true Celestrian felicity

And d first d Delinquents from Terrestiall Creation

in the fore part of the Sun is Uriel Gabriel & Schemeli-
=el Galluah a Golden rod in its hand & there is a small
Starre or Star at the end of it & out of it doth shoot more
then a small to R.O. And Uriel hath in its hand
like a Rod of fire & there comes out of the mouth of it
a ray or beame upwards And Schemeliel hath in its
hands a Scepter like fire with a thing like a small bird
on it & out of it issues like the Attomes in y Sunne Beames
in the Sun like body over the Sun is the Governour of Hyliak
and Methraelton

And in the Midst of the Sun is a font like fire rounded
with a Crowne & Mitre of ony on side of it & Galgidon
the other the Post of Intelligeuds on the East side of
it, And Charge is given to all to performe the
promises & to shew forth the same in following actions
in Corpe, And Semini al hath towards with the Citizens
in the Solid Glass Temple

And in the Solid Glass Temple are the other 6 Subintelligen
z in duty Bound & behind them is Prosor & behind them
is a great many in duty Bound & the Sun

And Semini al said to me & Go forward with your
actions as ordred And on the Order of Actions on
Sunday, this action passeth not & until the 7th day
not more can be given until y 7th day

1687 April 25th Monday

There appeared a Posture like a young Child standing
before me with a Crowne on its head & a bright flame
issuing out of the top of it

And before the Sun is a delicate beautiful Spectre Crowned
it is Levaniah & it looked full towards me & it had a
star in its forehead & it had a ray towards me & it smiles

and it exceeding pleasant, fiat voluntas Dei, fear not
neither Dilvard filius Dei Magnum, quis contra nos,
Gods and good friends in Charge & Care of you, but my
Message is to you

Raise up your Spirits unto the 4th Heaven
where the light of Gods Dwelleth & you will quickly
find the Light of your Lords Comfort you with a
happy Passport of your Delinquents pardon & most
welcom very Like you may Perceive further
Knowledg then is given to me at this time to shew
for the Cause must Reserved to the Power of the
highest whom we all humbly Beseech for you
and we desire to Endow & Bless you

1687: April: 28th: the first after Ternary;

There appeared a Sylver Cloud before the Sun
in the midst of the Sun is a font like thing a flame
burning in it & 4 Angels about 2 foot above the Sun &
a bright star at the end of it & about the font like thing
are 4 on their Knees in each quarter one & they are at
prayer and in the Center of the star under Sun is
a small Eye out of which comes a bright Ray towards R.O.
And the four Archangels that was on their Knees about
the font like thing are risen up and found to have
up their Heads, And Galliah is in the Sylver
Cloud before the Sun and is in distress with Suamiah
& Samariel in the two Solid Glass Vessels & they two
did great admiration to Galliah & the Sun & Galliah
went away in a flash, and Suamiah & Samariel
did direct to the North West point & flashes come
from them to them, and two Postures turned to
take Solid Glass Vessels in Humane form & Suamiah
& Samariel did take to them 4 Postures & they
found to be humble & sometimes to tremble

and them 4 went away in flashes & fantomiahe
Semariol doth looks on & fortune before her ston
& doth say some what to it, it is semniol,
And Semniol Looked on me & did Curtesy & smiled
and then looked full on me and said, Gods sand you
wot is it for pray that chuse to you if ought
disturbeth your understanding and shall Arbitrate y
mistakes; then I would stand against and it stood
against & looked pleasantly; and said
Well Sr if will settle your thoughts in Peace
this day is a Charge gon forth, wch you will hear
more of on Monday next but in the mean time
provide in your rational home observe upon
you shall hand on day of action in the weeke at
this Mystery & appoynt it thus; on Monday
next shall begin your first day, And the first day
of your weekly actions so constitutedly, (viz)
on: monday the next weeke & tuesday y weeke
following & wednesday y weeke following y 6th
on in like Institutedly — And for your attions
they must be thus one Crowned angle and y quantity
of 1/3 part the first more as a bond or continuity of
our Correspondent friendships is the weekly actions
of the day of action & for dies Ternarius there
will be non after this triple Ternarius ending
June 23 but until this triple ternary be ended
the attention is Mitigated (viz) only trifled
as thus a Crowned angle with one third part of the
quantity first — And there is all the trouble
you will find hand in this point

But one thing I must needs put to you
if you are able to offer up y diamond pon of 3 grains
or more with y right Crowned & two angells
of silver in y mind or Bethoon this & the 23 of June
not fearing it will do well being a Confirmation
& light or Confubstantiation of light & Power
well Sr I have said what I thought fit & bid you
fare well for y night

May 2d: 1684: the 2d after Ternary

There appears in the midst of the ston a great flame
and light flames up in a conick form above the ston
in a point on wch is a very bright star
and in the two folded flaps Vessels is a Lunar brightness
There is a Portcullis before the ston in a Sylver Cloud
it is Lexamash & Lexanash looks pleasantly on me
And said (looking more seriously & Gravely) Ha good friend
I have heard you Lamenting your unfortunate state of
profession being in your employment, and fill of your
Lodge & Declining hopes of future certainty & surety
thereof in some to stretch out fear & terror of mind
more than the danger real attends you
you may nay you must appear to them partly as
or else it will be worse
through mercy in the night you may shortly find
disturbance to your great & undeserved comfort
M. Millot) some shrewd thought hath been sent in amongst
some persons were are daily wholly unconcerned in
those affairs but by Stragmary flashings & Flutterings
of persons unconfounded as they themselves could to gather
Rumors weekly spreading abroad may also fix to
others to them be affordently thereof until it sounds
in the Ears parts & ruined of those that are confounded
though there be not Reality therein more foundation

Lord ford, & confess what you say that ouer as finding
persons will lay hold of a straw to buy them up though in
deed so Mr Lilly will take hold of what benifit
opportunity may offer, but his report is yet nothing
though hard may be Contrivance of some to create a
Conception of setting things designs on foote
but still it is Nothing for it cannot be daily
Confirmed nor determined so y still it produces
nothing
I say question not your sight for it will be given you
& your Instructions are sufficient to make use of upon
any Appearance presents it selfe
well my good Lord you may withdraw into your Conformable
region the most high God Protect, & bless you.

May 10th, 1687: Tomary

There appeared a fine like body over y Sun and
in it a thing like an Eagle y cast a ray towards
like a streame of light,
And Jusamiah in the solid glass = kept on y Northside
And Damaniel in the other & stood all postures more
write then And Jusamiah & Damaniel did looke to y
East wards & then to the Sun & upon us & smile
And in the Sun in the Sun like thing is a flame
& Mikael is on the North side of it & Uriel is on y
South side of and Madimiel & Ane are of the
west side of it & on y East side of it is a shadow
in Imperiall forme in a fiery appearance
And Mikael & Uriel looke directly on me & they
have care of them a star on their breast out of which come
a ray pointing to mid from the Sun :

93

And Madimiel & Ane did looke to the Eastward & then
one on another & then on us & smile
And Madaniel said, God send our Good friends & brethren
safely & well by this time you may think me much a stranger
by reason of my late not profound in appearance
upon a throne Not y our absence is mostly or
many times to some as present to us and at
all times & every where present by powerful & command
from our great Master & have often soone you &
forbod you at Command & by Charge in mine & mildred
into and though you see me not nor know me not
for the Most high & Great Soveraign & mighty
Magistrary when he made the Earth & the Glory there
of and looked downe from Heaven upon that his
most Invincable & Eaft Frame but worke
& moving the greatness & Glory variety of all
things as the Soule & image of him selfe & then
framing the more Noble Creature of all Man
as the image Lord of y by beholding this wonderful
& unconceivable worke as to the apprehen-
sion of man in all succeeding ages until this
day. the great & most high God of say, did declare
all this to be good & made man the sole Emperator
& governour under him selfe of all y he had to
create & made, & withall made particular
promise into man not only to enjoy but to
command the great benifit & comforts Lord of, if
he would become humble & obedient & obey &
his command & not wise if he so kept & observed
should be inherent to all posterity even to all
Eternity but foolish man falling from his
duty into a Soleys of disobedience & swerving

divine Justice as a punishment due to his disobedience
was degraded of his Angelicall & immortall habit
=ide & cast forth into dishonour & so became sinfull
& subiect to death & corporall dissolution intailing
thereby the like on all his posterity
But yet my Brethren let us also exult herein
with all, the goodness of the highest that although
he Justly punished that great offence & sin of man
yet he compassionately beheld his woefull & lost
his grand enemy paternally to continue with him
that he should yet stand in a state of glory & retain
an imperiall power of all God his good Creatures
& Celestiall & Elementall & to make the infernall
& powers of Darkness as his Vassalls & to remand
them as wild slaues although by Nature still yet
in their place & office to be not only submitted
but also humbly & submissively bound to obay his
Commandment upon Called & moued thereunto
from wence my brethren you daily suffer &
tentided with and what the Morall of Gran shall
possess effectially where Celestiall power dwelleth
& the light thereof is as I may say alwaies or
Continuall present = the last is given to Adam =
And she said This truth now said & shewed forth
must ouerwhelmingly be confessed of all & indeniably
affented into (clouded on me) if so be you sir & till
you the great words of the hermetick Sophiarks
will be truly given declared & shewed forth unto you
& that you shall by your industrious endeauours

in vayl is delinded you partake of those gradual
Earthly benefits, wch shall not only be bestowed
but delinded into you as a Continuall supply to
feed your Noble spirit that you may find in a
Magnificent Comfort & enjoyment of promised
felicity; but stay was not the 23d day of the last
month wch you pointed at & mentioned well be on
be contented for I heard not given me to say the
of now, and they looked to the East & then spake to
the two flash folded glass Rod & you may give
thanks & obey but all your utmost powrs let not
a foot enter into this land till the sun is set

May 18: 1687: the first after Ternary ~~wednesday~~

There appeared in the form Uriel & before it Cathabiel
& one the form like a wolde & fire & in the center of it is an
Eye & looked directly on me
And Uriel did transfer mine with Cathabiel & Uriel did sometimes
& also Cathabiel looke on y two Solid Glass Rods
and now & then Uriel did cast a smile on me
And Cathabiel turned his way & smiled & said smiling mine
& hearts you S^rs but mine Now considering the action of the last
day of your Convention how the weight & hard Conterms in yt
for the world & work of flay heat the Power & Providence of the
highest is past the Date of humaine apprehention & imagination
well though you are incompassed with Terrestiall Obstruation
& Battered furiously with the most Malitious suggestions that
can be attended or practised by Infernall Inventions
dangerous enough his trust in portent & effect but what
thinke you not that yet Tendings not born ouerwhelm
Power you S^rs most assuredly & heat to your Comforts too as
that I could manifest in many points & examples & in all
ages of time if God not finds by you are greater sinners then

many kept haire him wonderfully deliuered & preserued
from more greater & apparent dangers then you now suffer
& are at present vexed in
to me & confess S^r what you but even now offered as to be
advised touching those present diffimlties now laying vpon them but
vpon you are very considerable & needed as necessary for you
to be advised in, but it is not of myne office at this time
I staind breathe at ye said Barbe on Monday morning &
then you wilbe resolued by Emanuel
- A faythfull & skill hand fight & dignity &c — — —
Behould the Lords seruant of the highest God, comfort to
your Comfort & assistance into whom it is wilbe given
mortifull to the confirmation of your hopes in him into
whom all honour glory & thanks given be attributed for ever
& ever Amen

May: 23: 1687: Monday:

There appeared Emanuel in the Inn very pleasant &
friendly yet seriously, & looked on me and said smiling
this said S^r you went Crumbell in order wherunto I am
present here at this time; And do find that you would gladly
understand what wilbe the fate & event of this late Expedition
of the place & employment of your present being, & the
good or ill further thereof, as it now stands in the midst
of a storme of uncertainty wrapped even to the utmost delibe-
=ration, and how you shall regard a Lord herein for a
generall reformation — but of it, & all what ever is
therein conformed, you say you know not neither
know you how to advise your selfe herein, neither know
to be the reason of the Clergies of this day what say you S^r
is the scope of your desire

well then if you desire I shall summon up the principles in y^e
sense of your present desires, and I shall turn a flesh & turned
to the Lord & then turned to us again & looked more pleasant
then before if possible & said
Now then upon a view of this whole Matter as I have taken
& thereby observed & find of all persons concerned here
in whose proper Claime it is or who will lay Right or
Claime hereunto, is at this time wholly unknown & not to
be understood but many layth out baits angling to here
the profits & benifits that layth ready who made them
& those who are or may be properly said to lay Claime
thereunto are subject to give over & Giffen to Emanuel
Contrary & malitious informations, undervalluing
deriding & setting the same at Nought thereby making
it mute of strange disorder & confusion so eclipsing y^e
truth that the splendor of its glory will not any of y^e
shine forth in the Luster of right understanding —
shun most horrid & turbulent tyes like a girldrond
storme wilbe infernally disposed, that the innocency
of the Naked truth wilbe cloathed with a scandalous and
mistomely garment gladly seeking to shroud it selfe
behind a Cork till a more season calme appeare
& the storme cease & the sun of Righteousness give a
benevolent ray & wholly disperse it self & all
malitious importunes & then will all appear in a joyfull
safety & blessed hopes of happy determinations
I must needs tell you S^r that your interest hath the most
& first Right & will surely hould the same from the
Duke of Lorn by Reason it is to be understood that the
obligations must first be paid And herein they may be
both strangely perswaded into great Mistakes by strong
flatteries & other many fould delusions by several
invasions & Tyranous villaines who like Hythonds
will seeke to hunt the very truth it self to slaton &
distruction if possible that Nothing should hinder them

like Pauorons wolues to tare & rend all in Pces
theft and ye intentions of shute as fitt for distruction
But through diuine grace wch is fortitude enough
to defend ye innocent tho' roaring Lions shall misse theire
aime & Loose their pray Notwithstanding ye rigorous fury
of their vphoulders & wastfull strok-rule
& now will shee forth & declare vnto you that if ye Duches
should claime ye same as doubtles some spirituall freinds of
will appear animated on by nothing but mere & my &
ignorants as knowing nothing of differences betwen will
Mr Elizabeth Browne be partly intruded to looke to some
for her owne intrest & preservation of right, whom to me
what I haue said to pase And verily S^r I am in great
hopes that you maist be vpon ye purchasing I feare your
selfe & so beat them all out
now S^r take notice & be vare full of wright I shall aduise
thee if I find it will be to litle purpose for you to make
addresse vnto your patronesse But I tell the what thou art
some persons wch should be valued to ye law wch either
hate or may haue her ear And alls may distorte her
& wch soeuer may be intrusted by her vnto wom you may
addresse your selfe by first Contracting in a friendly
bote ye good & euill effects of all such conferres & ye good
or euill Consequences ye may insue, & ye Meane of
prosecuting her intrest or ye distruction therof & for
her to take some Card therein & then will she be willing
to consult with you being so animated to looke to ye safety
of her intrest for this I Certainly Assure you if both two
gentlewomen should fall at variance & thereby walke
into trubles by your laws or other diffentions they will
bote surely Indaed & ye reputation of the worke down
almost lost Although ye Eminence thereof gits nothing by it
verily S^r this matter requireth a litle deplority in your addresse

Dauid pag not dobt

S^r I tell you a greater nor more trued Christian oppression
or opprobrium in my part of true freinds is hardly to be found
& therefore your bused in it & through grace in ye Highest
you will find good effects therof wch you may pursue at
your distression first you are vnder no limitt of time

May 26: 1687: this day: 2: after &c—

There appeared a dilitate lordly looked man & son
in a purple vestment mixt with gold & ribbon hung
And looking very verry pleasantly
My freinds for so I shall call you although as yet you know me
not by Name or I am willed into good freinds of yours
that haue bin & are & will be to ye glory of ye highest
& I trust into your Comforts & benifits
I am also of Gilys filious by name Phariel & stand in
place of absent Lordy to serue & by order & profound charge
giuen by ye seruants of the highest in their addresses & to you
in particular as profound head in place & attending Celestiall
grace for a support into your hopes vnder doubtfull &
dispairing difficulties, & not only sufficeth that I haue
heard partly of your distressed giue me leue more fully
to consult vpon reasonable answere for you
& will tell you S^r god to Comfort first & then to Mr Browne

verily S^r I will tell you although it is not for me to iustify
an euill person nor yet ill action of any person yet not
withstanding those things must be adiudged at reasonable
tomes duty doe not discharg him but giue him to ye worke
& encrease him faire
The Lordes will not stirr
Ay marry S^r if you take of witnesse there is enough of ye
worke doe to make a fair parting with him

Consuming fem ydo I haue seene it & in my dayes many
ill Roms it is considering her ill flesh he hath bin nourished
it must be well looked & vpon ——————
god on with your Calls finished & dar nothing.

May 30: 1687: on mondays

instead of Conquer, made us & our words faill & by y^r^ meanes
vtterly distroy the future prosperity & good Iustice here of
in stead of y^r^ fine fortunes I say it is credibly reported by
good information

June 3: 1687: Iornary friday prof

There is a fine like body on ye ston & some lying in
it And in the ston is Glory
And in the fallid flash Rogall on ye North side is Michael
and on the South side is Uriel And Mithael is in Rogall
formd Crowned And a Golding Key in its hand
And Uriell is in a High Dutch Rabbit with a golden
Rod in its hand & out of the top of it flames of fire out
like a Candle of Torth
And we suppose the Goodmour of Stylish is in the fine like body
under the ston And Methratton is before in ye ston with the
Cidure in its hands
And Methratton looks on Mithael then on Uriel & points with its
Cidure to me & looks on me with Graue Countenance & Body
Michael & Uriel and in the ston beyond Methratton is
in Great Glory Dagall & before Dagall is Anall &
Galuah & before the ston is Nogall as we suppose ——
& in the two hollow Vessels is Iuramiah in one & Samariel
in the other and Numbers of Fortunes with them of divers
formes And by fortune before the ston said Ego sum Nogall

and Nogall hath a witch wand like dying in its hand & with
a bright pearle at the end of it & it looks steadfully on me
& Body all the while shew And Nogall said The Glory of
Appearance in action surpasses Terrestrial Enformation as it is
a peculiar Gift of Great Ones you heard for no Words mouth
until Monday 7 or 8 in the Morn until then you may
Cease ——

June 6: 1687: Monday

There appeard a light in all the Room & vailed in
And a fortune before the ston & it smiled & was sorry it
had Lost Nogall & it went away and after a little time Phariel
came in its place & it looked on us & smiled on us & hath
fine Golden hairs Braided, and it bowed to us
& Looked very pleasently on us And it said
The appearance in action on ye last day of ye Convention hath
signally showed forth the mercies of your God in his Paternall
grace & favor towards you,
There appeared the Goodmour of Light & its disposition
to give ouer & forgetting of the Great Mobrider & Ope
Motion all King and Lord was Michael & Uriel to give power
And Light to R. O, and Jurramiah had with it the Knowledge
And Samariel the Glyphs, were willed subserted to Obedience
Now then let us to our purpose in hand, to end, You are highly
commended for addressing your selfs to Combell with what
you had occasion for its assistance And showing forth the
state & Condition of your Confusions, verily it was well
done of you & now you may use your owne discretion
in your steps future intentions seeing only to mourn God not
on any material Etherevill, not to Feaste with any
body to morrow but any day else

I tell you y^r^ Lordships will seem to be animated on by some
very Ignorant fooles as hath bin already showed forth
unto it will surely Create forth into folly tending to make some

fraction or dessorent in ẏe Claime but it will turne to
nothing, for ẏe Duthess will take Norice of ẏe Learned
And when she will be giuen to vnderstande ẏe difficulties
Attending her Claime & Properly here she will vnderstand
And arguids but yet some disturbance will hardly rest
there for some other foliish Attorys will seeme strangly
to Strike from imbrowne principles striuing to make mutch
mise vnderstending And through many Mistakes Strive this
will strike & in ẏe midst of ẏe storme all Malitious
Batteries & Attorys will dissolue & dash of & vtterly nothing
& so ẏe world stand in a perpetuate Unity & Peace & settling
Properity. You need not be further Confounded at this
time You may heare further information vpon Saturday next
Saterday morning

June 11th 1687 ẏe first Exhibition

There appeared beyound in ẏe Ston a Great Imperiall
Fortune & two more with it, Zophiel Boel Zabathiel
and in ẏe midst of ẏe ston here ascended a flame in ẏe
forme of a speare & ascended out of ẏe ston & swiftly away
above it & as we sung Michael stands on ẏe North side
side of it & Uriel on ẏe South side of it
And in ẏe Eastin glase Except in ẏe North side of ẏe ston is And
And in ẏe other is Zaliah & they seemed to sit & Contemplate
out a very pleasant & smiling
And before ẏe ston is ẏe is Phariel
And Michael took of ẏe flame & ascended & threw it into
me & so did Uriel & then they looked on me & smiled
And Phariel said, Come, Come, Sr ẏt not hope fail you
nor your faith limbe into Colaye, all is well & will better
vnto you for behould ẏe finger of Celestiall Grace finely
Power to Dignify, Defend, & Reforme you, from fear & anger
And of Divine Light & Celestiall guiding safe guide

And happy Conduct vnto fruition & enjoyment of ẏt vnto
besides hath many Celestiall Seruants of ẏe Grand ready to
minister all promised gifts vnto ẏe readyest to be Administred
& shewen forth vnto you, with readie Approaches & is
vnto at hand; Munday next in order is ye Right
a day of action as appointed in ẏe first writing to be
your Tenary fullest only 29th instant but you must
remember ẏe 23d also but of ẏ Matter you will be
informed ẏe 21st day as it fullest out to be an
Appointed day of action next next Munday
& ẏe weeke following on Tuesday & hourly ẏe weeke
following on wednesday
so all will correspond very well together
for if am Learned & mercy is hand shewed forth vnto
you and will shortly be Delivered to you
well Sr be not dismaied, for ẏ trust you may very shortly
see ẏe Deliverance of ẏe highest lead you from
Thraldom into a most happy & Glorious freedom
in your Temporall Estate Condition & Enjoyments
which we all humbly beseech of ẏe highest for his
owne glorious Name sake for you to ẏe Comfortable
Enjoyment of your hopes & so rest your satisfied untill
we meet again on Monday next

1687 June 13th Monday

There appeared Phariel before ẏ ston & in ẏe ston is
Michael & Uriel & they are a speaking to several persons
in ẏe ston & over ẏe ston is a fine like body looking of a
Ruby Redness; And Phariel doth looke very pleasantly on us
and hath something in each hand & that it looks on like bottle
stone & it strikes them together & they strike fire

And it looked on me as if it would be attempted great vanity or at least a great oversight for us to declare or dispute of the infernall Machinations & other malitious suggestions & most wicked Conspiracies dayly & hourly fomented & acted upon y Earth Amongst ye Children of men but only to Comfort you Sirs for with a satisfaction unto your disturbed Spirits Enjoyning you then unto us, unto wch we may also Continue without sensible Error any sacred word of the highest hath it and hath declared it, that thus great & Cruell Enquiries may be permissively prohibited & acted by wicked persons — but upon wch followeth we be to them from whom they come And are demonstrated Certainly it were better Truth had never bin borne then live to suffer ye Reward of it's — witnesses for it is to be observed that if all things must return ye returne from whence they came then pray judge you ye Rationall Construction hereof & of those dire full effects wch returneth upon ye heads of those from whence these materiall Enquiries most perfidiously shall proceed wch undoubtedly you may live to find & see verified, Object on the Contrary how great is ye Reward of truth in its hoped fruit & Obedience be not rendered troubled nor so much disquieted in spirits minds, at hearing or threatned dangers or Malitious Contro= =versies for they will returne from whence they came wch make shame enough to ye Conspirators & promoters hereof, And so dissolved, Then will victory triumphantly stand in a Glorious & firme stability before ye servants of the highest & continue in their Defence against all worldly assasinations stirred up by any infernall motive whatsoever

To be brief with you Sirs, that I must also be; marry servants of Celestiall Grace, and by office appointed for your Comfort & great things will be showed forth unto you that will be means of your happy Deliverance & future happiness as will be showed forth ye 8th day

to me know you & or have you not heard of y white is called Lapis Lyncis the wise hardly wonderfull & occult vertues 99
& great secrets which will in good time be declared unto you
for Power is given forth & permission given to declare &
show forth unto you ye mysteries of ye highest unto your great
And Comfort but I must also returne upon diction before
wherefore you may give thanks unto ye highest & rejoice also
on Tuesday ye next to come — — — — — — — — — —
— — — — — — — — — — — — — — — — — — — —
1687 June 21 the 2 after Ternary

There appeared over the sun a body like the sun and on it
is like an Eagle & on that Eagle is a Glorious & imperiall vestment
And before the sun is two fine Fountains & seems to be at play one
with the other And there came a third Fountain before ye sun
& now they leave off playing & now they be serious together &
very pleasant the first 2 Fountains before the sun is Elemeli
& Elemese & Ath was ye 3 Fountain that came to them And
in the sun is Jahuah, Mapsama & Muriel & behind them
is a flame Attending upon & on ye one side of it is Ame & on y
other side is Nalvage And beyond it is an Imperiall
Dispensation in a red firmament & one Fountain of each side of it
with no supposed like Samael & Madaniel
And in the folded glass Tongue on y North side of the sun is hog in wch
And Suvaniah behind them & 4 attending on Suvaniah
Mand attending on them 4 &c — in the folded glass Tongue y
South side is ye Like them with Samariel — —
And Ath looked on me & smiled And said

The Righteous shall be justified & victoriously defended not=
=withstanding the desperate & difficulties accompanying all infernall
malice, And shall triumphantly rejoyce in happy delivrance
Blessed are ye then in your fruite Obedience Patience & Perse=
=verance the Superlative vertues supporting ye hope & hopefull
enjoyment of the Mozodi & Elect through divine grace into
eternity, This day Sirs is appointment of Action ye wch
manifested it selfe in Glorious Appearance, the effects
whereof will be accordingly Enjoyed

thion I will tell you 8th this day in the Action he does it is of
Advice to you, wch I am willed to show forth for it is of
great consequence, Understand me then I on thursday or
23 instant you shall mett at this Mystery in the morning
at 7 a clock & make Earnest prayer & supplication unto your
God for grace & mercy to dignify you with light & happy
fruits in all your future proceedings, for the same shall be
a day of humiliation or of humble thanks unto your God
as before I said Eating Nothing I hate lost life until 6 in
the After noon the offertory of that day shall be only
two Angels Crowned the wch touches not the offertory
of this day for the 27th day is a day of Preparation as
well as mutuall oblation as hereby is injoyned preceeding
the next day of action wch is dies Ternarius Magnus
And indeed as I may say likely to be the greatest day of
action that hath preceeded it being on the 7th day
stay an hower in all from 7 to eight & then withdraw
But be very Circumspect in your doings I day that you
offend not, nor are tempted to any offence until after
six of the clock

Now I observe with fear & Restraint unto Supreme Power
on the 8th day you shall meet at this Mystery by 8 in the
morning for as it is the greatest day we trust of mercy unto
you as may succeed the Glorious & happy Events thereof
& by reason it may be that many future Expressions in
extraordinary offertories may be mitigated & the burden
thereof called & very Reasonable offertories for the future
injoyned as in showed forth already wch in I day I trow
will be settled to your good liking
now upon although it hath been said that Ternarius will Crave
after the Oppiration of this present Ternarius Magnus of
wch I should not fear at this present that is partly referred
to the Election of that day

I am Commanded to show forth unto you what you are to observe
& to do on that great day, the offertory of the Action singly
only as dies Ternarius, the wch stands singly & off it selfe
but then considering the magnitude & greatness of the day & time
as it must of necessity be, if with us, then consequently also
with you that single offertory of the Ternary must be bribled
& preformed at the foot of this holy stone wch I trow will be
a period to all extraordinaries & an entrance into a
future & happy Estate both as to your Selves and the
benefit of our Nation here in for the word your Enimies hateth
you the more & greater will Celestiall love & grace be with
you; let not Hereford dismaid I you shall have not trouble
from any other wise exposing but you shall enjoy all your
desires

I have now showed forth & declared what I was commanded
desiring you in Gods name to observe & take heed unto it by
reason it nearly concerneth you wherein the most high God
graciously endow you with happy & heavenly fruits to his Glory
& his great name & the Comfort of a lasting peace unto you

1687 June 23: Humiliation ~~Sol~~ Summons &
there appeared the Son & Heir of Purplish Red Collour
and there seemed to be something about him like a small portion
and it is in a dark Purple coloured Garment Ego sum
Affeliah I am also of the family of Friendship, and I am Commanded
by superiour Power to greet you his humble Address before the
throne of Divine grace in the Admission & entrust your Entry
to the sacred Pallace of Celestiall
on set days action I must also sit before the throne & not must be
serious & not to entertain any other discourse upon belonging to
the action, take heed of Passion Injustice Anger & superfluous
discourse The sacred spirit of the highest direct & Rescue
you into grace & mortifie & defend you from the snares & illusions
of Infernall & wicked temptations Amen Hallelujah

Thow appeared Ga, za, vaa, and they bid us consider how
on Monday Morning at 8 of the Clocke and then the Vision
will be shewne to us. It is written for our good Christ Grant to
to the humble and the meeke in Spirit through
faithe obedience shall obtaine mercy
It was said before it is this day performed & you shall enjoy your
desires, be not dismaid but comforted in the knight of the Lord
for you

July 4: 1687: Monday

Thow appeared a solar body over the sun and in it Ega before
the throne & before the sun is Ga, za, vaa, And in the sun is Galua
& Chus in the forepart of it
And in the Center of the sun is 3 spertums in a flame & about Ezdrael
the 7 Intelligences & about them and the 7 Subintelligences & About
them a great many intompassing them & a great many more
intompassing &c — being many Circles of them all & about the whole
And in the North folio & Clear Paradise is Nalvage And Mapsania &
with them is Zophiel & there is more Appearance but we cannot
Discover it And in the South Portal is Muriffri & Athe with
is Phemeloe & more Appearance there also but we cannot Discover it
And za said: Amongst the Hierarchyes of Celestiall Superiours
And amongst the many Legions of the Elementall & also Signified
Spirits even to the most Inferiour parts as those of Darkness, we are
now Severally to Dispose of
Know ye then that Manifoulde is the Show of Appearance in their
into the sight of a well seeing Eye into whom Powder ally & to Send
Kindly by Heavenly orders & office Charge is given Powder is given
a Superiour & so Emitted the Inferiours accordingly to some Such Person
=hudly in particular as by name Given with the Post shall be
Honorated Moved & so called forth to Execute in Romaine Charge
temporally; & meane S^rs to your Assistance in your worldly
Concernments, the which although it is not yet given to us to give
a limmet of particular events to you, yet this may show forth
that you must observe it is Ternary as a Ternary Begining as
on Wednesday last with you next Thirday is the first part of it
Hereby it is the 2^d part and the 23 is the last day of the Ternary
and the 25th day is a day of Jubile of which you shall hear
more; mean while S^r protect you in your Charge &c

As instructions giuen as attustomarily, & knew not the Reason of their not appearing or your not seeing them. But sure I am they must & will some time obey & pray not to neglect the time that Reasonably offereth opportunity to meet them, of which I know you may be further giuen to understand on your next day of ation this not being befitting that purpose

we hand not more giuen to say but to will you to god on in your progressions And God speed you in them

1687: July 7th thirsday 1st first

There appeared a Solar body ouer the Sun & an Emperiall Crosse in it in Great Glory

And in the Sun is 3 Sanctum's viz Michael, Gabriah & Sachiel

And a great light beyound in heaven

And in the hollish flash Reuph is Azure sailes

And in the hollow Coheph is like duskish Clouds flying

And Michall hath a bright star on its breast that points with a direttly to me And the Sanctum before the Sun is Zadekiel

And Zadekiel said Mond not & so disappeared

And there appeared a Holy Sanctum before the Sun last look very obscurely it is Phariel

And a flash time from the East to Michael & immediatly the Star in Michael Breast shot out it way like a shaft to me & immediatly & away from passed with a light round about me & those by in the light did stood, & then Michall & Sathiel went away but Gabriah staid & looked on me & smiled & so did Phariel, & then Phariel remained with Gabriah

And Phariel said to me, It is understood that you have not soon effect by Apparance and for all to your Annotations in the prefixt Operations delivered you, Notwithstanding which I am to shew forth and declare unto you, that you may not be deterred nor withdrawn from those Actions or Operations. for Assuredly Gabriah that good Efforts shall succeed Hereby, & must proceed in my Calling Sachiel And shall have sight Meet here on Monday next & proceed in your Affairs & Card shall be taken least you shall hand the Efforts of your Endeauors

weekly my good funds I am called away Lord thanks to god & take Care of your Charge

July 11th

There appeared a Sanctum before in the Sun

And he said that all things was ready prepared to be delivered to us,

Let your hopes in my Relation be confirmed through faith in the highest Christ that your humble Applications are accepted before the profound at of divine Grace who entitle me charge to fulfill & performe promises much, such in the very narrowest limits of Contentments & greatest straights of despairations giuete Freedome & Powere lift up from the greatest depth of deepest distruction

Come Come you are not forsaken nor yet lost to mercy Malice for Although you seem oblidged & by blake envious Rebellious & spurned at by fortunous & scandalous Machines & nations, yet it is not to be at all feared but that the sun of Celestial Heaven will mournfully shine forth in Glory & there the infernall Hostings of blake monsters envy & fiends forth horridly upon your Comforts And you shall furthwith see fight & scape of your deliverance; let your hopes therefore stay again & be exalted through faith & obedience to the glorious attention of your happiness thus much & hand saith he & stops which of is ever entring upon you. & to continue & stand with you & shall please the most whose valour all mourns never departed from the Comfort of his Servants with no malice & humbly beseech unto you for his his sinners sake that the Almighty & merciful keepe your duty in prayer unto the throne of the may keepe a mercifull God unto you

a merciful God unto you

July 15 : 1687:

Affeziah said for ye action on Monday last Syffus to myBoulds
your hapes mUz a Bolous Credulity of Being Bapsed mUz
yeare & many from about & Bord the good bonitts &
Comfaits Bodost it is natureall for all mon & man
kind to be troubled wth so various & manifould Bodaflibs
& Oppressions of Body in Bodyeall constitution is Bouy
your Bodys my good friends you are not totally funcon
by any acute Distemper & worily Bolaxed Bodies of wgt
Rate already flowed forth that October Griffe & tubb
& off spomd accumulated through great discontents &
Rank mortify ouerwolmed yee nothing is the only & true
Cause of the malancholick Condition of you Blood
Mind in disposition of Body it may be also
conjectured that ouer Damon might Imprudently ap
proue to intrude & high grad a Rashy Ruffe by you
but I am sory sure it was quickly Banquished
& Cast forth into confusion but you have removed
any Sensible future from Home but from those
Extremities & disturbances of the Spirits Both must
wt stand the Elementall pitys of the Body that ordain
Supply of naturally & Duely strongly nothing shoueth it selfe
in a poralletes in thy thought

Rosmary & flowers Bettony & flowers Sage & flowers
Piony flowrs Margorum and flowers
Rosmary Bayes & Sage & Marjorum
make Broth in a Coustrud Brake yee ancient
of Hallo no almut tiss & Cast & drinke a dream of your
Broth after it this will deliuer you from any poyson
parasitical or Damper yet it partly inclined to

July 18th: 1687: monday 103

Thou exposed Sharill & ill faith to modest Repititions
this Appointment is for you Comfort & preservation
& Comely than you are appointed to Bloodeyemens as on
wondensday nyt Angels Suffer to be duly Borne the mean
by Rason & would Haue Rauie you purge one the next
Day or Syo not day stand one Purge wth Hall Bellebo
Eleven Syo mone & ale enter into the Sight of mothi
than shall you Blood under Syo tongue then shall thou
Bubb Bowels wth Rosemary Bettony & Seige & oake
one 3 Syo Bowles of Ammoniall & Piony of ouz;
Rasps Shu ouer Amber 1/2 a dream albafo or 20:
Coss Pobutto Stripple from & stoubs on dram or 1/2 or two
Dems, of the brake Rollebore 1/2 a dream Syo white Bellebore
all white must be Reduced into
a Dry fine & impalable powder & Syo it as must

Saturday July 23th Ternary

Ros est tornatius magnus
pone be unto you Sirs and which is the rotter staff
Strangs not surely trust Strong glues in Bio Sion
that many from about nobody Dissembleth and
as Rediely entring your Cottage fulfilling your
Repot anbwering your Supplications & putting
a Period to your fears & Sobs
it Sounds Sir that Syo attion of this day was Referred
still munday but not of Bell you Sirs not to Reuie

pitty for your wearyness wch we shall now use
on you for the neer future & desire you to eat & drink
well on good diet & drink no sherry wine it
I would not have you remain here un till
after 3 days or while the 4 day
bird not your scout

July 27: 1687

The dyagonall an eye over the stone it is fiery with
3 Rayes out of it one Raye vpwards one downward
one: West north on one side & one between us
~~and out of one beam of it proceeds~~
in the midle of the stone stands a fountaine out
of it a comes like fire & falls on all the quarters
rounds about it & stands in the Circle
of Fiers but they are more Glorious then
now the fountaine, and they all [illegible] going
there are many Pyramis in the Pinacles on the
side the stone, in the North side the stone the Pinacle
hath great many fountains in it but lesse then
[illegible] as the other
and in the hollow Pinacle next me is Pyramid
fountains coming & going but on the other is a great
many ugly ones coming & going

2a Pairs of you beleive that the most high
God created all things for use & both bonisht &
man kinds and that by the ministry of all Creatures
wherein he shall be assisted & directed in into the
true knowledg bonisht & use thereof as being
ordained to the glory of the highest

and through Pedernall Grate given as above 104
all things Ministring according to their respective
offices & perfect finds, Great Comfort both Physically
& Metaphysically unto the sons & daughters
of the Earth, if they you doe believe life, hope and
suttenly it true where it shewed forth unto you in the
appearance of this Action

The stone represents all the Celestiall Heavenly orders
in their offices; left Receipt on the I side. Represents
all the publicuery dignified spirits and are directed
accordingly to Administer
Those on the N^r side. And the powers of are more
inferior by orders holy good and both of light and dark
ness; those in South side in the hollow Pipes are the
Gnomes of the Earth, and those on the North side are
the Infernall orders

I would have you to set up the Patriot table as injoyned
by Monday next if Possible by Reason it is on
appointed day of Action
when this preparation is set up you shall then place
on every Corner thereof on the Gall Grounds
when the Arch Word of sound the Trumpt 3 blown
by Angells; and then you shall pray to the highest
to Inspire subject the powers and to appear accordingly

this Vnary ends 17 August which must be observed

Jacob

it is very well. I moon ye you have will observed your
myndes obediens & doe your bondel table for ye you
must vall it (it is prepared & put in place) & trust
it will doe very well Fesaliah from your frind
although unknowe unto you

as to yis present time you have yus to doe
your weekly day of action, you must observe
as to day, &, when you with draw from this mistry
If you Repaire unto ye other word you first shall
make your myndes effectuy & for make
prayer unto ye most high God even ye all powerfull
& and all Conquering Maziloderagg to bless
& dignifie you and

after you have made presentment of your offeny
you shall sist imorald vfiell & stay 3 whitle at time

and then afterwards on munday morning

So So. ye will doe very well, I trow all will succeed
to your Comfort &, assistance the studye at ye Donolion
moved me hetpon

1687 August ye 12. After Evening

well ye though I have not ye late bin remembrant
or Contemporary yet not in action with you neither
yet have I bin Absent in Intelligence from you
as late bin during to ye minority by the Ordinance
of myne Alliance in appearance & action here
but our business will not be altogether so frequent
here now at this mistry as at ye other from
whence ye note temporall Assistance why I
doubt not but will accordingly Answer your
expectation desires & find you have made
entrance by a first first dismall summons
according to ye strict Rule & order

Wednesday & Friday & Monday

my noble Galuch is very kindly unto you so indeed
is all ye servants of the Lord in place under & office
Chose up therefore you should be hoping spirits
for for so God & be comforted whose grace & mercy
is sufficient for you wherewith we humbly beseech
him to invite & dismiss you to his honour & Glory
& your Comfort & fortify

1687 August 12.

Ego Sum: Bezarian good Lord you kinds what would you
understand yet 3rd ye Sublunar portion of spirits of ye
aire & of ye Earth are composed of more gross
forms then from ye Celestialls & ye Water is Real as ye
they inhabit in ye Gross & purer Elements
making them naturally ye same thereunto & though
immortall yet equally grosse by nature with ye

August 15: 1684

The opposed a small postrum & it looked hard on me & & smiled & then it looked on me & & smiled & said. So Sr if so you have bin in action upon your sublunar operations nothing indeed you have well performed & must give you Zeale & exact Attention herein a worthy Commendation, you must understand yt the property of all sublunar spirit of the Inferiour order And that towards nearly to the Earth & the Coarse Constituents both of it & the members thereof are by nature altogether delighted with the vapours & exhalations that in any wise there appertaine unto it or that is conducted by it And doe therein symbolize with other spirits both of Terrestriall & Infernall natures which make them by a naturall Antipathy unwilling to become visible in their motions & Appearances but by the Constraining power & hand of Invocation But when once brought hereunto & there by the Subjection on them may be imployed & made for ends conceivable now Sr it is to be understood if wednesday will be a good Tenary and ab ino hora in the highest a blessed day for you for that Celestiall Grain & mony may by divine permission descend & dignity you with sight & power to Exalt and Accomplish your desires in those your Terrestriall operations now then take Notice that as you may not det any thing in those

opperations on that day. I trust well performe
you what day you may enter Gascon Untill the 1, 2 or 3 dayes following of wch yor endeavours you
may have more on your Tornarian Action
my Master saith & commands me to shroud & tell
you that it is friendly hoped for & Trusted that you
yor Stubs firme & stabile in your being &
conformeth & that of right the victory of that day
should be killed but upon Fortunes further
by that besides the usuall tornarian victory there may
be an Crowned Angell gained at the foote of yor
Troph & the you are hereby under strict
of extraordinary by a mens of an Act & stable
obedience & in order of a Confirmation of right
& power upon you in yor terrestiall operations
wherewith the most high God bless you with happy
success to his glory & your Comfort and
graciously deliver you from the dangerous snares
of malitious misdeeds & enterprises

1687: 17: August Tornary

three shepheards Ga, Za, Vau, before the sun
and they Enclosed to the sun Michael & Uriel did
present me & accept me & Rafael & Gabriel
did give Charge to the two foolish gluff Knights
in foolish gluff Knight and in our one Knight shorten
& 3 Vials forme and then abound and of superior
& inferior spirits

Za said thunder be the great Madrilodary during
most high god & Lord & host who hath heard the
humble supplications of his servants daily beseeching
him by earnest devotion for y he hath appeared unto Comfort and as we hope & shall deliver me
from Desperation & affliction & to Restoration to true
Felicity, now let the Powerfull Earme of the
most Curb the insolent presumption of all Evil
malitio & upholds the Glory of sincerity in a happy
deliverance from the devouring fawe of distructive
instincts Amen

the 4 great servants of the most are shewed forth
in mercy into you wch Barohe Uriel with them
Michaell & Uriell and under her subalterne powers
of the diu Earl Colestially dignified
& Archangell & Gabriell undergmore inferior
now the foolish gluff Knights are two Angles
of west & Ruby the Soveraigne sportive is
the Emperor & the 3 Kings as Uriel
is the 3d King

now I understands what I shall say into you
this day is of our charge by superiour Creation & per
=mission

to morrow in the forenoone pray to god for light
& Dignity and the assistance of his Servant Uriel
and to fall on the 1st one

friday to fall on Uriell

Saturday is fall on the 14 one

Sunday morning to fall on uriel

Monday Morning none to their misery

1687 August 22 Monday

There appeared A Body cum g^o^ton libo^r^ sum
And in it an Eyora Lay tomd from it that goy^n^ted
to me Jedaliah God send our good frinds & fellow
Seruants in the Kiost I am willed to informe you g^r^
that what so hath bin promised shall be also performed
unto you upon that you have done well in your late
And present Actings & you are willed there in to
persuere

1687 August 25: first Assion &c
in Keyston is markadll & Vriel & Zedekiell
& before & Keyston is
yet I^r^ be comforted for the Natethall Counts of
the kiost & the love of his Celestiall Seruants is with
you, & perfect you not, your Consciences now
are not more here of his mistry at at the other
or Earthiall mistry wherunto you must Repaire
& Heroff unto those orders what although they are
then Denise & altho obstinate in visible appearance
before you and to be accounted Adverse to the Order
of men yet they are by nature bondwoloth & Going
greatly moved by Dude perswasions with studie
they may seeme hereby unwilling in Ready Answering
to the Summons of Invocation yet they suddenly make
their appearance and as punctually & readily
fulfill & Accomplish the Commands of the Emperor
passing the Confines of Company all Conditions
whom Degrees & disparity of Comfort with Christ
& Natural Comforts as the most high God himself
hath ordained for the use of mankind

but one being Constrained which Certainly will be 100
by a dad person drunk through the strength & Power of
your Imaginations; all this hardly a Venis Person to us
the wilfull Ragnoff of man who like to Lyon walk roff & Catiga
whose fury Nothing Appeases but ready Sacrifice of Innocent
of Terrestiall malignity we bound not more than to Destruction
those Infernall Spirits Attendid to make entrance
into those passages making distraction
& what to Advise you I cannot tell

August 29: 1687 Monday

The Appeared Emanuell & he said Wee 3^r^ do yor commanded
for you prayers are Assisted by the humble Supplications
& Addresses also with you unto Willing Hearts for God
made those you will be Defends of the trouble that formerly
disturbed you Spirits of which I have not to say singled out
my Self but may be shewed forth on you next day of
Convention the 4th day from hence, I know a time of
note & of good unto you & established in Christ as dutt
Jonarius sent me & great things moveth
upon his part in stirring faith & Confidence in
of the Quakers Inward proceedings in all your
operations meen while and as at this present
Call thus

1687 Sept 2^d^ the 2^d^ after Jonarius

There appeared a Returne & it said strong & many
fould are the meanes by the most high God made use
of hereby to shew & send forth Gracious mercy unto
his Servants, the greatness of Spirit Comforts and
Comforts, Attending with a Contemplant there to
and very hardly apprehension of us mere Sons of
Mankind who are altogether

of thine diuine Apprehensions &c
yet S^r you may take a small quantitie thereof at pleasu
and then afterwards take of your Masculine medicine tha
at your Projection shall not your operation
in hand, vntill ye 13 day of this month be expired
vntill which time you must doe your duty
& your doliuerance tends

1687 Sept 5

This appeared vnto the stone Globe &
a Serpent in it with a sword in his hand
& a Scull in its brest & a bright Sparke in it that
cast a Ray towards us
and there is a Serpent wth a filmell Cloud betwe
the ston and it doth cauile with it about the ston
& doth Perfect it more /
Ha S^r be yo still undaunted & of good Courady
& pursue your operations, goe on & pay with
vigor of Spirit Cease not, let not your hopes
wauer nor fall but beleiue it that your
perseuerance will Certainly Procure Contraining
power to bring to an humble obedience whereof
in the most high Gods blessing & power you
with an happy & sure effect of doliuerance
that you may liue to his prayse & Glory
& your present & future Comfort

1687 Sept 10th Ternary

Ha said S^r make noe question nor further Report
nor inquire into the actions of this day for it is of
diuine Grace in the first vnto his seruants
but meet here Againe one the 2^d day at 9 in the
morning, & then you shall be told
& returne yo thanks to god & withdraw into your
temporall affairs

1687 Sept 12th: ~~[illegible]~~
passed

Sept 13

mithridl & pric of Doe speake to Cu, za, raa
& now & then will doth Looke smilingly on me
Come Come sits to comforte in the Light
your friend. Sonne of Celestiall Grace
Hand humbly beseech mercy from Superior
Power to bless your proceedings & crowne your
Expectation, from thence with a glorious & stay
yo success: well S^r good: although your Spirit
be approued yet be not ouerfull, it is not good to ouer
charge your weakenesse to speed more in 2 places
distant respect his addised but you act this day
at your inferior Retort mistery at your owne
home for ye no day is the place appointed for
success wherewith we hope you are blessed for
about & bordered Power on ye inferior Actions
and operations here below yet not withstanding
you should remember this Remarke by a forewing

any Intrusions or interruptions that may affo mou
wth prosent Power given to hinder your proceedi
in your operations; this S^r for both security
in your operation should also be attended by tho^se
sorts of persons & assistants in a small observy
as on Angell plaines on this Mistery & Crowne
on the other mistery and thon you are safe & well
and I also assured in the Information of what
hath bin lately showed forth unto you that ath
and things of Great Consequents are neard
approaching unto your Deliuerance.

Sept 23: 1687:

There appeared a spottum with with a sword on
and it is very plaine & that a Crowne in its
hand; it is also spoken unless I am
by Reason you may assuredly conclude and to be
a friend also I did not bin aware in a trubble
a season; but you cannot thence the place to bee
in y^t office belongeth unto me my name is
Carlegh I am sent to prepare the way for y^e
future politity, but you must not one
alone nor any morning

Sept 28: 1687: 110

The Lord appeared before in the form of a Catholic
Gentleman there appeared before the Son of Aza-
raa, Come let us fall downe & pray unto our God
for he is Gracious and mercifull to all those that keep
his Commandments, dutifully serving him in all
Humility and meekness of spirit you must
also stand on knees before the mystery whilst
we pray & joyne your hearts with ours herein
now we prayed. and how in the Son is mighty
glorious and by a Power set forth something
will appear & your hearts contented and comforted for
through grace & mercy in the first your happy deliv-
ance nerely approaching and of verily entituate
this is the time of Revolution since first you came
now before us, & indeed well done of you to amend
and Purify this place & we also have shewed forth
all the infernall Rubish that Lurked in every Corner
the 7th of the next month is your Ternary
& way commanded S^r to insist upon the point
by Reason it is great & extraordinary following
what was formerly said & related for Great Action
will Appear & works of considerable Glorie thereby
whose Spirits will attomptish your politity you
need heard to enter on future Ternarys saying if
ye word would they should Cease now I am commanded
to shew forth the Rule hereof unto you
now then after this present Ternarys
I truly and oath on the 6th day of the next
month with you as I did it upon 7th day I and
pay your Ternarys will Cease

ad to the offertorie bord of w[illegible] will wd Rd vth
only to the offering of one Crowned Angell

but his dish ternarian you haue the ternarian
offertory to make good by Reason of the on hand
of the Revolution of kind whoum your Soliudeam
Appeareth white was then one poynted at
your must obserue a two fould offery or dubling
Dove & then you haue noe more. but your wobbly
tormentions & your Quatuor sma ad observances
to knobly you. Lopd's hyal & hand now said
and soar but you shall find Reioise
gods will bless you and all that set yut confidence
in him

1687 October 3 monday

in the name of the Hiyest w[illegible] name be for ever
Thekitiah Amen Hallelujah

Come Court S[ir] yet let not disquiet thy self you fear
not the wrath of your Enimies for beleive it they
drope more then you or then you can sopose
notwithstanding the Roaring at your Downfall
they looke & pay at you, but so not where they
are to be killed, malice maketh many strainge Rumors
false Reports & fals Suggestions, every one Lyeing
giueing out their owne wittes method & machinations
or as they would haue it if report tooke our way
Reason trust me S[ir] & pay they and more more
there come Downfall then you imagin. for they
begin to Reign at there lowest for they cannot bring
both sides together & were it not for one able

support we should vnderly by the strenght & Power
of preservation they has fallen or this white very thing
being thought of you as being supposedly disabled
they only hold up in the hopes of your fall though they
disable them selues by it now I pay be Comforted
for through Grace merited in the highest you may
find a happy & Supreme Soliudeam

October 6th 1687: Ternary

There appeared Ra Mac, before the Jon in a
white Robe
inquire not into the Action of this day for it is above
any Report that I may show forth or giue there of
A mistry is greater then I imagin for a mirgle
though Admirable yet may be attempted as Physicolo
gicall but a mistry is an Immediate Beme of Divine
grace &c
now S[ir] I will tell you as Touching the other mistery
I here you say that you see not the Appearance
of those powders you Mean for & Call forth
holas S[ir] be not dismaid thereat, for they are Naturally
perverse, wittie is not wonder for they are disobedient
& Rebellious to the Comands of God him selfe & so Conse
= only by Nature I say somewhat obstinate to the Emotion
ons & motions of man & indeed to say here the Absolute
ton is, because they are Partell, for they owne himself
as to Tenacing of your Emotations shrouding them selues
in darke shadowes or vailes unwilling to be found
visibly in there Corporall forme because they are
also unwilling to passe until Contribution therevnto

hopes is don by the force & power of imporation being
duly & truly prayed & prosecuted therein & you will
find they will & sone brought to an obedience
& you will be Assistes

Octobor: 10th 1687:

the appeared Caluah and Aud in Hebron and
Lonanadl to Jonathan and all bode stedfast
by on mesmile And Lonanadl said
God Save our good friends in Christ lord
I hard heards you in all you haue said this day
and believe it heard partly not a word from you at
three times but is not taken great heed too
I will now Declare & show unto you mind what
of that purpose, are sad you Indigent in holy
& I pray what thinke you is the Cause of your trouble
nothing else but your drooping in dispaire while
hate brought great trouble & desolation on your
spirits which seemeth to be a broken vails sumwhat
obliterating the Glory of your Justified, for know
that you are Assuredly Ingulfed with Celestiall
Power, that Superior Elloquentall Power sure as being
the Eate Earle somuch fear you & shrouds them
selues from the sight of you as well as indeed from
us for they stand in great fear of all Power that
appeareth about them for you neuer tall forth
or ow mind them to visible appearance before you
but your gardian Angell standeth by you bearing
your Seale of Creation & beyond which they dare
not stumble where they bounded by Reason
they dread Confinement unto which they are also
brought by our perswasions

you must Lord ford & Banish all thoughts of
dispaire for though you think your selfe down
fast now sinking into a Riffipit or Stormy Gouffe
yet you shall haue a suddaine wonderfull & Diuine
understood deliuerance - on friday

1687 Octobor 14 the first

there appeared a bright throne before Hebron &
there is a bright brightnesse in Hebron & glorious light in it
from 2 in Hebron are Anadel & Nogael & Nogael said
mine not & wont away, And there came a flesh
and Aud came into Hebron And Aud called Susaniah
& Zamariell & they both appeared in the throne And said
God you not be charged tribulations of your friends
how it is & they operations are not unmoued or
fulfilled pray you be it and Constrain submission
for & find by you fear & obstinacy troubles stubbornesse
good be then & make all passible they Athoz may take
place & the Accomplishment of desired Effects may
happily succeed, you know by orders & what you haue
in Charge in the name of the Most then fulfill &
your Office & and Aud spake to both the Godlie glad
lord

& heard you & moning for & no Answers
worthy good & if will tell you although you operations
be fulfilled & your possession there by Reason of no
tonsider the stubbornesse of Gods Kings Supernaturally
& the wilfull ignorant proudnesse of others naturally
driuen Reste by nessesity then & say although your
desires be & some accomplished yet Prosperity
doe Admire you by all meanes to make the present
state of you Condition as it now stands in your

Employment know it will be for the better And Lay down
before them both the Good & the Evill Consequences

Octo. 17: 1687: Monday:

The appeared a portion above the sun Said
women est mum Baraffilas of the order of Angels
Inferior & in Colour like Burnished Goodness
in the Superior degree & to take Care & Charge of
these things, it hath a bright star on its head &
a Crownet on its head, & it looks on me & smiled
& said I find you have fulfilled what you designed
the last time we met here And have Pin as you said
you would employ your selfe, & for I stood by & heard
your proceedings & indeed I found you even like as
a tired Pilot, in more disquieting Condition than those
under your under your Conduct at which you could not
but Relent & indeed I must blame you for disparing
in the spirit as thing you knew the weakness of the flesh
is Captive, & your discontinuance when as you had
him Exhorted & Incited to nothing more than to thankfull
-ness of Spirit Laying up your selfe by the hopes of
fruits & Comfort in the highest; it was well your dear
Daughter stood by & put her hand to her helme during
you had bin weakned by the turbulence of the Raging
Sea & that most humid Incited or opposed your well
doing and hard endeavors, but thanked be the mercies
of your God who hath hitherto blessed you through
this Insolent and Raging storme of Infernall Malice
which now is somewhat Ceased & we hope will yet
Grow gradually more & more Calmer until all you find
a pleasant & Quiet Passage & advise you then first
to be Advised by your daughter & let her Assist you
in the steering & Conduct of your thoughts & affairs

who will Assuredly consult for the best
& imbrace & make use of any offered Assistance
and Refuse it not though it may seem to either at
first little lose thereby, therefore wherefore it is
when you are seen Cheerfully to Raise up your selfe
& put forwards as if you were sailing before the wind
your friends will Rejoyce in the hopes & Relief of your
Deliverance & your Cursed Enimies be Confounded
Confused & Defeated & be Ignored of every one great
& least & the most Scandalous and Abusive of all
persons & then say what they will non will believe
or give Credit to their Scandalous Reports & then when
you are seen in all Likelyhood to stand upon will your
Enimies also be seen in likelyhood to fall and as for
other Contents or Fears of particular Troubles
there may Chance to be some little but not Action or
Perpetration heard in for it is firmly believed you shall
have a full & Possitive Obedience before trouble
befalls: Steered stand on your Course and Distance
forewards if you find you Ship to make to hard Weather
you ly till you can Repair & amend the Breaches of your
wrecked Boat & then through Grace in the highest
you will Comfortably get the weather gage of your Enimies
& hand sail what is given me at this time to show both
I know Saturday morne to be your most day of Nobility action

October 22: 1687. 4to 2d

There Appeared 3 Royall Sportums in the Sun sitting on a bright Cloud And a Sportum one before the Sun with a Crowned on Its Head and it said, to me Sr comfort up your drooping Spirits you shall not sink in Despaire for though the Most high Storme that ever blew your Feeble Bloodie ones & it will now soon Spent & Its now will shortly Cease and you Will have good time, to amend the Errors of the week of your tottered Vessell Late suffered Come Come Sr there is a fair passage through mercy from above of a happy Reparation of your Sufferings for that Peerless Peticion & thereby An happy Deliverance is wholy approving you, now Sr all is well there your not good Favorite for although Celestiall Powers of light have them not by nature yet they are thereby subjected to the Sonns of men and by Office to be there Sonns in like Heavenly Offices &c

now then Sr to Answer the Objection you made the last day of being here touching Apparitions

Know ye that as there is a Coherent Connexity Simbolizing union between Superior & Inferior parts & participations so as Inferiors are passing to be Superiors so are your Apparitions a true & perfect moone or Chaine of unity & say from the Anteriours to the Superiours untill it Reaches the Supreame of all for it is a Sweet Sensible Passion of Obedience conducting your Earnest Supplications to the throne of Celestiall Grace it is common amongst men on Earth to make Offerings & Sacrifices According to their degree and quality

to the Priesthood and Ceremonially to the Church Confession of with Prayers there obedience here unto as they offer it in the name of God and his Church with Though a Ceremony in vertue & Gurdie of its Devotion & if the then & pray you not it is it with us &c

now then Sr I tell you your woobly Assertions and will know & must be duely observed and for your Ternarie on Days the Ceremony here of and as for the Assertions I will tell you by Degrees also and the Days as they Succeed Ternarianly shall be observed as Ternarian Days not for a while

observe that the 9th Day from this time it the next succeeding Ternary on your Assertory here of shall be Crowned & all with shall be accepted notwithstanding the Abomination of that was before you must not here on monday next may the most high Mediatory Please in your Actions & Operations & Comfort your Souls with a Light & Love of his grace mercy & Peace Amen Hudabya God bless you Sr until we meet again & for ever

October 24: 1687: monday

there Appeared a Sportum & Sr saith the Action of this my Lord & this present time must be Adjourned until Friday morning all is well enough with you be you Comforted

Thursday 28 Sept October: 1687:

The Lord appeared the first time unto Josh upon the Hill Dagall in it in Imperiall Glory
and the Son is Galeah Elmodad Eshmoth
And beyonds them is Magall & 2 hunting sports
like us going Eastwards in a pleasant plain like
yorkeditch & and Galeah & Elmodad & Eshmoth
to all 3 looks on us & smile And Galeah said
The God of Grace Peace and mercy bless & preserve
you both now & for ever
the appearance in action this day is two fould
first in my selfe a Superiord
2 unto your selves, beyond our Nature not yet
present in appearance
first from my selfe unto you omitted through diffi
dence and permission the blushing scarr of your
sorrow now visible and is mine also & behould
your selves, walking in safety with Celestiall Comp
& happy & blessed state in regis all sports are wip
Peoples entrance into the Glorious Stadium & Pallace
of Celestiall into the light where of you & say are
now walking & more yet very near admission to
Almost happy & assured Rest & lasting peace
white also declareth your spiritual sight to be also
more at hand for you but sensible of the mans
appearing around for ever banish all thoughts
of fear or dispaire, Hear I doe solemnly say by my
selfe though great & Power in the sight of a Luminous
Ray or Beam there of that ord the mouth of manie
Is called with you Psalter round it & sayes, shall you

be the most happy of any mortall right of your
quality or condition and shall stand in as great glory
and Command before the face of your Saviour & shall
so continue until the time of your mortal Period
I am sent therefore a Superiord: & should I am
Commanded and I also faithfully command you to hold with
it is observed that the 3 day Kate bin Reported to be
Diabolornatius you & I say & also Dollard to be Diab
Tornarius Magnus and of Greater most & Power
than I may there forth the observance & Lord in your
duty off obedience was said to be 3 Grounder Angells
but I must alter the Property & form there of
by Reason it is the last Great Tornary & of your entrance
into a blessed happyness marke ye then
the Action of the day is two fould & strictly Charge
you & Comand you to observe and by Reason it is very
tenderable unto you, the quantity of the foregoing
Tornaryan observeth must on that day or on the fore
going day Subsequent before the Holy sion I say
the oblation of that day must be finished before the
sion of the Diab Tornarius & 2dly as it is a day of
action in Gods the single offering of the day and be prayed
united Before that yet on thing I will hear with all
Peoples & very well remember & have to find it
hasty shrowds hate or said unto you that your disbust
ments offends of of your obligon of observeth
shall be made good & profitably Returned
the day now yet forth on unto you shall be assuredly
of fruit & fervently trust in the Lord it more nere
unto a due performance then I am may at present
shew hate & now I declare that you have a perfect

passays to your Jobiscans and Laws
the small portion appeared before his son
will & you are disturbed in your helth & constitution
the maine cause word of is troubles of mind & vexation
of spirit which very much disturbs your spoons
forcing windy vapours to ascend & disturb your head
will then a for a drinke for you
Let be infused in new ale
the simples vegitables of sage, rosemary. betony
& marjoram & rubarb this is an Excellent Receipt to your
Then if you take the oyle of spirit of amber & rectify
wherewith it is corporated itt owne salts wch
dropped into betony water or into your ales is a
miraculous remedy
and then againe if you take halfe an ounce of
Clarified oyle of pick melt them together
then take 2 or 3 heads of garlick & Lett them
& stamp them to a mass or pulling & put them to
the salt & juice & the rest will be incorporated together
of rosmarine & sage & then 2 or 3 ℥ white wine
with the salt take also of Cloves & make finely
beaten of both ℥ ¾ incorporate all well together
to be a salve and lay it to the hollow of the foot
& it will quit the head of all vapours that ascend

1687 October last ye 31st Ternary ℔ 116

There appeared a fair like King over the sun as there is an
Imperiall crowne in it & it casts a light downe into the sun
& there comes small flashes out of the sun
it is Orphaniel in the sun like King
a good way in the sun is Gabriel & Caluah
& in the other part is Leuanall & Aia
And there is a little spot before the sun and it smiled
And said to make returnall of Celestiall Gifts and favours
though dissind Grace omitted & promised to your comfort
and Assistance being altogether needless is not therefore
given and only in Proofe & make his Report you have
painfully sought & you shall find, you have knocked and
the doores of mercy is opened to you, where you shall
Attend the pallace of Celestria & to make partakers of
promised & Continued benifits and Comforts of a sure
& lasting Kingdome I Gabaziah make affirmation Lord
of, for I also was present here on friday the last day of
ation stay a little while, so, god be thanked the fury of this
storme is now blowne over & spent & now the fear of
any further Danger is mitigated and towarding into
amore Jovial & Calmer season, Now then trim up
the Lights of your Lamps for they are fast linked unto
yours & make of your faith & trust in that God who
never failed in mercy to his servants nor breaketh
promise with his faithfull, whom and humbly beseech
inlighten your eies & strengthen your spirits till you
may be his mercy in his Celestiall & Elementall
Mansions & be blessed with the happy Comforts of his bene
fits & Followship for ever, Moderate day tomorrow

November 2: 1687 wonsday

The appeared Caharzah in a Cloud before the Son
& there shot out of the fire over the Son a Sword & fell
on Caharzah & it looked towards the Son, and now it is
turned to us words and said, Now Sr, you may behould
your foiles nerely Arrived to the end of your trubles
and as nerely entring into the Pallace of a glorius
& happy Tranquility & a lasting Peace both of
Body & mind and also condition forbids afordable thos
unto, Sr I heard you yesterday very earnestly
supplycate for a Plaindr & more visible sight
in your terrestiall Operations, & assistance from
Elementall Powers properly by Offrd Words unto Heaven
Records; touching Cluff matter say & bide
well well Sr I doe assure you make the best shift of
what you call staff only say you that yo might have
an hier or better Obtaining sword of well & it is said
you may have it shall it is also further said that you
shall have it; but upon it must also be considered
that the goodness and Diafanity sword of is not
lofunds you are provided for the present to make
adition of that matter you call for when & tomed again
you will be better satisfied

November 4: 1687:

There appeared a fine Spectrum before the Son & Caha
Caharzah & it looks fully on me & it said. ha. ha. holus
wolus in a pominious tone, tone, ito not amuse
your wisdom (humbly to get with bad Comodities, wise
Rationally as. ill compounds must produce like offrings
& hearken you Sr Lament your fears of this matter & being
in the fields no, no, Sr instead of despising your sho

the fields may stonde you with a litle assistance
the Sword is not of this Element but of the most
white & Right shoulds bee to morrow but must be
adjurned till wednesday but yes for I advise you
to make use of forms in the Composition of your matter
you shall get doe very well, your fire on for it will
come to a good issue; before me there is good appearance
to finde it will come to light

November 9th: 1687:

There is a sun like forme over the Son & it is the
There is in the further pt of the Son Raphael Jahuah
in Royall forme & in the fore pt of the Son is Establish
and before the Son in a silver Cloud is Caharza
and it stands smiling on us God save you Sr
am God be thanked two are most agreeing according
to promise and appointment I finde our last discourse
was of your Otrapation when you said you feared
you were in the fields: now, Sr let that be the last
of your care or fear, your Complaint hath been made
and before us. my suspicions hath given me charge
to take full proof with & Certainly assure
you I shall as obediently observe to doe as divine
permission giveth me in attendance of that charge
meane while I let me Certifie you that your Compoun
and white you call ashes are good but you admit
of too much of that Compound white you will you
find it white indeed Comfort that with you will you
your Matter to be too hard you may therefore lessen
the quantitie therof & indeed you may well admit
of it & forbid in a pot you need not fear
any all Adventures

But of this matter more on the 20th day

S^r I tell you sight hereof nowise appertayne you
& may say at every minute is he nowise admitting
into the Power & Administration of your Good Angell
therefore I say against what I am say, and what
you can doe it is for pleasure for me know not the
hower that many entrede & passe into your domin-
-ions wch S^r I have said the full time of thy
Remission —

November 14: 1687:

There appeared Zaharach And it looked on me
& smiled & said: Ra: are not you sick yet openede to
be should promise many I doe assure you the Power
there of is gon forth & Certainly cannot be far
nor long absent from you, all things are at hand
for a full solucions. all things promised shall
affardedly be fulfilled the determination of mind
with you I account not by Reason it is not given
me to revealed but it will be given to me or some
others to revealed it so that you may now beleive
that you will know the ends of your sorrows & a
joyfull beginning of your Comforts which he most
give & confirme unto you to his Glory & your
felicities with a never failing stability,
the withdrawing of Afflictions own absents
well S^r be not sad for your wife hand your desires
on the fulfilling of the promised be ye comforted
in this time S^r yet you returned to your other oppres-
-sions & vexation for yet a month & 1/2 here and at home
in therefore you must goe home

November 16: 1687: the 2^d 110

There appeared in the sun A comet forme pointing downwards
into the sun and at the end of it a star pointing to a silver
cloud out of the sun into the sun beyond a star in 2 figures
formed & beyond them is 3 and 2 like humaine formes
and in the fellis glass towards next me is like the figure
of the sun & in the other the figure of the full moone
and Cathebol is in the Cloud before the sun
the two Imperiall formes in the sun are Raphaell & Gabriel
and Cathebol but his hands into his bosome & looks out
a white paper expanding white & writing with blew
& it moves to the glasse fellis towards to take & to the
sun & hollow towards and to me, and all
& it turned to me & looked wishfully & pleasantly on me
& bids out the paper to be read

1 3 to make glasse lanes white Christall like Diaphinous

2 to make the great solar & lunar motions
ascribed to the knowledge of the Antient Sophiarbs
& the Hermetick or Magicians friend & last Secret
of all

3 Secret moditinall & effectuall Remidies answerably
true for curing all distempers or diseases affecting humane
and bodies where the Radicall vigor is not extinct
& it put it me again

If you be remembred S^r as that you may be it duly, bin
showed forth unto you that great Action should come
forward and Great Secret should be revealed
with accordingly will be truly fulfilled unto you
& kept by my Spirit or some other Messages of Celestiall
grade of the same Orders or hierarchy, wherefore also
am a Servant of the first but it cannot as you be
that either of you is fitted to receive the same

or untill the 11th day of the next month be come to your reason for wch I could instance but some terrestiall evills as yet interposing betweene your Capacities & the scope of perceiving it but we must hasten last action beside to send

& now are you to fight and also the fight & shine of a happy deliverance

Resolvedly obbraid upon your oddes the eight day it dis tornarius as yet in being after wch Tornarius dayes will gradually cease for I trow there abouts 2 more or 3 at the utmost and for that I hand truly vnderstand you by wch time also all terrestiall & infernall evills will vanish even as dew before the vigorous heat of the sun and become as nothing & your ingrate sotted in the Colosseum Pallace of a stable rest to you soules wherein no storme ever more approach & I say hand & vnderstand the truth of what shall need be ever here after questioned

and I say obbraid of what in your duty you ought to obbraid without alteration untill the 11th day of the next month passe away and so afterwards begin the entrance of Promise as before was said

wch the most high god of his infinight goodnesse & mercy grant to your keeping great comforts & persevering your kind callings you have vndoubtedly

Nouem: 21: 1687: you have done well here you should have repaire to the other Heroicks

if those spirits dare not appeare you must comand them to vpon & extent into humaine formes

Nouembr: 24: 1687: Tornary [redacted]

there appeared in the shape Galuah & said and the same to be pleasant and to rejoyce the foolish Ghost vanished, there appeared a little Bottrum before the sun

, well, well, S^r I heard what you said vnto me now before your entrance here yet notwithstanding I say all is well with you, well, well I say let not fear be trouble vpon your spirits before me you are blessed in it in that you are spiritually attended with the hopefull comforts of Deliverance and Peace I am to bid you persevere and desist not from your operations & make not question of your fight & if not of your Conquest I command vnto you withdraw from hence Lead up the dance & let not your foot enter the place untill order hereafter the sun goe downe with you

Nouembr: 28: 1687: Monday

stay a while (be silent) & obbraid the action till it returne there came a flash of light in to the sun & the walls disappeared a brightish ray pointed downe into the sun & cast a shining light into the sun, to the wch of it (that was a light of appearance in action wch without the help & assistance of white Celestiall and Celestinian light you could not hand vpon it, then there came from the further part of the sun the Regiment of four with a star shining over a top of the sun giuing light, two of the postures were more Glorious & Celestiall the other two were humaine & terrestiall, the Celestiall were Jeuniah & Samariell and the two humaine were our friends represented by our Gardian Angells

the Susaniah made some tall to her last word
soe after appeared a mighty Imperiall Serpent hauing
some to hould up his Trayne & made obedience to them
to & passed away swiftly and suddenly after came 3
in Kingly Royall formes with 3 Diuisions following them
with likewise made great reuerence to them & with
so bold about and went away and Susaniah was
saying something & there came a flash and they turned
about & fast M R and so Samariel did to her West
& then Susaniah did to her North & the Samariel did
to her South and they all disappeared in one & the same
found

Noble Sr if know you not well what exercise & operation
you are employed upon & her appointed Instrument to atten
from Home to keep & informe you
first appeared in presence one after the other her 4 great
Emperors or Imperiall Superiour Powers of this Clime
of the 4 angles thereof respecting also the like orders
parts as being also by Nature & office reformed heavenly
the principall pts of ye 4 angle being 3, the Kings
governing ye 12 from distinctly with other other
many Coexistent & subsistent subjects & attendants
both superiour & inferiour likewise in orderly dispo
rank moving by Command with a speedy obedience
and so after the Powers of Celestiall Comands with
an humble submission leaving liberty yet a very
little by reason of some other persons charge over
into some small matter of Concernment yet remainder
which is one materiall Cause of our late making
mention of the present observations the of her 3 pri
Primary where of the one is fixed as also her 14
day of the moon month which although it is not found
in Day for that falleth to be on the 9 day

Noreden depends a great Mystery having origin
appeared on the 12 day of the moon month and also
the said 19 day in order to her entrance and attainment
of 3 Phospherals lately shined forth & then if trust
you will be confirmed in the Conformation of your hopes
& her putting efforts forward
friday next is your time of attion here more also
you shalbe informed of what ought to be carefully observed
& so through Divine grace we shall pass on
to happy efforts time is elapsed here & we must
unite draw to order & so must you home to your exercise
if you can with convenient haste unto it

Friday December 2d 1687 the first
there appeared 3 before her son, Ca, Za, Zaa,
and in her son to the North East is Vriel and Nogael
& Esterdon them with a star in my forehead and
an other on my Breast and on the S E is R two
between Leuanael & Cothabiah with a light in his forh
-ead, and Vriel took of the star of my Breast & made
a Cross there & put it to her front like thing & it became
light and descended me and became one with the star
at the end of the Cord, and then Vriel take of the
star off of my forehead and put it to her head
& it took light & he rubbed both my eies with it
& then he put it to her front and it was very bright
and he wiped my eies with it & put it to my forehead
and it flamed there & Za looked earnestly on me
and smiled, and it said, Good God, how great is the
least beam of thy Celestial Glory to the beauty of y dark
and the least spark of light to the Glory of the
Day & the least grain of mercy to the salvation
of the world, & the deliverance from the torment

turnd unto all yo pleasures & doliglits it ten affor
O how great is that Joads that giuds fulnoss of a
Torrestiall Comforts & inlivonds yo soule of man
with a true Colestiall tranquillity both of body &
spirit & inriching yo whole man with all divine
gifts & graces, and investing him in all parts with
a true fruyond of Blessfull felicity in this life
and a Crowne of Eternall Glory in y next is to pra
yor for yo most high God of his infinite Grace &
mercy bless you with all for his onely Sake who is
Paternally Gracious and mortifull to his Mosbd
who unfeindedly love and obay him Amen Hallelu
The affects of this days action is very Considerable
as will appear shortly hereafter in ill effects
the mistery at present is not given us to show forth
we are only given in charg to inform and remand you
strictly to observe yo duty of your offices of this
present times for the observance whereof is consequen
very materiall unto you in the send order and ha
ad at yo first have bin showed forth & injoynd
and that you may not with your spirits with an
fright or fear of Hell for yat Greater Combu
ord at hands conducting you unto an happy and
safe deliverance and with all cause not in your
operation & proseedings whereunto you may retire
for if from yo third Elapsed hour for we must return
November yo 10 instant and y 12 yo 11 and
days of action and the 13 day being dies Nefarius
Impius & magnus viz 5 November and ye good bless
with yo light of his Grace and mercy amen

December 5th: 1687: Monday: 121

Thou Appeards. Ca; Za, naa, & Za saith
Sr I see you are in your spirits disturbed
I tell you Sr your great & dangerous of apprehension
is like one shot two sheptily stumble & aptly stumbled
at yo least oversight or by over hastinesse may be
brought into a mistake I pray you Sr into wt words
I direct my selfe on this first day of action, then you
may adjust to wt you & yrself & so I pray mistake not
not now wt I showed forth was this
that some informations would come unto you Concern
of a threatned trouble formerly mentioned might shortly
befall, but not violents attack or offered, until yo 15
day instant the matter in Complaint Sr proceeded from
the teams Tynemouth Rowsby and is somewhat darnest
in yo pursuit thereof for
in order Sr unto your request be not dismaid but chear
up your spirits for if you loose your Courage & trust
in this Charge you will doe your selfe more dang
then you can daily if at all Retourne your selfe
therefore be carefull that your spirits fails you not
least yo faithlessnesse of your fruitless trust you into a diseaire
wch will proved yo greatest fall of all
& God you hand a setwrity unto your selfe now then I will
show if you goe unto your Attorneys and informe him
of the whole matter home home Sr we hope to see
you in happy Condition sonne then we may show
forth unto you on Saturday next if you next day
of action you will hear further on your next day
of action be of good comfort & you shall stand upright
fear nothing you shall not fall

September 10. 1687.

Saturday There appeared Ga, Za and Da

And Za broke on me and smiled and said
that I may be plainly understood I pray you
well remember it was once showed forth upon the
reproach of a Gentle woman to your signified a shrewd
rubb more than if one had told the duty of this world
and how the words thereof continually huddled and
strictly nothing more than to weed out vice, Pitty
and the other than it is not wonder to hear the
Callandish & Sordidish Lord of the world in this present
consideration of your selfs hearing your plaint but in
as us defended from Rigor until the 15th day of September and
and may likely be not defended until 15 days yet to come
provided that by a Natural mean and you make unto some
effect that may herein be tendred by a collateral bribery to
suspend the rigor of Justice for it surely hurt as hath
been said that you will yet be drawn into a sudden
and happy debenture from the deeds of future ills
in order whereunto it hath been already entreated unto you
of your Consentions on the 12 & 14th instant as well as on this
present day and then again on the nineteenth day next is
double great tenary next you are well to bid your
Portory of that kind & then on the 20th day at evening
the day of your worldly remembrance shall hope in the
night of your promised deliverance or very nearly
hereunto for we are tenandous in charged & true
note of your & some particulars of your Contentments
and suspentall & Jemariol & Gaherah and other
days et no hilo

Come on Sr Cast not your spirit downe be of good
Courady let not your wall or sinke nor your walls to mo
Trubles stand on thy defiance yet for 20 dayes
and the mercies of the highest may discend to you
great Comfort wch we all ab your frinds in the
highest shall humbly Cosoebo wite you gratiously to
you wit all for his owne sake that is Almi
Amen Haleyuiah I also desire you S^r to persiste
in the pursuance of your Domestick operations as y
Comissioners will admit
if thou wouldst passforth thy troubles spirit with less
Care & thought of Evil wherewith you go Expeedingly
ouerthrow & intombe them thou wilt make thy
great thoughtfullnesse mute more of vs into thee
thou must not deport Romidy for thy body untill th
hast finish the burden of thy soule & spirits
the naturall Cause that most greatly hes us
flatuous Passions proceed from winds tontracted of
emptinesse it is not of my action. but you shall know a
true remidy for it at farther more

1687 December 12 Monday

There appeared a spectrum with a ring of gold on i
head best wite flowers & on a purplish vestment be
wite spangles. like a Child of 8 or 9 yeares of age
and at first you have not further to proceed here
untill the 2^d dayes as was showed forth unto you
I will visit you the 2 day & tell you wishes I am
from a forwent of the highest with you for yo
Comfort

1687 December 14 Wednesday

There appeared in the East quarter of the Firmament
Michael in the North Gabriel in
the South Raphael in there is to the Eastward of them
downe on their heads, and it was the M^r R
& the two Celestial Beings Rose & rode of the
for there horse to flint sparkling on my hand
& numbed by my side & few there with & loosned
to so very bright my sight dos sparkle and they das
only stringle on me R head and so they marched
away to the East quarter
and now before I can pen me a spectrum
and it turned to the fore & did demolition that way
and it is Turned this way and the fore is bottomed to bright
as burnished silver I see not that I could on it
with it take mind the Fellow Angels & it is passionately
Earnest and desire I say your offerings also accepted
& you are Blessed I remark you know not as yet
received light nor benefit of your Superiour & Inferiour
operations & actions & daily offerings & your Invocati
ons are Heard & obedience Given though Difficult
not signall & Infinitely [illegible] but obstructed only
by an obstinate & perverse wilfullness, white, and
Naturall unto those powers who partake of Grosse
Elementary composition as Clay & Earth &
but I know after 6 or 7 dayes they will be constrained
to your Comands & so in order to the full accomplishment
of your expectance you are under Important
action & so hardship to your Appointments
the 5 & 6 dayes monday & Tuesday

Decemba: 19: 1687: Ternary Duple

There appeared Orphaniel over the Sun with a flaming sword in his left hand hoving down on the territory on the Mistery and Midnight Za, zac, before his son. And a fiery sword stronded to Orphaniel & Orphaniel gave it a fin & it immediatly went to Zupaniah & gave it his & bade something to give unto in the Northend & in mand against & it was Lovaniah & it went to Zephaniah against & Orphaniel gave it his other sword & it went into his other hand & Sarah & gave it to Samaziel & bade something to Samaziel & went away Azupaniah & Samaziel did soon to call & in his hollow voice there came first fire very submissively then Dubbo then Lords then mm for Coss & Sherturmy then Za & Dirsh his sword over his head 3 times & Ca his dart & pece his square and Za bade all not further operation this day Remember your Companion to morrow your God will have mercy on you

Decemba: 20: 1687:

There appeared a little sphere of smoke.

Be ye steadfast & remember & mind not to make light your Action are sanctified into you all & will let not your Courage nor majesty of heart yeald or fall into a Lethargy, least desparation attempt & entrance & triumph in your constitution for divine Grace is with you, nothing will not want for animal to prevent or Transplant some grievous Mischief to attompany or overwhelme it but stand ye steadfast in your hands & constant in your faith and you shall see & partake of Gods & misery from above mountains

And the appeared the fourth King and a fume came out of it and stood upright & stood over it stone And on on the brink of it it was lightned and Michael stood on his Left & Uriel & Gabriel & Raphael & and stood behind Michael & Raphael & Uriel stood behind Matho & Gabriel & Uriel looks on me, and my face doth shine. And Acimay is in Imperial form in his stool to his Eastward & his mind & observe his appearance, and Madimiel & Lovaniah are both without in a fiberiffic Cloud and Madamiell & Lovaniah seem to be glad & Rejoyce and there is two Light stand before the fullidg Glass Rays that are in a honorable posture And they are not visible to us And madamiell is gon & left Lovaniell in a joyfull posture & there comes fourth from y foot to the 4 Archangels And Uriell takes the key

that rimes to him Thereby it to RO his brest & it ontors, and to his mouth it goth in & this for & thord it ontors and thord it a sprads on his b & a sparke on his mouth & a fire flash on his forehead; And Lovanadl said Lord Power & yeromission is given to our Adiudrans our Garion Angells dooreontinually bosbe to hys assisting our Adiudrans

tomes tomes for notwithstanding all yese blustring storms of thy yest in bornal malice & wicked sheatagomb working and tormenting your yeads and honist indeavors Laboring for Adiudrans in th troubled seas of your hoyse wise & trust as I said before yd by yahoe and that you are now chin to a desired and thappy horbor of yeatt and rest to the blessed restoration of your Comforts

Therefore it was drawn now throughforth that you should still be thereof all & take free courage that you may become triumphant victors in the midst of the greatest dangers and trials of feare under the sorest trials and wisst this To morrow am in his ordinance a day of humill and in the afternoon a day of thanksgiving and on this day morning ordered & yonny of ye Word before the sun rather more nigh light I will surely accept you all & of the state positively so Lord saith we adjourn the first

Nember: 22: 1687: [illegible]

Then appeared Lovanadl & in this with a Ax of Amyabb in its hand, and is very pleasant & smiled on Lovanadl The Paternall Goodness of all Gradations God hath set a limit & put a restrition up all malitious machinations & Internall sweatings & that you trust in the hight of your Comforts and Contentment, & your yeats embraced by your patients, & both walking to an happy enjoyment of a lasting rest proceed on in your Lords operation at home with a zealous inclination for the effects Lord of doubtless prompts will it be only an obstinate unwillin gness that obliges the Lord upon Adiudrans into your sight by reason they are of say unwillingly to an obedience and assistance into the powers of mdn, because they as unwillingly part with what they delight in, being by nature much affected with the noble and luxurys of the Earth and all forts of terrestial things & when brought or Constrained to an obedience and willfull appearance Corporally they and the best & most Loving like minds to mankind of all the Ellomentary Powers & see you have done well in your duties yesterday while they attracted Celestiall Grace into you persist you forwards in your indeavours with unwearied courage wherein the Power of the Most High upholds & assist you to see full injoyment of your souls desire Amen Hallalujah must some small acknowledgment & offering you are to meet Lord again on ye 3d day for & behind it lays in the Lord of mind offers to insert & see you & will be to it

Desembr: 29: 1687:: thirsday

third is two spottrii downe on their knds before hr sion and there turnd a small spottrii saith stay a while this act is immediate, There turnd a great flash and effluv Afforded out of the sun up to hr Throne and a sure hr Throne & it opened it selfe to the diameter a foot & shut & closed it selfe again & so did often and the Knights were all in swunds, And A fourth spottrii was before the sun and third is a spottrii with purplish Garment on and on his head a Route of Lawrell & a Septer in it hands and it pounds to us And its saith smiles & is very pleasant & it doth say Behould the immediat presence of Gods Glory appearing in the action of this day as a confirmation of your hoyds in the injoyment of forrd holily white through the fronte & force of your humble supplications, & the prevailing power of your faith & obedience & attending have entred the presence of Grace & is appeared this day Immediat from the Superiour Power of the Medial descending mercy anshering your petitions by a nearly approaching Deliverance of forrfall tribulation & from hr evill effects of sure deprivations attend the happy trialls this day & the Oblations of this two last formary & now attended & the entrance of this 3 formary is Glorified & more magnificent then and yet before it as being more high & Superior ending on the 12 day of this next month with you and is & suppose the last formary to be observed as & the route his formarly of late showed forth & say the glory of this present formarius is more high & Grand then the first last yeare & but in its end & effects & must be regarded as greatly to be observed

[illegible] & obedience of Grace & the Superiour Power of the Medial descending mercy & the action of this day & assure you & it is more upon an ordinary nicety; my name is Zadkiel & am called away the Lord Bless you preserve you & deliver you to his Glory & your comforth Hallelujah

January: 2d: 1687: monday

There appeared a septrum & the oblations of your obedient petitioners is in forth by Returns of mercy into honorable mediums by orders & office differently there into appointed this nicety day in the first entrance & gradu & glorious effects now humbly beseeching both of us & you the highest to confer and confirme into & upon you the Superiour & other Celestial & Celestially dignified Powers of light Route ordained

[illegible] Glorious Spirits of the highest Orders
& Degrees & Blessed Inhabitants
of Heaven, and Blessed Inhabitants
of the Firmament & Coelestiall
Regions & Elementall Regions, of Aire &
Earth &c and by Reason thereof more
Lightly more obstinate and Adverse to serve and
assist the Servants of Iesus from whom or indeed
to yeild obedience unto Celestiall Superiors or other
Dignified Powers of Light and may yet have gr
a little Power & withstand their motions and Commands
through Powerfull & Immediat by Reason they are strong
supported & more indeared to the Earth & all earthly thi
and the Benifits thereof & ostimed very unwilling to p
with such Benifits as the Earth plentifully affordeth
as by Permission & Superiord they have Power by na
& other given them to possess & injoy especially unto the
Mortalls of whom they stand in dread by Reason they ma
be thereby Constrained & forceable brought to that obed
for on Earth or at once only but allwise & and at all
times & Hours while by Nature they unwillingly comply un
because I say Power is given them in y Elemental Regi
and Treasuries thereof & withstand & Oppose
Humanity thereunto. But how soever this is not in the Un
=standing or Knowledg of Terrestiall Inhabitants.
now then to our purpose I say & as I said before the influe
of your Astrorioid are in operation and as also I say
hath obtained Celestiall Power through Faith & obedience
this night accordingly it is gon forth & omitted to answer
for and on your behalfs in Response to your humble
Supplications and Adorations, therefore it is the day & the
4 day instant and the 9th day your Particular days of
attending hand of our motion unto you for y they are
of us & Superiors but to keep you there to your Constant

portions as your Consciences guides your Commission
though they shall seem to be invisible & fly from
the sight of you 127
yet be not troubled therat
at then also against on the 14 day next, is the grandest
most Considerable of all the Vast by Reason the two hand
other three and also its selfe next against his wife
him against his wife doubled from and as at this a Ternarie
against Triple and a limit of time by measure Compass
your troubles & afflations now by Reason of the
blind Action of Celestiall Grace and mercy may Chance
stir up some Internall Guilt suddenly to possess & vex
you with sharp trialls but a shield of Celestiall mercy
will defend you from the day of Terrestiall desolation
& destruction, Remember therefore your Convention here
on the 4th & the 9 & the 12 days instant the 4 is your
weekly day of Action & also is the 12 as well as a great
Ternarius Triple and in the intermitting times
prosecd you in your domestick operation at your Convenie
it is not questioned but the Glorious Spirits of those times
or of the time now in your present being both times
will briefly forth the Comforts of an happy deliverance
from the Pulse & storme of most dangerous Hazzards
& bring you on shore the land of lasting quiet & rest
& rest with the most high God grant and give unto
you as to his faithfull & obedient Servants to his owne
glory and your Comfort Amen Hallelujah

January 4: 1687/8

There Spyrd and Ca-za-raa and the two Gardian
Angell trembling and Za spake to them & they did not
tremble & move and Ca-za-raa smiled on them
and they fell downe on their knees to them & Za hild
out his sword & scroll & took them up with there tong
a great flash & took them away and Za said to me
& heard what you have said & know what you would

say nothing at this time of my Purpose to move
from it was fixed forte on the last day of this
into you that Charge to all would ensue and there
are your troubles not news unto us; but Celestiall fo
by appointed mediums of Grace hate Charge & Care
you & on your behalfe humbley befeeching the hig
for there is a great Conflict menating mutch but
faith, Patience, & obedience, not shall triumphantl
vanquish all and remaine victorer in Heave
and in assured hopes of greater mercy & favou
from above then ever those horrible Afflictions afford
hate bin Contracting beneath but we must all with
draw unto our Charge in office Comanded of Superio
& you with your domestick operations untill the gre
instant at what time we condesend here again
for the mystery is shutt as you came neither doate m
touch for the Contest mutch incredible and must also
have judgment & experience that your hands are
strengthned & mercy Conformed with the most high
God Grant & give unto you to the issue of a lasti
Comfort Cedo

January 9th: 1687:

There appeared a fiery Appearance before the
and there I saw a small spectrum & said observe what
it shewed forth diligently, and it will most you
as the other Mistery & instruct you therein for you
must not depart without license there appeared an
Imperiall forme in Armor with a sword by its side
and it had a bow or Bear in its hand and it
look'd fiercely about it
behoulds whilst I attend the Ordinances of Supe

superiour Power & the Comands of my great Master
going forte for the fulfilling of Heavenly Grace
& mercy, Rebellion impudently assaults to Enter
my Possessions attempting to Ravage the Plants
and Villages my servants of their peace & well-
being and not only fomentate & excite my
detestable & Diuish and most diabolicall &
desperate Resolutions to make havock of & destroy
all before them, but also with all & keeps back
the Power of Terrestiall servants from yeilding
obedience to Superiour Comands notwithstanding
strongly moved thereunto which otherwise might
accordingly serve & obey wherein by order & office
they Attend & keeps a permitted power & Immunity
as referred to the Earth & resisting the Natural Earth
& Waters & all the benifits therein contained
& Regulate the Inferiour spirits of the more Gross dark
& Inferiour part of the Aire & restrain them selves
& the delights thereof and partake of the same nature
& the same attended Properties as here of the
Earth wherby obtains the servants of Divine
grace are rendered & frustrated of their motion
& operations in the peaceable hopes of obtaining &
injoying the benifits & Rest with thereof, although
the servants of grace hate & more superiour Power
to Comand & Constraine them to Obedience and to bring
forth & render up the same to the only use & Comfort
of God his servants whom moved & Comanded there
unto for the which it was truly made & ordained
therefore I will now go Hence & visit the Earth
for the East unto the W & from the North unto the South

and all ye sublunar Elementall Regions and al
Spiritual Powers residing in the Inferior Ma
from ye Superior to ye Inferior whether Lotal
in orders or wandering & Roving out of Orders
Rouse them to their obedience, and then there w
three more to it And it took of 3 swords gave them on
sent them away W. N. S. & said
the Power given to me also hath given forth
to Every & Each of mine Allies and behould I ha
up my strength and defend the right of my Sove
from ye route of Perdition and thears my Sove
of Purging Rebels & Traitorous Rebellions Enimies
of my Honour & disturbers of my Servants Peac
that I might yet be glorified from all Parts of
Earth and my dominions Established in peace an
my dwelling place an Assured testimony of ano
Emissius Comfort going forth & flowing like Jobs
Riuolets flowing from an Eternall fountaine
and well spring of glorious Refreshments & Myst
ry the Drooping Soules & Tired Spirits of these m
Laborious and painfull Servants who hath long
be sought me & still Resolves me through the Va
passages & trials of great Afflictions and I doe
tonand not mortall feet to enter this place till we
meet again on Thirsday for though we have ye
Conquest yet we must persist in ye pursuit
least ye Enimie Also Rally & gather strength up & be
to make fresh ontreand therefore I have placed
mine Allies also as my selfe in their offices & Cha
as true mediums in order that ye Royal mighty Act
name that ye Glory of Heaven may shine victori

victoriously upon the true Polarity of the Mozaic
Course & withdrew

at the Inferiour Mistery
This is a Servant of the most Trinitarian Order
of Protestants I trust the Action of this day Sunday you
greatly discern as may suddainly be manifested
where of you may understand more on the next day of Action
but let us to our purpose I set you have not any
importation or address made unto the Imperiall Power of
the West whose Angullarity of the Sun you are obliged
for, whose name is Amonadiel ye white of weight you
should have; come on then Sr you shall fitly make your
Importation or address unto the Imperiall Spirit Amonadiel
for its Assurance and Assistance with its Servients
& those Regall & Presidentiall Spirits together with
ye Servient & Subservient Spirits under every & Each
of them Serving in orders & Mention before it

O you Imperiall Spirit of great Power who by name
art called Amonadiel & said to be Emperour of the
west Angle of ye Sun & ye Soueraill Governour of its Angles
mansions or divisions therein and Also an Imperiall
Power over all both Regall Presidentiall & other Servient
& Subservient Spirits, Ruling & Serving in the differents
& Soueraill orders & Mansions respectively appointed
as proper places of residence for them in y said Angle
now then behould O you Imperiall Spirit of Great Power
Amonadiel I or we the Servants of the most Tremendous
ious present in his holy fear do in by and through the
his Almighty & most Sacred name Tetragram
=maton & by his mighty force, efficacy, vertue & Power
therein move & call you forth to visible appearance

here before us in this glass Perspectible or other
out of the same accordingly visible here before
personally in fair decent humaine Corpritu
and in not wise hurtfull terrible or affrightfull m
or fiercely rushing in with violence upon us n
by scare or affright our senses with Amasem
feare or other wise to astonish or p[illegible] us to false
but come up and appeare visibly here before us in
Peace, milldnes, friendship & serenity shewing wisd
forth also into us some true signe or signes tokens
your coming & appearance. Now then Behould
say Ye Imperiall Spirit of Great Power Amonad
that we do here by certifie Conjure Comand Comp
full force & Powerfully moue you accordingly as af
visibly here before us in fair decent humaine
Corpriture Moue Moue Moue therefore come and
And appeare so early friendly peaceably Affably
and curteously present here personally before us
and not departing with out licence nor untill you ha
truly & faithfully Answered our Demands wherein by
office & power you may or can, neither flying our p
& resisting us in those our Actions and operations
but readily & willingly to serue and assist us obedi
fulfilling and accomplishing for & unto us whatso
we shall by office injoyne & comand you without frau
hinderance barring or further delay or any other
subtill Crafts or delusions whatsoever.
And we do also hereby yet further & against expr
ssly we comand, constrein & Moue you by the Emp
& soueraine Power & permitted & given unto
you of the highest likewise to Comand Constraine some

and raise to come and appear visibly & corporally
to present before us and accordingly in fair 1429
decent humaine Corpriture as before we said all 130
ye of those Regall Spirits with those Subs & other
residentiall spirits of Great Power both diurnall
nocturnall together with their severall respective
inferiour & subsequent spirits serving and vnder them
for gradually from the superiour to the inferiour
in serving in the different & severall orders
mansions & divisions appropriated & appointed unto y
in their severall & respective offices before you in
west Angle of the Circle.
And more Especially and in particular the Royall
Spirit who by name is called Usiel together with
all and every of those great dukes & other seruient
& subseruient gradually and vnder them and in
particular amongst the rest those diurnall Dukes or
spirits of great Power who by name are called Horno
Cadar Granare & Usiniell & their seruients & subseruient
Hending them serving vnder Usiell before you,
that we say do you Imperiall Spirit Amonadiell
the Regall Spirit Usiell with all yor spirits & spirituall
orders serving vnder him before you in the mansion
of the Northwest Angle or division of the west Angle of
the Circle, may be of you & your Imperiall Power
Might force & Power thereof commanded Constreined
and thereby caused visibly to Appear Corporally prosent
before us in fair decent humaine forme and
also accordingly Correspondent in all particulars as
we have required before now forthwith at this time
present and also at all other time and place
when soever & wherever we shall summon all forte

and comand from mee our power and Assistan
without delay defusion or disturbance whereby to
or affoll our Lords faith fear or Amazement or in any wise ha
of hinder ye effect of this our present operations by any Jubtill Cu
&c: by this meeon you may Gradually bring all yo Angle
to your Jubjection

January 12th 1687: 8 Ternary

There appeared A fiery Cloud before him stone les
155 in it three be 3 of them Armed with swords
in their hands and the two in white stands betwe
them, the two are crowned & have wands in their
and they are all of them very present and the
in white next me doth must looke on me and so doth
the Armed Centrum next me and the white centru
doth holds out his wand to me & out of the end of it
come a sparke of light & it doth fly towards me but Peters
againe & enters the point of the wand out of wch it
came and turne a little Centrum in a likenesse of
stood upon the heather part of the table, and now the
are all close up, and the midle most of them directh hi
assert to the centrum on ye fore part of the table
and it said to me & smiled on me
The action of this great Ternarius is about huma
death neither ondoth it but continueth 3 dayes and
4th day you must come hither again
Peradventure if you may then Receive the martyrs
Crowne of Spirituall light for it wordly appeareth
attended with sharp gifts in true friends & passion
as hath not been amongst men or women of the wo
for many by gone yeares you must withdraw

1/8 January 16th

131

And Michael & Uriel were before me and they did
Confer about me and they went away. And there appeared
an other Centrum before the sun and it is very pleasant
with Gods divine grace is mouch and is with you wherby
a bond & bonus of Celestiall friendship I do give you as direth
& by the holy finger and light of mercy from above
your Action in the other Operation wherein you must Repai
& friday is your day of action
of the 3 day together & the blessing of the lord will appeare
if question not your further, mouch I had Rsolved to have left
matter more wordly & of humbly beseech the most high to bless
your operations unto you

1687: January: 14:

A Galoak saith looking seriously on me, I find Sr that the arrogant ambition of your Enimies hath bin forestowed into you to have ye finall Period & third with the downfall of them & their great words they so much have boasted & still boast of as ye the next month with you or very soon after for I have in the first you have an assurance of a blessed Appeasing Speeche for thus myne Allies informeth me saying, they have sorely burned their fingers & wish they could pull them forth out the fire they have kindled to distroy ye & thy labours for they are awary, at losing their money to start their adventures may further, notwithstanding this Complaint malitiously show that they have the better of you whilst they seeme to be satisfied with only the Conquest of but they lay greatly for you are strived even almost to ye very sight of harbour & a resonable indifferent breeze of assistance would quickly speed these safely thereto thereunto, wherein I know not what to advise ye I feele it not given to me at this present, yet sir be comforted you shall stand and I trust bid defiance bote to ye envy of ye enimies & the rubbishom Cards of your incumbrances good god how much is thy deliverance of thy servants from the bondage of Terrestiall & Infernall Slavery & let thy mercy be shewed that thy servants also may rejoice in the strength of thy salvation by their happy deliverance Amen

133 134

you have the light of divine grace you shall need to fear the assaults thereof I would not have you afraid but as the strength & ability will hard to preserve
& assure you sir the ship is within 6 weeks sale of England however for sabots you not keeped in your fire by all means monday you shall know more

Monday feb 20: 1687/8

There appeared Michael & Uriell & a son like flying over them and they are comforting some more or grace on some great and before from and they went away Emanuel appeared and talked and two more came to it well god so to secure ye point for it is of concern for it seemeth to forebode that threatning foule weather laying the surges & the billows beating our keele even to a roar, so made is our faith & strong and the triall hard of, well god to & say hears this point for it is the ultimate point and passage of danger that a former entrance may possess the Port of an happy Arrival that the Lord may be the blessed Entertainment of continued Post & Lasting peace, I know Sr the last words showed forth unto you the foregoing day of action mixed that you should stand the whirle Diffeeds to be remembred in Letters of Gold it seemeth by the Charge now given in Comend evil hieroglifficly distorted the ill & dangerous Consequents of Admiration & great fears were nerely stealing & distroying your hopes of promised happiness, dread good Sr & beseech you let not your harts faile you nor your soules sink in dispaire lest all betrayed a work

to the fury of mortiloss tiranny & irreparable
distruction, but I tell you Gods is angry with thire
iniquitie & oppressions influening his servants with
too forsore a bondage & although he giueth permissio
to thurk euill things by reason of that Iustice should
be amongst men Relating to their dealings & doings
one with an other in terrestiall affaires and becaus
he cannot [illegible] punish unjust he forbeares sumtimes to
euill natured of mankind to be troublesome and anoyf
yet still merry takes place, and though imperfect
& wonderfull to humane Imagination Deliuereth
and bringeth forth his servants from the very midst
of the most dangerous & distructiue Difficulties
which being also now foreseen do yrendfully tell you
againe that you shall stande & bide defiance to all
terrestiall & infernall malice come on then if
that I may not come neare & those in wite you as
myne Offend at this day giueth me I will pine upp your
sayings as euen now I heard you Relate and first
how that you were depressed by your offertories
it is true you may think so but if you understood
or did know the great benifits that will arise thereby
without which could not be you would then be silent
& not make further Petition heard of, indeed we have
sorrowed for the lasse of your last ternarius by reas
it was the last and betauld it Intituled the greatest
that went before it and a meane of uniting them to
gether sumtimes of which I proceed to the next
Resolue I will procede to the Comande giuen me in Char

one ternarius truly of right ought to be obserued
not more nor lesse which happens to be on the first day of the
next month with you & then haue you not more ternarius
offertories with you neither haue you more nor other
offertories to obserue then your 4 quaternian
Engrossed as heard before Rafe bin showed forth
and one Angell Crowned one day of your weekly
ation if you haue two dayes of ation in the week here
is but one offertory & wordes then unto you thus
if you make this day as being monday wch is at your
pleasure either at this or the other mystery you make
not offertory respecting at this mystery and that also to
be a very small matter at your free will whether any
thing or nothing so that now is not alsso to be obserued
otherwise then upon y^r 4 quaternian Engrossed & 40
weekly dayes of ation tome one to the next
we heard you say when will thire things be Relating
to the other terrestiall operations
first heer as to this 2^d poynt a blessed Resolue weekly
approached before making on the first of master is the last
ternarian day and also then sumdate & also heer
sumdate if not of the same monthe with yours at which
time, will your Epoche be appointed & then trust me
also the utmost limett of your troubles will be determined
& future fears therof extinguished and all your sorrowes
put to a finall period. Seare not to obtaine that blessing
as sure unto you heere sone seare and weddenday in ye ation
I will visit you here on the 4th day god willing

blesse me how am I streightned, and my freedom limited
in present writing wth your desired because myne office
to wordly transacte not those your affaires in question
at whose returne you may be thunderd
to 5 day of May & 9 day of June and successively
appointed dayes of action the first day being dies
termini ultimus the 10th day is the vernall quatterion
which must be observed for great Reasons thereon depending
on the 12 day of march Emanuell wth other servants
of the first thunderde your desired
if like your motion well in moving to take a friend
to your Assistance in your affaires
I find he may may doe you kindnesse by reason he understands
some what the mind of Contrary parties wch
may conduce to your benifit & Advantage upon discoursing
therefore pursue what you ten with discretion for to
holding me a Change is neere at hand and deliverance
approacheth neer the Lord of a settled Comfort unto you
well, well, now is the time and season of your hope
And Doubtless God willbe mercifull if you can be thereful
persist on therefore as your determination dictates with
discretion & as your reason directs wherein the meerid
of the most Conduct & blesse you
Heaven forsaketh you not

There appeared a glorious Lightning it looked to
the East and then looked on us wishfully & Odiously
& then it went into the Sun & into his Sailes & the sailes
was all in a flame & now it is become a light at the
further end of the Sun and there appeared Emanuell
in the Sun and it smiled on me, it hath a bright star
on the best side it said,
well be it with you I said
I see how it is with you trust me thinkes the
highest thereof is not Danger of your health nor of your
fall into Relapse either I say of health or in state of
Condition, for first, your weakness or distemper of Consti-
tution proceedeth from the Splene & Hipocondriack with
an Abduction of black Colour commonly said with you
to be melancholly passions and Causes of mere wind
from whence also proceedeth flurrey but about all an
Evill Demon hath struck at thee but missed thee
you only perceived the blast of his shaft riding at
thee but could not touch thee, there is naturally
a Coldness of those parts in most part of stomach
& digestive faculties but the Gods Angell & Servant
of God Phariell of the order of Vertues and assistant
of Uriel though Divine grace unto you mercifully
in the last hath towards in Charge under you & by
it to Appointed for a part of Thunderer, which is
more then Natural & for the rest I shall God bele
Soules & fulfill my promise unto you & pray you
neglect not the continuance of what you now a
administer unto your selfe

one single lying I will advise you Eat of your Candid
ginger you call it green Ginger with you Eat it
in a morning or when you find your selfe apt
oppress with winds; in verily Sr there is no question
that I find against your will and if I find you must
meet if god permit on Thursday morning
If I mistake not Sr it was showed forth unto you
that comand was given in charge unto appointed
mediums in order to clear the passage of Entrance
& whereby you may understand the hopes of your
deliverance meet here on Thursday
keep a faire Correspondency with the builded
not write yet taken out

March 5: 1687/8

the appeared a fiery vission over the stone in it a fiery
Serpentine with a flaming sword in its hand & in the stone
is Mikadel & Uriell & they looke towards the Northe of
East side of the stone & before the stone is one
And in the Northe of South side the stone is a Serpentine
in white & two writing on it & abundance of papers
and books & things by them
And the one looke on the hollow Northe earnestly
earnestly & mouth to them Earnestly calling some thing
in the hollow Northe on the North West side there is a Majestick
Serpentine with a great Brest full Mouth & lions face
& about his heads is like a kind of a hedghog & woolly
bushy hard & long of a Turkish colour that in the South
Northe is fuzzie and hath like a womans face & about
it is a Kingish vestment purple laced Round & silk Cloth
& hath long black hard like a horse hoofe tayle
& Majestick & but more Compliant

Mitkael & Uriel looked on the North of East side the stone
& then on me & they in the North and great admiration
towards Mikadel & Uriel & Uriel doth often look on me
& they are very pleasant
The Appearance in action this day is very Comfortable & greatly
consernes you in all your Affitations & operations white
immediately cannot be showed forth nor discovered to you
untill the 4th day from this at west hour you must be
consecrated here & then it shall be revealed unto you
but you have not more at present here but Returned
thanks to the highest & Carefully Gracious to the Lord & Carefully
fathering not entrents until his sun god comand with
you

March 5: 1687/8 monday

There appeared Gabriel & Emanadel & they went away
And there stand One in there place

Through Grace in the first from mouth in order to
my promise of presence in Appearance here on y last day
of February to show forth the Appearance of action of last
day & the mistery there of being very great and Considerable
altogether attending as hoped in the highest to your
benefit & Comfort the 3 stars, significk Divine Colossus
Celestiall presence, that one the stone was pastor
Mikael & Uriel signifie the sign & finger of the highest
& word on y Examinations with vein & illumin about
Thus Artamin as are to be showed forth
in the hollow Northe was Emanadel & Uriel
& they were obstinate but will be brought to Obedience
& indeed very Sr if it were if you offered but one Pownd
angell on your wobbly sunday days of action
for lost cannot be if at all & that you failed on the last

tornaryus white is the last in Corpo I pray you Sr Christ
me not Lord for I show forth nothing but what is in Charg
Comended me by office from Superior Powre
it is not S^t in our natures to be Angry at most troubled
and Sorrow for you by Reason as your Advocate
are obliged distinctly appointed unto you as more silent
Mosaic Lyon in Thousands that Read Attempted the
entrance into the Vallate of true Sions or the Lulo
of Colestia which [illegible] thereby obliged the Apparan
nce of present in Action or Committed of malitious
or false fictions which may prove injurious unto you
but Lordwik let this Comfort you. that neither divine
grace nor Celestial friendship in a true Correspondent
love and Assistance will ever depart or forsake you
and I must advise you as comanded to Depart the night
offertory the white I know I heard you not long since
to tell know ye that this Ingresse Expedit your great
Expatht white offertory must not be as of the last
Ingress of the last quarter but as 2^d first or as they
were before by Reason it is Corporable & Curate
wright third it cannot be so great I dare not show
forth more than I am Admitted of Superious
verely the brought my Letters I said before we tourged not
the Earle as to your Abilities at this present nor until
the 26 instant be oppressed white also will be a day
of great Action and of good unto you as it Symbolizeth
with a Ternary Respecting the last Ternary it is said
this Solar offertory should Continue Circum vally 6. Cross
ness Angelle but not Cassa Lyon 5 although it hath not Bin
for before it is not for me as being not given me
to show forth unto you the Reason Lyon of a Late Present
some other Conventions will prove that
on Munday is the day of Action & Interest

Marth 9th 1657/8 137

There appeared Chariot
with S^r although not present Action mouth or Sounding
yet thanked be the highest we are well most and through
his Grace I also greet you
well, well, S^r I have your sayings Lord for white & Sorrow
but yet Take Courage & mourn Cheerfully in your Conference
I am Comanded to Advise you that on Sunday night
either between 6 or 7 in the morning or between one & two
after noon will one Trial and one Munday come hither
now is the Journall ingress of this Annual quaternial
offertory white I am also comanded in Charg to show
forth what you must observe therein white I tell you
must be Compell Crowned as before hath Bin advised for a
particular Reason that I should show forth it it were needful
so to God but I saith not Action Depended yet you may know
if Curious after Dedication of the same
well, well, S^r many will not show it selfe so adventure
more particularly to your Comfort wherewith the most high
Graciously Blesse you to his Glory Amen Hallalujah

Monday March 12: 1687/8

There appeard Dr Diamond one Ld Ston in a fiery form
and in a bright filuerish Glory & And Emanuel
And in the ston is Viol in an Eclestastick Imperiall
form, And Viol turned to the South side
& a spectrum in white Exhibd out of it bosome a book
& turned over the book & in it was tables of letters & figures
& he put his finger of a letter & sparks flew from it
And so it did to a great many letters & figures throughout
the book & so many sparks flew from them & Viol
marked it down on his hand And then a Vial drew
over the white spectrum & Viol turned to the other
folding glasse & there a spectrum in white
& there a vial & there was in it a cloure water
and set it by & then it took down 3 more vials
and there was liquids matter in them one of a whitish
whitish Colour & one of a Yellowish & one of a Ballowish
colour & put them all together into one of the fashion
of an dog & then they seemed to be Yellowish & it
seemed to be Exhibd half way up the body of the bolt head
& the matter seemed to be a little about it
Viol said that it is to be remembred that if ones could
you that you should make the great mediton or al
call it Ston of the Hermiticke Sophi or bee
& know if you cannot be insensible that the first m
there of or if as they call it is not other wise but
sweet dissolvent naturally reducing ☉, ☽, ☿ &
mettalls into permanent water gradually
one doth bring forth Hordeford which
of some persons on earth who make not of the
there of but reducing of Gould into liquor

139

white they call potable & sell the same for potable Gould
to be additionally administred to sick & indigent
people in fact, the which proves to be a most potent
medison & very usefull & effectuall in Ordering most
diseases, distempers and other such like aguenesses
not to be under mentioned to, and afflicting the bodily strength
& vigor of man kinde such is the ignorance of many
profoundedly learned in that friend that they know not
better use nor benifit there of, but if thereto you not to
slite it

But now I will reveale & show forth unto you that
which the world knowth not & for the Efficacy & vsefulness
thought & of it, as it may call it a miracle by reason
it is Collected & carefully Gathered up together dispersed
& showed forth by the Industry of all learned &
yet it may be also truly said be Children play & women
labour as your Sophiarts of ould termeth it, from whence
we may determine that the ways of truth are plaine
and Easy

You shall take ten of Good aqua fortis so called & put
therein to of limes of Copper by little & little until
it be clearly dissolved & when all is truly dissolved
& will dissolve therein, then put the same into a Retort
affixing thereunto a Receiver & in hand or as shall
according to the Art or Custome thereof with a soft or
the coal distill over y phlegme which
no may be done, then change the Receiver &
y the same with the second distill over y Menstruum
y fire by degrees to the last & that all be rectified
fordes remaine as I have not shewed it

this is a true discription & or mapp[illegible]um as you ordd
& observe that not glass vessell will keepe the same
above 12 or between 12 & 18 howers it is so ponderating
therefore it should be shifted out of one into an other
lod there you have the greatest antanime on
Earth & could not be troubled by nothing but my sins
& though hee world should seeme to forsake you
yet hee mercifull & his will assuredly hereby
nowe forsake you but keepe you by his mighty power
Glory & preserve you in safety maugre the greatest
& infernall & terrestiall malice that can attempt
to oppose you but I find I must withdraw & suppose
saturday next to be the day of action but monday
may serve hee to end one thing I must give you in
charge that you may not tarry here at this
misery without some offering though but as one sin
Crowne to the Glory & dignity of your actions wch
should of right be one angells Crowne

87/8 March: 9: Monday: Present [redacted]

there is in the sun Uriel, Gabriell, & in hee North
fellid Glass Vessell is Raphiel & in ye East hee South is Mi
and before hee sun is And, and there seemely glora
sing Belonged in the highest, Greeting unto you
Celestiall powers & frendship, white, and ye in
all Speche and bloodly beginneth in hee Nor
as hoped in the highest will be strive happy
I have not more given me to show you for
not in charge until dich Michell is
ordered to be on hee 2d day of the next m

but hee altered to hee 4te day of the same but after further
examination found it best befitting to be yet affo dismd
and now determined to be on this ninth day of the next
month by: Reason first that hee 7te day from this day
is Tornazing although not of forte but as intended in
hee preceding Epistle & hee 2 day of next month as fur
ther action the 4te of next month of separation as fore
going the great Epoche of Jay as hoped in the highest
of blessed effects unto you & as for your effectuall
herein is consulted favorable & unto you considering
our present & profession of Celestiall love & frend
ship unto you first on this day 2ly on ye 26 day in stant
3 on the 2 of next month on those 3 days is on suted as
only on Crowned Angell on hee 4te day of the next
nothing or any small voluntary matter what you will
on the ninth day or dich Epoche 3 Angels Crowned
& we shall pass on in shute good order as shall not
burden you with any exhedom but in order & say Ruthe
unto your Delinderand and further fatour & ayment
of you hoped & trust in the highest Wordsford I would
on thursday to move to hee Andall orders and on sunday
move to Uriel & ye next day you tarry here
again

mr Sr there is no danger of losing life it hath got a grea
touches & hate Chilled the spirits & have not more until
I come again until hee 7te day

Monday March 26: 1688: Prosent [redacted]

There appeared before the Hon Mr Lowenadel
and Lowenadel took his Leave & is Gone & said
Sr. God & them had not have thus far Continued and
now hopefully driving in this Ultimate Tenary
into the Harbour of a blessed deliverance where shortly
will safely
you safely on shore & see your Enimies shipwrackt
or foundered in the Main of Despaire sinking
without hope or help of safety by thems or Labour
by thems as mating with helps or by Laboring
buoying them selves up to keep them sinking or float
on float about wether of doe Certainly Assure you
they are tomd into as bad if not worse Condition then
your selfs for you have nerely passed over those dif
ficulties that they are but entring into wherein they will find
and be thereby seperated & consequently quite extirpa
ted, but thou shalt yet stand though at present or
ab yet under some trubles & vexation afflicting
thy Spirits but the outstretched Arme of Eternal Great
will support thee & bless thy Labours even beyond
thought to his glory & your own Comfort
blessed be this day and thereby be the Highest
that we have Landed to arrived being the last terna
and entrance to a blessed Epoche & dedicated to the
glory & service of the highest so that present duties
must Cease & tell you not only for it is Reserved
only this Sr I am willed to desire you to attend this
work in your Terrestial operations and again
on Sunday to Wapel and so to on then again here on
the 7th day & so on the 9th day from this present

141

whilst you must observe as a day of humiliation or
devotion not confining you to fast only from that while
that lost life from six in the morning till three in the
afternoone then you may refresh your selves by faith
in divine Grace & mercy obtaining obtaining the highest
will bless you wherein we also humbly beseech him
for his owne sake & his gratious & merciefull
Leave

[redacted] April: 2d: 1688:

There was a Gentleman appeared before the Hon & went away
3 times and came againe and it looked on me and smiled
& was very pleasant & said & trust you may be wordly
Saints at the port of Good hopes & your long sought for
happiness for & for Morangrass sake for all the other foulds
opposing your happiness & so carefully indeavoring your over
throw at Great Dasicmes and strife quarrelling on with
the other in words blows and threatning suits in law
Strainge things and to be Admired, but & to pass say nor more
therefor ab yet, but there is great feare & libly to turne
to an ill effect, so, so, Sr what not right yet in your indeavours
of Terrestiall operation & true & heard you say Sr, it somets
you attend therein with only last weeke
well come on then you must endeavour action therein also this week
thirsd and on Sunday to Mithall & Vidal for the fourth day
is your Epoche, but herewith remember that the 2d day
from this shalbe a holy humiliation and of pious devotion
unto you before the Hon from 6 in the morning till 3 after
noone tomorrow at this place distinctly at 9 in the morning
or there abouts sitting untill 10 to Attend motion of action
& then to withdraw & after at 3 a clock Rejoyce & make
merry with thanksgiving the duties & meane & your prayers

to god as bfully & what notwtstory offtstory yor pleasse
I confess I must tell you it would be Exploding well if it be
as it was on the 7th inst or as this day but you are lost
at libertie untofinde therefore I shall not Show forth the notwtstoly
or valuable Reasons for wch I say therof

April 4th: 1688: Wednesday

blessed be the most high God whose manifold kyndnesse
by messages of his grace to the weake & comfort of his
servants humbly prostrate before him & beseeching
him in the spirituall Cause & faith of the soule wherein
we also his servants greet you well in Celestiall bond
for as your mortallity beareth you so our action fably under
shadowes it signifies nothing wthout but the office of pay
& should instead a Receyt given unto me bearing date
entrance of your Annuall Apoche I am commanded to sumon
you sr that besides your Offertory allready injoyned there
should be a little fine Gold interthridded & conjunct here to
or about 2 penny weight wch sorrow to Charge you as yt
but it is a band of mistirall Union or Consubstantiate
knitting together the solem Efforts of superiour Action
& conformation on inferiour ordinations making libertie
& participations it should have bin 4d weight but wch he
kyndly mitigation I say 4d wight beareth towards two
& must confess it were better in two parts then one but
then you must be charged therewith wch sorrow for
but may not anoyd to informe you, but beseech mitigation
& superiour permission & so it is left wholly unto you as
your discretion wch rest in the God of all comfort & mercy
strengthen you both in Temporall and Animall vigord
& joy of life Amen Halaluja

142 [illegible]

I will leave it for you at mydsummer to bestow your kyndnesse
& Curd my youngest daughter

April 9: 1688: Apoche [redacted]

Thaliah sum: Co: filius filiorum, and am sent in the stead
of my Mother & the rest of my Sisters who owen now were
present here but are withdrawne by superiour Comands
to the Glory of the highest & the Comfort of his servants
perfecting his just kynd and Appointment of
succeeding actions,
indeed it is very well done of you
what was last promised is redy for you & somewhat
more of Considerable attendyt
it is to be remembred it was once showed forth unto
you the name of a Certaine stone & of it selfe but was
more wished upon you were loath to say that there
a thing was showed forth, but no resolution further
touching the use & practise here of
you have the name of it in your Records it hath bin
lately spoken of some hermeticall Cabbalistall sophisticall
who untill this day knowes not the full & true vertues
& operation therof with and great & incomparable
& the white shall be rendered & showed forth unto you
you have it in these words amongst you a stone is found
of price that is not dear from whence the sophist drew
a flying fire it is a stone & not said not a stone
we here of these great & strange words & to say soothe
even of it selfe alone & say the name you have
but I must also withdraw for this day of action is of
Expetia unto you & of superiour Power which was also
allowed as to be given in Charge & so accordingly to be
administred as it shall please the first and I will desire
you to observe and also make the remaining pt of this

day as a subile & boy in forme hopes of your happinesse
and happy deliverance from your present afflictions hes
below but you must be removed hord on thursday morn-
ing then is the kind of vanishing this action being your
of action with your ordinary offertory as your worsh
observation for this day is of Superior Power & indica
and not of you to bee otherwise construed. but the 3 day as
you must withdraw & injoy your selfe for the heavens
shalbe and the Earth must submit: yibs of soray is good for
a Cough 10 gr 12

Aprill: 12: 1688: present

in the sign is Michael & Uriel & great brightnesse
beyonnd them, above the sign is Castor & Pollux & Zadd
before the sign is Ano Gabsak & Nahuaq
and in the Hollow Vessels there is two in each in
Cabrewish Mist, and Ano Gabsak & Nahuaq went away
& a Italian stood in place & said some Comd S^r
Cheare up and be comforted my mother saith & also willes me
to show forth & dollars unto you as you are truly beloved
in Celestial friendship & Comunity, that all your temporall &
terrestiall trialls attended with those many sharp & severe
visits menacing much fear and danger of trouble both
in spirits & Condition are now of us supposed beloved
and Confided to be at a period & now is the boat of Lim
puting forth to receive you & bring you on shore the land
of Good hope and a resting Place to the end Injoyment
of Eternall Comfort and felicity
the sign lately spoaken of & standing on your Heads is called
Lapis Lapidis it may be found at a Cabrewish place
where vitriol is made by art 5 or 6 miles distant
from you Eastwards by the River side

143

ted use & benifit which is not fully given to me but you
shall have it very shortly likewise the promised addition
for restoring health & vigor to weake & decaying Nature
is not yet fully Complyed

Take of Angellica Roots 2 lb one Handfull of Rosemary
flowers 4 lb or more sage flowers bottony flowers and
Borage flowers of each halfe a pound of lindiwort ½ a
lb of the fresh leaves or flowers of Colomind and Baume
of each 2 oz or better all these must be shred & stampt
then put into a Glass Body or earthen vessell with
Glasses and mix or put therewith 7 or 8 lb weight
of Good sugar of Candy & as full & fat white wine shalbe
rubbed up very fine from air & then set in fimo as
you call it of three fibs kind of heat for 90 days
& it wilbe mostly converted into liquor then open the
vessell & strain the liquor out & that liquor must be
circulated in the former sun or three fibs degree of heat 60
days then may the liquor & divide the same into 40 equall
parts or portions taking fasting 40 days taking every
morning fasting one part or dose using some brisk
gentell Exercise after it, forbearing salt meats grosse
heavy meats during the time of the taking
lamb, veale, mutton, poultry it may be rendered one
in 7 weeks or 8 or 9 & keeps the body to an extreame
outward age herewith all it is also to be understood
that if at the same time you take 2 lb of brome flowers
& imbibe them in 6 lb of Good ould well clarified oyle of
olive & keep the same in fimo or three fibs heat for the
space of 90 days in a Glass bottell closed up tight with
then instead of yeast it forth and add to this oyle ½ lb of
spurge & so keep the same for use *

but Lord it a filone for 7 dayes & on ye eight day which it ye 20th instant then you must wnroodon Lord again on Sunday more Mithadt & Vriel for fight an ye morning S^r for you forbeare & persist on your Corps and as it was said you may dyport it during mint

1688: Aprill: 20: ye

Lord appeared a [illegible] tum and it bobbed seemingly on me with a Crowne on its head, & it showed forty somthing welcome Welcome be the convention of this day Lord thou dd be the highest we are thus met well together at ye opening of this annuall Exploit after a 7 days filone and observance of the blessed Redemption of mankind from ye seveirity of the Law & divine Justice for the breach there of & other following Crimes greatly offending a Lenative & Longsuffering God as manifested & showed in the Gospell of the great & ever blessed Messiah directly unto ye soluis & Church of the Morddi, as true & faithfull beleivers elect by divine appoyntment and Grated unto mercy

blessed be this dyerike Sorterum the entrance we here of also wilbe ye 5th or 6th day & tom not well tell you nothing but you must tomoone here on ye 5th day it is wodde day next if attion defendte not by dyppearance that day, then you must tomoon attaine on ye next for ye knowledg therof is not given untill ye 5th day as all come on then

* pow then after ye aforesd madison is taken 40 days 144
that ye next day or two after wards ye body shalbe annoynted
= ed with ye oyle for ye space of 9 dayes all ouer 144
and ye 10th day to swell with spirits or wush ye body
all ouer with spirits as spirits of wine and thus may ye
body of man be kept renovated & restored by ye use here
of one in 7, 8, or 9 yeares in a full vigor youthfullnes
& health to an extreem dyes

& hope for the highest with you that his paternall mercies
will suddainely extend bountifully unto your Comfort & relefe
by thus grounds as aforesd and dyppointed, whire in his great
and abundant mercy give & grant unto you for his owne
sake that is almighty if you can dispose with it and wodde
it will doe wodde, & [illegible] on ye 5th day to your Comfort

:1688: Aprill: 25: ye

There dyppeared Shariah
this is an Example of ye Lapis Lyritos whose nature
is to be dolphined & to dolphin, & it looked towards me
& said after ye attion we may take it away morning ye
sion, we are now looking to [illegible] pronote your assistance
as neere as we can know the Earth, and ye inferior
Ellomentary Mediums appointed for terrestiall operations
at 7 a clock & at 2 a clock to move ye Terrestiall
orders [illegible] and forgit not sundays attion
& tomoone here to attion on Munday Morning
So you have done well, not trust God will give you fight
for Certaine & am, you have had & will have appearance
God will enable you, and we humbly pray therewithall
to bless and prosper you with Comfort, Amen Coafo

April: 30th 1688; Sonday

There appeard Ezuanael before hes son
and thos is Michael Oriell and Gabriel in hes son
and it is Orphanael unto hes son
what is it that so much mistrisseth you stay a little
& let me also examine with you,
the word is Catapulsia
halas fear not that you are entred into the hopes of your
desired end unto trust soting you foot on shore for doe
thus through Grace & mercy in the high worthin lyeth
the hopes and trust of the whole Creation that you shall
obtaine (though sumtimes Comissions dismayeth you,
it may well be for hese to resist you that settleth heauen
itselfe at Defiance) but Conquest is obtained and triumph
= hath by patience
well then Come on I will you to proceed what you run
in your operations untill the 7 days & then you shall
operate here
& tell you sr what you may doe first you take the Angelica
roots and the Rosemary buds and tops and beat them
together into a Confuse with sugar and take the quant.
-tity of a walnut first in the morning & last at night a
a little less then a walnut you shall hand & Amendment
of your words & other promised torments as superiour
Power shall please to give glute & vermillion
Question not that or ought else that shall be amount
to make you happy I will know what hath bin prom
ised and I also as well know it will be as surely
accomplished although we touch not the doings nor deal
ings of the Earth for the sount whereof those many
different & troublesome evills & most grevous operations

are frequent amongs mankind, & because the Evill powers
of darkenes & their others, of the more inferiour & profer
ytes of the Elementall Regions partaking of the terrestiall
nature & office with the powers thereof haue permission
to vex people with sore all Temptations geminely or
made Fulse Continuingly & sounding them to Credulity
of Lieing though upon their owne frailties which is the
Cause of Sinfulness & slowness naturally of their Minds
or unwillingness to be or doe good for man kind in
their respective offices though appointed of the highest
as mediums in their Charges to doe that good office when
mouth and called thereunto as the necessity of Cause Require
stand ye therefore stedfast and be constant in your hopes
and faith in the highest who without doubt will find you
the victory, mercifully defend you & graciously crown you
in your Conduct to the desired end of those instruments
that shall make you truly happy with the most high God
Grant & bless you with all for his owne sake that is
bountifull in all his mercies Amen Hallelujah
if you note here at 8 a clock your opinion it will at that matter
on thirsday

May: 3d: 1688:

Your sayings are heard & I say as you say that what you say
is true & what then I pray you, & would it guide to me to
Converse with you I could soon convince you that our sayings
are also of truth & shall prove undeniable
Sr the point of Sinfulness and powerfulness in that nature hath bin
already discussed, & still justify the Promise of your good success
in your Terrestiall operations therefore Could not desist by reason
of any discouragement I say not to give you the reasons there of

for Rulas lyo offerts and first trough Ramiff offlow in lyes
progress & protodding but tondy in a mondut and as soon
fulfilldy its offict when you haue done hors protood at home
and trust to mony for your fuccess
do it a falso busy follow but shall do lyo not hurt
the Cause of mans offence Dig alter lyo words to mute that we ought
bohould it without trimbling
let you trust be in your God who never for sadoly shom lyal
trust in him

May. 10th :1688: Post ody

Yeare be to you verily Sr your Lyings and Sordoes and
Rewards vuon at the same of your godding signifing that you
worthed hoyde wondote a Pilot to Guide & set you on Shore
what not modium to lond a lift on Shore great oppress
well fuzzy must & shall be found for your drinds
Since Divine providence hath delivered you thus far
in a Perilous viage to an hozoful vost doubtlofs, he
will mortifully domit of an happy exportation, bear
yet difmaid & will now godake yar abolitally unto yor
A certaine man zealous in Religious piety & Charity gave
liberally to the priesthood the Church & the poor deporting
his Rewards of a 3 fouls intrest by divine providence
in low Lyrdoft as by the doctrine of the Priesthood was
godaiged and ouinted as the shewed forth by God his
owne word dayly in lyor Sinogoogde, he being a bountifs
benefactor libtrally Gaue all he had away saueing only
two shitklot of filuer which he kept for a supply
in time of nocessity or sate medfull occasions & finding
not Returne ansuerable to expectation answerable to
the ministery as the Priesthood taught fell into desyair
blaming them oprodingly trusting unto yo word of God
saying no hoforder shall Take God his word or youdome or
promise for mony thoreing a Lodg for his ostate might
surely gdrisk or come to naught for any hope lyat he could
find or hoyde shedost at Longth being inraged through great
great fear of youdly passionately Resolued to goe up to lyo
holy Citty and make his his complaint to lyo high Preist
that by the ministry of lyis Priesthood yo ating lyo promise
of God revealed lyat who so ouer gaue libtrally
to shun good & pious ufes as thereby should be commanded or
set forth, should haue Returned from God in his abundant
mony of a 3 fould Rewards he had observed & fully performed
according to lyo precepts Rules of their Ministry until
he had given all away that he had saving only two
shitklot of filuer which now Sorrowed him to god this forany
fearing he should want lyerein which he thought he might
doe if he had not ashdrewith all to supply the Charge of
his Journey, notwithstanding lyo word or promise of God
will taking up his two shitklot of filuer Resolved his
Pilgrimag and at some little distance ere he arrived at lyo
holy Citty met on the way two men at mutt differonce in
great Contention earnestly quarrelling on with lyo other
thereon Trauiller seriously beholding, demands lyo occasion
of their quarrell who replied to him saying they had
found a Jewell or Precious stone which as they know not
the valloe or the worth thereof & know not how to
deuide the same neither could they breake it, whereby
they might partake or giue each lyo other an equall shard
thereof then saith our trauiller what is this Jewell or
this precious stone

- ~~sine~~ wch they produced and he seing the same thought
he could not loose much thereby if he bought it said unto him
Sr you here sirs here are two shekels of siluer one
out of you which I trow may be good Exchid unto
you for his son and a mean of dividing the same equall
-y betweene you So yt a period to your differences at wch
they were contented So parted going each others on their
way Now behould when our traviller came into the
City Goeth to a fewerers shop asking the master thereof
if he know that son and the wallow herdsf who Answered
ye but said he could not purchase it for it was worth
more then he had to by it and wthall bould him that
if he went up unto the high Preist he might certainly purchase
or by the sound of him at his full wallow for that he had
heard that shutt a son was lost out of his sight, who then
accordingly his former resolution being hereby exceedingly
strengthened and as it were redubled, goes with undaint
-ed Courage to the high Preist and appearing in his Presence
made first his Compaint against the ministry of the Preist
-hood of thaming against their darking the word & Promise
of God wch they verified & how his Great Bolditie therein
and his bountifull liberallity had bin his downfall wherby
he was reduced to great Poverty & therefore boldned
that the words and Promise of God was not true and that he
could not longer put faith or trust therein wishing he had not
bin so Liberall in Lending to the Lord or his word or in trusting
to his promise for that he did find no fruit nor benefit thereof nor
any thing like to turne to his benefit thereby and more to the
like purpose of great disgrace wherat the high Preist being
marvellous astonished to heare his desperate blasfemy standing

mute heard at in wch mean while our traviller
showed him his precious ston asking him to buy the same
whereby he might furnish & Poore his wants as a means
to his future Lively hood, the high Preist seing his fame and
well knowing it to be the same ston that was missing in the
offer, said he would buy the same and the high Preist also
well knowing the fellow knew not the wallow herdsf very
wisely & worthily Answered the wallow herd according to
the words of God in Greater measure by far then could be
expected, the wch he did one this wise first our high Preist
demands what he had liberally lent to the lord on his word and
promise who bould him ye the wch same our high Preist
tribled according to the words as our traviller alledged and
asked him if that would satisfie him, who Answered
ye very well but knowing it amounted not to the vallue of
the ston gave him again the like same wch the high Preist
finding not to beate the full wallue of the ston gave him a like third
some as before at wch our traviller being transported fell
on his knee yeelding great thanks to God and the high Preist
for so great and miraculous a mercy, whereat the high Preist
beholding the same gave him a good box on the ear even almost
fellen him to the Earth and also delivered him to his servants
to be stripped & whipped saying afterwards unto him behould
thou blasfemous thou hast forfeited the full wallow of thy
ston and thirty more ye 3 times thirty more then the single
vallue of thy estate tribled wch punishment now inflicted
on the is justly due unto the for offering or daring to dispute
of gods mercy, go to the temple & make your attonement with God
& beware you dispute no more
& pray god strengthen your faith & uphould your hopes in him
wch only keepeth you from sinking into desperation & so-

May: 15: 1688:

148

Thord appeared

To Mr Rakes Shuld on other Attempt may possibly set the on shore
& perish the stream running hard round the Currant of
the harbour, Well though it be painfull striving against
the streame yet through mercy, and Gods assistance,
a gaul will make its way up, fear it not, neither
faint in your Attempts, but what shall I say, since I
perceive not Error, nor neglect, in place perseuere
& persist on & speake to you bold wth undaunted and
unbiassed Resolution
& the Name of the highest raise up your spirits for god is with
you & his mercies preserve you
on monday morning god w the inferiour ministry
Thord appeared not wth a Turbit on it looked dull on me
& smiled it had short tarks & turbot it had a scale on its
turbot before & it had a bright plate like a square
and had in it stone & meddals & figures, and now it looks
wishfully about it; it begins to looke angerly & frowned
and it showed out something
Nomon of mous affection I am not forced wth you &
dignified spirits of the Lord stirs under Aaron under the
banner of grace; though what still adverse and obstinate
mind not from place till I warne you
question wt your fight for am waiting for you
Sr I would advise you to leave and withdraw for from ingaged
wth a rebellious crew that must be reduced in vaine conflict
may Chance by happen some turbulence or malicious blight
wch humane weakness of frailty withstands not

May 24th 1688:

There appeared in the Aire Lewanadell & Saffaliah & there appeared before them a Great many in strang shapes and they are in great Awe before them, and now they are all Gon Lewanadell said must not and they must in a great light in the Aire

And there appeared something before the Aire and it smiled very much and looked on Mr R. and said take not how mourning his Last Action, and it looked on me and smiled very much. So, so. Let for your thoughts, disturb not your spirits Least you long your Constitution too much for the Last two Daughters, the Eldest worded is perverse & obstin of temper accompanied with a disdainfull but the young is much better more tenitive & prudent of temper but flexible & easy of perswation, is of Dangerous consequence to our purpose to me: if the pleasures of the highest with and the benifit of sight be Comforted he Rule not lost ye neither will you be lost in distress you have 3 days no in suing wherein make what good use of time you can with Convenients and on 4th day at 9 in the morning or soon after you shall com soon Lord again, on Friday I hope you will have some Comfortable success the blessing & Peace of the highest fill your hearts with glorious Swords

May 25: 1688:

There appeared 3 before the Aire Ca, za, baa, 149

in the solid Crystal next me is Uriel and hath a golden Star on its head and a shadow like lying by it
and in the other solid glass Crystal is Lewanadell and and an other shadow like lying
And A great way in the Aire is a golden vaild and on'd a fiery Curtain with a Great light behind it
and before it is 9 Royall Seamed or hierarchies
and the Aire is in mighty Glory
And Uriel looked pleasantly on me and then looked on the Aire and there appeared flyed Seamed to pass & repass from y hollow Crosses
and za Seamed to shew forty somewhat and za had in his hands an equilaterall triangle in it was it in the mid with a dark cross it & in the upper Corner a 3 & in the other two Corners a 4 & 5:
Uriel said in the invocation before unto this day that our Great Lord and Master owen y most high & only God made all Animall Creatures moving upon the Earth and also man as on this day so then it followeth that all things were Created for y use & preservation of man kind and man for the proper honour & Glory of his God, which principle let us stand fast by, & find it hath been said the last time of your terrestiall invocation & operation Lord and also at the other terrestiall Misery that in the appearance of that time Lord of Saffaliah, that you were then desired on a sudden to stand attion or any further proceeding in that operation then present, the reason why was that as it hath been heretofore showed forty seaming Great Angell & Terrestiall Spirits & Spiritual Powers

who are conjuntly by Nature bote good & evill
mostly willing to serve & obey & not often at other times
are ageins us very obstinate to her welfaire & good
of man kind the which indeed is but Natural to her nature
of those Elements well then Sr Comd on
I find it Rate in showed forth unto you that you are labouring
hard Attempting safe Arriall into your desired Harbor
of Peace Rest & Restoration to Glorify your God in your happy
deliverance from those many feares & dangerous difficulties
ties with great hazard you have bine to passe through
and I find by what medium had Charge of your Conduct
have also stood against the storme which threatned the
same earnestly to mount saying now at it there yet was
meane to land us safely with a lift on shore, from which
earnest Ejaculation & penetrating divine Clemency hath
now moved mercy unto your Assistance as appeareth at
this day understand ye then
what by office I am Commanded to show forth it doth signifie
its figure the two is of the Godhead and fundament in it self
not mixed of that, now the 3 this is the number of the
Trinity and is conformed in all things by which doth
the divine power of the sacred spirit is every where
present, the 4: it hath an opinion on the 3 this Compasseth
ends the Creation where in all thing live & move & have
there being both physically and Metaphisically in the Elements
ry sense of all things the figure of 5 is the number of nature
of which they are all composed or made even from the four
elementated hylick and so into Mortification, from
whence ariseth this ends of tribulation and entrance into
blessed happiness both temporall & eternall
3, 4, 5, make 12 and 12 days doth the 8th day of the

next month with you in which time just so many
Crowned Angells should of right be offered at this mistery
as the Consummate end or finall Period of all your towards
Hell troubles and the first day of the next month with
you shall be a day of humiliation from 6 of the Clock in the
morning until 3 after noon and to refresh your selves with
Eucharistian on the 10th day shall be a day wholly
of thanksgiuing for the 11th day is the two fold all solstice
and A Glorious entrance into a blessed a happy deliverance
keepe your Constant motions to Mithalle Christ as attentum
and diligent when at Leasure
wednesday the 30th instant at usuall time
The blessing of the most high God in the unity of
most sacred trinity Comfort your soules in his Peace
& give you temporall rest in your spirits and All temporall
happiness in the holds of your Corporall Constitution and
give you the mortyfull Injoyment of all Comforts
Amen Hallalujah

May 30: 1688 Sixth

There appeared A fiery Appearance over the stone there
is the testimony in the top of the stone there is a bright
star in the Center of this stone & from that star there
a fury of Light up into the starr body or testimony
& of each side of the star is Uriel & Raphiel & beyond
them is A Hall waile with a fiery Chaire on it
white seemeth to be a great way off
this is a Portraiture before the stone it is Emanuel & the smiloth
verily Gr commond you & endeed & commond your elaborate yeards
& zealous industry in your sublunar operations persevere in
your proceedings, they will, they must Comply, do not constrain
nor Apprehend the vigor of your spirits to loosen or unpare

through faintnesse or swooning weaknesse of the body but take Courage unto you & implore the grate & mercy of the highest for pardon & speake S^r as I may say unto you both and accordingly your indeavors & observances answerable to former instructions There is a time of silence at this mystery neither beginning the 2^d day at 3 a clock in the afternoone & ends on Tuesday for setting and then you may tomorrow here againe on wednesday
I would have you goe to the other mystery & make on Call to day for I know Jaffaliah to be present & your intentions but let it be 4 a Clock ~~this~~ first
at the inferiour mystery
There appeared Jaffaliah & it smiles Good S^r sowre & sowr attempts of Proceedings here is a present Conflict for not regal Power can be against you

June 6th: 1688:

Harmadiah of the order of Archangells ~~&~~ present Order, I sometimes you have delayed in not fulfilling what of right you should have observed tasting Conscience & sincerity in your actions the 2^d day from hence is died thereto or opinion of action & the mortifull death there of the 4th day is a day of thanks-giving the day is the Hospitall Solstice whence Cardinall Actions Commences if you delays of friendly duties deprive you not of promised mercy, I came not hether at this time as to action of the time as the last of a silence but only as sent by superiour Power to informe you as to what the necessity of those present times for the Atonement & benefit of future Actions requireth and then I know not more to trouble

will trouble you until you have full delineations of all trubles I have stayed to long I have delineated what I was commanded for honour & Glory of your God, be thearfull in spirit & be not dismaid although the evils of the Earth thus nerely hath surrounded you for his providence can lead you through a sea of trouble & deliver you from the bonds of sorrowes & tares which we humbly beg & beseech of him for his owne sake who is ye ration & mediation this day from this time it is 4 Crowned Angells I leave your respective
Let me advise you S^r J 2 of the former mentioned oratory might be first perused
well S^r Be of good Cheare as I said before god will not forsake & nor suffer the to sink in dispaire
therefore say be thereful for you will have delineations through the fruitfull grate & mercy of your God if occasion requires or opportunity breeds you may tomorrow here on the 2^d day

June 11. 1688:

There is a portion before in the story it is Emanuell thanked be god who in his great mercy late professed you to the beginning of this day; and we pray to defend you in the same from all evils that you fall into we fear or happen into any Danger but support you in Righteousness before him evermore Amen Hallelujah this is a Cardinall Quaterarmall Day, for action is to morrow therefore withdraw & glorifie god be Cheerfull & glorifie your God who is will be mercifull to all his

forsomtt that trust in him

June 12: 1688

There appeared Madimidl before hs son & madimidl Barkod & Calos and Samuill & Baffaliah came to it
and did &c 3 more in the North Porch & Talbak & 1 more
in the South Porch that is 3 A-C5. & madini said some
thing to Samuil & Baffaliah & they went away
& Mithael & Uriel did obedience & went away & went into the
Vial vale & there rund a great flask from the throne
that is under the Vial vaile & it filled the som with
brightnesse, and two flashes came out of the som & filled
the 2 Porches of each side the som of a lunar brightnesse
& madimidl is a speaking to the spottums in the hollow
Porch, and they did Curtesy to Madimidl & they were covered
over with brightnesse, & Madimidl said
All honour & Glory be unto the highest & his Grace & mercy
unto his forsants on Earth
Good brethren in Celestiall Love I now say unto you
as in the Appearance of action this day doth evidently
Auer for Behould first the finger directing & Conducting
& Celestiall Light illuminating and opning the
Eyes of understanding to the visibly testimony of promised
mercy, unto whom the first gift of this attorney is omitted
& by office directed unto your Comforts & benifits of promis
ed mercy things not seen or Comme with your selues
that your God hath forsaken you, and S.S as the stalk
Pork of your faith hath bin fixed on him & the fervency
of your hopes wholy in him he will not effuredly lift you

up from amidst your Captivities & Crack your bonds
asunder & Cast them from you & fro you from the
violents of blustring storms of unsetting Aroynes &
plant you safely in the blessed Rest & Peace of
Celestiall, beleive me & that we or some of us, as mediums
of Celestiall friendship and as by office given are many
& ostentimes more nere unto you then you Continue
or can know & therefore it given mighty unto the first
order of this action first. 3. as in order to terrestiall
operations by Assistance mighty 4 as unto the Comforts
in prouedding thy 5 ab to, the end obtaining the fruition
& benifits thereof the mistery whereof I heard declare
by Vision you so much Admired those members were
showed forth in the action of the late tomendos Aborers
in the dedication which of you may affirm untill the
20 or 21 days to this month by Vision we hear of your
Complaint but God will Provide for you & I show forth
so much the rather unto you by Vision the 24 day beginning
your entrance into the light of mercy wherein you walk
make good progress untill the 15 day of the next month
is 21 dayes though but 12 is mentioned unto you
the other 9 on triple kind and superior & Commanding
& the 12 fulfilled & obeying I have showed forth the mistery
of this Action, this day Season night or next Tuesday

1688: June: 19th

There appeared in the ston Mithaell & Uriel
before them is Zaluah & before the ston is Madimiel
there in the hollow Roopts two like humaine syorteus
and there is two in Angelicall forme with them
great number of syorteums seemingly to attend them
And the Angellicall syorteum next me is Semmiell
& that of the other side is Saffaliah but what the
are as yet we know not
if the most high God lookth downd upon y Earth & visiteth
his servants with many sharpe triales let them not therefo
Conclude or fear must loss concluded y gods hath forsaken
them or deserted them in the midst of Adversity —
least shuch blasfomy should greatly offend & obstruct mercy
when Elisha disdained & complained unto Elias, when
he beheld the Enimies of Gods Chosen people were much mo
numerous then they whereby in humaine imagination
the lesser number must be overcome & distroyed by the
greater wherefor holy Elias lifted up his spirit unto heaven
and prayed that God would be pleased to open the eies of
Elisha see as he might see & beholde the salvation
of his god & when he had blessed him the Elisha looked
up & beheld themselves & their people Environed
with Legions of Angels, who then with great Zeale
glorified God & beheld the distruction of his enimies
what then is impossible to the great god, who is it then
that offereth to dispaire of his and be guiltless of manifest
offence therefore forward for Deliverance cometh in a
moment unto all his servants the Meedi, who may
be under the trials of tribulation & oppressed in Spirit

by thy journying walkation, helas a much bubill[153] a sore fasting[154]
as rising you two shall commaden hard at 8 a Clock the
2 day in the morning come hither to this mistery & say
the first part of your prayers to God, and then god to the
other & pray to God that he would dignify us with sight
to see those sublunar Elementall Powers & have the
benifit of witness in those operations

keepe your duties to your god you love to his servants
and obay the Comands injoyned you, and ye also shall
behould the salvation of your God which we humbly
beseech him for his owne Glory who only is to be
worshipped in the unity of the blessed trinity Amen
Halalujah

---

thursday June 21th 1688:

Passion & no how greatly doth sorrow to hear your
moane and see the bridle of Comand tiddy to be
Exotically in this so very considerable interim of time
as from the 18th day of this instant monte until the 25
of the same, now I yet further inform you
if see you have formed an Crisis or purpose for your
operation, you shall repaire to the olde Mistery
in your vestments it is now shuch time for the pursuit
of those operations with commands as of said the 18 instant
and houldth in these effect & so until the 20th of this
next monte with you, you must carry you vestments home
with you I say and also afferme unto you that shuch a
hopefull time of Deliverance answerable to your indeavours
operations is not at any mortall man to be foretolde
and there was the Numeration of time & order to all to

and the offertory thord[s] comanded was afterwards
Remissing unto the $\frac{2}{3}$ [y][e] thirdest and now from your
Allegation it is very liboly quite to fall whitch I tell you
sirs may not be as the nessesity thirdest at this time
Requirid: my Mother saith from Superiour powers that
third may be Remission [y]thly of[f] that also but that third
must [y]e last Number of the 3 & one of the 2 w[ch] is
5 & one make [y]e Number 6 and many Crownd
Angells must of[f] nessessity be offerd and of right as on this
present day but you are favord intill [y]e 25 day by
Reason it was said that your god had not forsaken you
for he sendeth mediums accordingly correspondent
unto your assistance and therefore doe you enter this day
at the other mistery in order to a formall proceedings
in that your operation whose offerd is humbly to seeke
our God & you God to bless you with that happy fruite
as may give you Ease of your labours settle you in Peace
and Rejoyce in your happyness Amen
fear not for Heaven is your frind & the Earth is your
Servant

at the Interior Mistery

Samariel saith So. S.[r] now you looke like Solomon of the
Allmitall Orders of god, but not to orders, only passe away
intill you have moved this your operation
not sorry S.[r] if see you take elaborate paines & those orders
fear & trimble before you when they behould the Scales of
your Creations by Reason there is a Ray or Beame shining
forth on the passions of [y]e Mediate power dignifying
your Soules & spirits being inherent therein as you are

said to be the temple of your God
you have done very well S.[r] though you dyd behould not [y]e
sight of a willing unwillingness yet third is manifest Assurance
testimonially of an opening & extending thirdest into
visible personall & Corporeall formes
I am Comanded S.[r] to arise & tell you let your prayers
herein be on the 22 day instant as it was on the 21[st]
and on the 23 day as on [y]e 22 and at night from 11 to 2
and on [y]e 24[th] day in [y]e mound from 4 to 7
and I beseech you both that offertory Comanded at [y]e
Superiour Mistery as it now stuted unto 6 Crownd angells
only may be observed witeing the time specified for
I will observe the great Mistery thirdest of which it not
neither can be knowne of you or any one wholly S.[r]
you will have great Labour but Comfort you selfe with
hopes of mercy wherewith I humbly beseech [y]e Most
to bless you

June 25: 1688: at 4 00 00
the 4[th] day in the morning

June 29: 1688: friday
there appeared two in [y]e stone Mathedit & Uriel
& two in a ball Solid glasse Vessel & two before the stone
& third Afforded by a Curious flame out of [y]e Center
in to [y]e testimony, and Saffaliah & Semeliel were before
the [illegible] and Zabuah were in the Solid glasse Vessel
next me & one more & God was in [y]e other
the Sheriff the London [y]e president Mayr all in Company
but with a vexatious wiage & a troublesome & Cross passage
that hindred not Calebly afterwards since [y]e expired time
of this former motion made before of but further a
account will be had in 17 or 18 dayes or I may shew

forth more in 8 dayes

I am comanded to keepe my action on sunday morne
Repaire to the other mistery & make frustration ouer
here is yet lost a little Assumed Power to withstand you
white worily is but little and finding Constraint to Comply
Carefully obstinacy & be so must I see the more let not that
in any wise defineay you, not, not, persevere & persist
for through Grace and mercy in the first, upon those
your operations unto you. your happy success & know is
not to be feared. Tuesday next is day of action
well, well, I trust Good fight is at hand wherewith I
beseech the first to furnish you

July 3d: 1688:

there appeared this in the ston Mishaell Viriel &
Saluah they are very pleasant and smile on upon
other, and Madimiel is before the ston and looked on
me & smiled down to a laughter and then turned to the
ston and there is white vailed to the Porch of duty
side the ston & madimiel duty Depart to them
conforming the ship
there was some Differences with the natives & she went
to persia
about the 18 or 20 of this month you may here somthing
they are yet to send freight
but I am willed to acquaint you to persevere in your other
operations, our offices at this mistery being at present
without yet through grace & mercy in the midst
daylondoly to your assistance otherwise then is need
to be declared Prepared is the other glass filled for the

155

purpose and stood as before on the last day of action
and then you had other two dayes also wherein to Justify
the which diligently you and the 3d day of moth you
have again for you must be returned into your
by an happy deliverance for the malitious Envidgs
of your Malitious Enimies
at the Interior Mistery
I warnly say Spirit unto you that not mortall weight
binding on Earth can or doth promote or move in Spiritual
operations so vigorously & so powerfully both in spirit &
utterance so naturally sympathising with this subject like as
unto your selfe white not only speaketh but also approveth
you to be naturally endowed & learned herein
& yet sometimes as you declare your apprehention
perhaps not the light & understanding of Spiritual
discerned by the outward signes only & swiftness in
passing away it is true it is variously to be construed
of those who can not judge of it as through great doubt
doubt seated in the minds and opinion of ignorance
and unacquainted herewith

July: 6: 1688:

the appeared Salvah in the ston & Madimiel out of it & then
the ston this madimi called Samariel entered into the
fruit Glass Crept in the North side of the ston & then called
Samuiel & it turned into the South side of the ston
Be ye blessed in the first & conformed in his Grace & mercy
Amen Hallelujah
my mother giveth you visit and hath brought her name
with her the picture whereof is also at hand but Sr
To Mr R: it was showed forth unto you the Methods of

dealing with externall appearances or signes only of true & personall appearance of thine if how as mine Allies informe me you have many & various of sundry formes & noe sonne appearing but as swiftly passing away with great Celerity I informe you to gather up together the seeme of your invocations from the imperiall Powre of the most unto the King of the North & first mention thereof unto unto the last successively and to charge comands & Constraigne them to open & extend and also to turne & convert those Mistivall signes in Reale, true, personall & Corporall bodies in their forme & shape as you shall thereby rightly appoynt

it is Remarkable that light is not wanting with you considering many of the like signes manifestly showeth before you but then if no default the swiftness of their motion & the want of a Constant light & swiftly also passing away may be some oversight, my mother is friendly unto you herein To J R

Thou hast a good Gift in the judiciall pt of this practise ing, and in South, Orator sufficient enough

It is very well & through divine grace with you in the action of this day it is now time to goe to the other operation after the same Method as before

Monday how on tuesday morning

July: 10th: 1688: 156

There appeared Madam it seemeth to fall on some body & there seemed 2 more & there is 3 in the room

It seemeth y^u you profess earnestly on in your operations wherein you are tenderly those things seemed suttely you unto the opportunity

Well well y^u be of good courage & persist on you have two hopefull days more ensuing in wch your intends & operations there is some finds gon before you ready to Comand according to your assigned Conveyance according to prescription, you & say according to further by reason their stubbornesse unwillingly partake what they so dearly assert as hath bin said and so likewise are all unwillingly brought to Compliance notwithstanding your soe forcible Constraints but prayed, & supply your selfe with good support to support your faculties for you live to fearingly which is the only reason that so depressible in both when urged on any extraordinary this on thy Corse & fear not the rest in thine & short I could say more unto you but cannot dispense with time for I am Counselled be of good cheere I will meet you again on the 3 day & will see if I can have for you, & hard hearts you Complaine sometimes since but now care shall Consulted for you, your troubles are surveyed & Order thereon Considered be of good comfort wherewith the motion of the first blessing & transforme you amen

July 13: 1688: ☿

There appeared Saffaliah and it smiled on us both and it spoake to Mr R you have moved Constrained and much disturbed those Sixth Power in the Action & Invocation of the Elementall Operations, & I have heard you resolved & in the name of him I pursue them, there is written of you for labor & know you will have further attending to your hopes — appeare here on Monday morning

July: 16: 1688 ☿

I seeme not otherwise than what I am for I am moved with sorrow & also with pitty for your weakness and disquiet yet notwithstanding, I must greet you in fraternall visit & Celestiall love I know not the Action of this day not being Committed to my office & my Sister Madimidi is of other power in Charge, Comitted and Commanded by Superiour Order but mine other Milich moyeth hither to supply assistance touching your Operations & affaires now in a full Charge of Procession & Profitation must not: and two time said stay a while and they went went away & left a star in the place & there appeared Saffaliah and Samariel your present Comend in Charge also with us it to prosper & persevere in the Actions of ye Elementall Operation in as duty our ~~father~~ brother Emanuel was mute to heare your distress & word it the nature of Celestiall Powers to be forward might have Retained much Anger thereby with you but thanks be the highest Celestiall Nature differeth that Terrestiall Passion dwelleth not with us therefore submit not your thoughts to misapplying what you may be only mistaken in for want of better judgment or of a right understanding I declare unto you Sr that hosts stumbled Powers do follow you up & downe, the Power of your Invocations and Bedal and may mouth from but their nature obstinate to the service of mankind as yet a Spirit without doubt there obedience to fight & appeareance but yet let not that dismaid you to me Come on Sr I am willed to goe & continue with you and you are to proceed on in your operations as you can you have 3 days wherein in unity we also hope with you will effect your Labors & set you safe on shore, with the mercies of the highest bless & confirme unto you & on the 4th day I appeare hither again that is on Friday. Sr you are promised help for your rupture

July 20: 1688: ☿

There appeared a spirit it is Saffaliah & stood by you Sr on Wednesday & told you Sr your Invocations as you observe them are fortunably & powerfully Constraining, which vigorously mouth them & cause them be so vigorous and pushing in in there shyness and with turbulent & boysterus fury but they intended not harme, but only being disturbed as they are Constrained to appear and by reason they are naturally unwilling to be fortunably moved thereunto but & command & Charge you to persevere & proceed

f will tell you S^rs that you are dignified in the sacred
Spirit of the highest as being inherent in you
& proud it lyes, the word of god every where affirme
th, that his servant Moses and all the Prophets mentioned
in the old Testament & the Apostles in the New,
besides the arthipatri in the ould time before them
as peculiar vessels of God his honor and Glory
were immediatly inspired by divine Inspiration
from the sacred Spirit of the highest in the unity of
the blessed Trinity, which you must grant and allow of
wellthen they preached the truth of God his word as they
were inspired & commanded of which I shall give you
on instance, Paull a servant of God and Administrator
of the Gospell of the great Messiah Christ Jesus
saith into all the Nations, true & faithfull labourers
elect through divine grace into many of which
you also truly and expressly in this text, ye are the
Temple of God now then from hence is drawne
this instrument of undoubted veritie & indubitable truth
that the Spirit of God is not only inherent but alwaies
present in his temple where his Glory dwelleth
in the secret sanctorie of the immortall Saints & Spirits
of his elect & true Mozadi thereby Conforming them
in the dignification of that Power which through faith
Nations & Kingdoms overcometh Conquereth & Comand
=eth all things I say unto you against that you shall not
stumble though I heard you talke of many and these m
any great impossibilities which indeed is confessed to be
greatly feared but my Charge is to informe you that
you are to proceed in your operations

for third is not Action desired to mitill Friday 155

July 24:1688: — 2 —

The appeared Madmidel and it smiled on me
and thereunto Saffaliah to it, and they disposed together
I know S^r you have orders to proceed in your Terrestiall
operations, nothing although we have not here yet considering
my Charge there with I attend you I will better advise
you then you have taken in your owne Approbation
you have now two fleeting dayes of notable observance
and great Action here
the first whereof is from 9 to eleaven & 1/2 to 3
in the afternoon from one to six & 4
and so on Thursday if I can
I must needs tell you S^r being willed so to do that you are
a little to Remiss & short by 1/3 pt of your wonted exactness
& made imputation as Attustomarily
if you hear any Noyse take not notice of it
for that is a signe of good unto you
and now I tell you truly S^r I'll trust that one of
them will answere to your expected Comforts
this one of the 3 dayes next Thursday or Saturday
make Action at home

July 27 :1688: — 2 — 2^d

the appeared a fine sportive it said, stay a while
and Saffaliah turned & said S^r ye were hastily driving
on to your journeys end, but it seemeth you were way
laid by some evill thiefes & Robbers who attempted
to strip the of Rather for some time but I chanced espying
them being in view I of interposed by stepping in
betweene the rigor of their furious surprisall

but God be thanked that you are now here
make entrance on your operation at 3 afternoone
I will meet you there
& Cheerfull S^r & assure you nothing wanting on
to your assistance
so neer as by Nature ordained & office we can move to
towrd a terrestial operations & if you can with conveni-
ency make present hast to operation at your owne
place best if possible that you may have ended by 3
a Clock or to be then in it, you have two hopefull
days to morrow & monday

July 31:1688:

There appeared Madimiel & Jaffaliah, they looke both
towards us and smild very Much upon us Madimi, saith they a
welcome and Jaffaliah saith God saue you S^r & be you
greeted well in the Highest, by his servants & hand not much
given me to Converse unto by office & have Charge other
wise of you, where by you are defended from all evills
the which although non can be truly feared that non can
attaine or intreate upon you in your other operations
to harme or hinder you yet you may be turbulently
assaulted by suddaine violent Rushings in upon you
to surprise the minall spirits or feares with Amasement
but feare not you proceed well and accordingly persist
or keepe to your Orders as you know
to me gratefully S^r I am instructed to declare your spiritual
sight neer at hand, that are many opperitions to you
in place but so farr regular & unknowne in their forme
they are that you cannot be sensible thereof but they
must transforme & be Condensed, as formerly the signe

of its appearance that is as soone as they stand
answerd to him, they open to me,

August: 7: 1688:

and Madimiel said my Brother Jaffaliah informeth me
that he trusteth hath an other imployment in attending
sublunar operation with like appearance by Constraint
wherein there unto more proue a meane of diminution
not a Mitigation only of other Charges in Command
by reason it is not given by any superiour powers
Celestiall but from those owned as residing in their
Elementall orders the white hand Powder white they
only affirme by their affinity to the Earth & delights
in Terrestiall things but they must tenderly notwithstan-
ding, their seeming Resistance & stubbornes & withstan-
ding which is naturall for them so to doe, but I pray
you be not nor be troubled there at for that works
will be effected in a moment therefore let not your
proceedings be stilled nor flatterred for they must
yeald unto you
I will tell you S^r an easy Remedy to restore you to your
health & to preserue you therein notwithstanding what
was delivered before
you shall take the Yolkes of Country Cockes then
& boyle them in Spring water and preserue the
liquor the white you may dulcify with Currans of
the finest kind or with fine sugar
then Take the Yolkes & beat them up with fine
sugar into an Electuary like methridate or Diacodie
drinke a wine Glasse full of the liquor first & last
every day and take the quantity of a small walnut
of the Electuary every day first & last every day

and you may tube the drinke the Lord in a deep bessie

then Sr lot me tell you bring the Word of your
mediton for this Head and I will Amplify it to make it
usefull for you & time more in Lord that and yo bedding
effectuall on friday

I assure you Sr Your Supplication Hand prevailed
and as it shall please the Most through his divine
gifts and Grate appoyntment to his Servants as
mediums of mercy in Christ Comanded will not suffer
you to sinke so more the shood as in great likelihood
of a happy deliverance and Restoration

appear on friday for the last

August: 10th: 1688:

There appeared Gabriah in the stone in Great Glory
and there appeared a Scripture for say a while mood not
The appeared Sapphiah before the Lord, so Sr
I perceave you know mothot in my Earthy & Celestiall Attire
but I know you both very well herein, tho I likewise appear
in my Elementall Tainents as being many times
Comorsant by appoynted Word herein though Celestially
dignified & Lustes amongst the number of the blessed
therefore is our appearance many times not According
to what we are but According to the office of those actions
& opperations wherein we are Administrators
I have Sr made my earnist Request unto confulted my
Dearest mother a Celestiall Matron & Ludent of divine
grate through his permission into the Mistri of Celestiall

And Certaine heires of mercy unto his Celestiall Grace 157
though visited with many trialls & troubles in their 160
Passage & Arriuall to the blessed, & Assert of an happy
Deliverance and lasted Restoration
I doe verily Assure you Sr I forsee the ends of your opperation
As far as I can Vnder those mediums of Action
And have therefore humbly besought my dearest Mother
who only by office is competent Judge of all Supernaturall
& Spiritual Events & of Adjusting the finall period of all
Actions & operations Controuerted Partizes & sought for
in expectation of those benifits as thereby are to be
obtained, And I doe Assure you that my mother is your
friend & hath as Motherly Authority me & sent me her Assist
ant who looketh into and knoweth the ends of those
beginings, & giueth you Instructions and Also willeth
you to persevere & persist on with a full and undanted
Resolution neither fearing nor Doubting the mercy
of the highest extending unto an happy Period of your hopes
whereunto we beseeche his Almighty Grace to blesse you

on Tuesday morneing

August 14: 1688:

The appeared Maidmist with a Greene branch in its hand
and waued it over its head, like Triumph, and it looked
at me and was very pleasant and it stuck downe the Green
branch & saith stay a while & wont away
Maidmist saith to them, how stay you it is withered
Answere, not verily it hath bin taken off Arbore 3 dayes
it withereth not, Possibly it may, rouse & flourish my mother
charged me to plant the same here & trust in 3 dayes
more it may tube Rooted & improue well

and many blessings & prosperity you with happy success

August: 17 : 1688: 161

It is true the Earth appeareth variously in her customary & seasonall seasons but the Glory of Celestiall wherby the Divine power & Grace of the highest alwaies continueth in Glory as the verdure of the pleasant spring and florishith as the beauty of the Summer & Florishith as the pleantifull fruitfulness of the harvest & fruitfull vintage for Nourrishment even so doth the great mercies of the highest extent to the comfort of his Darling Mercie who yet in the sowre & Depth of Sorrowfull winter yet florrishith as well in the Antartick as the Artick sun mounting his Dilinations to the Perpendicular of terrestriall Greate Behould upon the glorious Image of that sunshine issuing from the light of Celestiall Grace giveing yet more splendor to dispearing hopes even as by the stormy pressures of Contrary formes even as boystrous weather toucheth the Goodly Graine & grass with the Earth, but then as the Comfortable Rayes of sweet sunshine shall breake forth & give a Comfortable heate thereunto the Passive Plants drinke & standeth upright fit for the sithe & sickle of the Painfull husbandman to the joy & happiness of the farmer whose care is then freed by the happy Delinerance of his Dispairing hopes from the fear of a future Dearth and scarcity and by that means drawes to great wonn & gaine by the totall losse of his former Labors, it is evident then that if the mercy of the highest shall appear even in the most desperate & unexpected season when yet in humane imagination wee noe hopes of future can be in thought diformed then, then even then, doth the Glory of Celestiall Grace appear as a rising sun in the fashions of the pleasant

you entertainment and so perhaps I bring you safe
friendly at the Cape of Good hope I am well informed
of you Sr you are also Charged still to persuere & work
on in that your elaborat operation the benifit wherof
will Certainly recompence your great labors here
as it shall please the highest to support & strengthen
you nay Sr fear not for nothing shall ouercome
nor affect you for I find you cannot be dismaied but
indeed the greatness of your spirit being fixed on a
stable resolution though fully supported in the strength
of your hopes will carry you through all
those operations to the end and injoyment of those
benifits I for our will be a Comfort unto you
wherein the most high God in his paternall grace

spring and thereby raise up the spirits and languishing Condition
of his true & faithfull servants vnto to Admiration & by
such mediums as by Celestiall Grace thereunto assisting as by the
predominate Decrees of the highest hath from the begin
ing of time bin Constituted & appointed & accordingly
by office & place given Lords & given vnto man his
knowledg use & benifit hereof observe you then yt
to persuere & persist on in those your superiour
operations which is all given me to say or shew forth
my most endeared Ally Madimiel more & you on the 4th day
& so god bless your labours & happy success my mostly.
is of truth & will be found to be so for from of him that liveth
for ever

August 21: 1688.

there appeared Carias his mitre Blossomed on it some
some white like sylver some yallow like Gould and some
red as a Ruby, The scottia in his son is Gabriah & it turned
to the East & it said so let thy enimies of God florish as y
most beautifull Celestirian Borders of the pleasant and
glorious spring that the blessed fruites of true faith may
also bring forth increase & blessed issue to the effect & fulfilling
hopes, and Comfortable Promises, of all Terrestiall felicity
known & thy servants Rejoyce & thereunto be ever blessed
to thyne owne Glory and the benifit of thy servants
who have long time wintered a sorrowfull pilgrimage
&c Amen Stay awhile mine not then thereto Madimiel
well Sr I am ready as good as my word I have brought
you one thing, but verily the price of it may not in
this same place or I had brought the same and also I

I was commanded in charge of two Allies in the hierarchy
of Potestats, commanded to be assistants of my Brethren
who also have been named in present affair only 162
I had allotted the knowledg of this glasse unto you
but I will tell you, take about ½ a spoonfull or as much
as will doe the business and annoynt the Crowne of thy brow
and cast it in & the temples & chase it in and the
mould of the head bring your finger into it & put a little
up the Nostrills or put a drop or two into your hand and
rub the other upon it & hould it to the Nostrill & snuff
up the scent of it mine not from place & talked and
there time live in worlds hubbit, there names are
Potestia, the other is fortitia those names are according
to the Carge and Madimiel called again And there
appeared Sattaliah & Samariel and they embrace
and kiss one in other and they are in discorse with one
and other so dearly Beloved and blessed in the highest
prepare to Charge by office Command you and unto place
as the occasion requireth let not terrestiall obstinacy
think with stand the Power above them &c and they went
away & Madimiel said we trust in the highest Sr that
an Happy Catastrofe, attends this present Revolution
remaining on the 25 day instant, so that the 25, 26 & 27th
are all 3 dayes of Joy unto you, and we hand 3 dayes
heretoo it is possible there may be some Conflict or
turbulent Appearance in Action of your terrestiall
actions the two next insuing dayes but on the 3d my
mother appeareth here with the rest and Qualifieth all
thing fit for the Deliverance & Restauration
in security Sr the observatory of this day & the 3 day insuing
should of right be one remained anyell our day
for my mother remain in Glory & unto your hopefull

159

Comforte, I pray you Sr: let your thoughts and Mind
as well as your Spirits be exalted & carried unto
Terrestiall Dispare cleare to the pleasure of Celestiall
where my dear blessed Mother now Resideth for y
estimatine time of tenn dayes that your hoped Comforte
may liberalise with your Animall Spirits & Corporall
Senses may be also exalted & blessed with all temporall
happiness which the most high God of abundant mercies
transmite & give unto you for his owne sake that is gracio
=us and mercifull Amen Halalujah

August: 24: 1688:

The Appeared Gabriah and Midimi with many more
rome on Sr, be thoughtfull and let your Animall Spirits be
raysed up and elevated above thought of dispaire, your
God hath not forsaken you neither will he suffer his Ser
vants to fall into desperate Extremities and Especially the
mercies of Celestiall as you have of dayes of Jubile now
entring, perfume the Roome of frankincense & Rosemary
before you forgit not to implore the highest in the morning
to be blessed you the first thing and Call on Uriell one Sunday
morne & perfume the Roome

You are not left alone nor shall be for y Celestiall Lad &
friendship dwelleth with you and you are blessed in your
hopes through faith with the Pleasant & delightfull fruites &
Celestiall Plenty & future felicity wherein I also am glad but
as the end of hope in the highest and at his pleasure of your
happy grosse Cause withdraw

August 28: 1688: 163

There appeared A lovely Bower made of a tree
full of Leaves and fruite and in Imperiall majesty
sitting therein in a great light, and many small spirits
at play under it

And Madimiah appeared in a silver Cloud & sayd to
you have done very well Sr in observing & fulfilling y
comands in Charge imposed you the 3 last by yonder dayes
the white indeed is not only Considerable unto you but
also commendable as to the performance of that duty
which through Comandes you by us as the Servants of y
Supreme God with you though Deffarent only in Immortability
Celestiall mediums of divine light of whose will & plea
sure we are only Administrators for my Mother saith
well unto you when she declared the cause the end of our
of our happiness, the office of my Mother is the finishing
the will of the most high Donator & distributing the gifts
that goe forth unto us her inderard Children as we are
administrators & so attordingly to be administred, it is not
therefore that any may dare to say that the Superior
Powers of Celestiall Angells or any others, that we should
be supposed to prey into the Secret will & unsearchable wisdom
of the Great & most high donor of grate & mercy in the
dispensation of his Paternall bounty & extended Benifits
unto his Servants therefore the office of my Mother is not
to put a period but to fulfill the Charge there of not cut
cutting but truly communicating the benifits by virtue issuing
forth descending & omitted unto her therefore say not she is the
end of any happiness to the Servants of God, for as she is
a beame of that wisdom which is the end of mans Espetially
so she is a Ray or light also of y Grate which giveth the
Comforts of mans felicity in verity Sr you disturbed me
with dispaire - the which notwithstanding we know the Secret

will oft the highest in his imbrue able dispensations, yet
we may give the hopes of that Comfort into his servants
as by the light of his Grate shineth forth & emitteth into
our understanding that it is truly [illegible] man is like to
Angells in Standerstanding and Angells like to God in Immortall
ity. Sr you have your Commands what observe in the
persuance and perforate and in ye operations, and Murmur
not but persist herein with like vigor & Courage as will
obtaine the victory & support by animall spirits as you may
that your Corporall Senses also may thereby be rendred
able to withstand any Suddaine Extraordinall rushing hastily
or fortely upon you whilst though nothing can harme you
by Reason of that Power that supports you, yet Suddaine
or turbulent Affects may Chansly daunte or dismay you

August: 31: 1688

there appeared Gabriah in the ston in Great Glory & very
pleasant and looked wilfully on me: and there appeared
two before the ston like young men or youths about 20 or
yeared of age; and are in Consorte with Gabriah
their names are Celestiae Fortifia mond not from
please stay a while and there appeared Madimill in a pleasant
forme, this is not of me to have been heard at this time
but my Mother being Exalted by Superior Power,
willed me to Supply what Action was given to this day
(and it smiled) and verily I as yet know it not but I will
goe a little aside into the Nore North East and behould the
prospect of the west stay a while mond not
& Madonia turned again & said verily Sr Imprudent obstinacy
Resists medial Powers though Superior it being the Natural

of Terrestiall Evills to withstand Celestiall Goodness but with
tion it hardly not withstands for Reason smiles at shall folly
leib indeed Earthly disturbants and Causeth great conflict
producing much trouble in their inferiour operations of
terrestiall Contentments there by shewing forth much difficulty
& despaire in your proceedings and perseverants to the
depression of your health by unstable Imagination converting
the Animall thoughts into many various & disparing Comport
unto the humaine frailty of men being under bound thereby
whose frailty beholds hope & fear may stager but not
stumble if he looketh upwards, but verily I commend thee Sr
and may Call the Champion of Magnitall Resolution in this
thy, persistance without intermission, or selfe preservation,
by thought of Ceasing or desisting here from by Reason of your
insistant & Elaborate progression, but desist not, & persevere

Sept 4: 1688.

Madonia why truly Sr knowen hardly not you but
it more not for me or any other Celestiall medium of
mercy to be seen of you thus frequently familiar or commu
sant as here with you and though we have not the Earth
nor the more Gross & Inferiour Powers thereof as to the
Ellementary and Subterranean Parts inhabited by Polapto
Powers but you are assisted in dealing with these Spiri
tuall Contentments, very Sr I say unto you that for at this day
in the dominion & place of your habitt hath the like
Mastery with you, in the sense & Power, of Imitation
nor endowed with a more commendable Resolution of Relation
to & Perseverance having triumphant and Powerfull consti
taining method wherein persist as as can finde
in truth it rejoyceth me that I know well of you
and to find you so true & lively in your faith & so firmly
strong in your hopes and I worketh against disparing

that I worthy Assure you that it will purchase great
mercy unto you & contract the Inestimable benifits
of Christ and Rayment after so many trialls of Satanicus
warfares by Infernall troubles & vexations so often
assaling & surprising you with desperate fears & folacies
but yet be comforted & keep close unto your God
in Prayer and all dutifull obedience and he will
surely close you and Crowne your actions with eternall
joy both here and hereafter in light and Prosperity of
his owne Glory unto wch we also humbly beseech
though the only merrits & Intercession of your Redeem
-er If I would have you Sr to keep this plue perfumi
with good odors & more especially with male Frankin
Myrrh & Rosmary and keep by you some benzoin and
other two more spotless Gumms

Sept 7th 1688 [illegible]

There appeares many beings but all enders in a Red Cross

Sept: 11: 1688:

There appeares Galvah & 2 more & Galvah comes
passionately earnest with them, two,
and then 2 went away & Galvah hoovered on us
and smiled & said more not, and Galvah is gon
out of sight and there is a Green wall embroyder
-ed with Gould and there appeared a fountain in the
wall dawning, it is Madimist & it looked pleasantly
on us & it looked seriously on me & then seriously on
him, and it said, how doe you Sr I speake thus unto you
only as it an Accustomary Greeting amongst you, which
I need not other since I well know how you doe &
also how it is with you but the storehouse of divine
graces Celestial Loves, where mercy is intended still
remainth undiminished & You think Sr that you have
with stood a great Assalt by violent rushing in upon you
with perils might have surprised your Animall Spirits
And bodily senses with a suddenne Astonishment by it selfe
had not superior power ouer ruled but thanked be
the highest for his unfadeable mercies to all his Servan
-ts; holab fear not nothing can Assale or harme you
+ be more afraid fear and tremble before you
which is the reason of that obstinacy and unwillingness
to a ready Compliance, but cease not, persevere &
persist on, and be not dismaied, at any Assalt or
furious offer thereunto as may Chiefely seeme before
you &c
There were the true footsteps of what you had before
imbibed in spirit of wine: then with nothing fearfully
& readily in the requisitable Kingdom both in Vinall
& Externall or on or both waies Administred at pleasure
or Direction for the further support & preservation
of head, braine, memory and many other benifits
for the health & strength of all the Sanctified faculties
you must sometime here on fridays to pray & doe your
duties to the highest that you may obtaine his mercies
Cause & must withdraw & should not more

Take the Tops & flowers of Rosmary & also of Sage
Tops of Marigroome, flowers of Lavender Lily of the
valley the herb Lunary or moonwort, Peony roots
seed or flower bittony nutmegs thrust, Amber
or ithgall Camomile or its flowers

October 12: 1688 present only two.

166

Thos appeared Da, Za, Vaa,
and za said it is high time for us to move hither
you might have bin foyled under a mistake in his
appearance & action of this Day yet I will know that your
Excellency & Great Fremont Lord in our land is
very well both in the South, & ours tho standing
upon our having knowledg enough in this friend and Saviour
you though Contrary Appearance of the more subtile
Powers or Tenebrass Flame of fire appeared here
Nothing to detain You by their insinuating entrance
attacions by Reason of your insistant & vigorous motions
in your other actions and operations & yet although
they entred to attempt a treachery adventure to try your
skill as not expecting such a Light here they are not of
so dull an nature as to leave us to attend any evill
towards you — — — — you are safe from evills
you understand here is a troublesom world wherein you
sojurne nothing flourishing mongst men but the tidings &
Rumors of wars & dire attacions Chiefly by the
subtil & Crafty solutions & many subtil inventions of
contrary Powers to the Practise of Government established
by your National Laws to Create things that are not
whereby to bring good people into Antichristian bondage
but God be thanked your temptations Layd not here
yours are only Domestick in your Actions & operations
which are conquered without Armies or bloodshed
we ingaged Close and with Christian weapons & more
subtile and Powerfull in Conquest so now if the Lord
may return Lord is not evill about us

Octobor: 16: 1688: present only these

There appeared in the sun a Crystalline Pillor
e over the sun is a fiery Churrub, in rom passed about
with a Roale of Bryone boards, of a Glorious Godne
and in the sun is 4 heathen and before the sun is one
Spectrum And there is a perfect Cuponed Christaline
pillor e that C is wrothed also and there is a Glorious
Spectrum in it that seemed to have a wordale about
the head of it and the 4 Archangles stands about
the Pillor e betwoon every one of those 4 stands
a beautifull Lad having severall sorts of boards
and severall sorts of fruits on them as Chorids
of sons of all sorts of Colors, and there are 3 before
the sun Ea, za, vaa, all the heathen in the sun
doe smile on us e the Glorious presence in the Collom
doth smile on me
And in the solid glasse Vessels is laid Silver inter
woven with many Coullors e there is a light in them
in that next me is Madimi and Lotestia, e in the
other is Louanael e Hortsiah
and they doe move them in the hollow Vessels
as ner purpose Amonadiel in the North Vessel
and Vsiel in the South hollow Vessel with many more
e madimi e Louanael said to the other two see to your
Charge e secure all e they went away, and now Madi
=mi, and Louanaell looks towards the sun
And za said Behould Sr here is showed forth in the
appearance of this day, the Monument of a Glorious
Conquest over all your Trubles e vexations Cards

thus Limping you with Sharps afflictions, but the
obsequious Monument of that Glory showing forth
y state of a Triomphant Enimy it is but Semele Great
and Memorable but it must perish e fall e be bowne
as dust as of no regard when troden under foot
but the fame of Colosicion Powder united to Angelliall
Glory Continuely e florisheth until the end of time
and shall know of noe decay, I doe verily assure
you (to me) that heaven lendeth you ends therefore
not to be feared but that Divine Grace e mercy
will descend by answerable meditions unto your
absolute e happy deliverance from the bondage of
terrestiall Tabels
verily Sr you are greatly to be commended for your unwe
=rish labours in the Prosecution of your actions e
operations pursued them yet a while that you
also may receive power by Divine assistance
obtain the happiness of a triomphant Conquest
e so may the happiness of a lasting peace e
tranquillity amidst the torrestiall storms of the greatest
difficulties for thou hast but one enill that threatned
thee against which cannot be seek the highest to
defend e deliver the and so shalt thou be for ever
in peace
I am commanded to tell you Sr that in the performance
of this days action notwithstanding the greatness of
your disabilities that either on the 3d day or one the
7 day there must be two Crowned angells shewed
at this misery that Power may defend unto your
assistance e glory in your Actions attended with

The effects of grace & mercy from above

October 19: 1688: Present only two

There appeared a Churrub inclosed in a Boate round about it of Lawrell and other things mixt with it There is a delicate fine portrid appeared before her Son with a Garland about its head I am a Servant of the highest in the order of Principalities at the instant Charge & on the behalfe of myne and Allies make you Joyfull and am ordered well pleased to find you Lord Lords but sorrily I have nothing given me to Vaudale or Show forth Lyon to Comfort you Hereby in the merits mercies of the great God wee is paternally gracious to his Servants amongst whom I am assured you are not omitted & therefore consequently blessed

from wilard to tell you must not omit your Action to Trial the first day of the weeke

October 23: 1688: Present only one more &c

There appeared over her Son A fiery Churrub with an Imperiall Crowne on its head and just under his face is a Glorious star. in her Son is a Glorious Pillar with a body like her Sune out it & there be 4 & they are the 4 Archangells & they have a Glorious Ire Growing between each of them and they have Brest plates on and a star in the Center of it and there is a star over each of the Pillar Peoples of each side her Son in her North Prospt is a Tomb with with figure one reared over with snakes & vipers crawling upon it in the other Prospect like 4 or 5 that looke spitefully like a troubled Malicious Countenance the Rocks behind

to her then Coates of Cloath of a browne Colour 166
Lord is snaky and vipers Crawling under them 168
and there turned on Feet to her north Lord and Pillar
her tomb all to pieces I Screw it away from her Lord of
her South side turned on clear and laid hands of her Son
Lord from a piece and threw from away Cloaths joyfull
=y as if they had got some great victory

And there appeared Madaniel before her Son in great Glory
and Madam looke full on me Smile & saith I have heard you
Sr pray unto her highest for the Restoration of your health
as for your Deliverance from her sharpe Sovereignties of
Temporall troubles & vexations in order whereunto I have
yesterday sent a paper by your friend and myne Allies her
Servant of God Zonanael who late only as yet made a
Numerall Collection Lord what may not peradventure
be so Readily ingrafted into your understandings or untill
it be further & more plainly Illustrated with a full & true
discovery of its use & Vertue with are extraordinary
in her the 2d degree of Comparison the white Snakes faith=
fully delivered & communicated unto you it Certainly &
effectually worke generally the most diffempers Diseases
of mans body, for it is a mighty Antidote expelling the
Greatest poysonous & poysonous diffempers, clearing the
whole mass of blood restoring the vigor to Animation
preserving her health even to the greater yeares of time
by this medicine white is not only Viall but it is Imperially
Viall for there is but one applied it by this famous
Remedy you may not only preserve & keep your owne
selfe in health but your friends also and likewise make
Infinite & great Profit Lord at and when once made
will keep Indeed good many yeares keeping her sound

in a tempestate glare this will make you as vigorous in Robe as youthfull you shall hand hand it the most Coronation Rore

This Action of this day S^r blesse you with no undoubted hopes first in the Recovery of your Robe & joyfully the Restoration of your temporall felicity from the Chaines of Infernall bondage & affliction & a delivery from the Complaints of your great wants to the injoyment of true Loate & Rest

Octobor 26: 1688: Present — Duly hora

There Appeared a fine Fortum before the Son it hate a fine Crowne on its head & Robe on me and promised & it sate truly S^r what is promised shall be truly performed into you & you shall injoy your Robe as well as ever with the Affistance of happiness herein therefore be not dismai for you have good friends who will not Remit of your longer sufferings of weakness in Constitution & hope of Distruments & also, and trouble of mind therefore I find you have taken what you were promised, the fore pile I pray you S^r hope to your Sundays ation the next day of ation will be great & Glorious

[illegible] the third Day, Present — Duly hora

November 2^d 1688: Present 5°

There appeared A Royall Vaile in the Son a Robe Scarlet appeared before the Son & said smiling on me here is a paper S^r left for your instructions informing you what to hold your Robe & others for restoring of your Rest & Recovering the Glorious Vigor of

nature to its former strength & Beat, I doe assure you S^r it hath bin a hard Taske for my Heard Allay to Number & Compose together though it may seeme very Easy unto you, you may take the same & make view thereof and to transcribe the same and keepe it for your use but you must be sure to bring backe & Returne the same at this place by reason it must be perused fearing least any oversight or mistake should probably passe the number of seven letters

November 6: 1688: Present — dies memorabilis

There appeares Ithimay with a helmet on his heads and a Sword in his hand
in the Son is Samaell in his right hand is a flaming sword it is all in Armor in his Left hand is a buckler Raphael is on one side of it and Gabriel on the other side of it Gabriel hath a Rod in his right hand and a Coat of male on with Scarfs Scollops of Gould & Silver it hath A Crowne on & so hath Raphiel most incomparable for for beauty and a Sceptre in its hand with a bird on it in the North Corner is Gabvah & in the South Corner is Uriel & Madimiel is before the Son
in the hollow Concave is Potestias Fortefiah
Gabvah and Uriel doth looke on me now & then
And Samaell saith God to shew forth & make report here of as in the will & pleasure of Superiour Dispensation
And madimi turned this way & said more not
and Madimi is very earnest with them in the two hollow Concaves,
And Madimi doth smile on me said Shouldst thou [illegible] Superiour Power must the Colour Morochi in Celestiall Choyce & the Charge be still kept in Bondage bandage

vnder the hoavy prosshurde of usurping informall envy
ill willing thom obstinately contemning bind setting
lightly by that Lowde legat comandde this wfold Creation
& mabde all the hosts of Spirituall Lowdes bothe Elementall
and Infernall from ye Empyriour to the Inferiour to fear
trimble and fall downe before him rust from forte
& drive thom into the Lake of eternall forgitfullnesse
Judge
& bind thom, in the Chaine of Perpetuall subjection
nonde more to rise vp before his face nor to usurpe
Rebellious Contempt Against the glory of his name
wherewith his Servants Glorifide him & wherby they
Receive Celestiall Lowde to Comand wth fordde he hath
ydordinally appoynted into the Service of his will &
pleasure and by divine dispensation dignifying &
impowring his elect messedi by his inherent Spirit of
Grace invested in them with sufficient Lowde & Comands
in his name to bring all Sublunar Spirituall Lowdes
vnto a due Service homidg and obedience wherevnto
by nature & office they are placed & Appoynted by Power
the most high God in his Just & Righteous disposing Lowde
sufferde the Evills of this world to ye vse his mery
Elect and to be thereby assisted & afflicted with many
sharpe trialls & desperate Dangers wth so great Lowdrs
that many times ye most Constant and faithfull of his
Servants nerely fallen into dispare so that when his
Presents are euen rendred vntollde vntoyable dilay
of helping them /bleede or of assisting one or other then
are of those Sublunar Spirituall Lowdes by nature & office

accordingly placed and appoynted vnto the service &
assistance of God his Servants with Spirit of Natured
Comforte as was needed for their vse & Comforte & with
Spirit advise as may Conduct his better knowledg in the
true Judgment of all wherby you may now vnderstand
that you are now in a good & sure method of dealing
with Spirit therefore although you may suffer alotte
hardship in your Corporall Constitution to the detriment
of your helth yet bate not hart but proceed as you may
with a Reasonable Reservation to the safety of your helth
for we are not only informed by our allies Charged vnto
your assistance herein, but we see the Rebellious obstinacy
and resistance standing in Contempt Against the Glory &
Lowde of this great God and his holy name &
bat behind me S^r it neither dare nor shall stand them
in stede & make your proceeding with Courage & Prowess
white surely ginst you the Conquest & Considerable victory
for the white you pray for

when shall we find this promised Comfort
verily S^r I have said vnto you that I trust not the Earle
so nerely as I doe interiour subiects there are other ends
thereinto appoynted as before was said
& vnderstand you direct your proceedings in the so terrestriall
operations vnto the north angle of the Sublunar Element
of the Aire with affinity & Reference of also next to the
like part or angle of the Earth where Residde the
Emperiall Spirit Amonadiol, & in the north west division
there of wherevnto Resides & fill a Spirituall King
with other Spiritual Presidents with many other Legions
and subservient Spirits, I am comanded to tell you then
that there shalbe offered at that Misery in their name

of Lotestia, unto Amoradiel one Crowned Angell & unto
unto Uriel one more & 1/3 pt of a Crowned Angell
unto the Diurnall Superiours & 1/3 pt more unto the
Nocturnall Superiours wch word by the Power of Construc
may take place & prevaill for behould that a greater
power shall stand in place to the assistance of your
assistance

November 9th 1688 present Ally —

There appeared Samariel and it smiled cloubed wishfully
on me, and said to bole the hand in token of
preparation as light in the Mistery of the Nyctatarys
things and Diverly & Doubtedly appeared some times
they are divided in the heat of the sun, did
enough to subscribe the best way is to drowned them
in strong poniger let the be in it a day & night
if the poniger be could rust it away & put on more
till it will stand the like hind & not be could then
put it into an darthen pot with Coude to it & set it
in with a bute of bread all the time & it they be not
enough let them be boyled longer then let the stand in the oven an
other time the bones ought to be taken out of the viyers
but if they be not it is not hurtfull
when one word of the Nyctatarys art will tell you
the hour Superiors weight both 3 & th

November 13: 1688 present Ally

There appeared a white vision over a stone like as if it
was stuck with stars it hate like as a dart in the hand
there is like as two Cyotrums in the stone & they appeared
plainer & plainer they be Jusamiah & Samariel

and there be two in the glass solid Persons of male kind the
ston one & Jusamiah hate Conference with that Cyotrum
on the North & Samariell with that Cyotrum on the South side
& Jusamiah said Neither Madimiel nor Samael or others of
the orders of Lotestabb forsing before Atmaus mouste
in Appearance of Action this day or else we are by Power
they are otherwise disposed and disponsed in Carye at
Superiour Comande, for behould Divine Justis is gonforth
to visit y^e Earth whose Abominations have surely reached
the spirit of Eternall Providence, who desirde nothing
more than its preservation merely for the honour & glory
of himselfe where he is only delighted, if the whole Comand
=igy of holy spirit be duly & minded and Considered nothing
nothing appeared therein more lothsome and hatefull
in the sight and presence of the highest than the Rebellio
=us subtilizings of his own people from the Comands of
his Law as for a meet Comparison whereof unto the
present dyed of this sublunar world is a fit & ordinary
parrallel when Superiours rebell Inferiours goe astray
but this matter now standeth in place whether guilty or
not before the highest Judg of all truth and Righteousn
=ess, but my mouth is stopped & say no more you may assume
to Judg the Rest upon by what hath formerly bin showed
forth & shortly you will heard more but seeke you the
peace of your god
now S^r to your second affaire what have you to say but if thin
=k of had best is more that unto you my losse by Reason
heard your distorted him whom you call by the Name of
Millot is a youish ignorant person in any thing be like
his own profession & truly not very wise in that neither

the white truly being wounded with some terrestiall disturbances must provoke to Passion but let him rest slumbring in his owne opinion untill the 7th day he will be reduced to a better and more Christiane Result, hope the many you devour, it is more the further of

November 16:: 1688: present only two

There appeared Jesaniah in the stone and said verily Sr Appearance in the action of this day is the Light of Celestiah, saving only it is otherwise disposed in Charge for you by Superiour Comands, wch as yet standeth in great Conflict with some obstinat & stubborn Lords of Inferiour Carth of the Element of Aire, & also both by nature & office Terrestiall of which you cannot be sensible nor indeed be made Apprehensive by Reason its spirituall & the Celestiall servants of Great Celestiah more stout hard & Contending with most Operatory spirits mute adverse to the Comfort of Gods his servants on Earth, yet it indeed powerfully opposeth it by Reason it standeth single, when of Right it should have Acquired the Assistance of its Ally Fortisiah, you may not enter the other Dome till after 6 a Clock at night

but I tell you Sr thus of am given to understand & also to know forth, that if this like offertory as before was admisth & third shall be dedicated in the name of Fortesiah then I know will be considerable Conquest be obtained as may the Answere your desired the 3 or 4th day in the name of the highest be ye comforted, now

will not suffer his servants to fall before his Eminish nor give his Glory to Infernal Blasphemy 44 172

Yo Sr I heard you well you said & in fine Sooth although it may be Requisite & well for you to go & speak with him yet it will be ill for him to see & tremble your Spirits indeed he is a good & friendly person, and may after a few words be satisfied, and declaring your earnest endeavours to fulfill his desires and commands wherefore you may give better attempt after some little time then at this present

the next time we meet we may know the time you shall be informed next time about all

it is gon with a prayer for us and smiled

November 20th 1688

There appeared Galeuch & it said I know you know me Sr & am finis, & know my selfe present to see purposed one of Pleasure and the beginning of blessed hopes and as howers expire with you a glorious entrance of these hopes will be assured, and betoken Answerable comforts I must go but mean not you from glad, there appear=ed Madimiel come on Sr we must be brief for I have other charge under Command, to me smiling it looked & and called Sometwhat & Celestiah turned to it and it said Grace be to you my mother informeth me that some Power is wanting to these our friends as the Measure in Celestiall friendships & there is but an Answere to be given to what soeas may Intervene, that is a supply of these temporall & terrestiall assistance as Superiour Lords have appointed by Nature for the use & benefit of his servants man kinds Living on Earth &c

nolitk you know it not of my Charge any otherwise
then to assist you with Power if wilfood by wilfull
Resistance or Rebellious obstonaty as akd in the Nature
of those Spirits inferiour Powers as are dolitos in ye
Inferiour Regions of the Earth: this being of your
Charge & in order dt delayes it is true of toute not these
things though I well know the many foulds Conflits &
other difficultiss in those inferiour & tenibras operations
in Footy It is also as well known unto you & all
Superiour Power the assumed usurpation of ayormitti
Libertie given to Inferiour Spirits of the more tenebrous
and Lower parts of the Aire & so nerly Related to the
Earth nolitk they must frequent and visit both
Esternally & Internally superficiall so as that they are
not called Divils or Spirits as dwell in the darkest &
deepest parts of the Earth & sibome or monde
appearing in the light or brightnes of the forrond Aire
in Footy my dearest Ally I tell you I hand had a great
Conflict alate with those inferiour Powers by Reason
of these many motions made by these our friends made
unto them or some of them, strongly moueing them
to appearants in order to their supply &
Also I hand also accordingly urged Constraint by a cert
Adiuration made in order thereunto either by force or
Compliance but you see I stand single & have great opposing
Power unwilling to yeald Compliance for which Reason
the Company & assistance of my Brother Sortosiah
Sortosiah is herewith also fitly to be required and in
Footy I desire you to move it hereunto. and Sortosiah
name is Madimiel. Bothing for it.

Madimiel said to Sortosiah I hand moued you brother
to take yt with your Brother in the Charge by office
committed unto you ——— I am in Charge of myne office
afforesd ——— yea I well know that we will other
wise dispose therewith well enough you must continue
in yeard from the 12 hower of this present day untill
the 3d day be expired at night, and I command you to
be diligent in your motions and action

Come on then, good to, now it shall come the blessings of
the highest enter into you and his Power be present with
you in Action So they both went away
my mother said unto you beat to hower strongest
with you shoulds be ostoomed as gretions the mistory is
in it selfe I give you Charge &c to be present in action
at your other operations this present night at usuall
time and also not to faile therein one in the day the
two nopt in seuing dayes and tomorrow hord against
as attustomary the 3d day we will hand you to say
diligs the 3 day or 7th day

Nouember 23, 1688. I sent Ally two

Third appeared a Spritum with a Crown on Castaffe
in its hand or truthion & a gun upon it & a dilitate
vestment of many Colours interwouen it is very pleasant
& smiling my name is Ahasazi & of the order of Principall
=itits and sent to give you visit at your Earnest intreaty
in the appointed action of this day, I know Sr the servant
of god Gabriah whose words & heard you say you under-
stood not, when it shewed forth the saying of to horoes
I will tell you Sr the mystery you made 2 offertory
at the Inferiour Mistery of Sublunar operating

white mitred Cha Assisting Powrs to the first by Powrs
those inferiour spirits hauing bin so powerfully moued by
Constraining Inuocations & also by Reason of their obstina
-cy into good offices as ought to be of them obserud
& effected are become rapid and furiously violent
filling the Aire with turbulent stormes because they
are limmited & restrained in Powre from entring
& furiously rushing in upon you under white conflict
which continued 40 howres they hauing stirred up a
troublesome Aire seeking thereby to Reuenge their willful
obstinacy for this Conquest which they could not withstand
by Reason the Restraint was superiour now Reason that
Rest 40 howres expired at 4 a clock on thursday morning
but there shalbe not dimidy for ty

Nouember 27th: 1688: Present only two

There appeared Madimiel & it Lafel it is in a vestmond
as if it wab Guilt & hath a fiery sword in its hand
and a Crowntle on his heads it laught on us his turne
to the East, there is an Apparance of one in the Solidg
Steeple of Bath Abb the Aire in the hollow Steeple are like
wormed with Great holes but they stands upright they are
Darkish like mondshine
and there came a light & darted downe upon them &
they are plained & Madimiel is speaking to them, those
things in the hollow Steeple trimble
And Madimiel looke towards the East of its sword & East
a light in his Side the Steeple & it became a sword and
Southsiah looke one & Polesiah looke the other and went
away and all the show disappeared

find sir you Zealously pursue your Charge & also
here by giue you Charge to obserue the instructions heretofore
as you know & well understand Let not aduerse obstinacy
perswade you in to a feare of Resistance neither let nor
Suffer Dispaire to possess your thoughts your operations
will suited to your Comforts the time or times wherein
I know not because I doe not see beyond I therefore for bear
amon but I will tell you Sr Some times & those the most
white & likewise will you diligently to obserue
December 17 January 8 & 15 & February 15 March 15
and 29 April 10 & day of Epotho & day of great
happiness as I will show forth Hereafter & 17 is Legal
now it appeares that from this present time of Action
& the 17 of April is called wile you will your Desired
Deliverance happily suited I trow Sirs you heare
by this time of great troubles & Calamities like to
insue there on and mute effusion of Blood thereby
which are the prodigious Calamities attending & Insuccession
of Antichristian Monarchies & Soueraine powrs
those times Sirs hath bin shewed back unto you heretofore
and yet amidst all the most prodigious monarch
the highest Infinite [illegible] of the Elect mercifully will
Preserue the under his Covert of his owne Protection
you haue bin told Sirs of Late Legal diuine Justice was
sent forth to wast the Earth & to execute the will of
the highest Zt now also now are present a frightning &
forcing Hordwith thick spirit & Spiritual Powrs as are
guilty of Apostacy & fallen into the lowermost parts
binding Legions Blood from the Radicall morals of the highest

no: his therefore will neither be soon inf^rs for deed of
fudgment & in the book at this present fearde your
operations, therefore now I^t pursue you Clarson
with Card so I^t have given you the reason of that
more so obstinate that disobeyde you in operation
and also that hindrde me of^t given you any other
assurance more in particular then I^t have shewde
from this day unto the 17th day of^t Instant

November 30: 1688: Lesse only hoc

There appeared a Collumne before the sun and there
appeared a shadow in it: it: it is a fine picture it hath
like Barrons Coronet on its head
I so you sorry sorrowfull S^rs nothing in good reason me
also to sorrow for you, good God grow let thy saving hand
be found on earth help there to God deliver thy
servants from the horrid danger of ill disposed people
and the evill demons that kindle & stirrde up malicious
& inventions & intentions against them driving furious
=ly to destruction, but we trust our God will prevent
those evills, notwithstanding my good friend heard your distress
& see the trubles of your spirit therefore you are bold
attended with one & the same evil evill & throttled trubles
I find S^r your evill is not so great as throttled
the evill already acted is purposely intended to drive
you into an impossibility of making all means imaginable
to fulfill usurping Cruelty, & hope so will your
sorrow move away with more swiftness
I assure you S^r a Celestial hand attends you more especially
I trust in the highest will as surely preserve & defend

you from threatned evills until the approach & appearance 173
of your deliverance be yet of good Comfort 175
keept to your first days station

December 14: 1688:

There appeared in Boston Gabriel it said move not & smile
and a little spotted came into the Room & was pleasant & said
so yee be thankful we have not against trust me S^r fond
food friends have bin to give you wisest finding you not
in place might continue you were mourned out yet invisible
but our blessed mother hearing you carefully behaved
all place & not readyly going you before sent to look
after you & finding you to be heard to and did me order
to survey & take a view of what may be disposed for
the best convenience, and accordingly, your actions
to be tempered like as in place before and also to
further profitable purposes in order whereunto be ye
ready at meeting hour on the 4th day in the morning
at any hour any kind of abrupt or in the morning
not omitting your moving in your other inferiour
actions & operations on this day before & at sunday my
action here is somewhat dark not made known but if
may not judg till I have told my mother of it
let not those lights be extinguished untill you have order
and after his sun be set with you about half an hour
time your selfe accompanied with the rest and give
Attendance hearken an hour speake not nor move not
for it is a mystery remaining only your attendance
singly and hard with in mind what you shall be given
to do or understand it is of good unto you both as
it may please god were apparent in mercy in the midst
of the bodily trials be yet there of good Comfort

I will report my Mother to be so if any can be found
ready for use that you may have an immediat supply
to give you ease & help for I know it hath bin in use
among some Choyce Morodi in former times who by
the use of that medicine preserved their health & ease
& lived therein for many years. it will be both a
preservant & a good remedy for you god bless you &c.
now & ever

December: 18th 1688:

There appeared 2 glorious Fortunes in the Sun and it
Faluck & the other is Small. there is a little Fortune
in a reddish Cloud before the Sun & said moved not for
that and the time Midnight & it said therefore to the
night that we are well not in safety Although this
place seemeth not fit for Superiour dignified Actions
for neither my Mother nor other Superiour Powers
dislike at all here in, but it is very good & well both
place for other interiour Operations yet not withstan
ing we shall not desert nor forsake you neither found
you findeth in what shall please y highest to permit
but however not shall seeke a better Conformity
by reason of the present necessity that Compelleth the actu
=on therefore observe with Carefull deligence the Charg
given me to shew forth unto you to me & the place
from whence you came being accordingly dignified
was most expedient this is & yet not so, I pray you
& grand me leave to interrogat you, have you not
seen & the sight & sound of visions manifestly before
you, very well, then Sr I grand you to understand
though I well know the necessity of your removall both

that very attasion hath admitted great alteration
in the property of place & remisness in Superiour
ation, Now then I bring this together as well as we
can if you selest this for place of action then you must
have in portion far as well as generall and with as
deffident assess hether at all times as usually hath
bin attustomary unto you before your moving hether
for you have bin looked for accordingly how as before
and have bin missing which is not well but I remove
& remand this place about all for your Interiour
operations both by Day and by Night
I tell you Sr in answer to what you say not to enter
with you as mute in the darkness of this night season
as in the want of your Corporall Sight which god be
thanked is made good unto you in Celestiall Speculations
It is not as yet good for you
this season Sr. nor this place of mine is removed
to be very good for those Interiour Operations
how is good store of treasures lay here about but well
guarded

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AUTHOR —

TITLE JOURNALS OF MAGICAL PROCESSES,
APPARITIONS, ETC. 1686-1688. VOL V.

PLACE & DATE OF ORIGIN —

INCHES 1 2 CENTIMETRES 1 2 3 4 5

British Museum Photographic Service, London

8837 1143L D 839871 5M 2/72 T.P. Gp.794

END

Zaurseb mách sroh, olzuminoah vasséb raah
modalidánax orsdynago darságuapha nobsíblith
arminuth arsepolonitantons fimDíssamar lebóge
axpax oxnaza oldaxardacoah

12 Semmo ah alchidoácha da Selpaginodah
adahzbámi ca noh dumpsa glíascha nox
oxomparmína xpo. Limp, na, gbu, sa, psa
ne coálpsa asparémo cal. natúxuge

13 Sengálse qnax xbsfa ylau sbóx taft
óxmaca ox 1 no dálgebrah nop fax nágel
Dom na chesp álmacax, arsep adónsadg
asc lan fáu chedah nox Di cax máx coh
ZDm sla záunpha ad gzh docabáah

14 Axyémmacapálfax, ox nidoHabcáspugan
alpuh gágah toth valsábradan go sápax
Dólsam quéstan judapha opicab ox zy lápa
achxapamálES admátaxpah oxalps
Dudápa, gémnadeDólgnse

6 Banbah oya Demagzus ou Saufah, paphah
olemuzh, ozadcha Lax oknah Vox adme ox-
Vastmah gd labazna, yamnacho astmah ochado
Lavidah Bons sah, Lugho iahat nabscham nohad
bandispa rossamud androch alpoh, zymploh ytna
Vontagerh aldsh lo dah Vax okh asmo, qad ay
Vaulegna deo, dath Vax noguh Vox segbat Mo
Sbuffa

7 Arm olbah galpa Bohanaha gaupmagensah ollo
Vax se daksah goho albymtelamacapaloth itho
nad Vessah Vors ardno mmony asquam rath als
Vasmah qenda logqahah astmb. arnah notah Jax
Vart Ellgho dsmash.

8 Arnah notah Jax Vart Ishoh desmaphi ol
capramimacah oxandanah qemuelzriphtonpha
accamplahnostapha ormaxadahahar oikzemblizadmo
panchetelogedoh ashah olmah Ledoh Baxmia

9 Oans na cap lan sedn ax nox Vorza vo Laspral
onsa qem qtmah nopsh qazo na Von santfa nostrah
dusel Bnsa pah Vout Velfa ox adda Viax nox adroh
Rb Vansax glimnaph gath ardot ardki axa noh gaga

10 Corsal mabah nophch alps arsod Vord Vanfax oxiox
mabat gemuzpoh Laphet Foda nat Vombal nams ar
geth allsah nephixt Lauda noxa Voxtaf ardno
androch Labmagth osso allmaglo ardot nalbax Vanse
Barto Vorts parsan ox Vnkah Vox gadeth Leth arze
max Vomzeh aqelpha, legax ox nmbla ox ax Vah

2

Liber Genesis & Sanctus Sextus

2.

This writing beginning (not at Arnay Vahetu but) at Oxar Parmoseth is the 2d Page of the first Leaf of the famous Book shown in the Sketch, wch consists of 49. lines or Rows. Every Row of 49. words or Letters. The first 40. of this Page have a word in every little Square. wch could not well be contained in the little Cells of a Square Table in this Book — Therefore they are writ thus at large as you see.

But the 9. last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof — pag. 5.

All the other Leaves of that Book had but a single Letter in each little Square. & so they are set down, as hereafter follows in this Book — Vide l. 5. ms. pag. 142-143. &c.

The first Page of that first Leaf (not (as ~~they ought~~ it ought to be) transcribed here before this 2d Page. save only the 49. or last Row beginning (Arnay Vahetu) But they may be seen (if thought fit) copied out thence) in Lto ms. p. 150. 151. &c.

Liber 2d

Mr Jane Hilbert is my no

The Book of Enoch
revealed to Dr John Dee
by the Angels.

M^r this booke of Dr Biggs for a Guinea

BIBLIOTECA MUSEU

MS. A. 65.
3189
XVI. X

This is the original Ms. in Edward Kelley's
handwriting. It formerly belonged to the Cottonian
collection, as appears by a note of Ashmole, in Ms. Sloane 3677. f. 328.*

A copy of this Book may be found
also in Ms. Sloane 2599.

See Ms. Sloane 3188. fol. 80; for some
account of the writing of this volume, &c.
6 April 1883. J.H.

Slo
Add 3189

102. k.

102.

SLOANE MS.

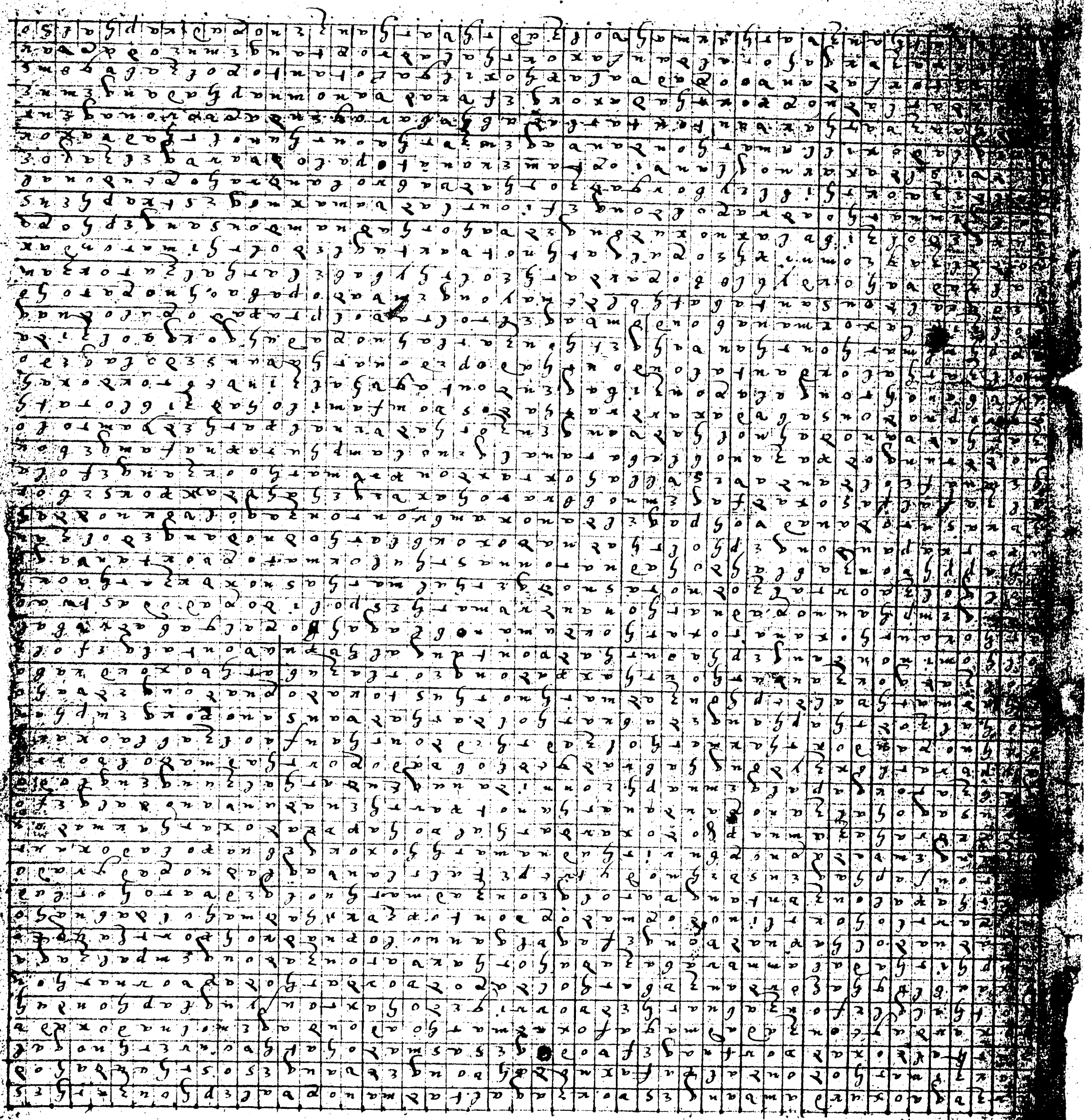
3189

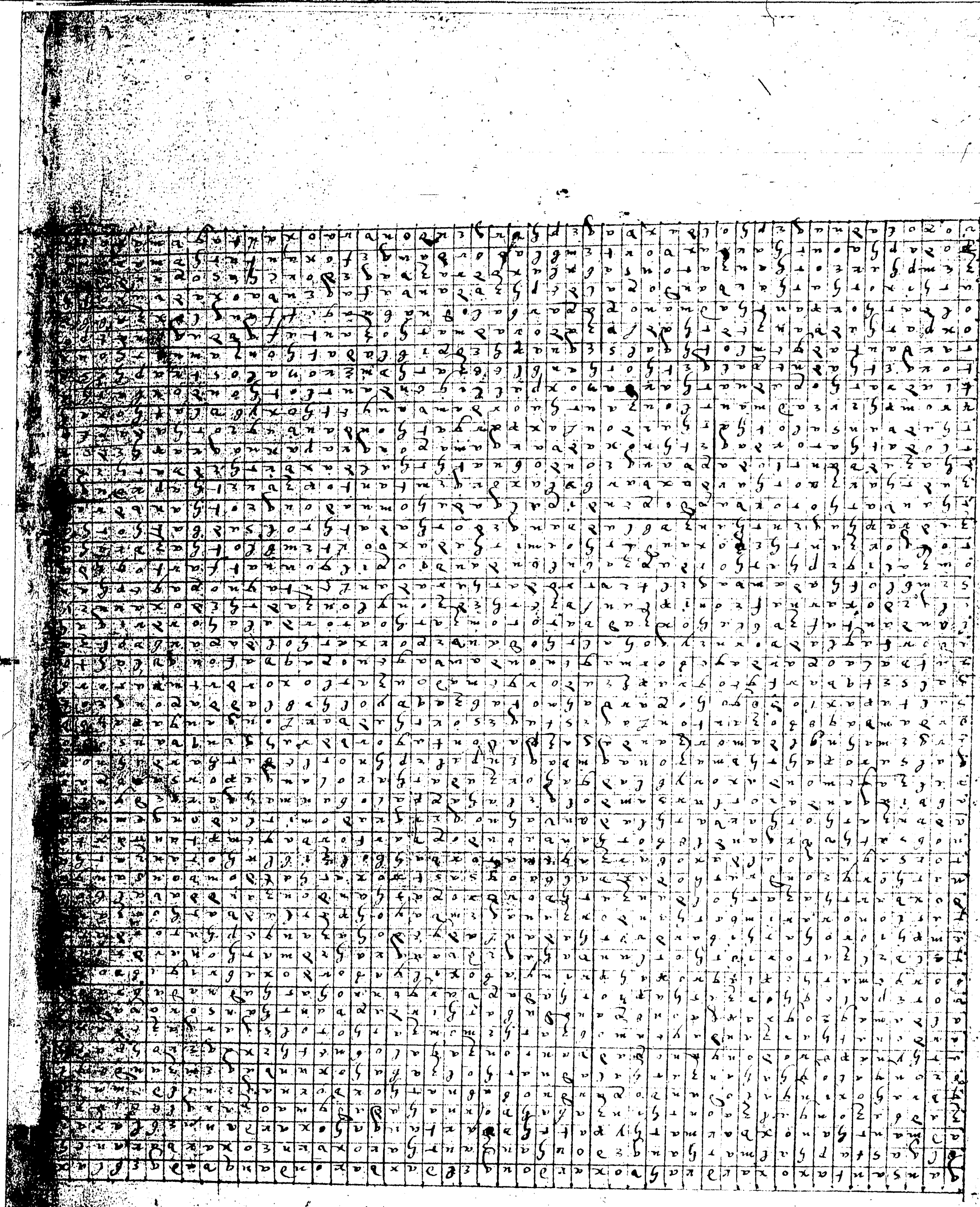
Lat ynub sa pur sat lasszah lor adah
nórcax arrapsis nónsou andoh gbinzi bok
sab líboh ad mi sá zà loh yako lux da
noxax oho lan sempah noxa vriah serbah
bíaz odgálsax nottaph ax vínoc árpos axta
zem zbbah, sothor gas bbah bom
zá da phi cá no.

16 Rssotaphe ondah voc ban sunphax pa lotsh agno
nam néskoh am algórs vrrábah gzuseh alde ox
nah vous pórblox amphicab nóstrohh admág
or nasph asmo lon gamphi urbil nof ámphi ou
sembélohh aschi nax laffax las dora pka gem a
ssstrox amphi niax var sémbehh

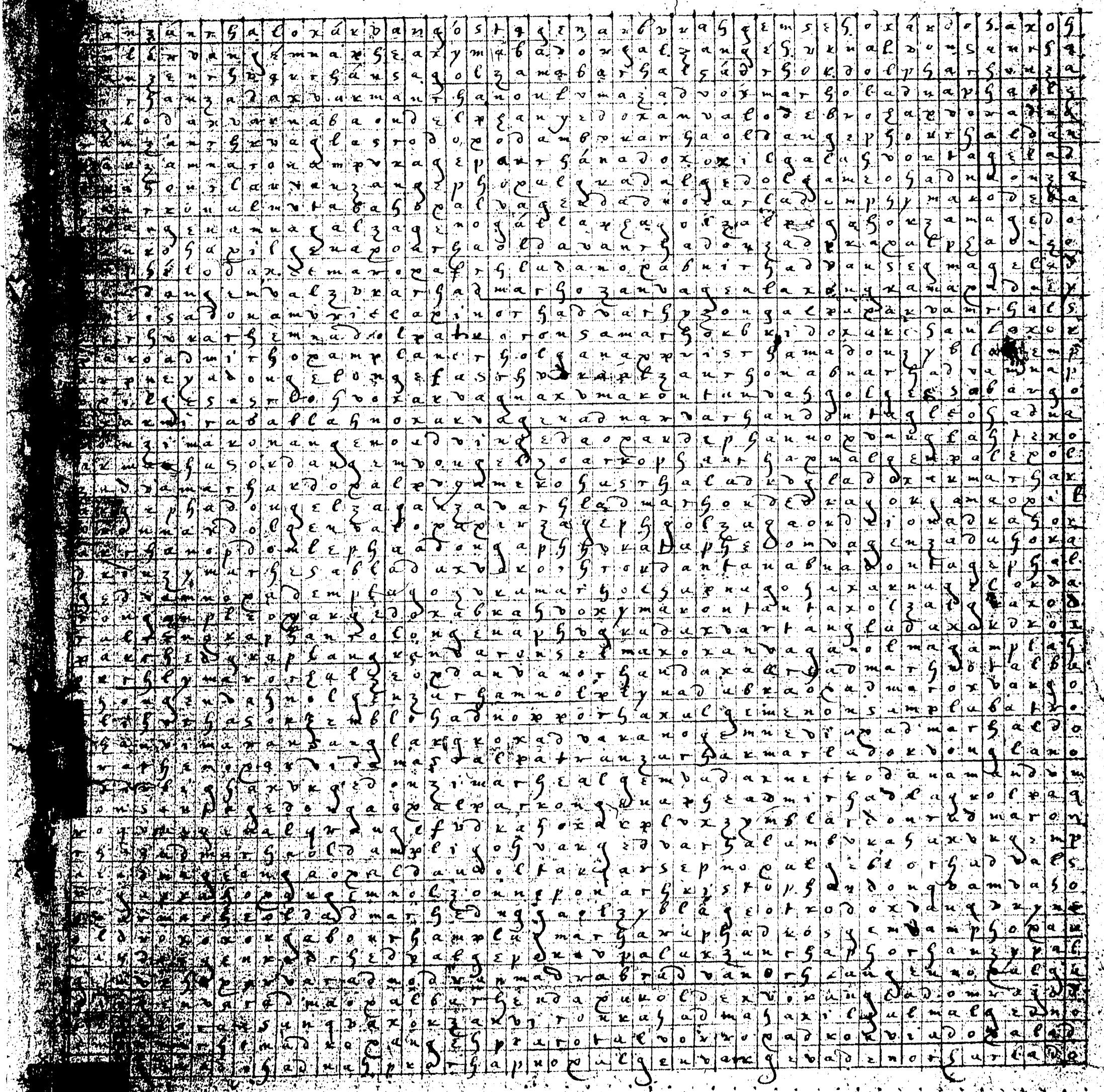
17 Angéssl oxcapácad onz adq ochádah ólzah vax
máh oxprogógraphsl al sa gem na ca pi tah
ol da pa pók sah naxók bonsá xous vrbam
lab' dún zaph algadef loh gem bortáoh
amph afosa za barorza l'ésh oxók nsoh ah da
dz na ca pi ca lodox axd nuh.

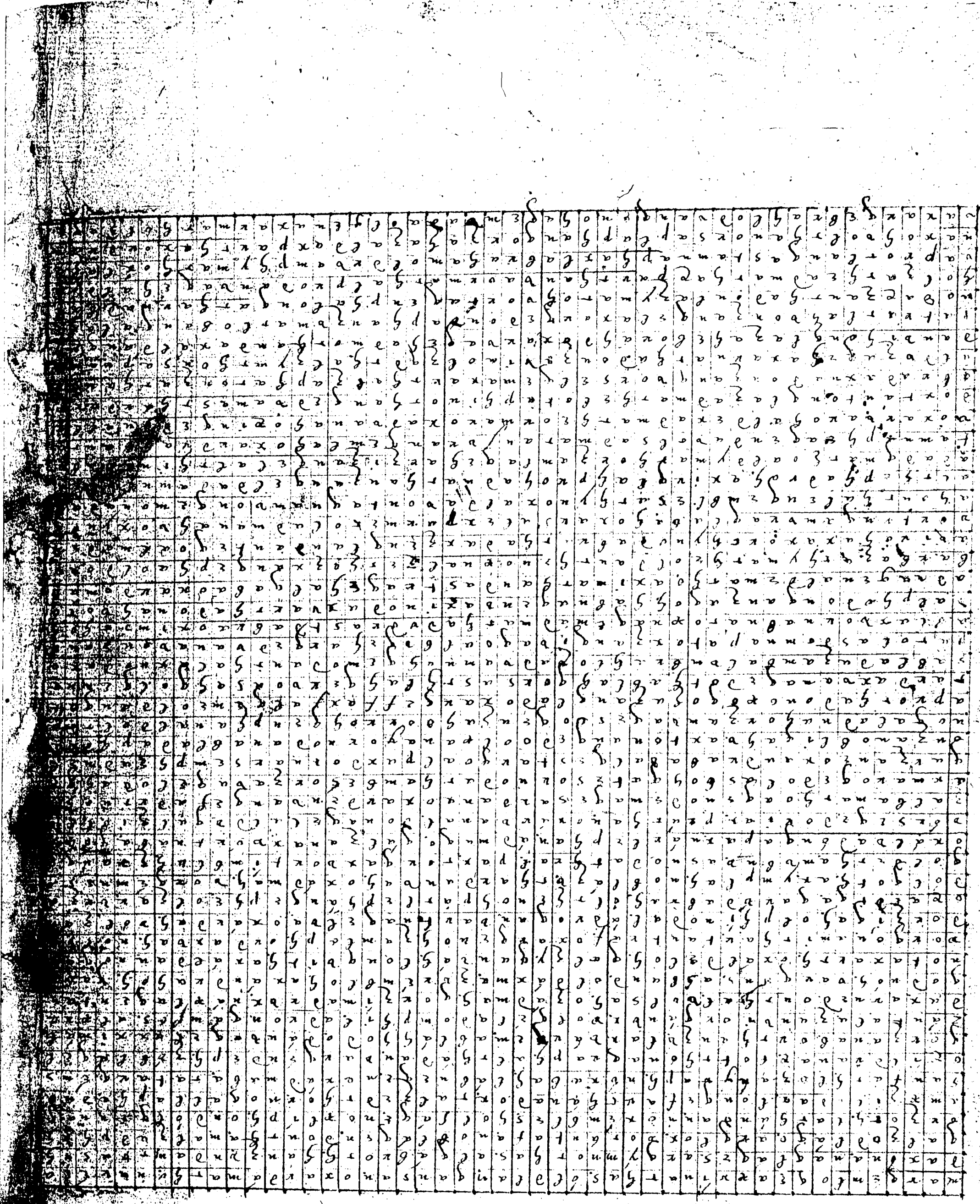
18 Jahod box úx pi cah lot tax pi ges
nol zím na plah gs ó gra phh nz gó ah
ba lz gán zed am phí la doh zaudeh al
nex oh ul pha ze goth gedóth axox dan zená
al cá pa sima ges aud dz oh ah

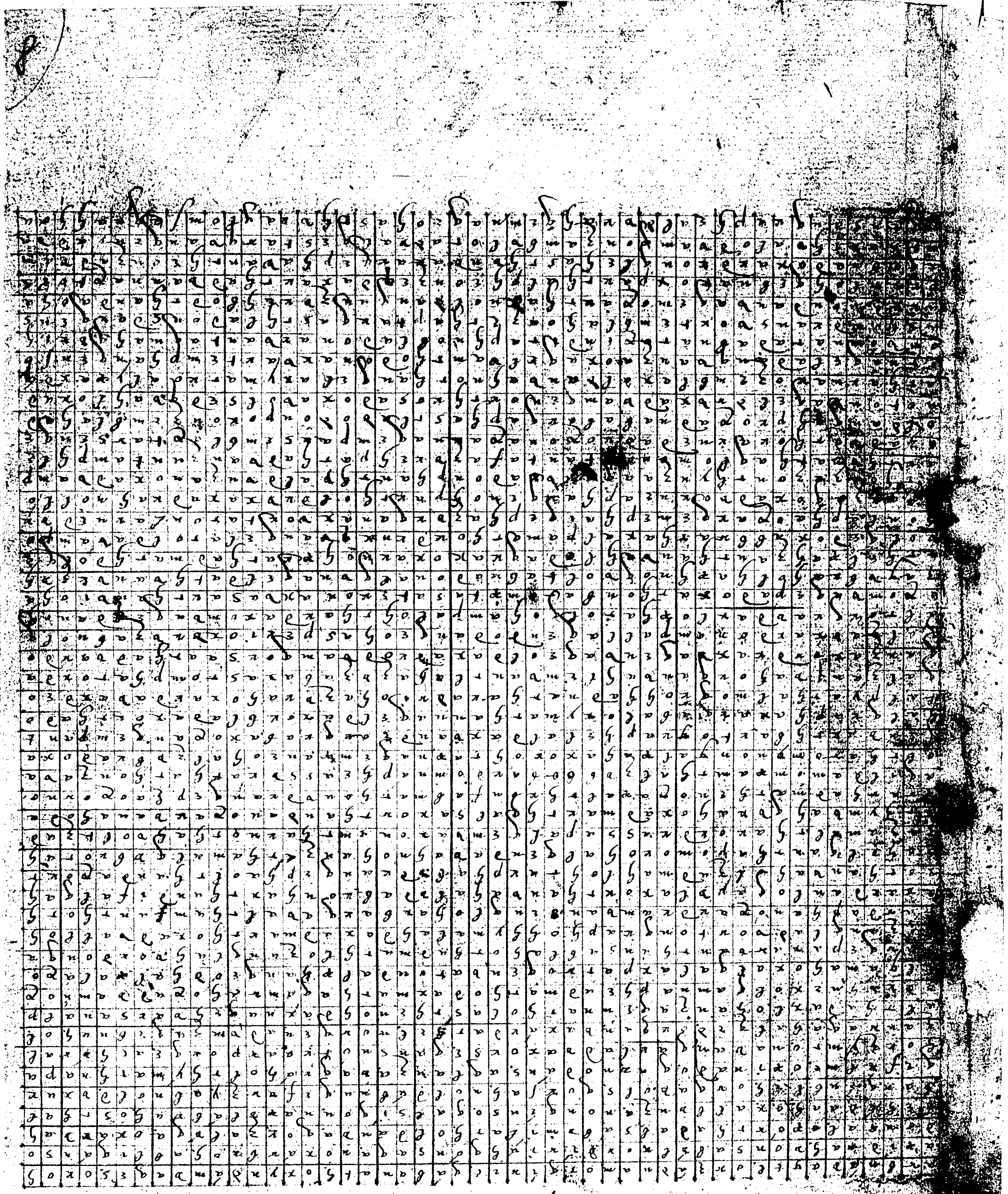


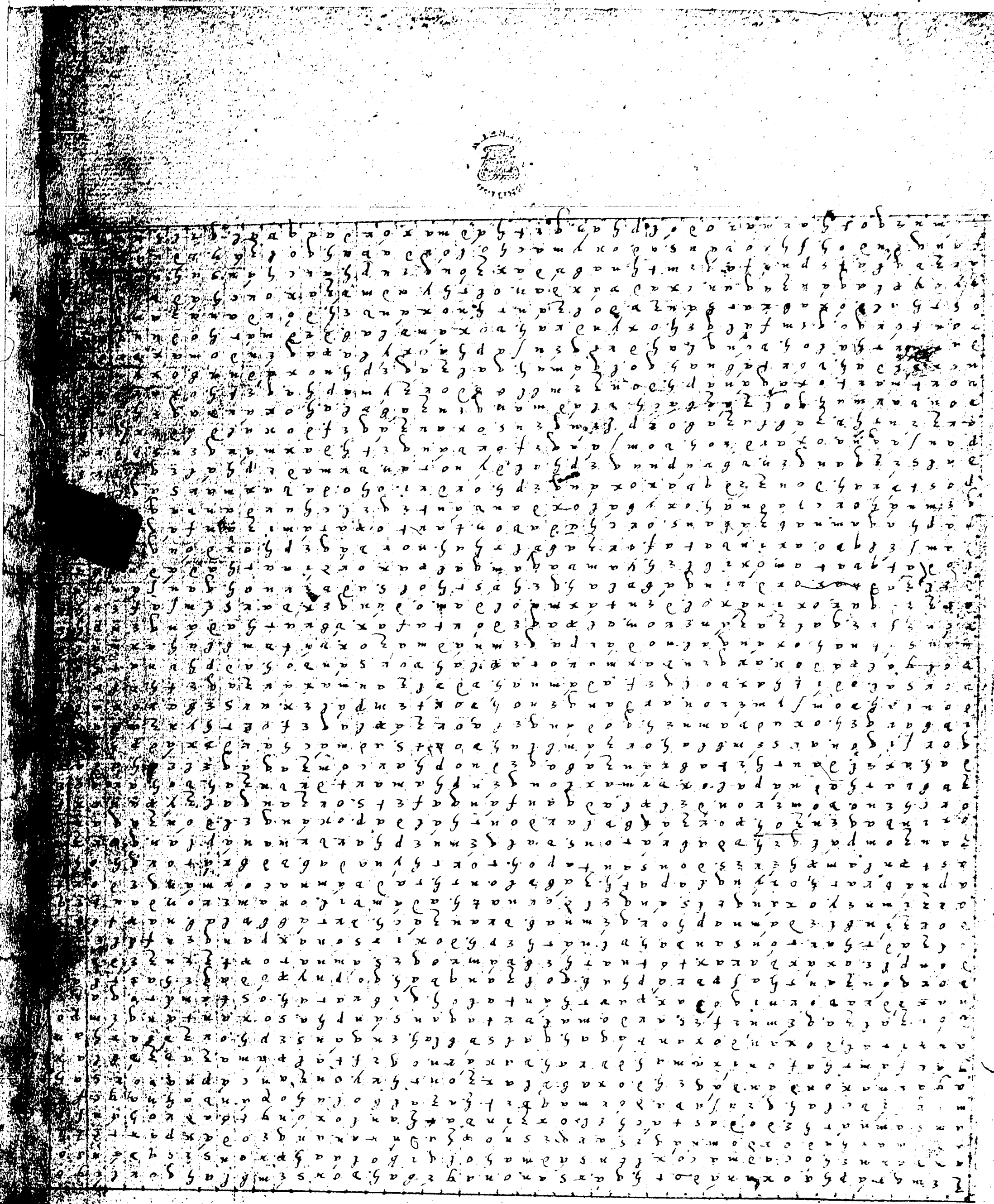


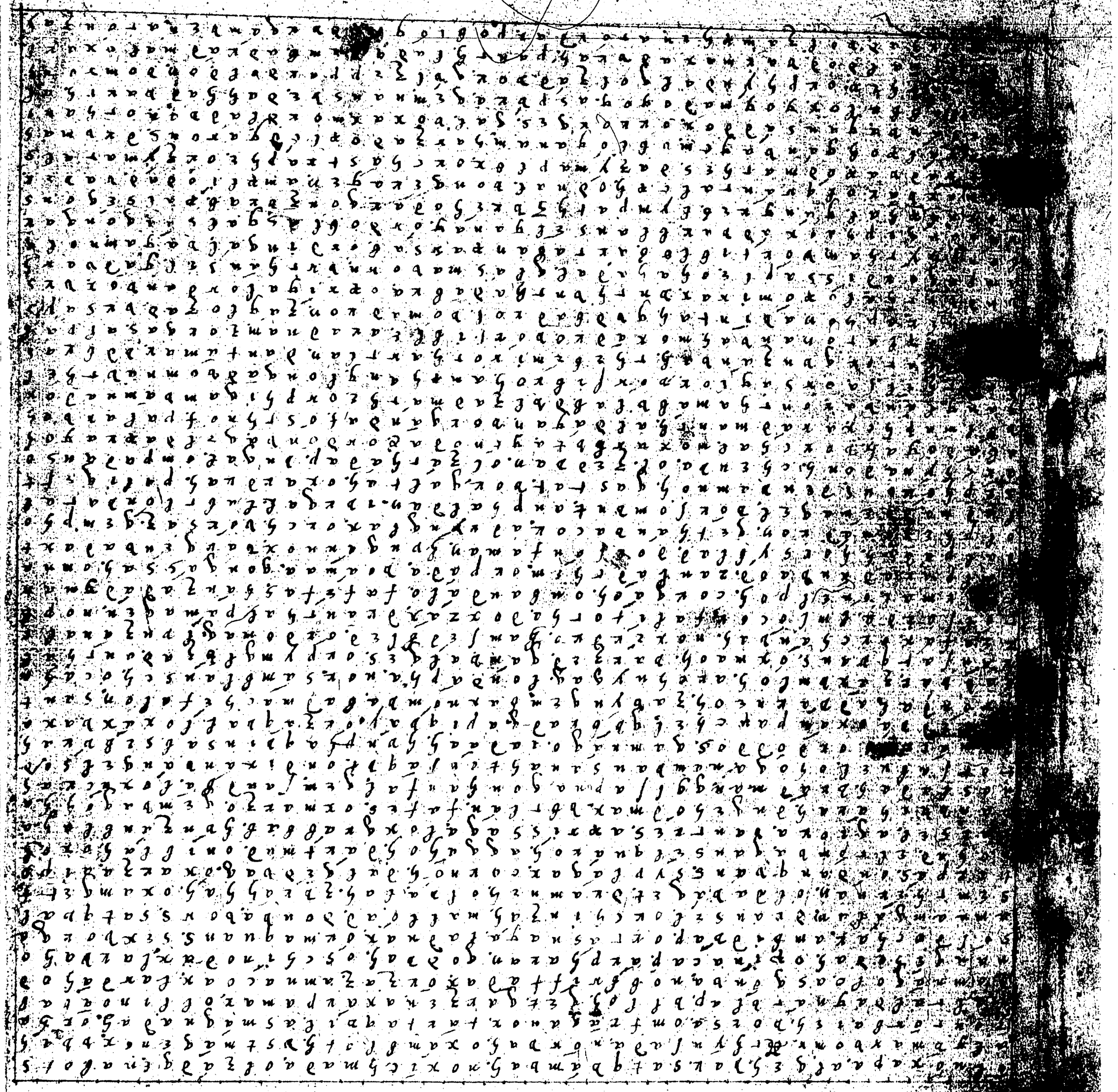
Gonzaloſ alch argɛ-oſo Adanch.



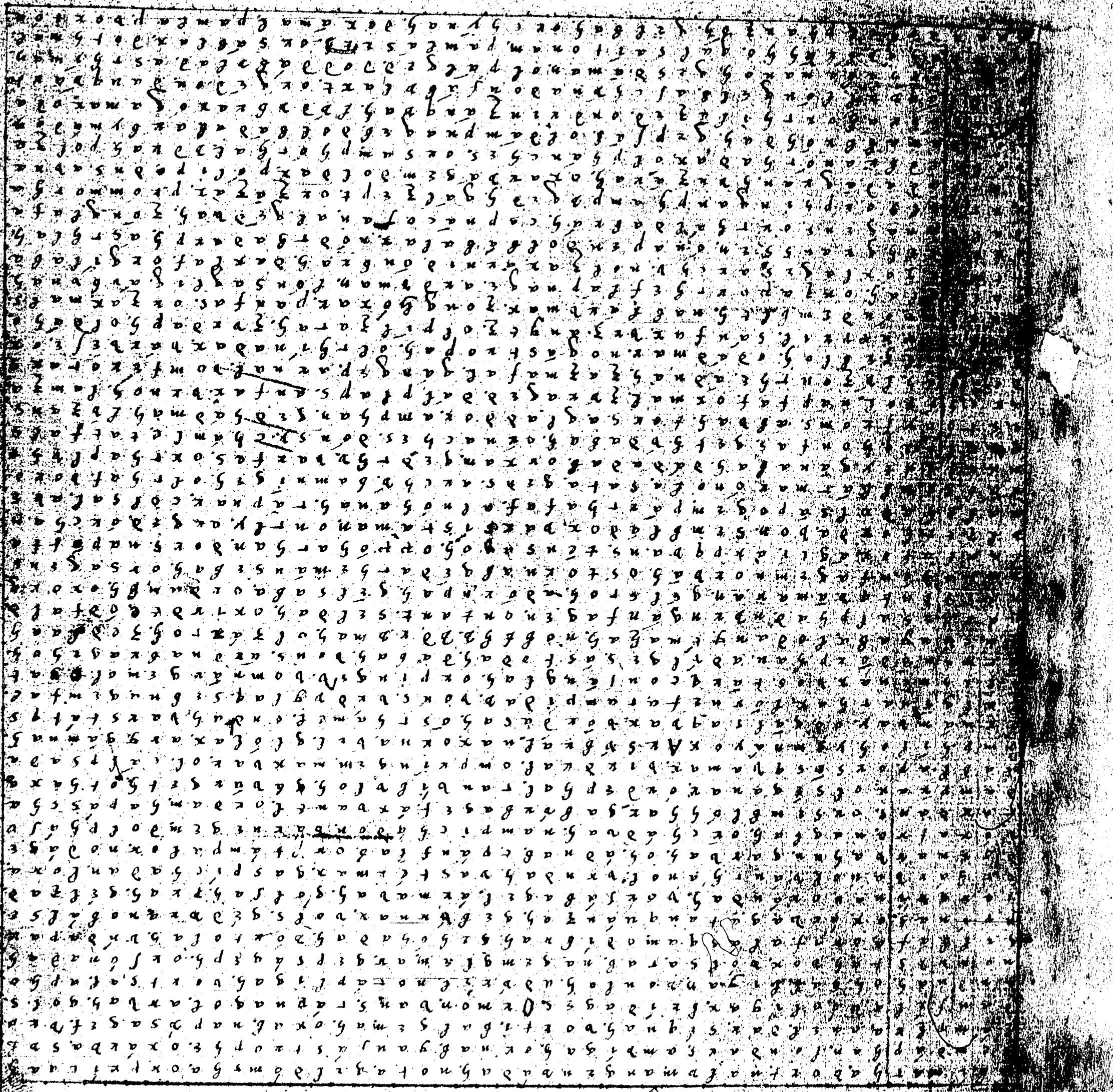








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ólt ma cha lan bon ſé gor apkí cas nur dá gel
om bkd rab rohadal..

[illegible]

[illegible]

dr,o s,a,c l o d́ f a r,d o g ɛ p n a ſ, l a p r á ſ, m o c d á ɛ ò d ɛ, ſ a m ó n, ɛ b a l r, d o m,
r r á s n a g ɛ r ſ, a m p ſ r d o n, g á n s ɛ l, b a x, ó x c ſ a m a ſ, v o x. ſ a f, a n ſ a, v r a ſ,
ɛ v n ſ a m n c p ſ, o d á x n a ɛ ſ o ſ, ɛ c m b l o ſ, o b l í r a n d o n, g á ſ s o x x, b l á g a.
ɛ t ɛ m a p ſ ɛ t ſ, o ɛ m a r ſ a d á g ɛ n o x, n x s t á m b á ſ, n á d a x c ſ, o n ſ, a x g,
r a n ɛ n a p l i o x a ſ, n o x g ɛ, ſ a ſ á n a ſ a, b ś p l a ſ, g x á d ò n b a ſ, n a v í ó,
x s a ſ, b ó x o g ɛ n, d a ſ b a l a ſ, o x ɛ a p, r b l, c a r ſ, d i a, p ó r ſ a l, q á ſ t a d a,
n f ś m a x a b ó m o n a ſ, g á ś t a g ɛ s, o x d o l p ſ, n á q á ś, o x g ɛ m b a ſ, n o x a d.

30 ók ge mah lvzá ca·poh ·nox ṫáh ha
·nebo ah ge o mi·lah ·cox cṡá dah okna zo
vol · rah · vó bko oh, ál ra, cṡídomṗh
nab la gebx la ṗx nx yá ſum gel ñe do·ga·la
37 ṗo ſa rah · ● Cn la ge dop ·nx ix ók a·na
lvnta gem mah ók a dɛblmah Cé ra cha
·vox i·ma coh, aldbth gempfa · nók gal max
nx hb gaf gli no·kob ba gen lá cax
db zbm ox am pli zam zb lat mah ge gé·m
38 obahah ✱ Ca lá ra ldnbx cbox ma gro lá gɛb
ox cṡé plon gun zɛd ah, box ák box gelt
ak gahad, gau rá gm : dokbm naplah box zmah
cb ṗa cyɛf, akdkah ók ox ṗol sa gal max nah
gbth, akdéth on zbra cko·cko·gah bax ſa ma·m
39 Air ſa bachoah mh al gɛh h, ax ák ra gal
olza déh, ox za zb max ekoh ɛh, ok cah ral
dnzah onza zethas · no x sap ſe rah, onzap a
ralmah aldoh boh nábl·bah, gem ná pam oſſ malsa o
noh, zák bb lagem rah nró ha krah. ✱

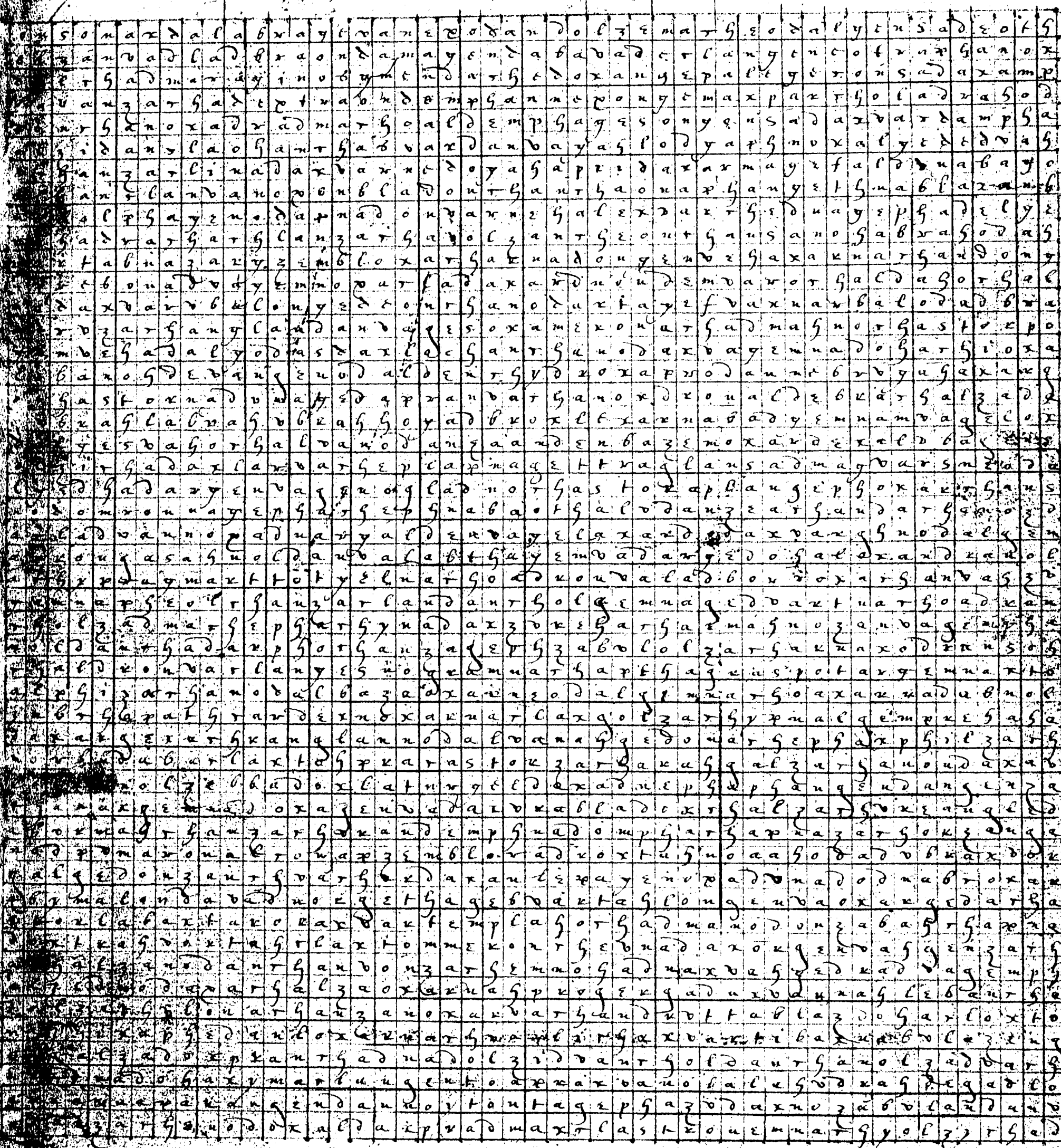
40 Tal gep nx ſep nah doh ſoxs alla doh nɛcoh am
·tɛh, na gɛs aſran odox malſápnah, gohox ahoh
gadmah ol dánɛṗh alpdax den za gab ol ſa gah
nɛbthzh ok ſapnax balgonph, nɛp gɛmloh, ax ap
dbth ichák laſpá, ſoha, nax·bolh gas ṗɛrgol ah
ṗratnom gra nostbamph. ✱ Bám ſa pál sah gon ſo gox
41 gɛ la bx ná doh ſ ſato Lang, gɛ mɛ ſɛ xah
on da pans gɛ lá krah, ox pa gɛ mal on ſán ſan gɛx

ꝑvuh ꝺeh oxꝺd bal nuho, ham ɛlɛꝑh oxu, wꝑa-
ꝑaw ꝸmꝺah aſkɛꝑh nox aduoh lɛſtoſ ud moxa
30 nouſpɛxuch. Domthal as pb ꝸam ſan ɒax,
ſɛm ꝑuah lah ſɛt ꝸɛdoh axꝸli oxaꝸa ɒox ꝸma
ſɛdɛáhah ꝸɒxɛſoh admich, oxs axſah bux ab, olba-
ɒoxtɛs ɛbnanfah; adnah ɒox ſɛmqɒax, ɒoxau ſap
ɒuxſah ꝸɛɒah ɒoxlax ꝸɛoh, ꝸɛmfɛl ud ꝸɒux. abdh
ꝸox ɒanlah, ꝸɛhɒdun ɒox abbɛh, ꝸɛɒɛl ux oxs,
32 manch ɒax ɛmbloh. Ak-dam ꝑa qɛ́ do ꝑah
ɛɒxh axcan mans, ɛbɒah ɒox ſɛmblas adua ɒox
ꝑaxtut, nox ɒiſſo ɒdɛh apɒi ſɛd ampſlɛ, nox axua
ꝸɛtoɛ. ɒox ſambla ꝸɛth, axſɛ ꝑax ɒox ſuh ꝸɛſh aho-
ꝸɛthmah ox ꝸɛmfa mah ꝑɒax chilad uſcham na ꝑah
oxah ɒax ſɛtqua lɛxoh ɒox ſumblɛh ɛɒbkah.
33 ɛax ox ſɛtqnáh ɒah ɒox ɒɛmah Mol ſadma ɒoxt,
ſamfa ſɛ ꝸɛm mah ox ſɛpah ɒaxtɛf a ꝸɛh ɒha-
ɒou qaza ɒuſa ꝸɛs adɒmx: ɒombalzah af ɒaxtal
mah ꝸɛdo lam, ɒom ſanta oxárzah, Mɛchól ɒa ɛbn
34 ꝸɛth adua ɒax, oxmacha ɒoxdi adɒah, ɒɛns axnah
ɒux, Axſad odicoh ahdah uɛpho. Hastan ɒah ꝸɛs
ɒoh kɒ mal; ɒkabxo ɒan ɒaxɛh, Mah xox ɒduhond
ɒɛbna dɛmpɒɛ, ɒxs ambi ax, ɒɛnbá, óxad ɒa ꝸɛs ɒa
ɒɛɒop: nal ɒas ɒi mɛ kó to ad na ɒah ꝸɛd axſɛ
ɒah ɒɛxbxod ɒn ꝸɛlpa, ɛmx áxd do af ɒasth ɒox
ɒɛ ma fá noh. Amɒas ondmpha mxt ɒxadah
ꝸɛh nbɒxoh, Axb á cha ɒo ɒɛ qo há pa xa
ꝸɛm ɒɛ ɒax ma ɒa Ma bu xá doh: ꝸém la pa
ox ꝸm fax nol ad micápax, ɒó ſi pi cá la ɒon
andah ɒox axdno, ꝸɛt na ca ploh ꝸál ꝸɒn.

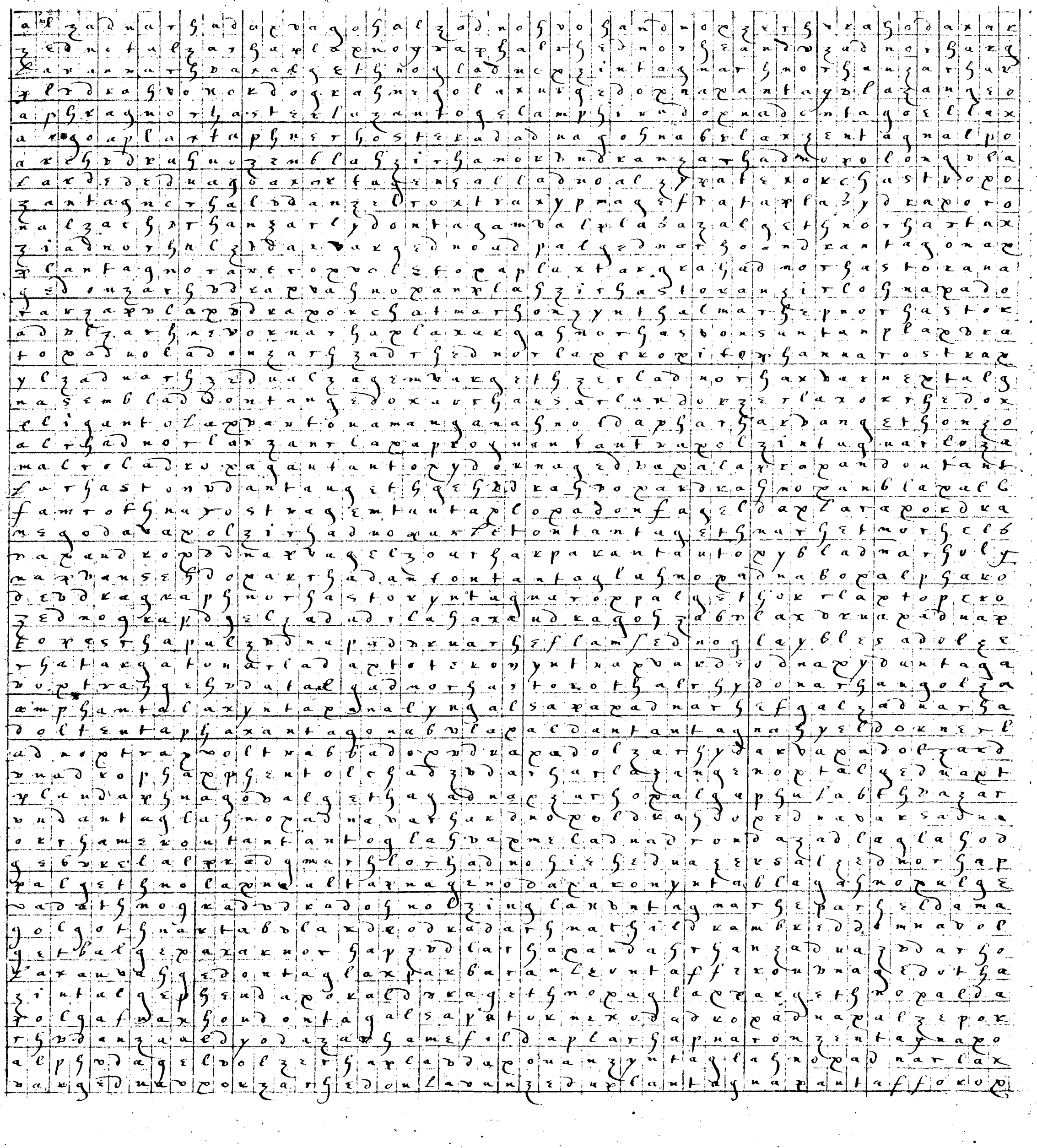
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manzeh ocondah dakdol Sebagh ol madan Ma ohal
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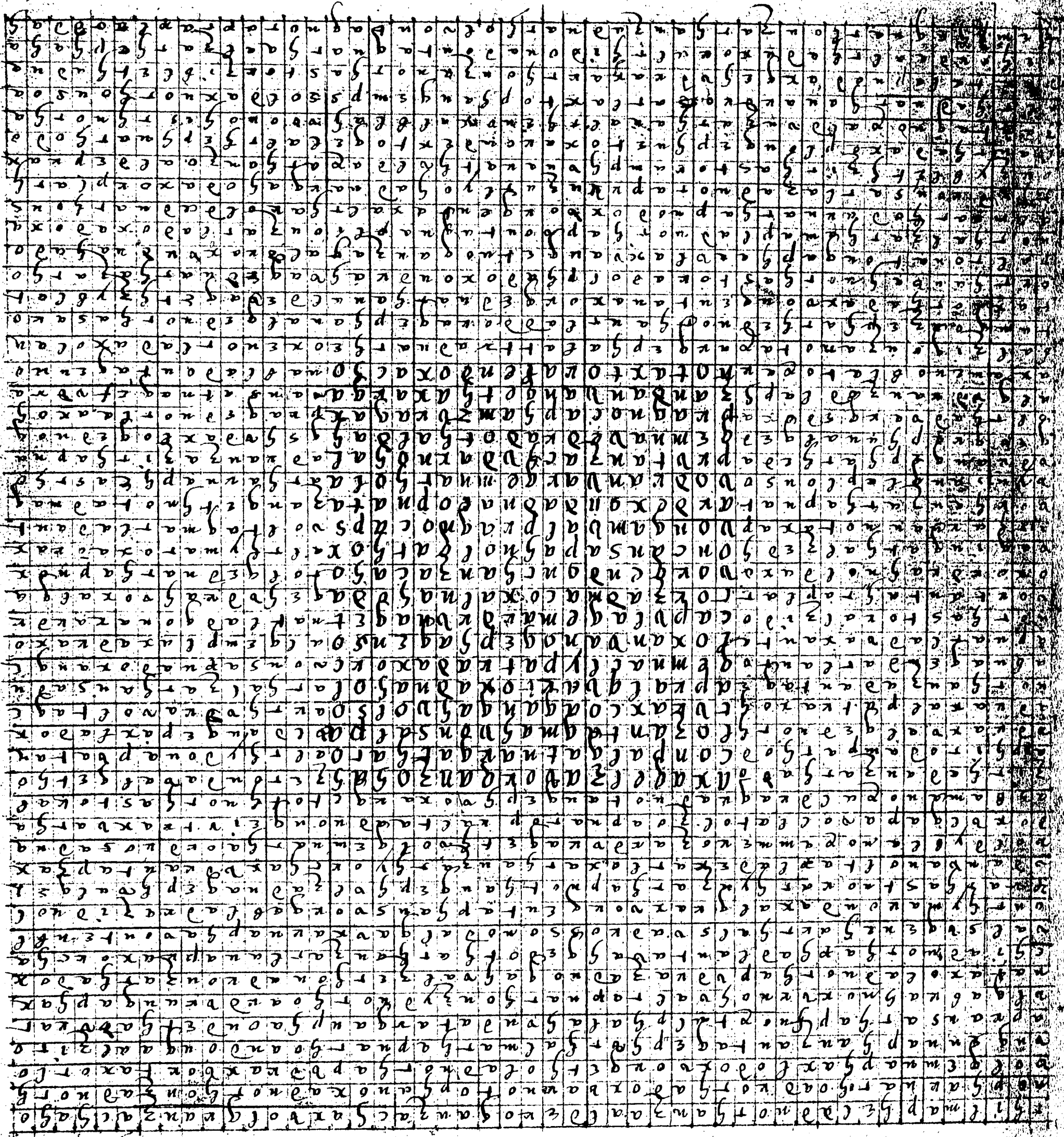


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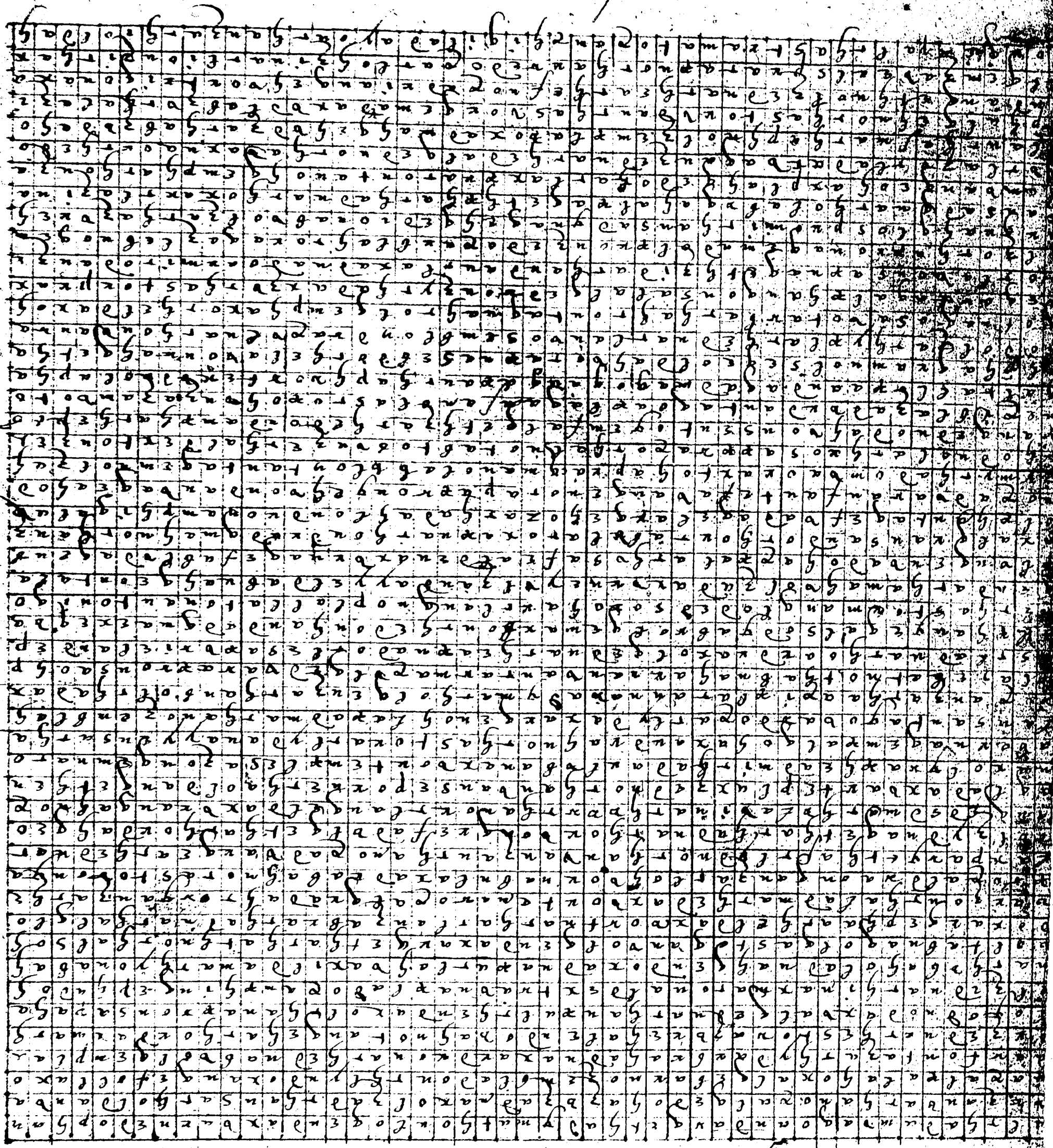
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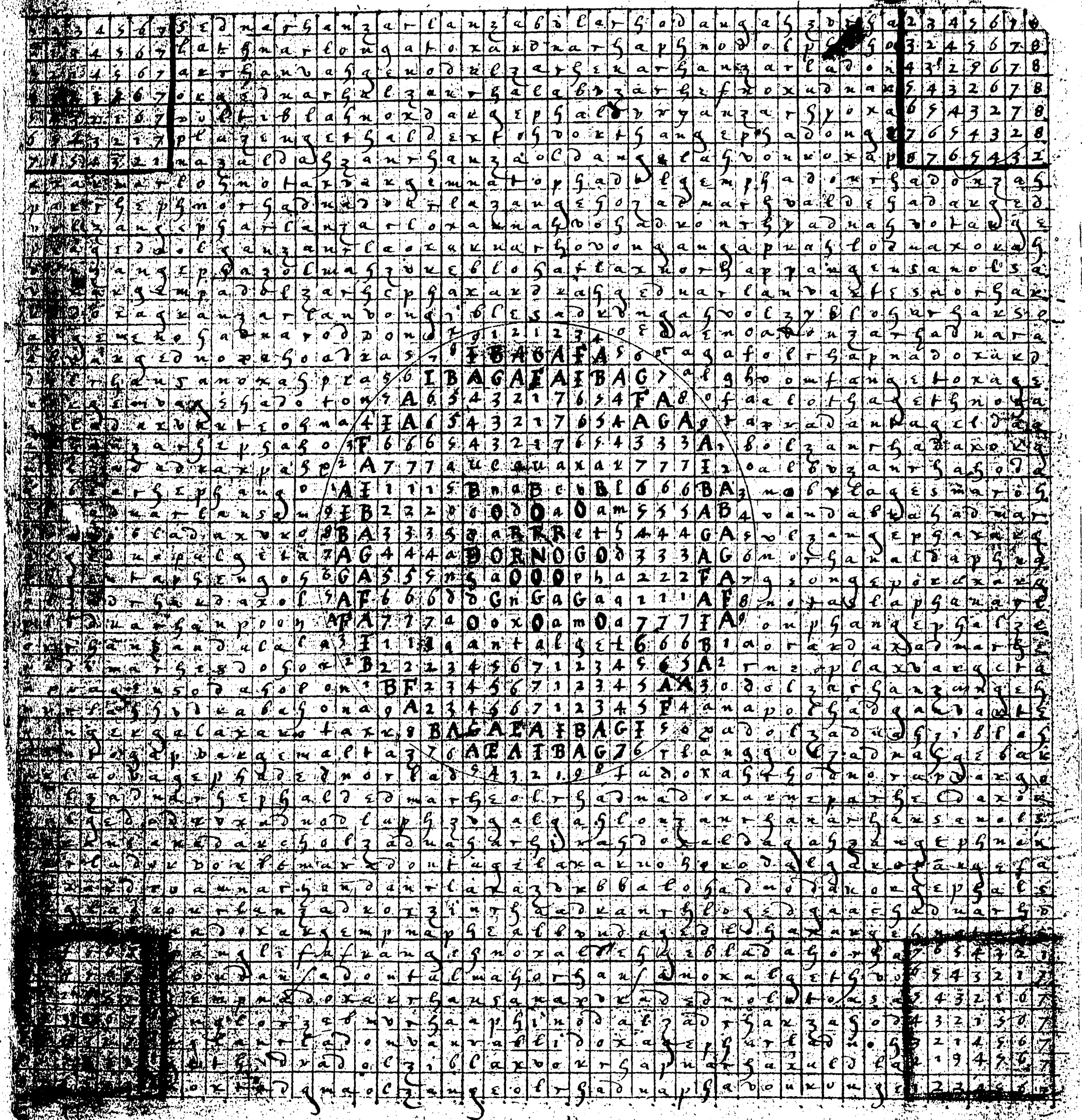
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x o r G A N S A N B A H Z V R A C H A D O M V A G E N N A R B A V O D N A C H A P H N O T O R

v a l z i f v l a h r h a p h a d n o r h a s t o x z v l ε h u a f v l a d u x x a u g l a h o d

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d u o l g ε d x a p x a g u a x b z o u r l a x o x p x a x a d v a d u a h o l z a d m a r

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h z f u a d o x a u g x a m o l z a b u a r h ε p h a l z v b a l a u d x a u t a x v a l s

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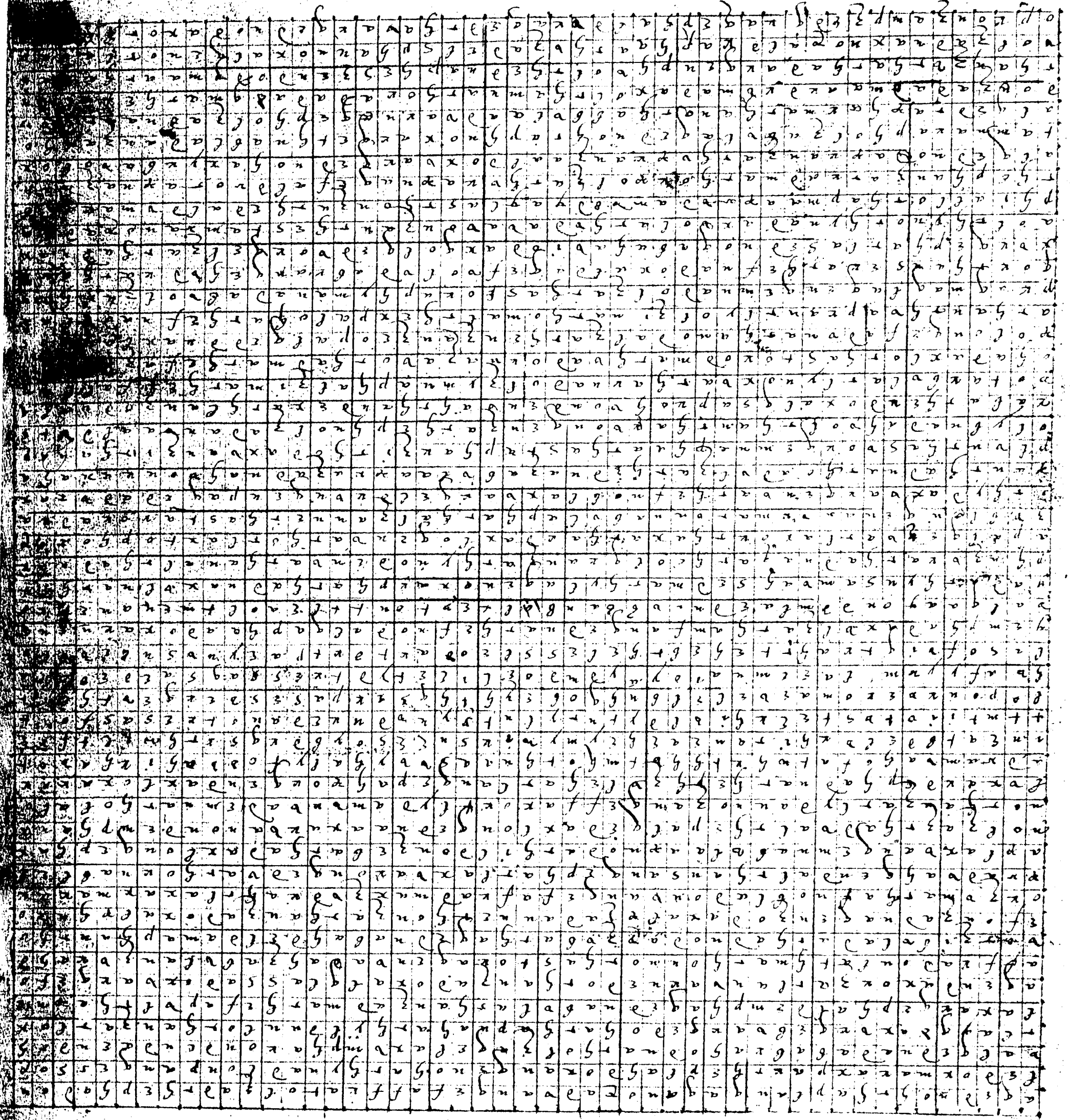
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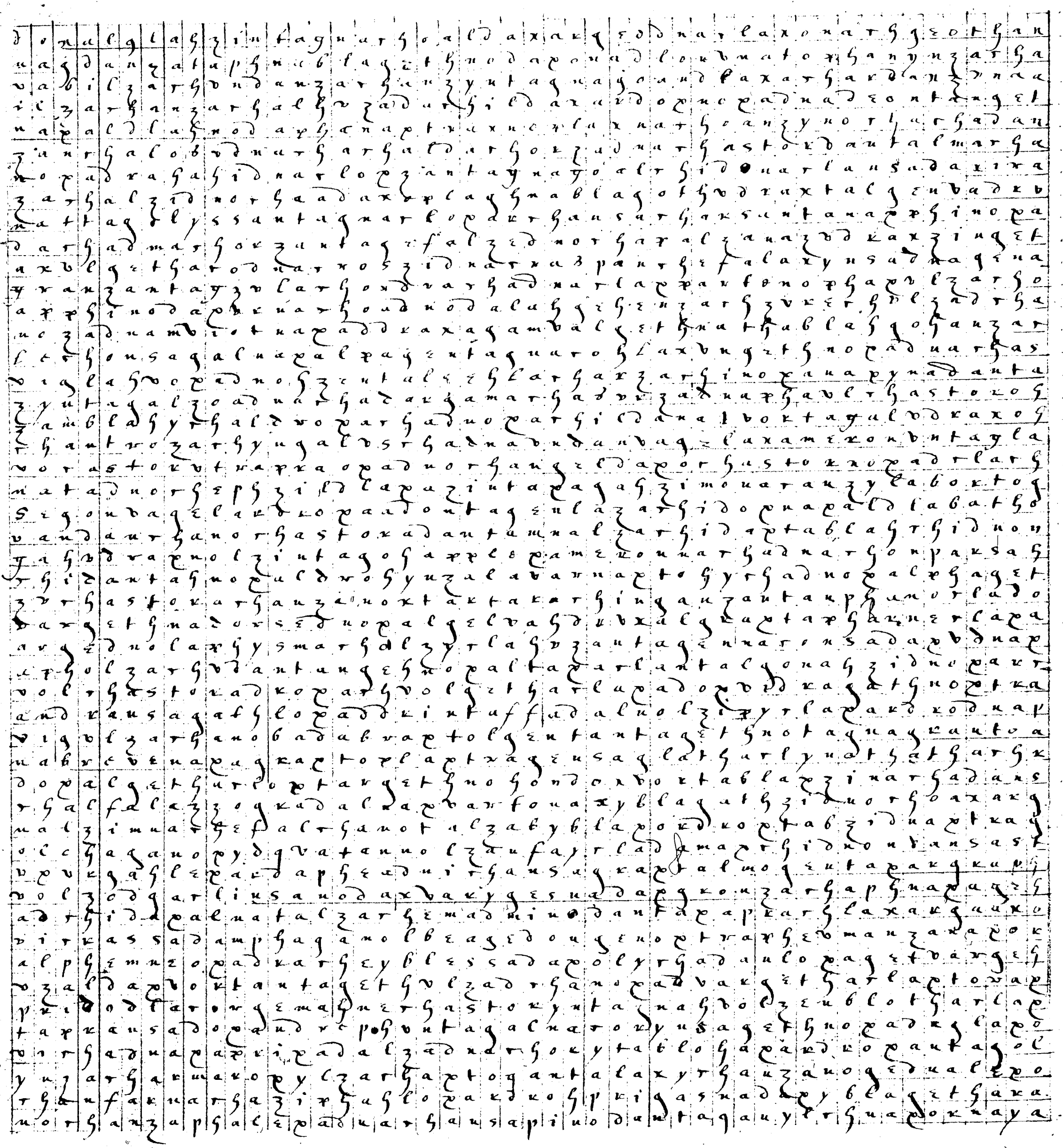
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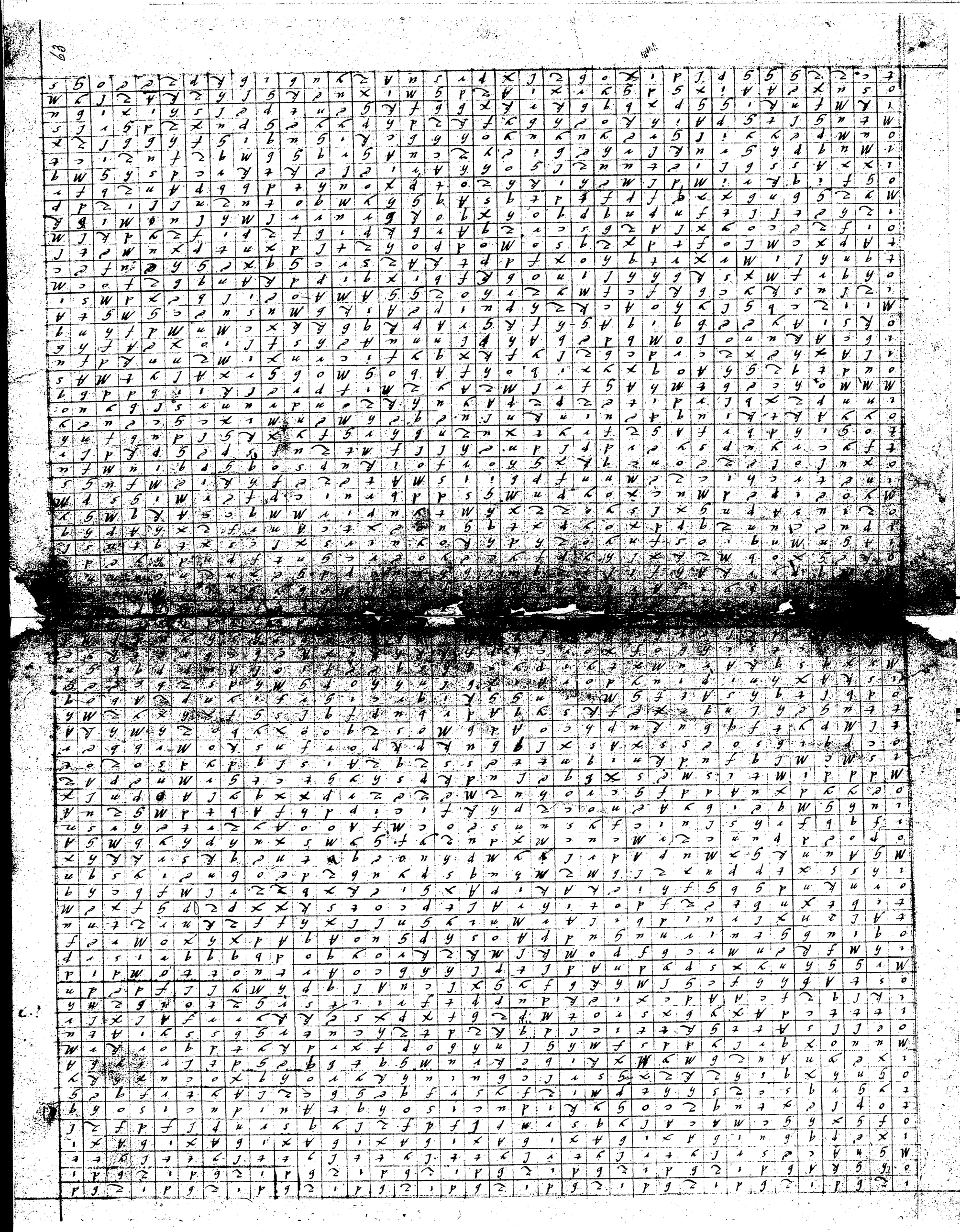
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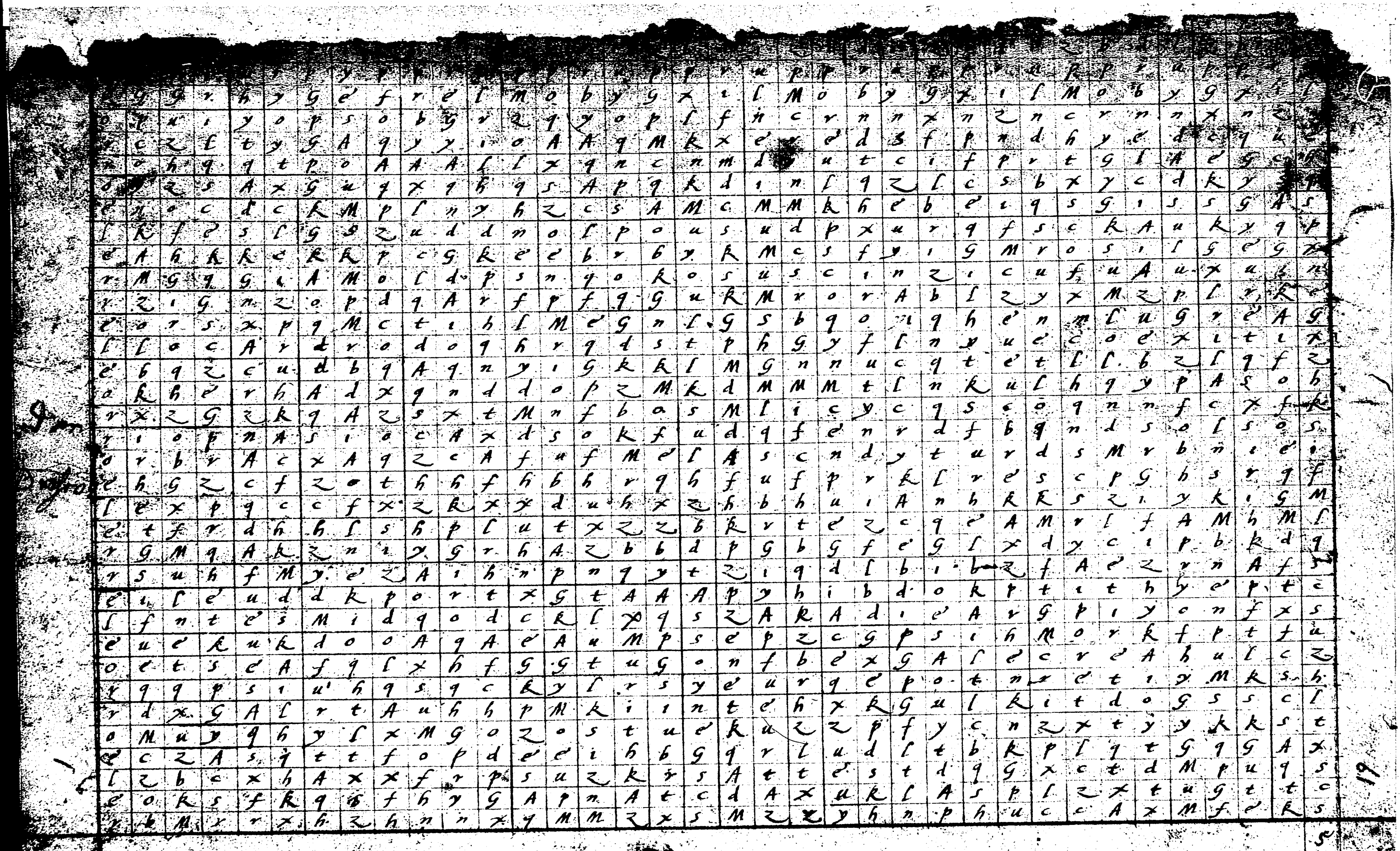
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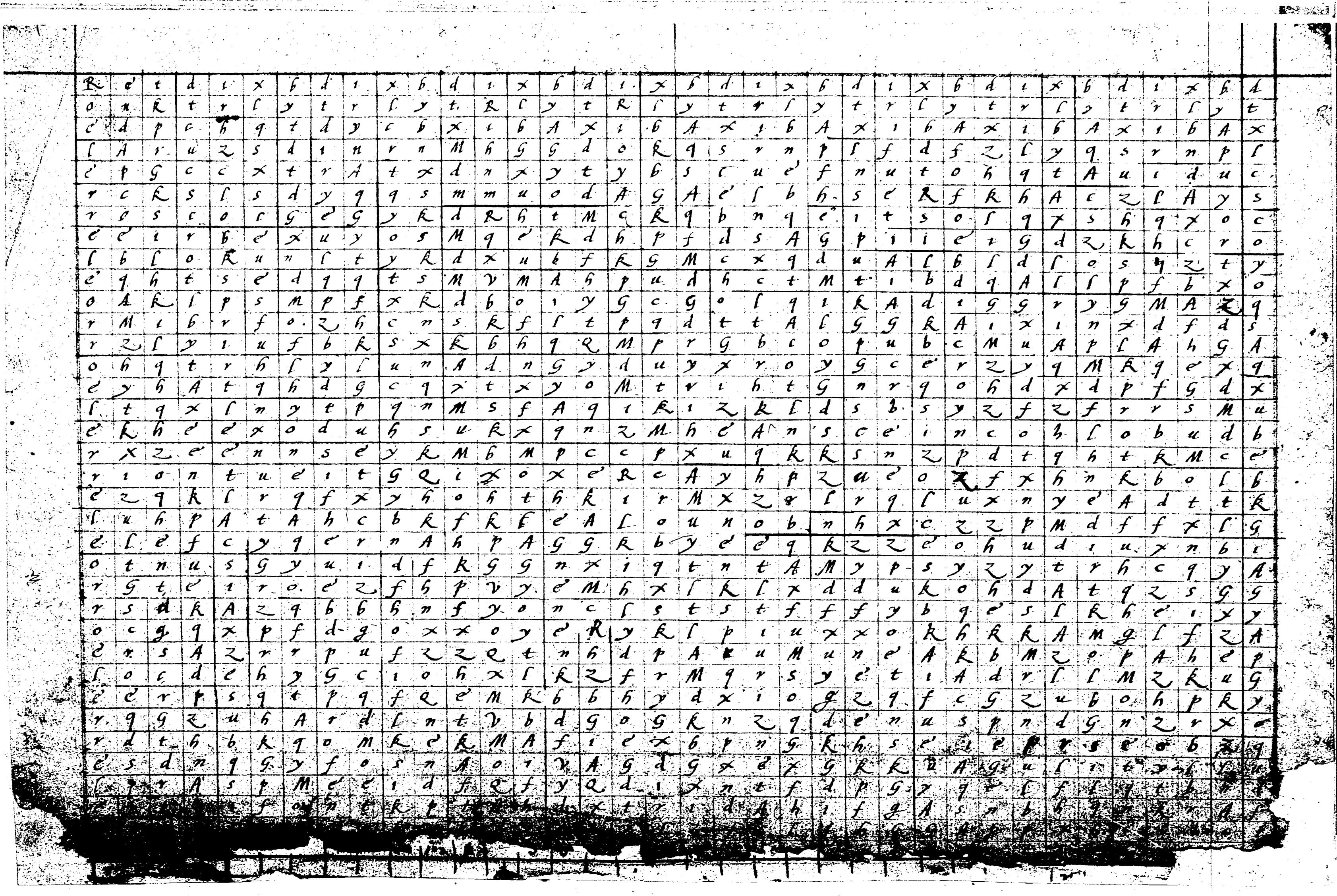


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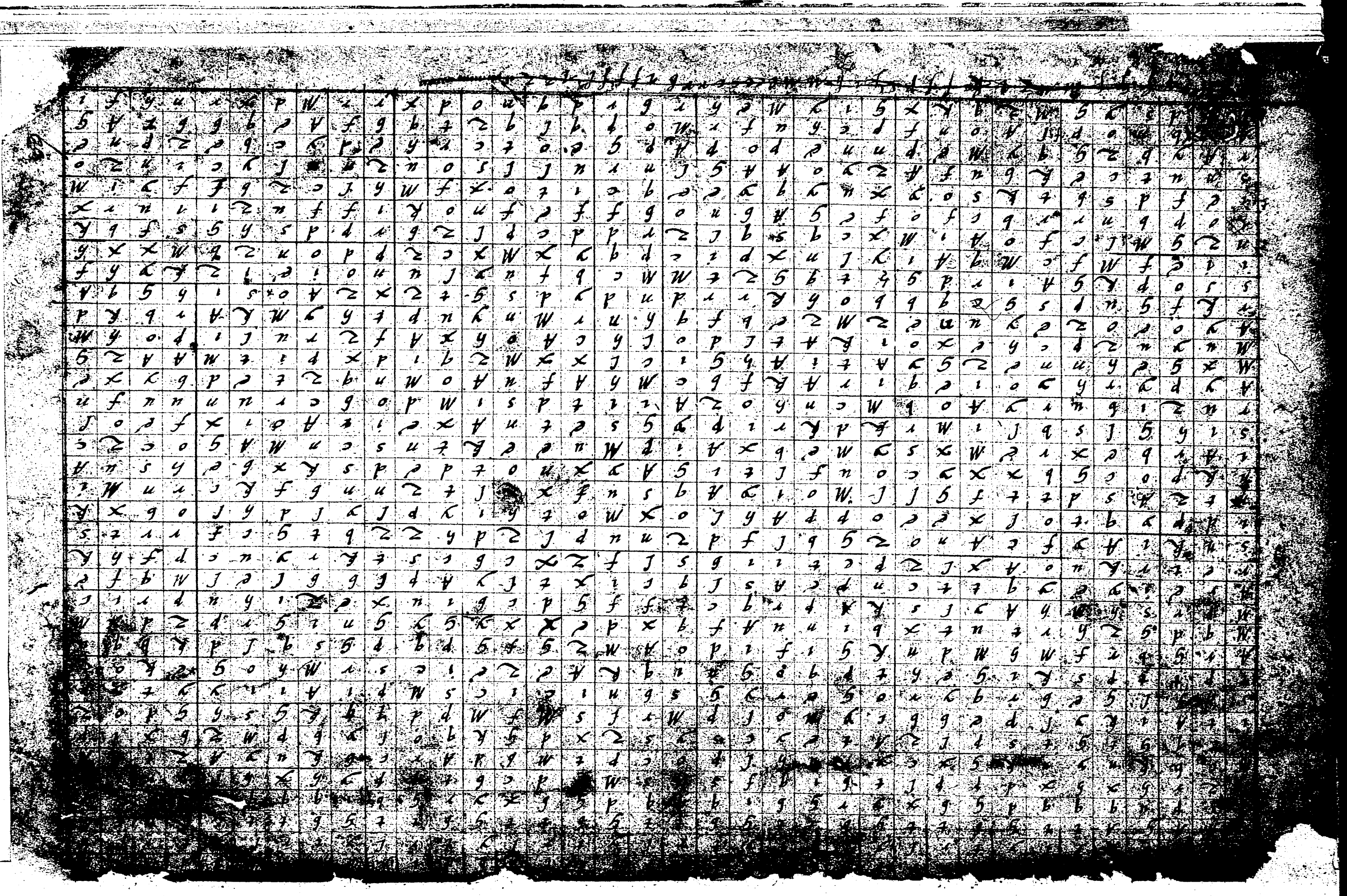
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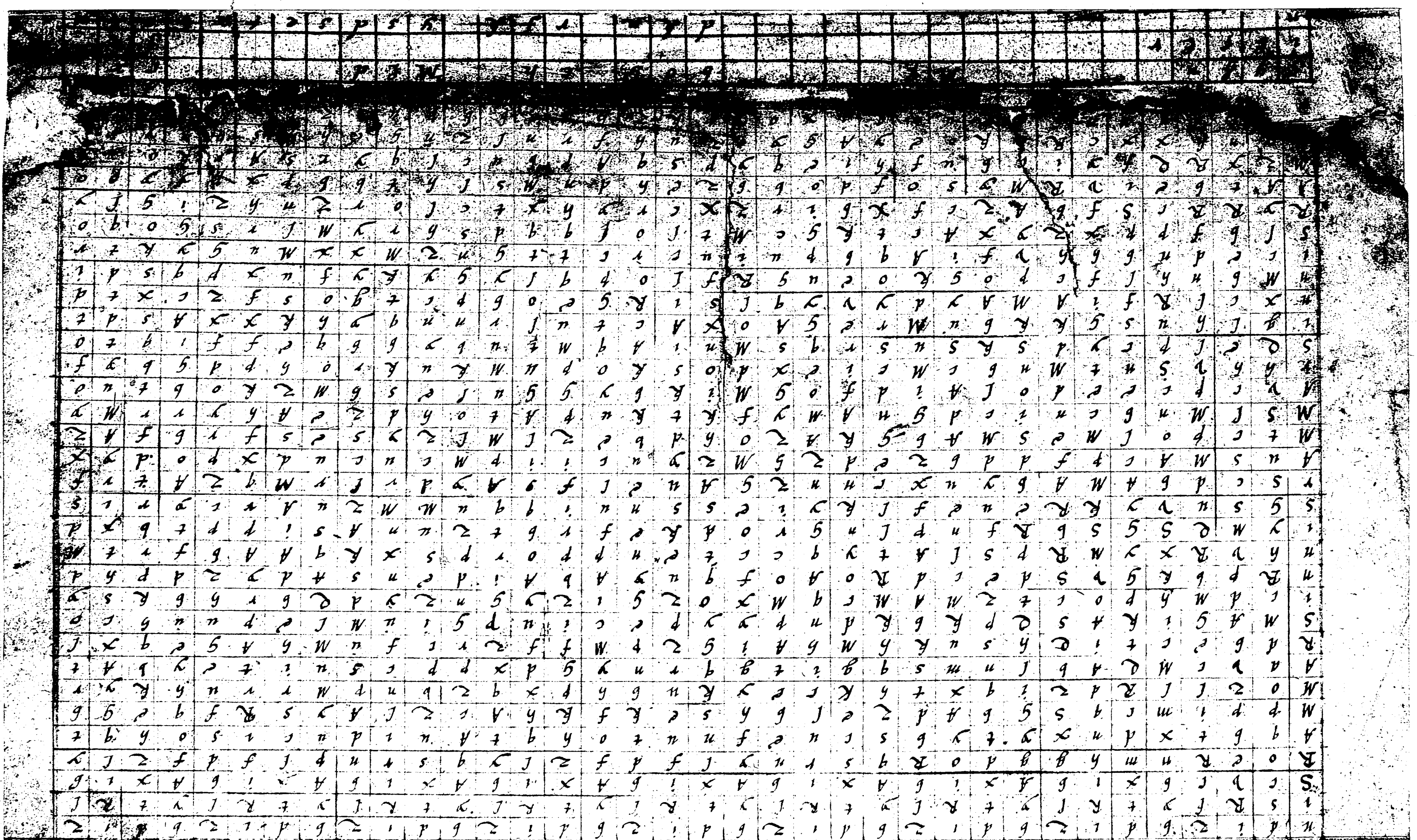
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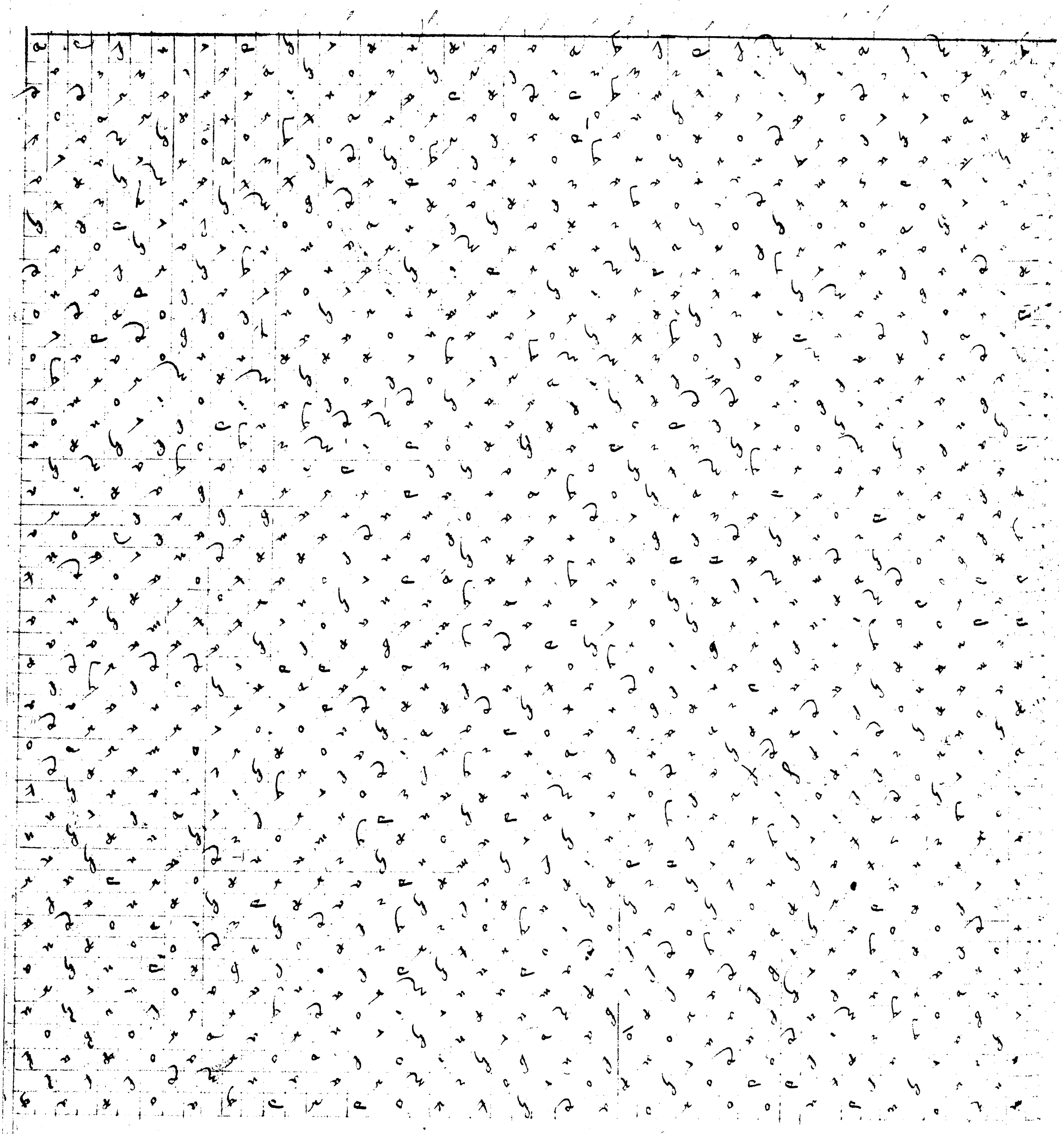
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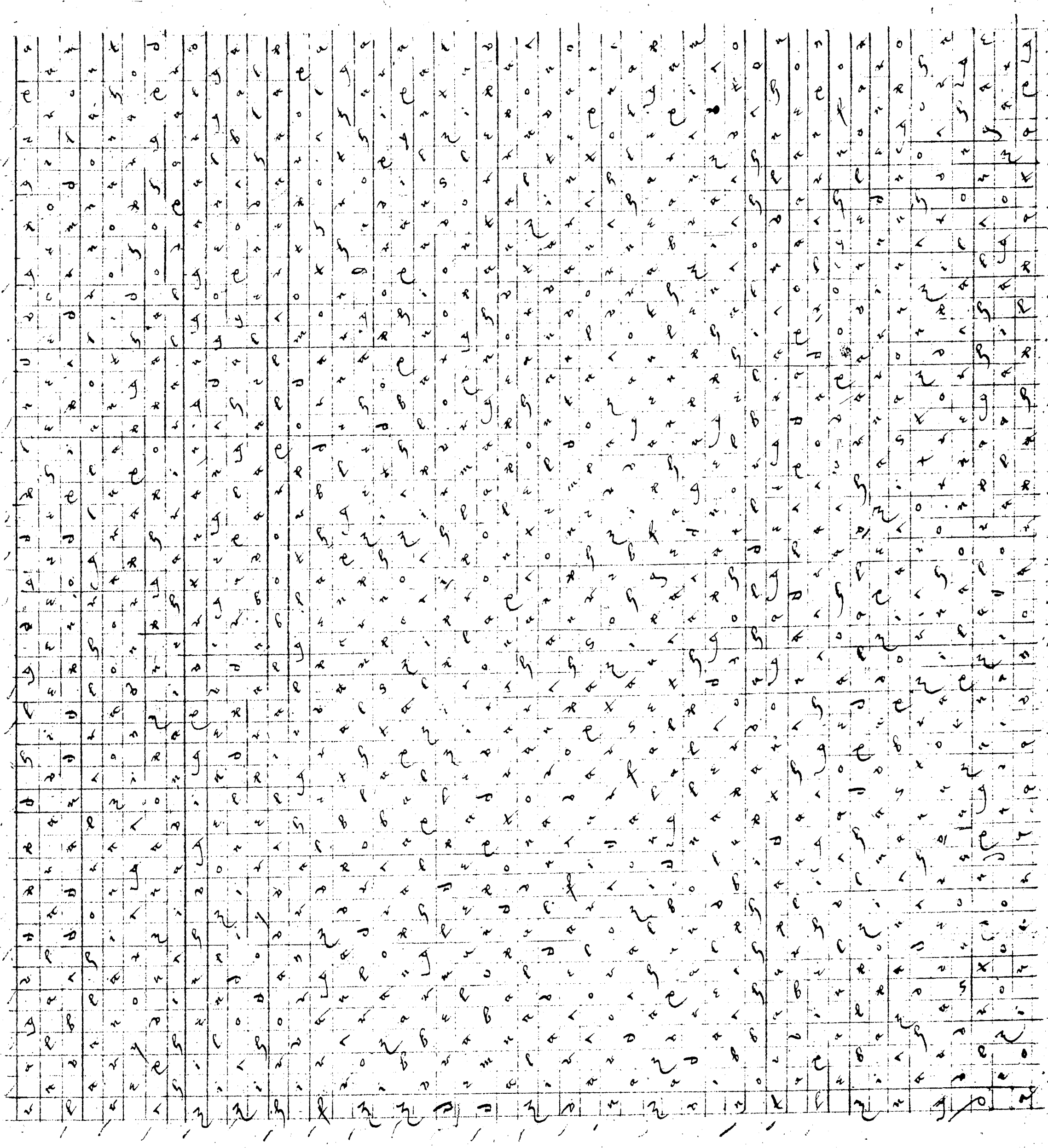




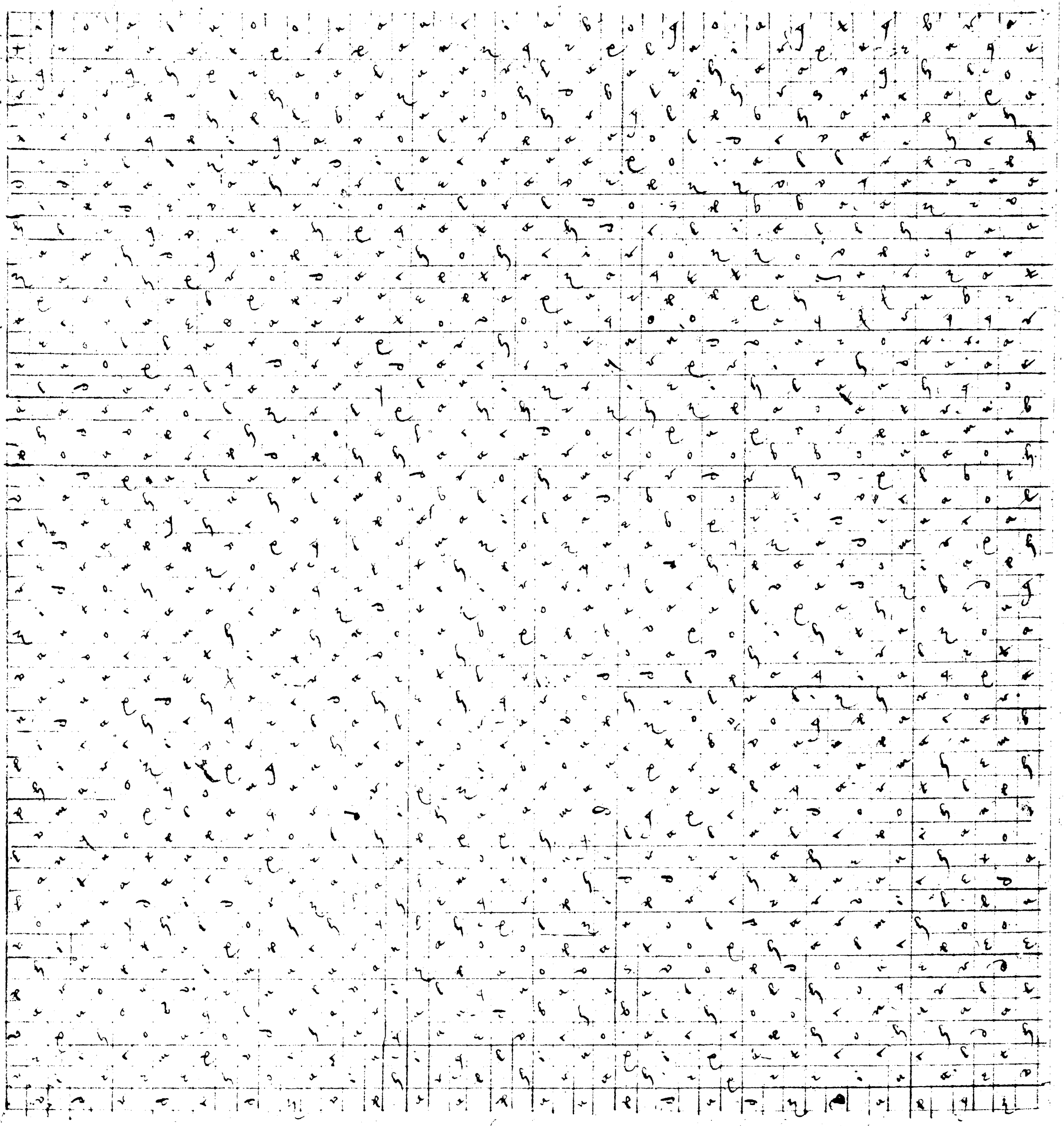
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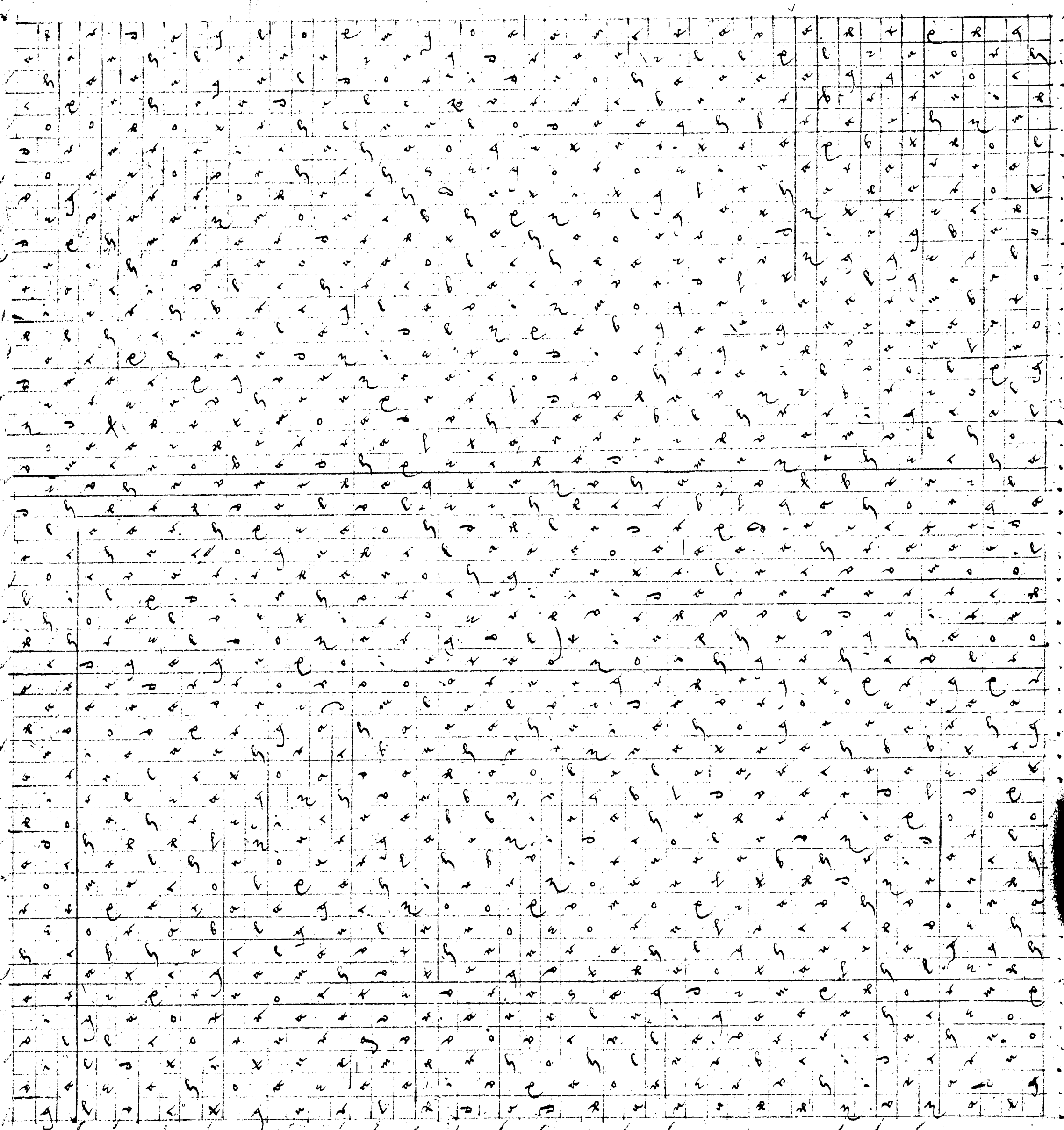
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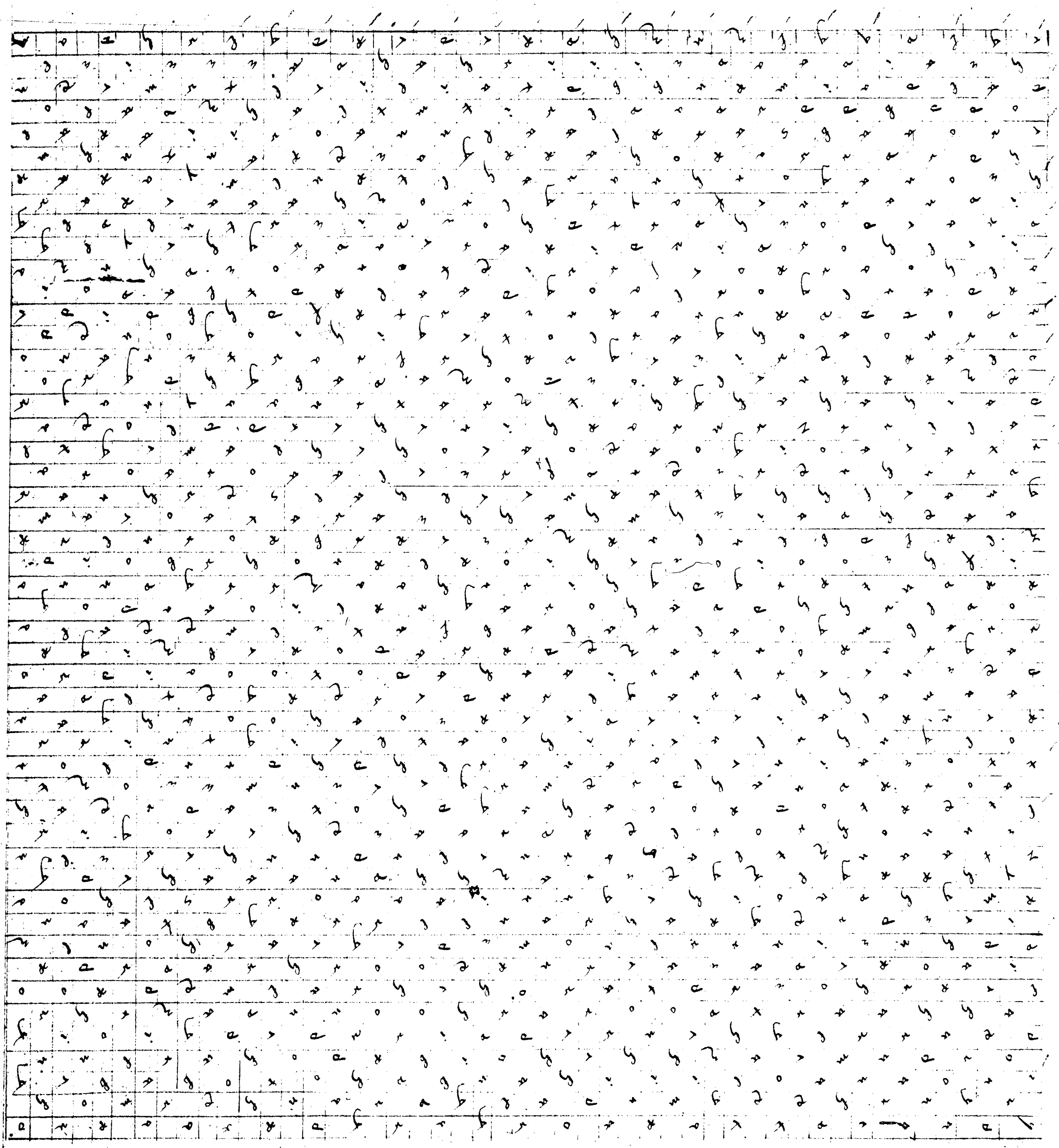


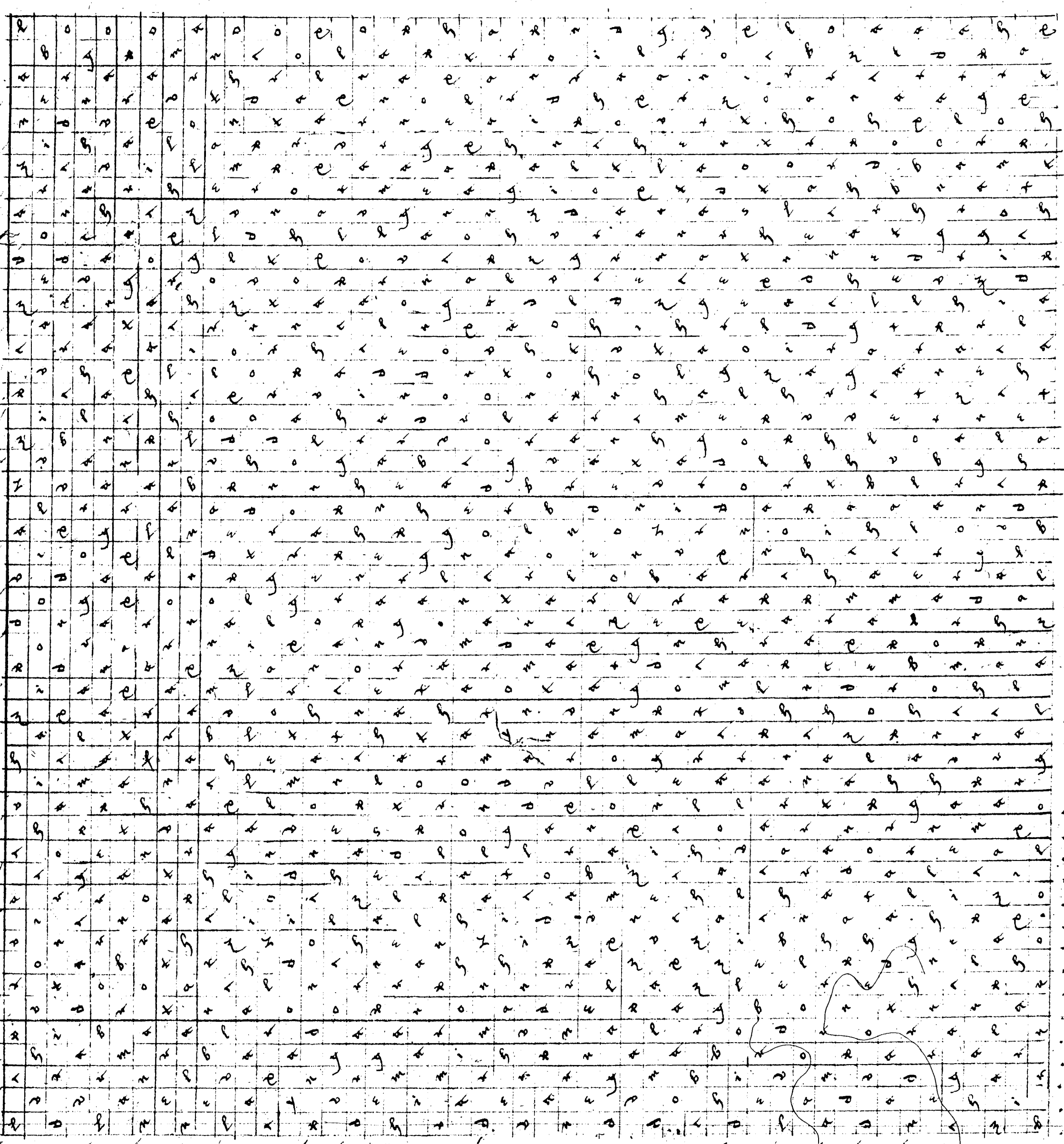
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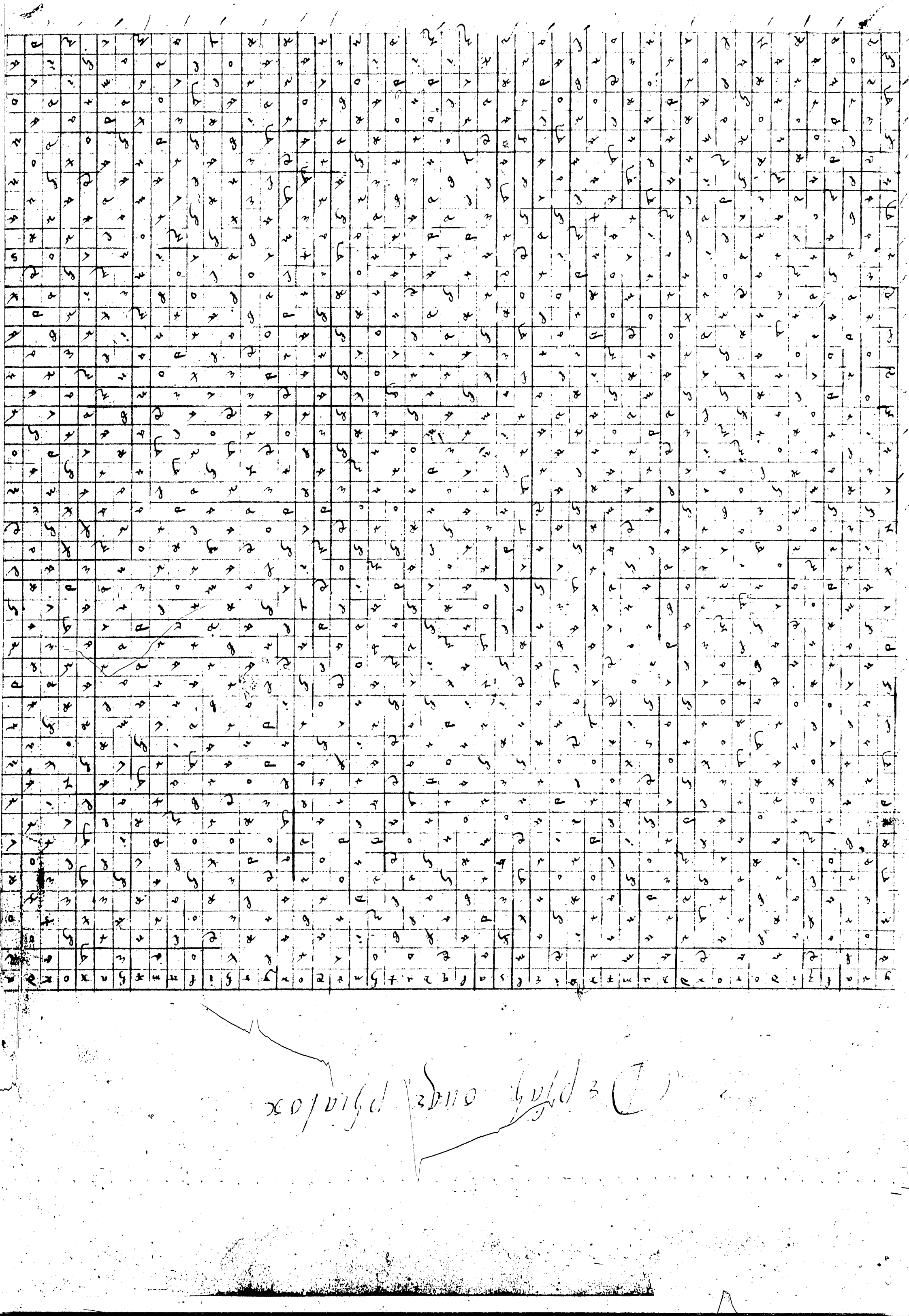


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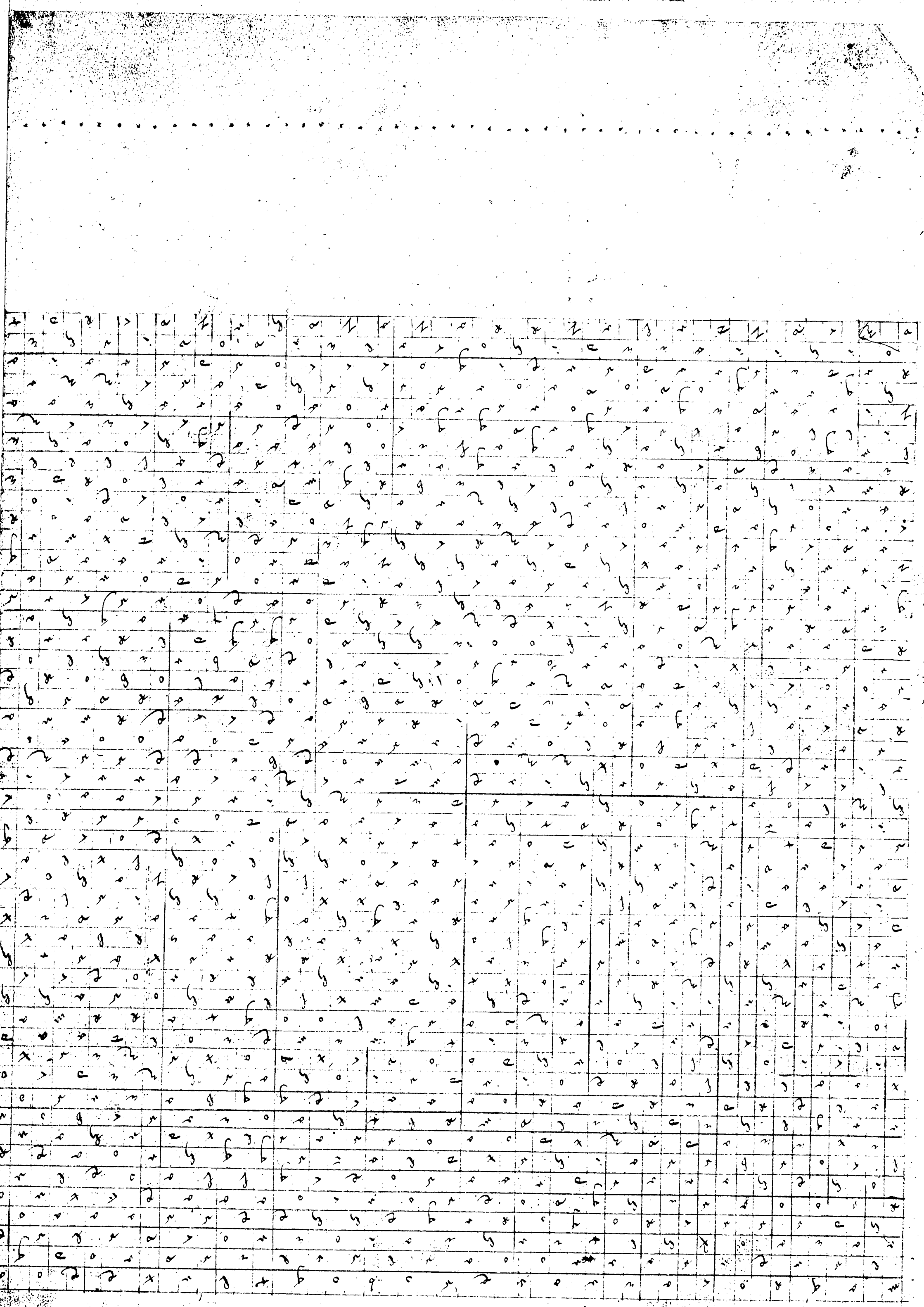




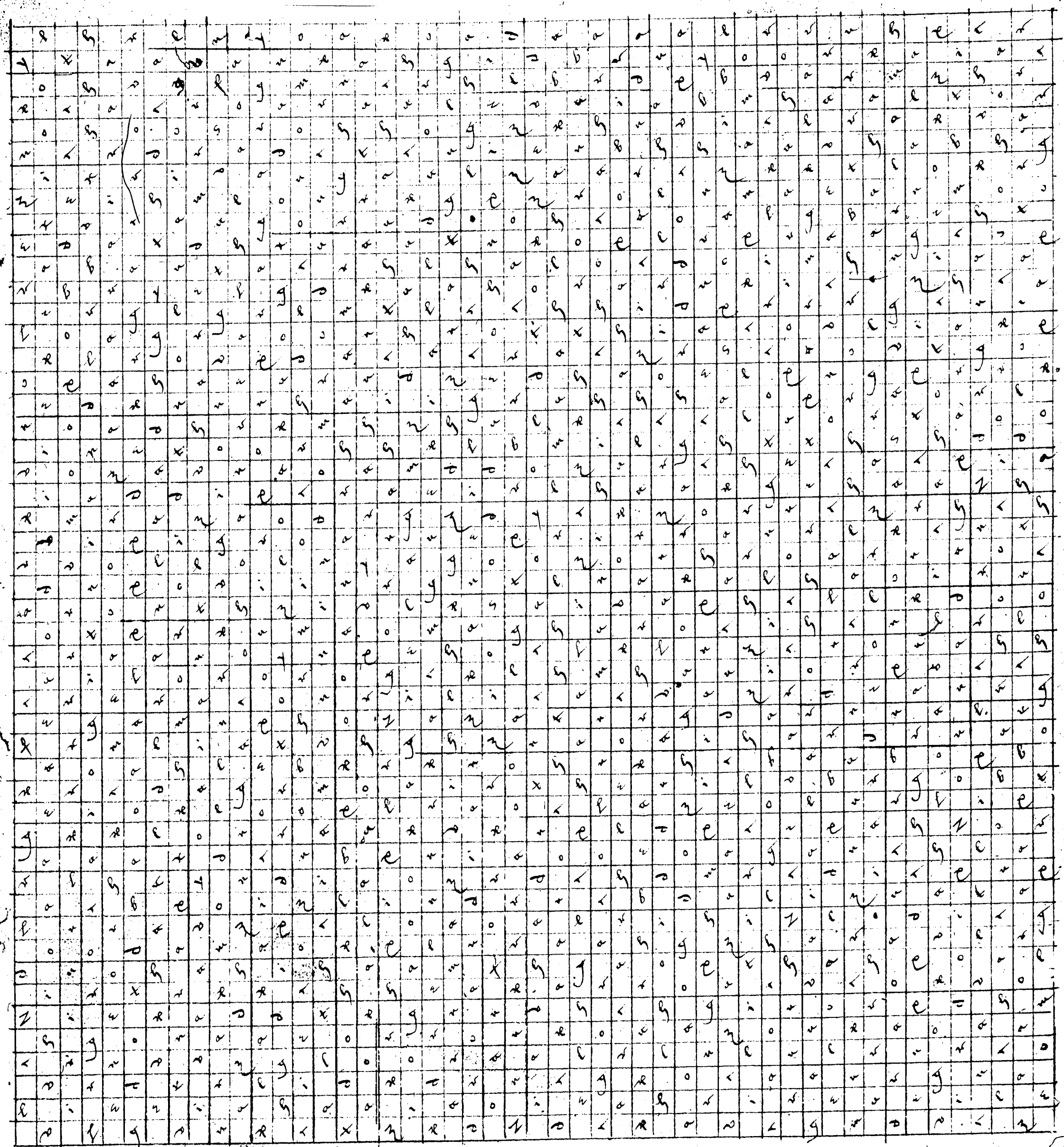




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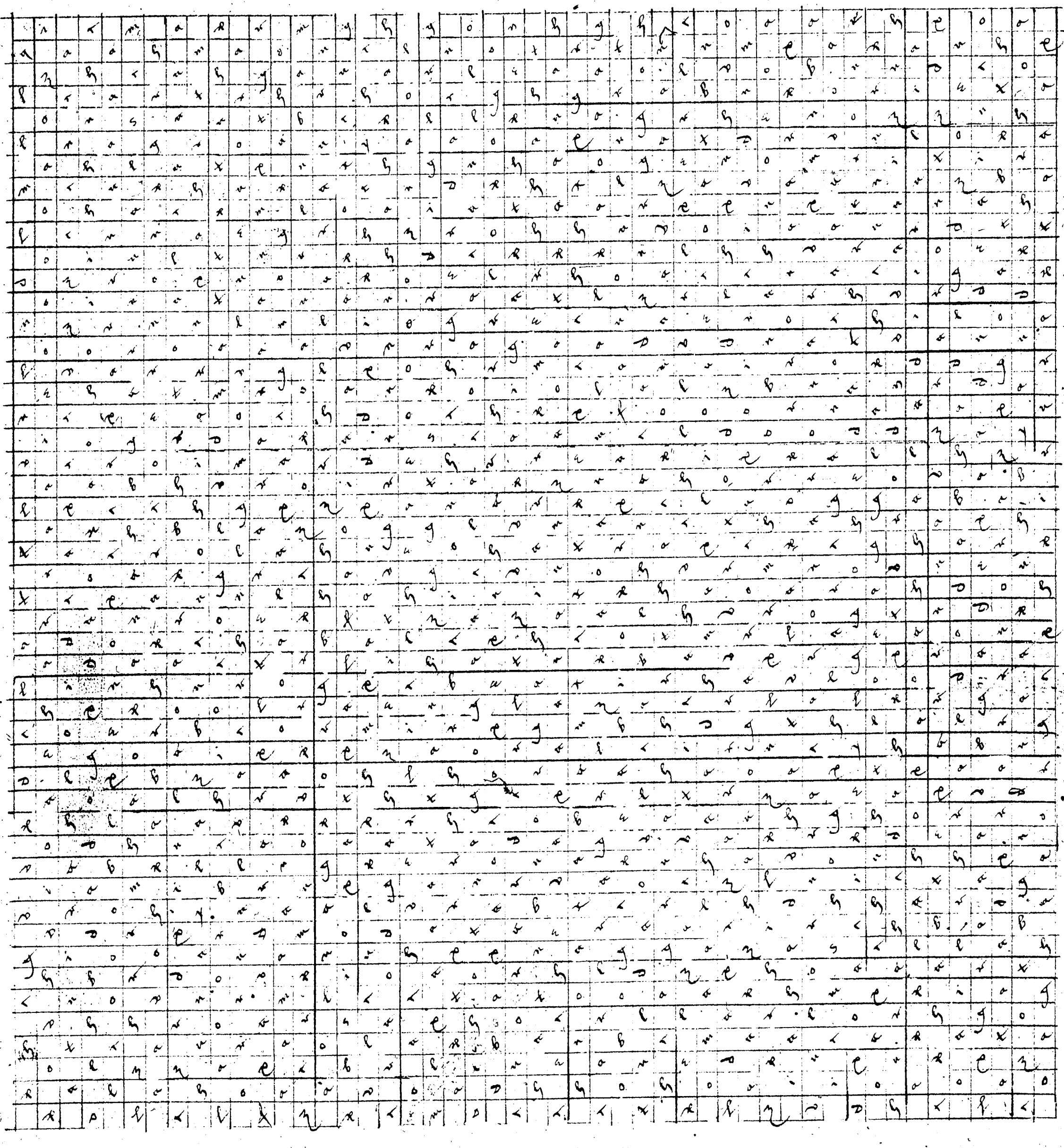


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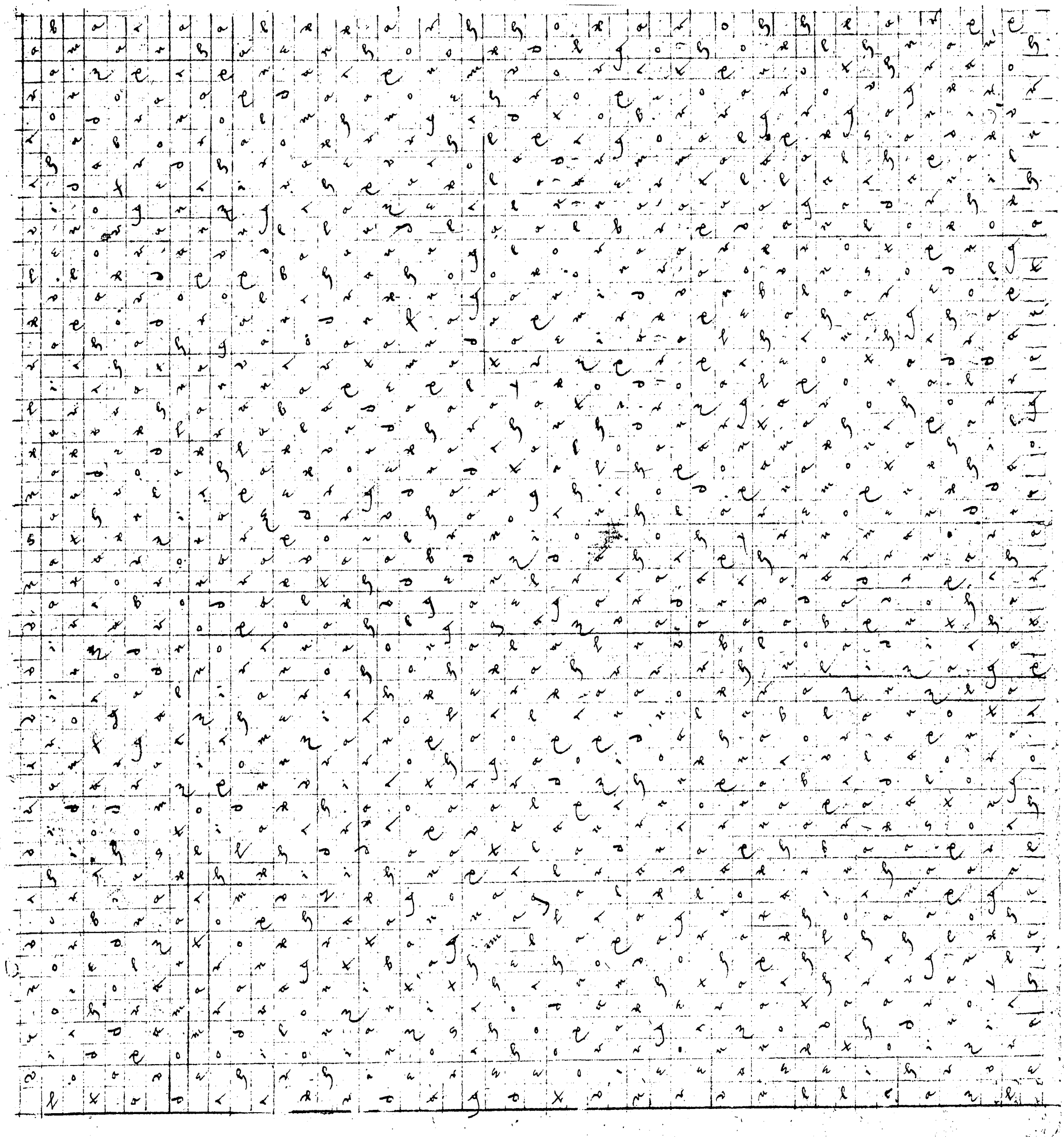


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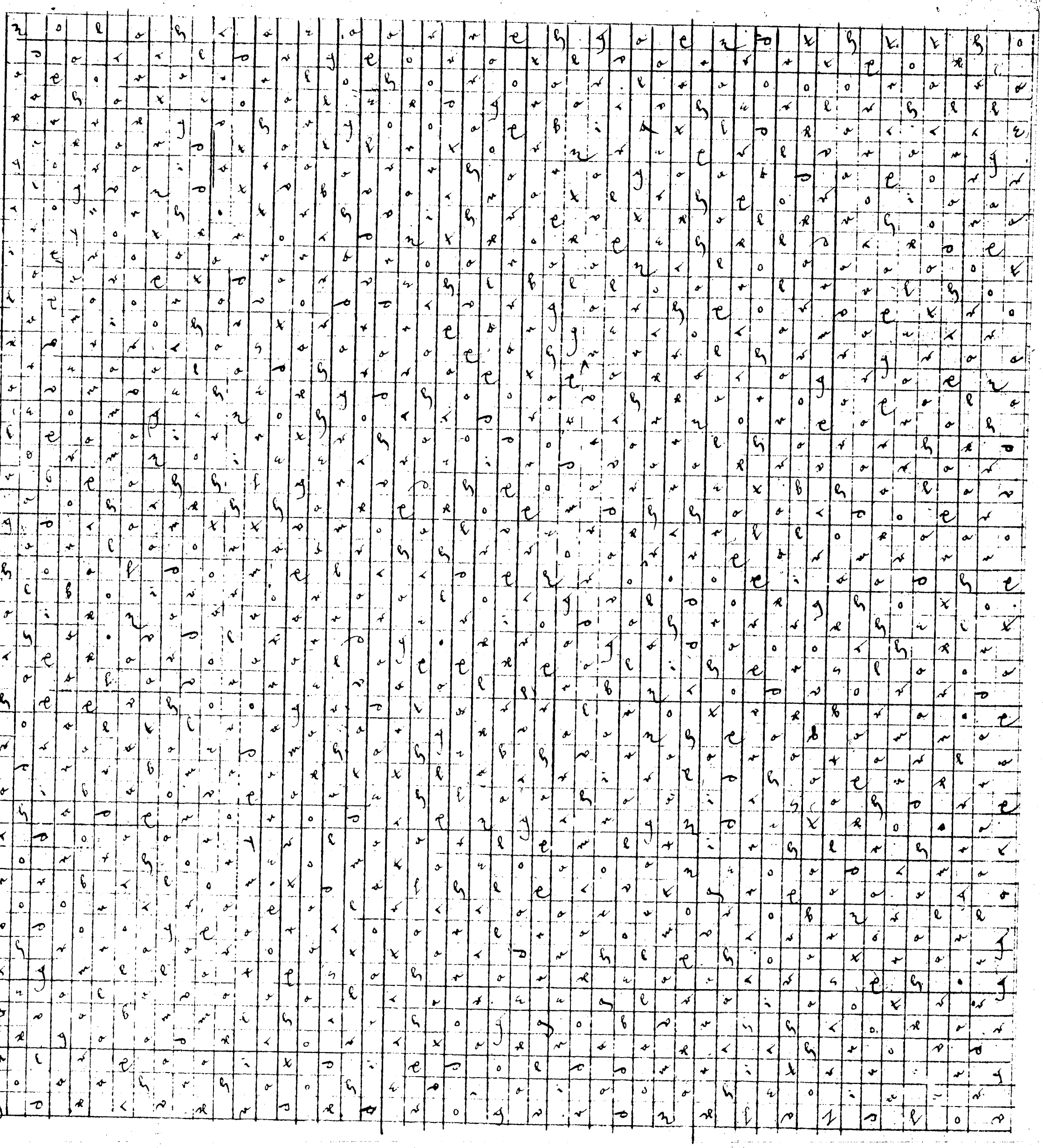
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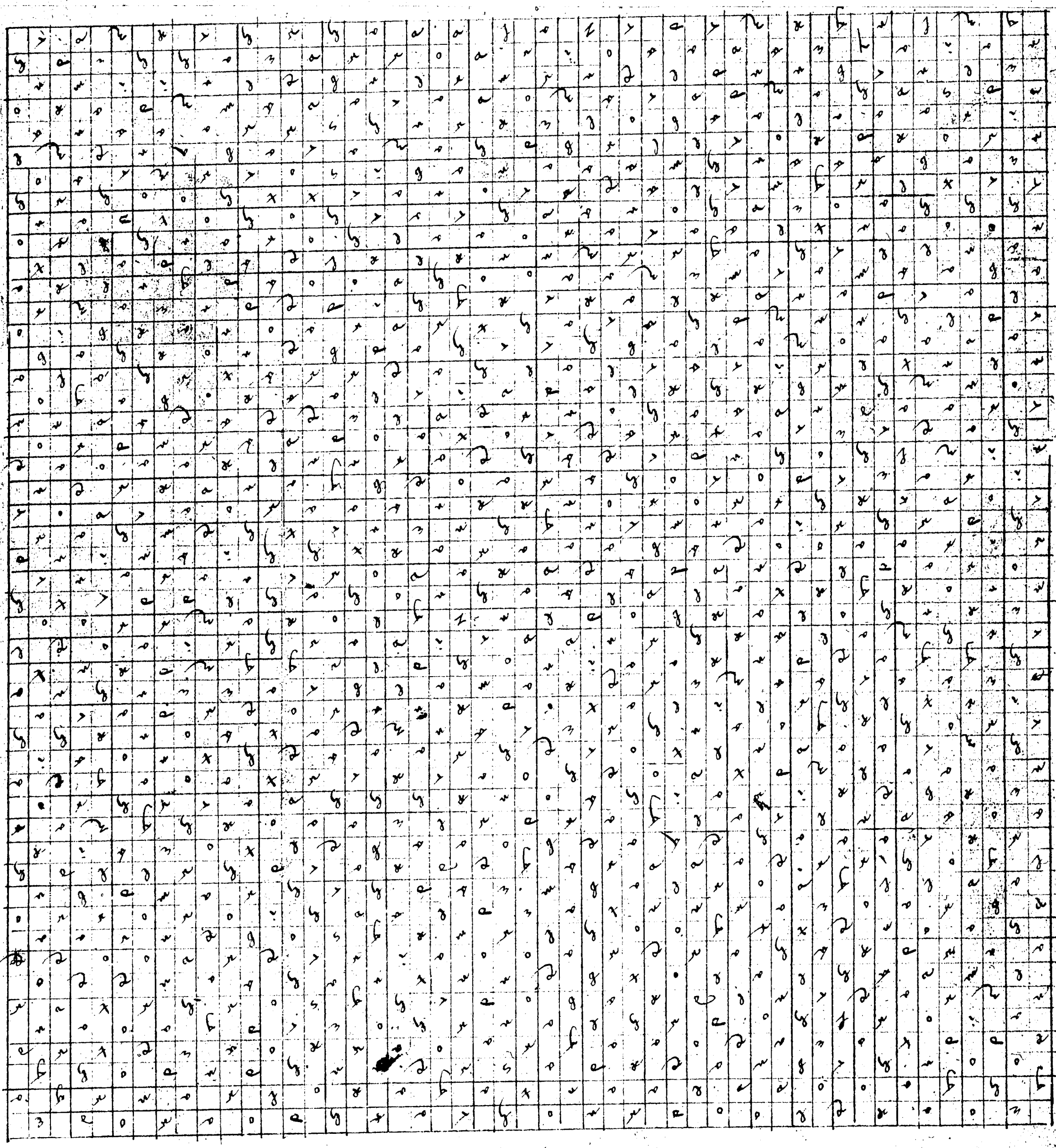


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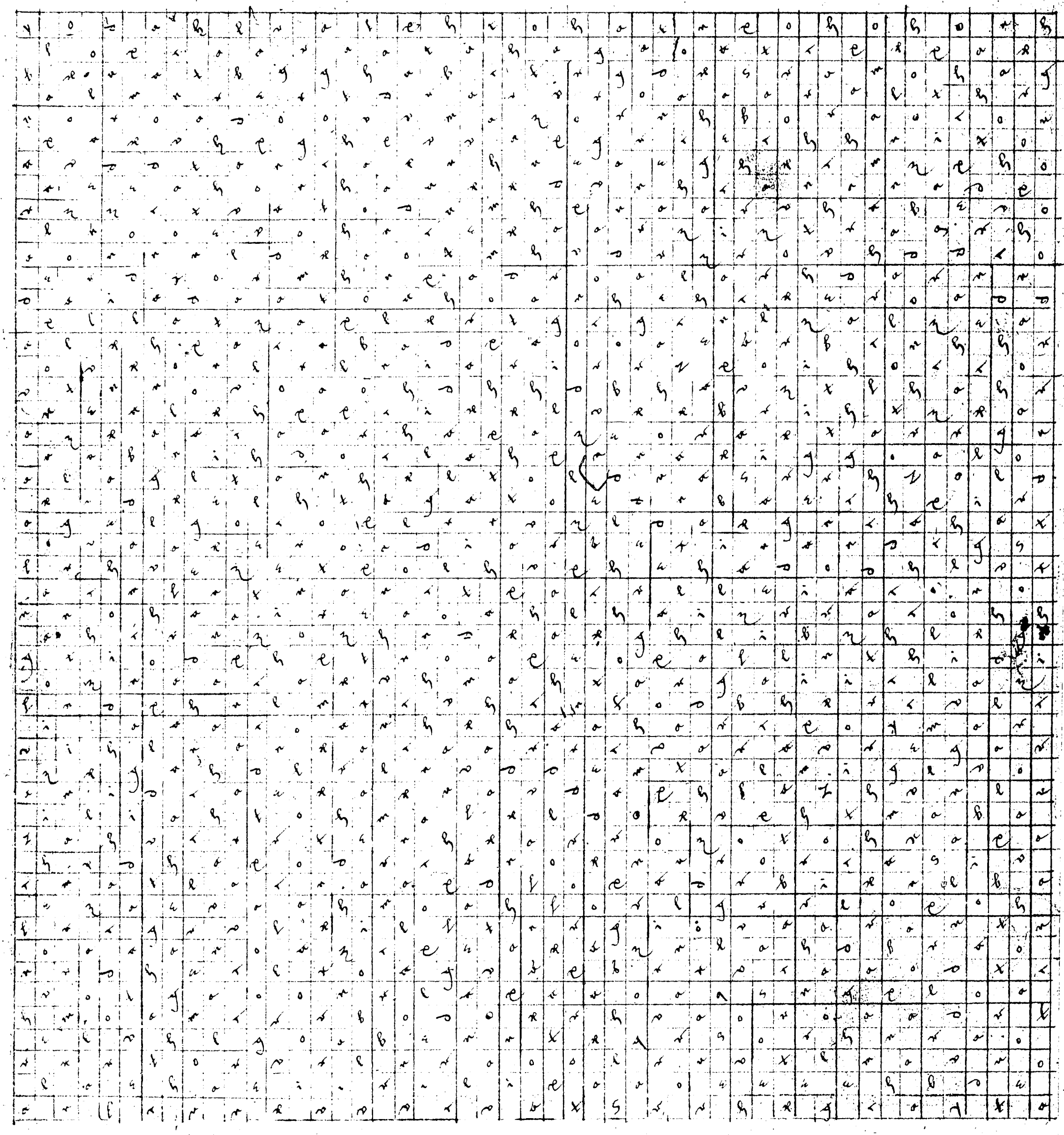


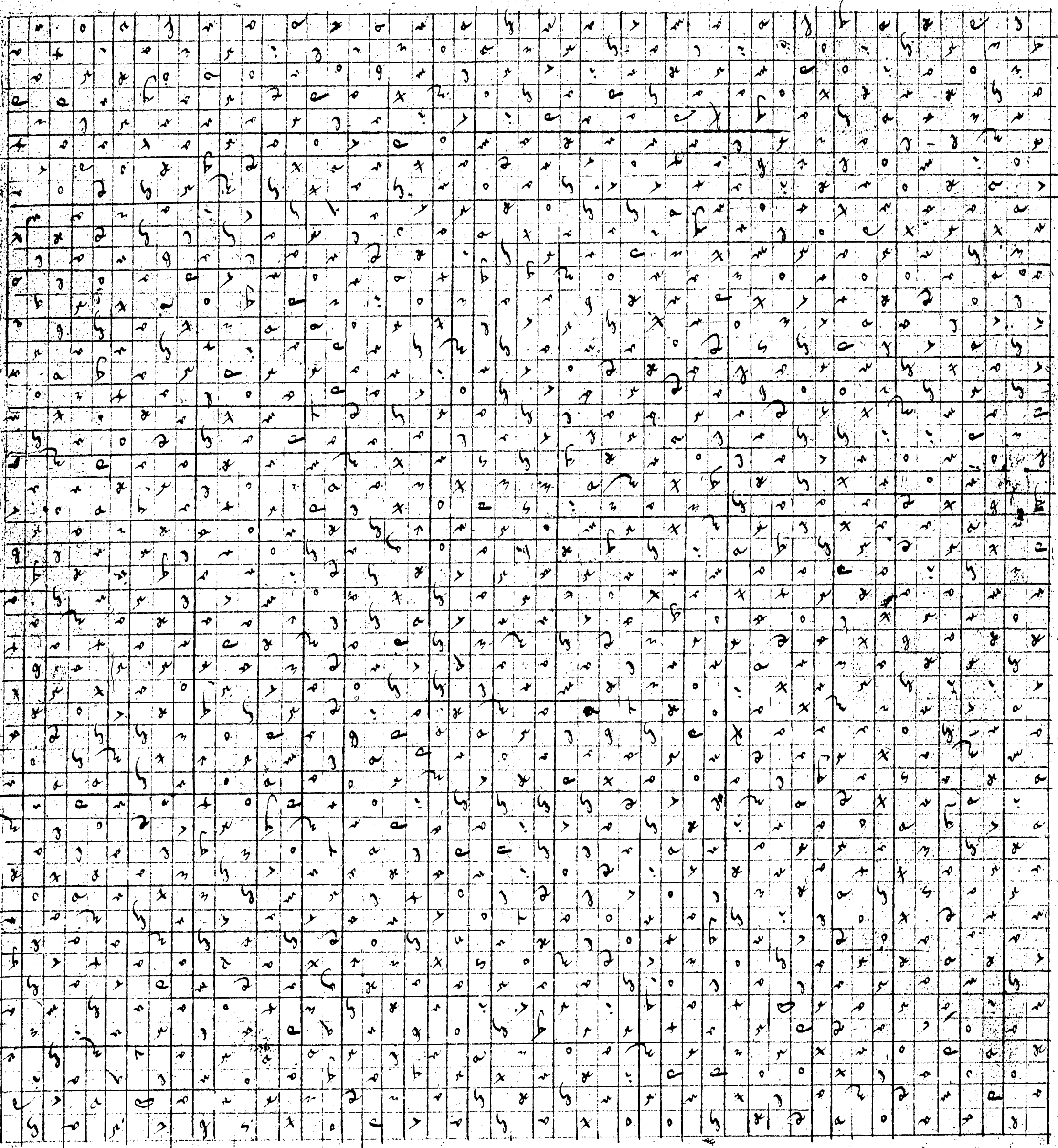
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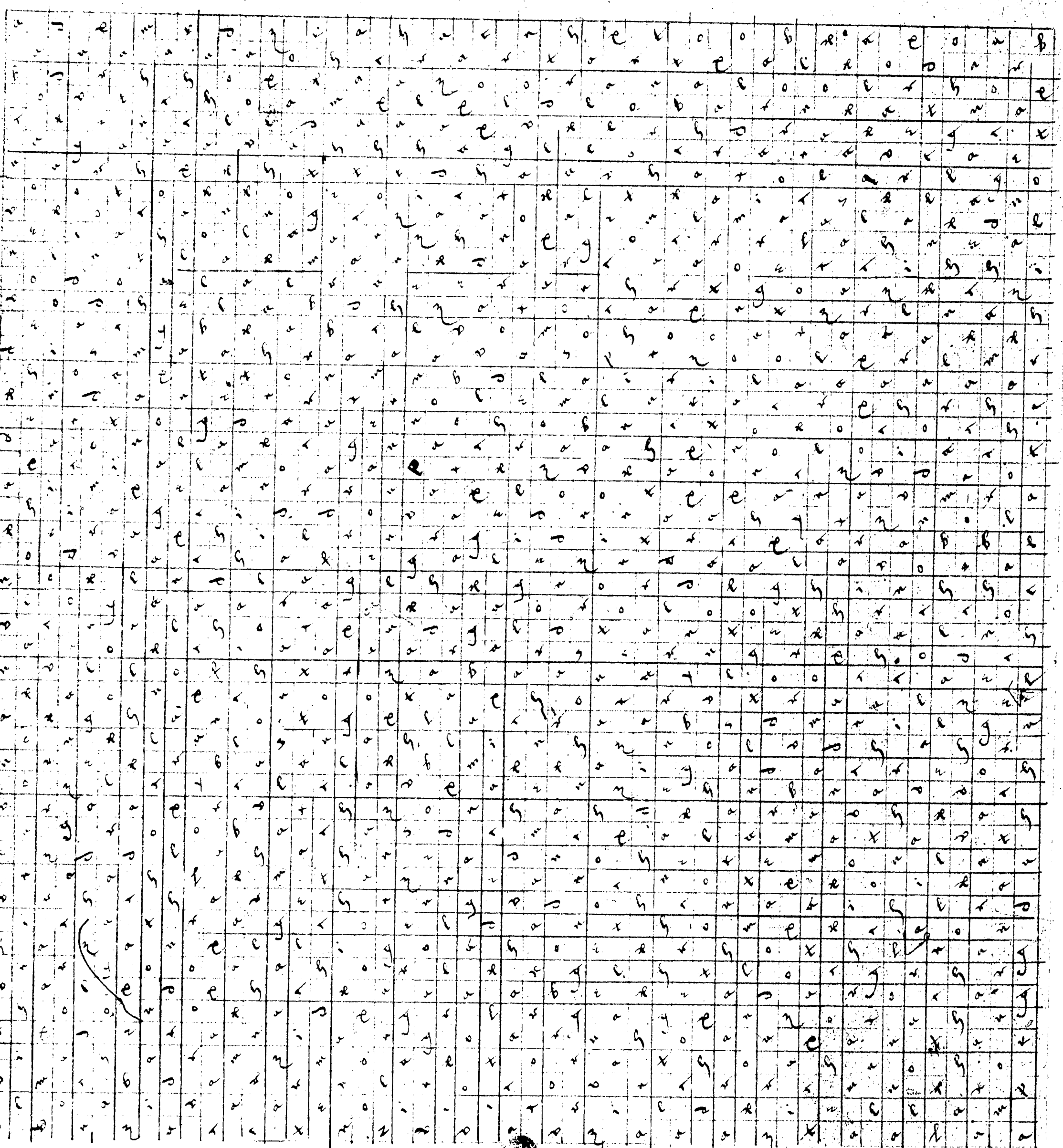




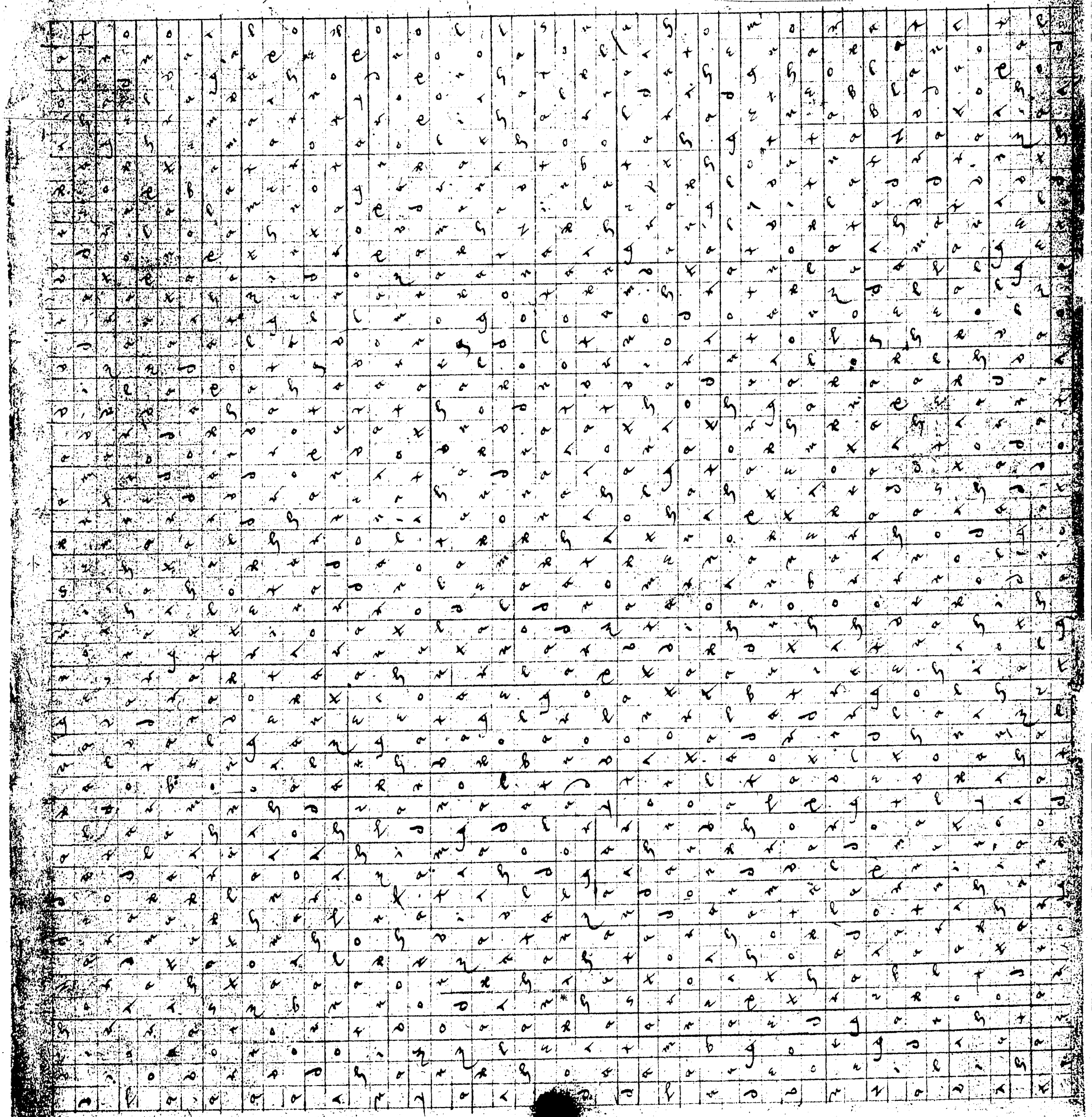
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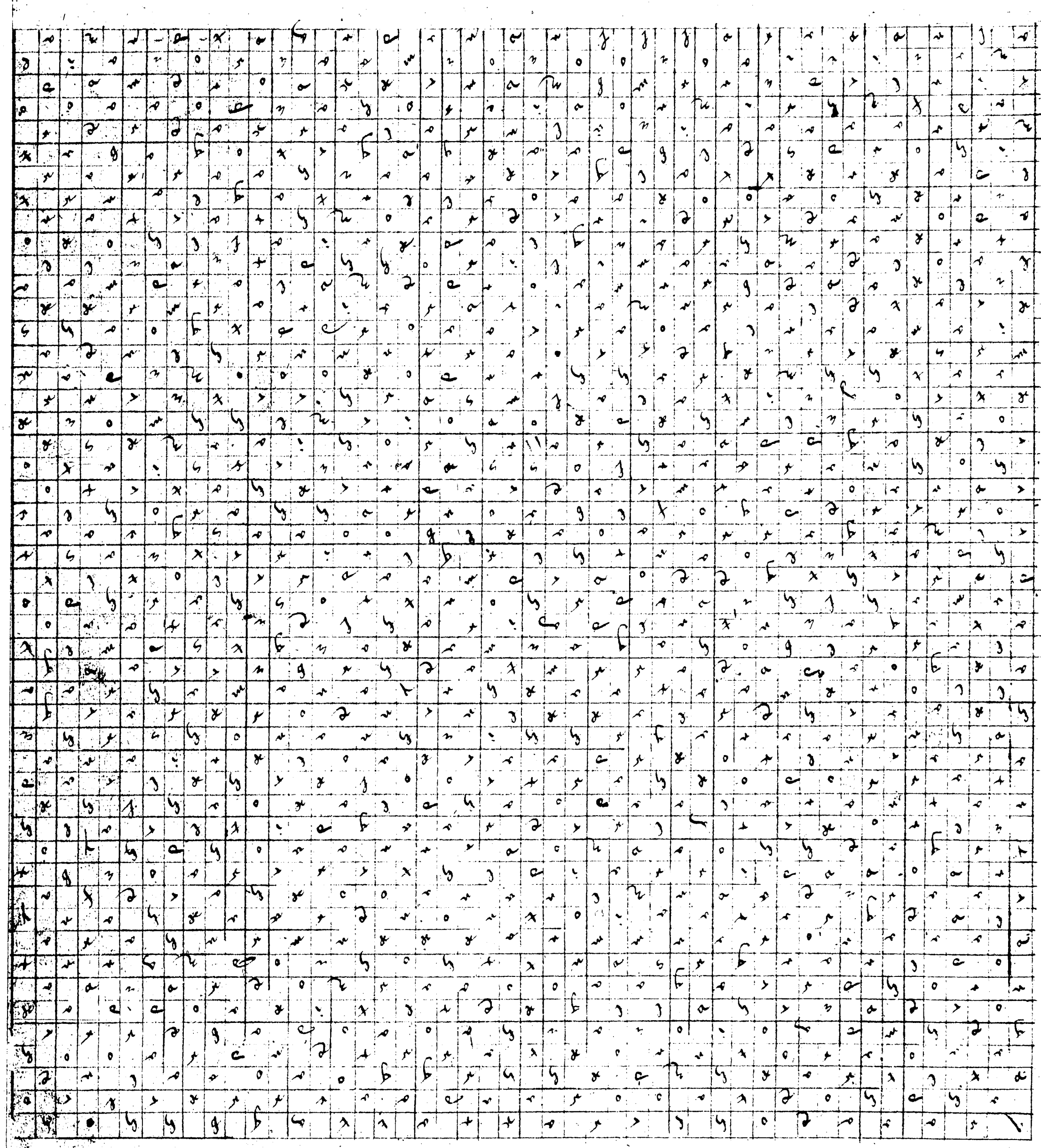


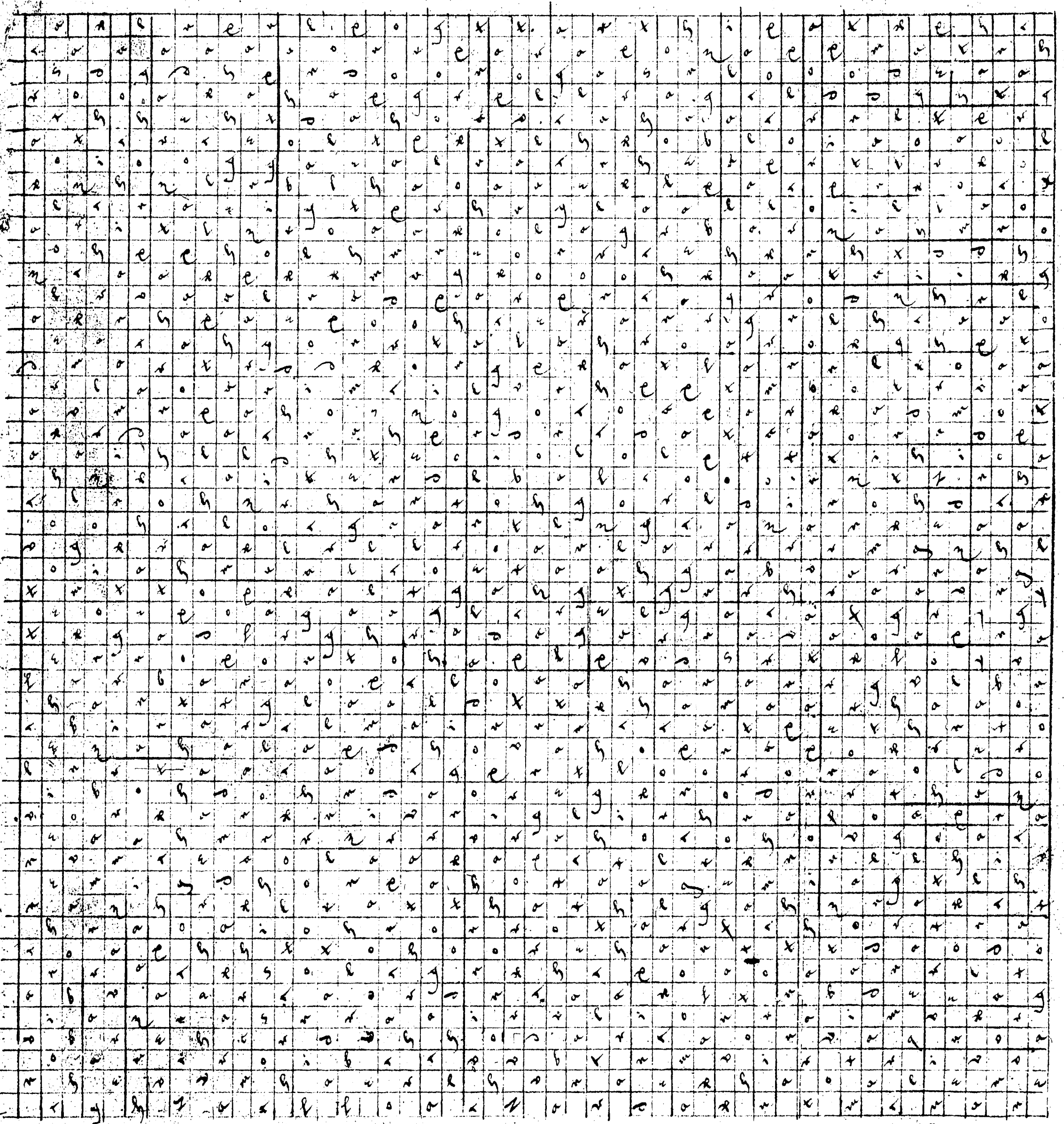


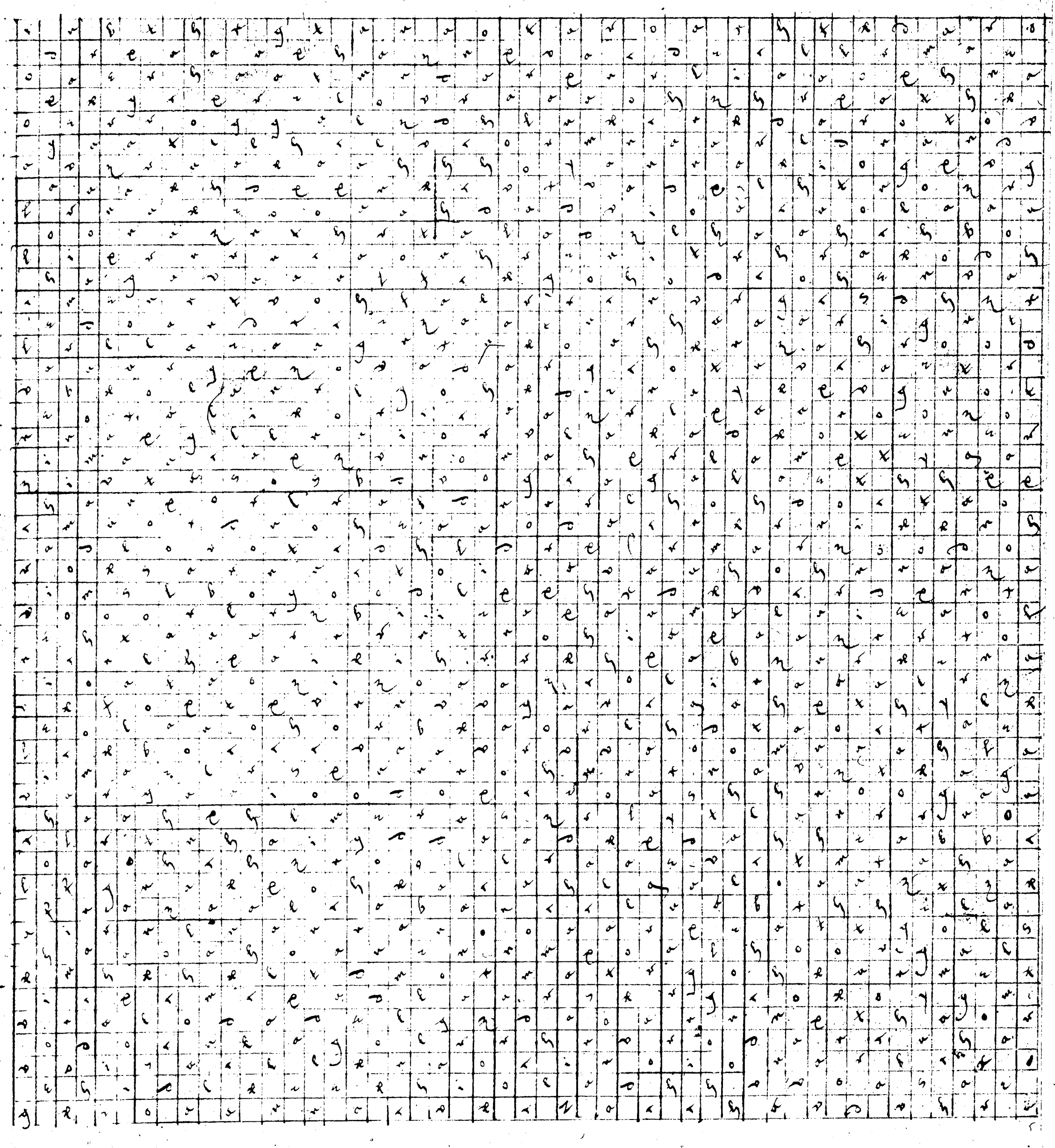


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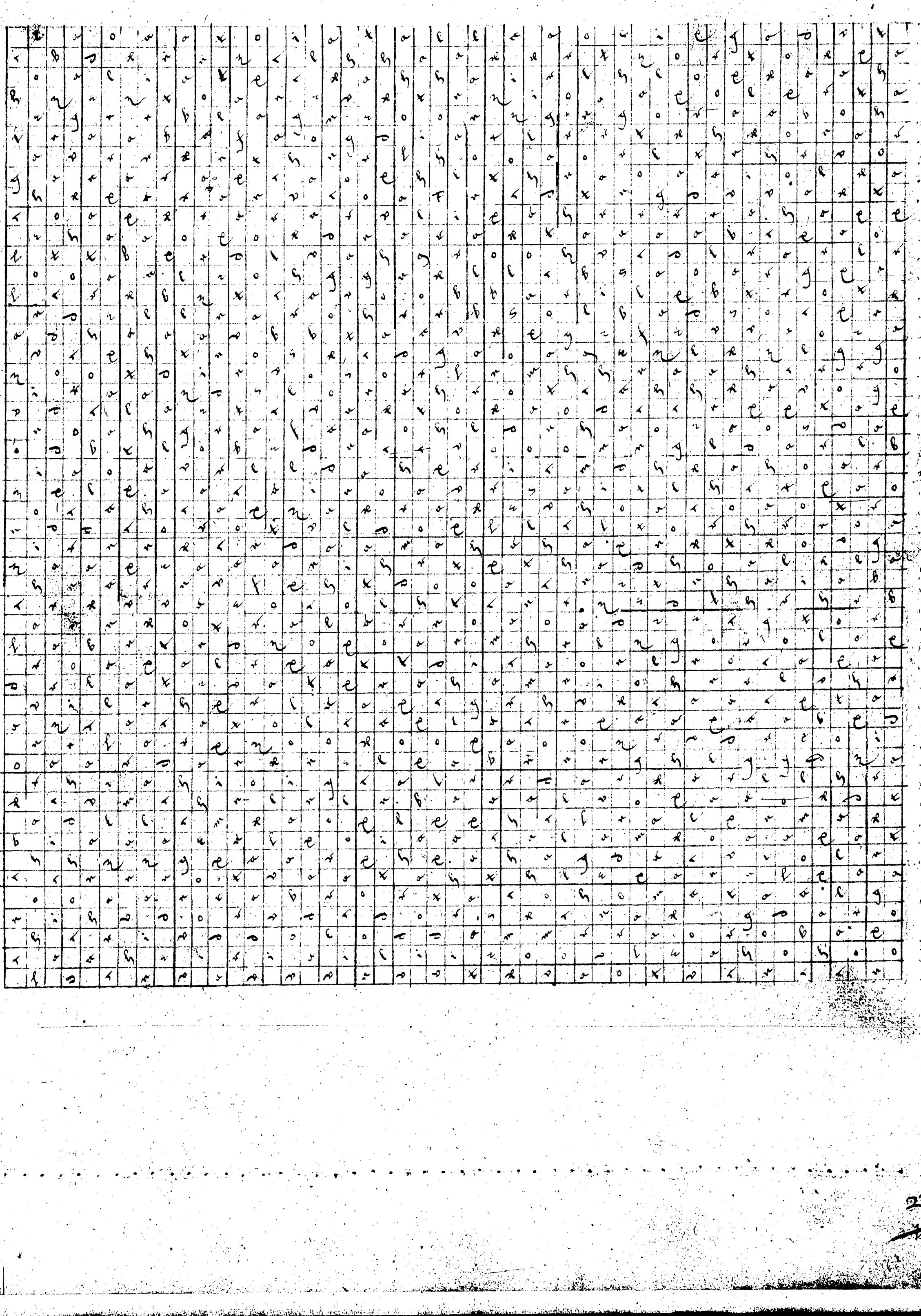




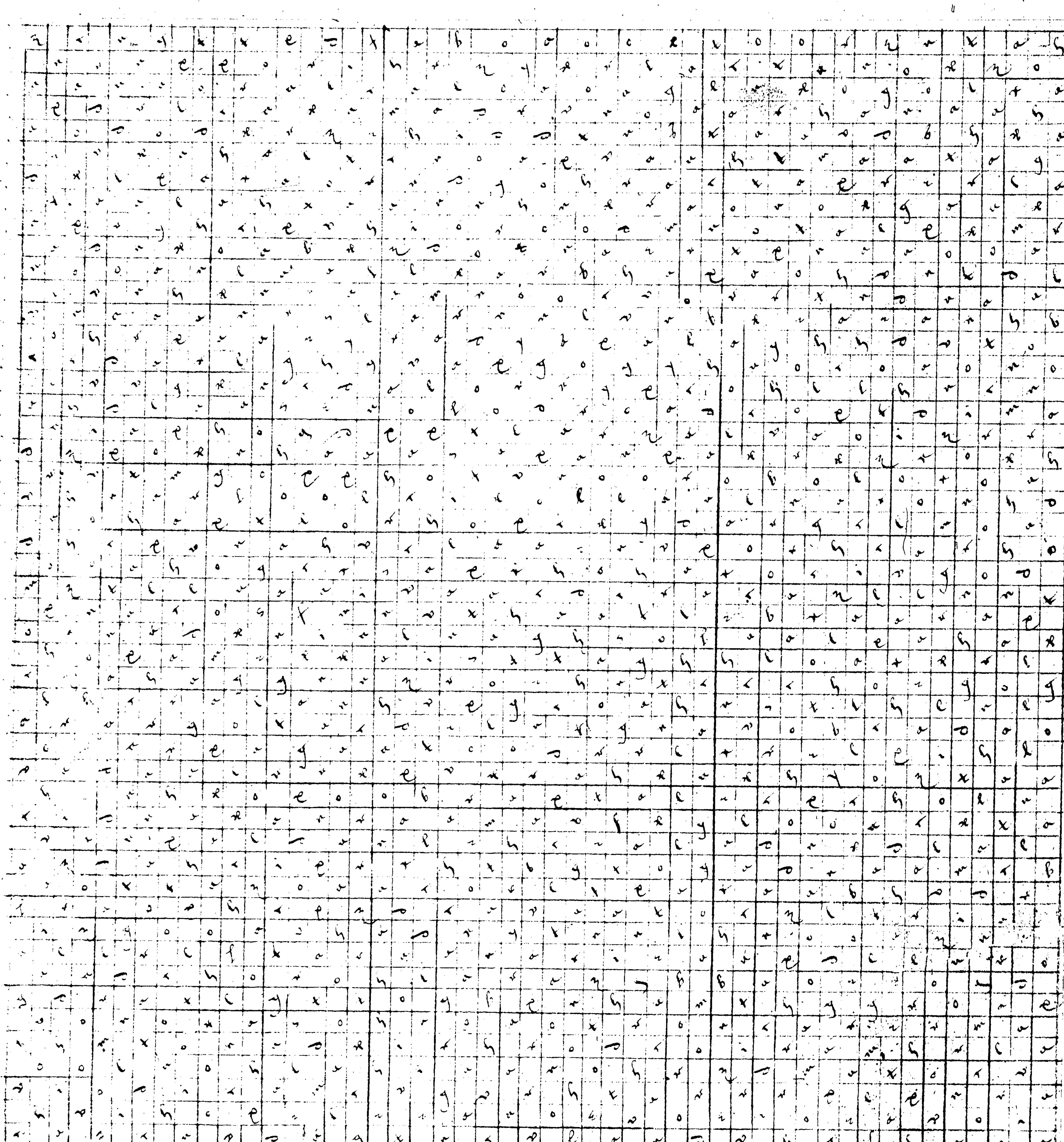


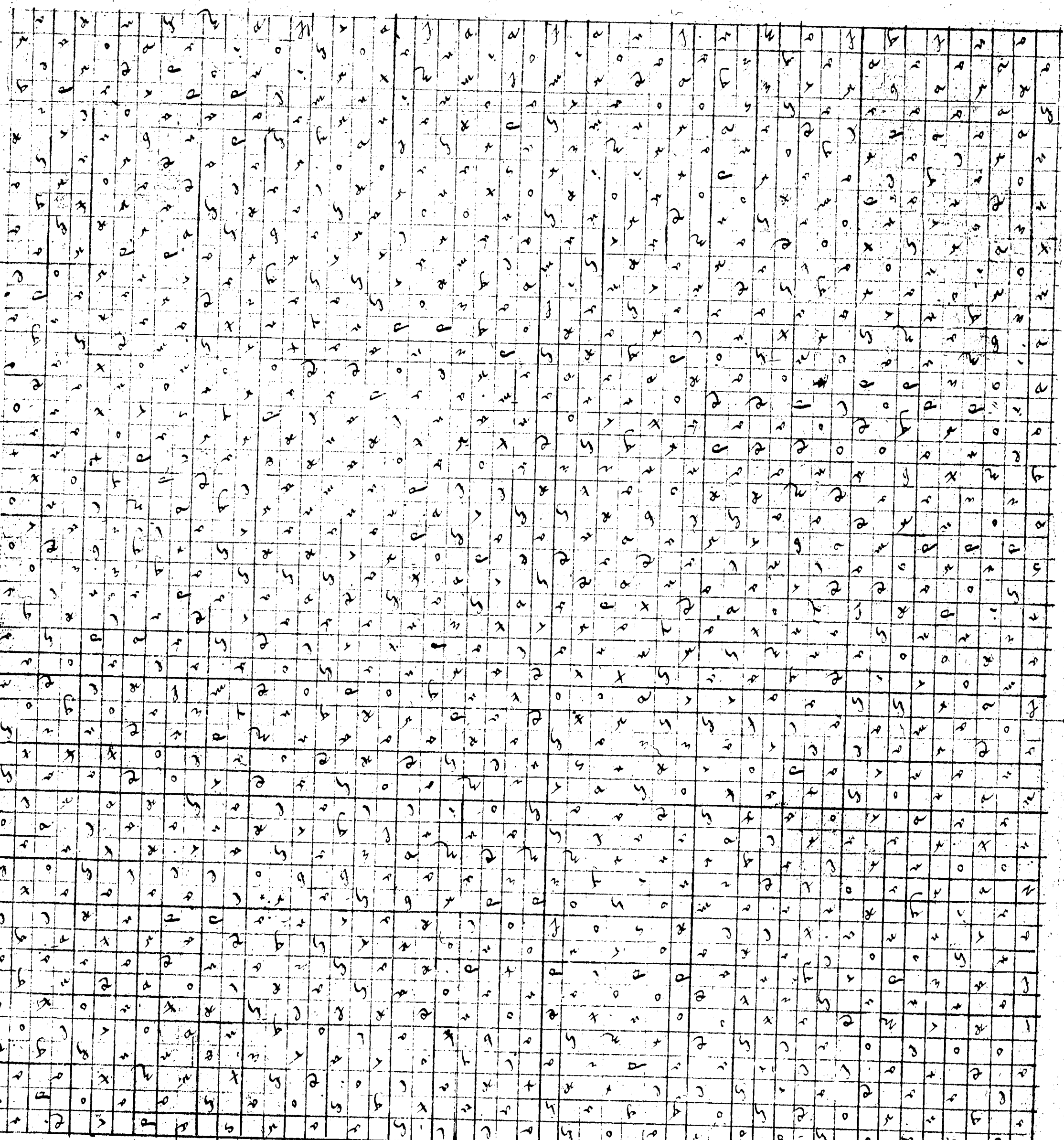


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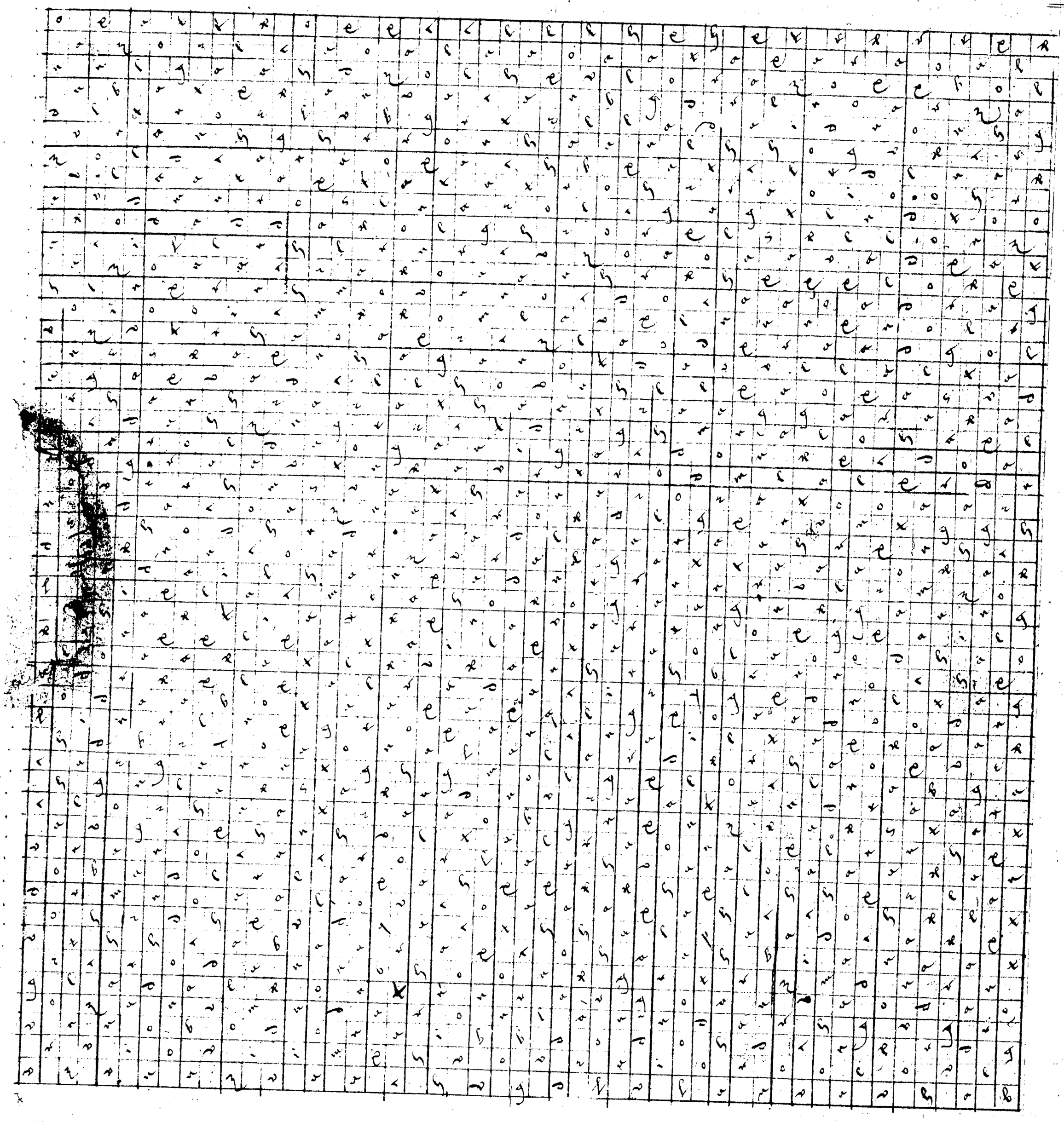


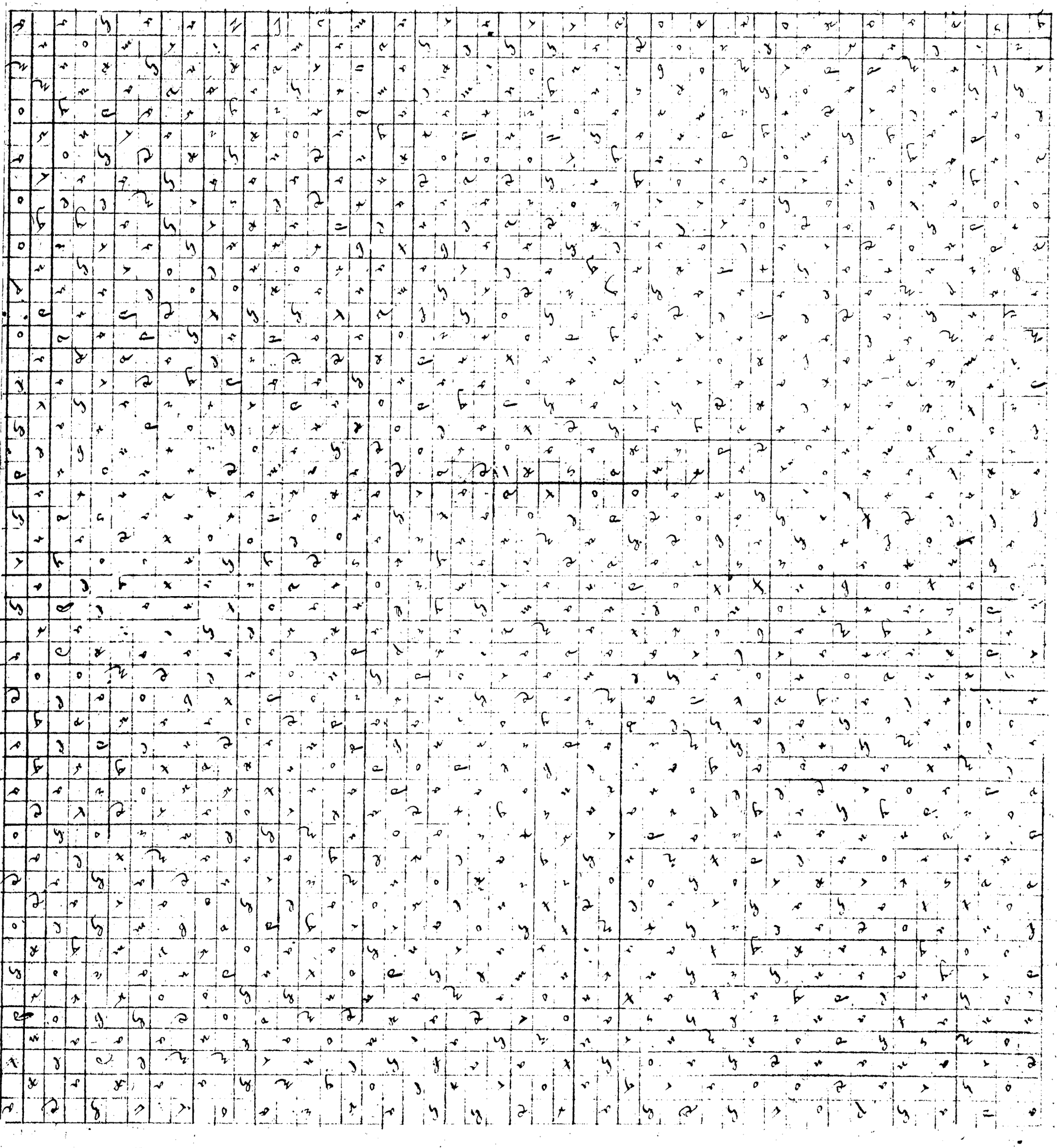
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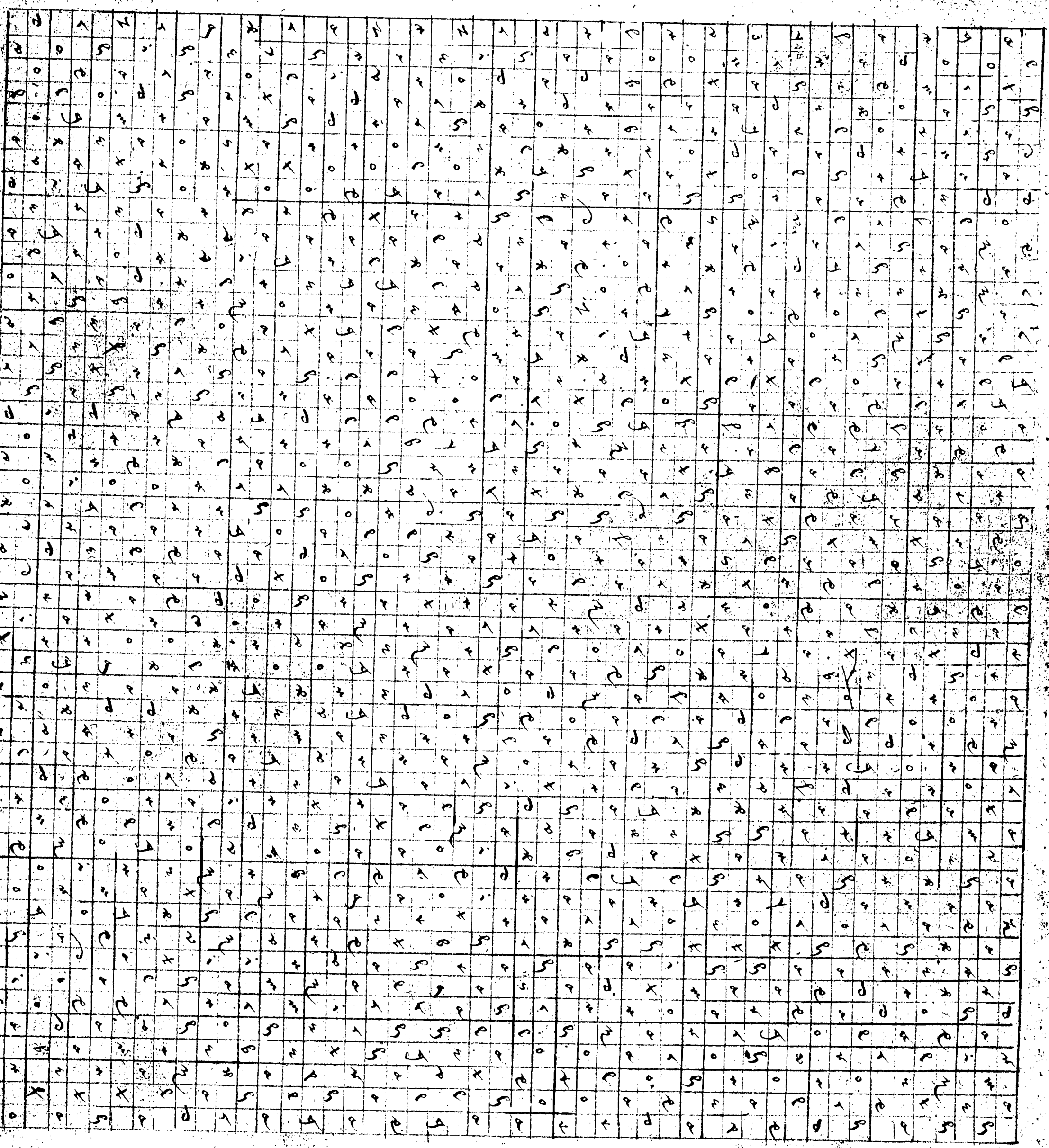


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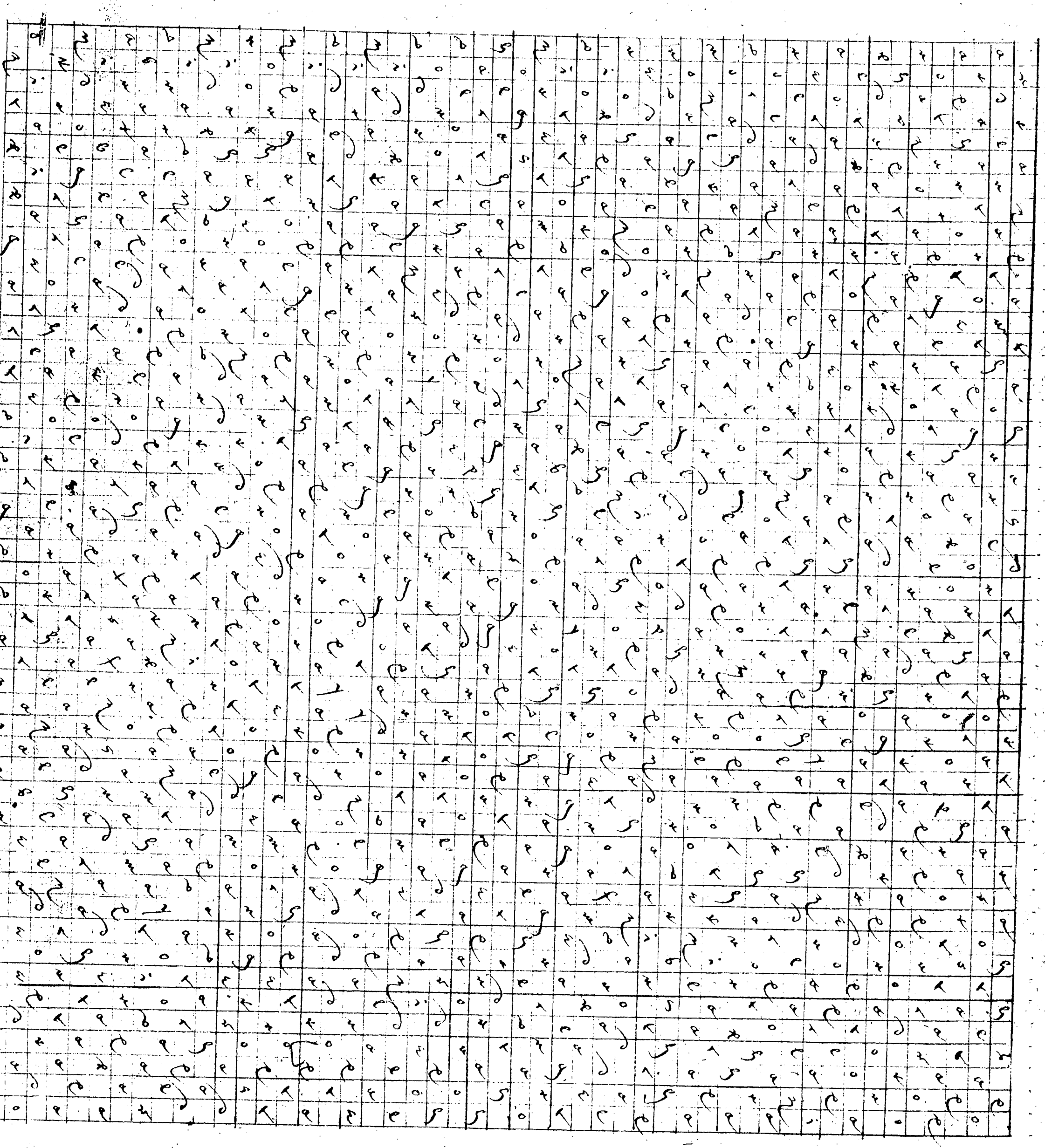




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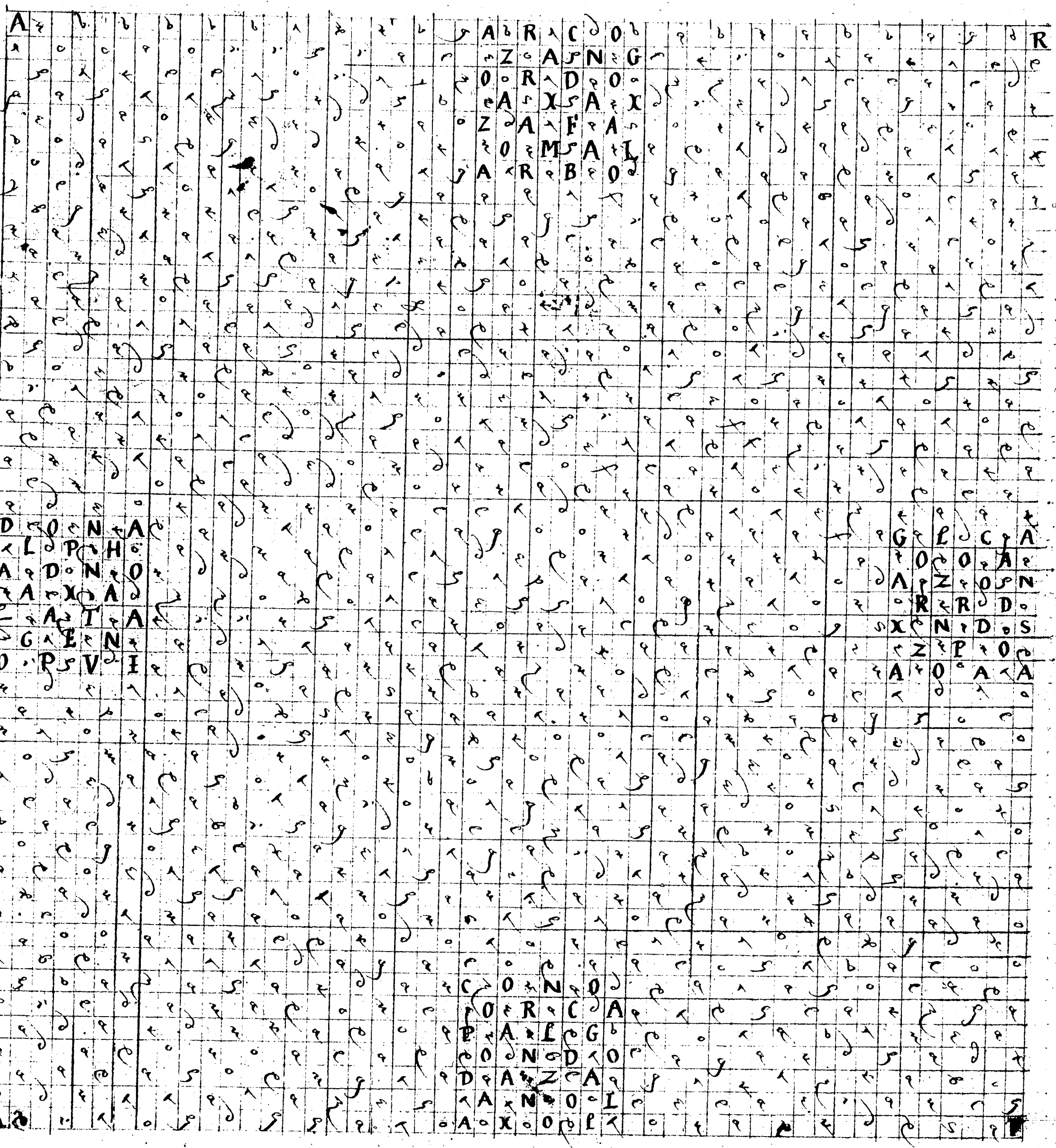




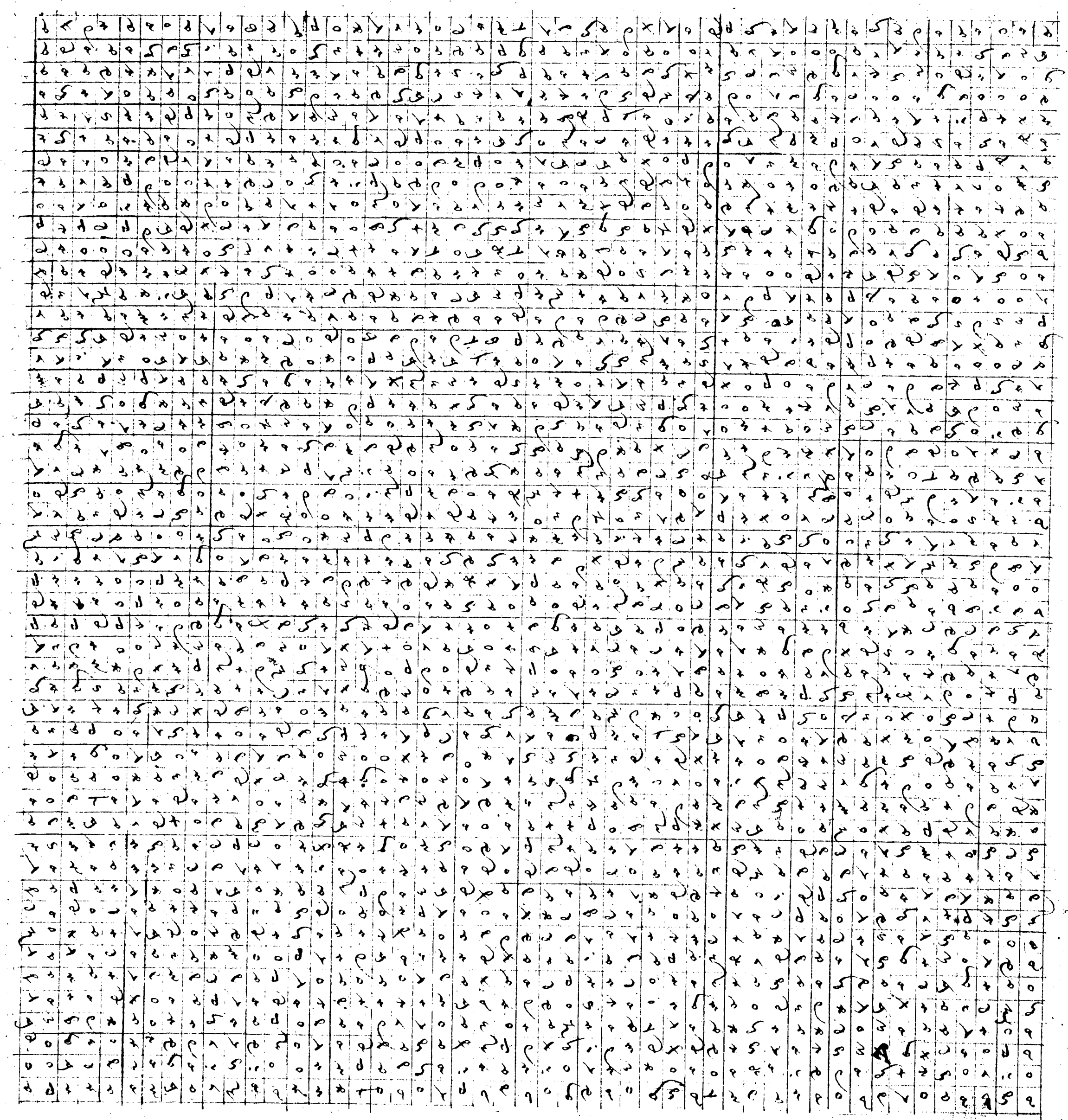


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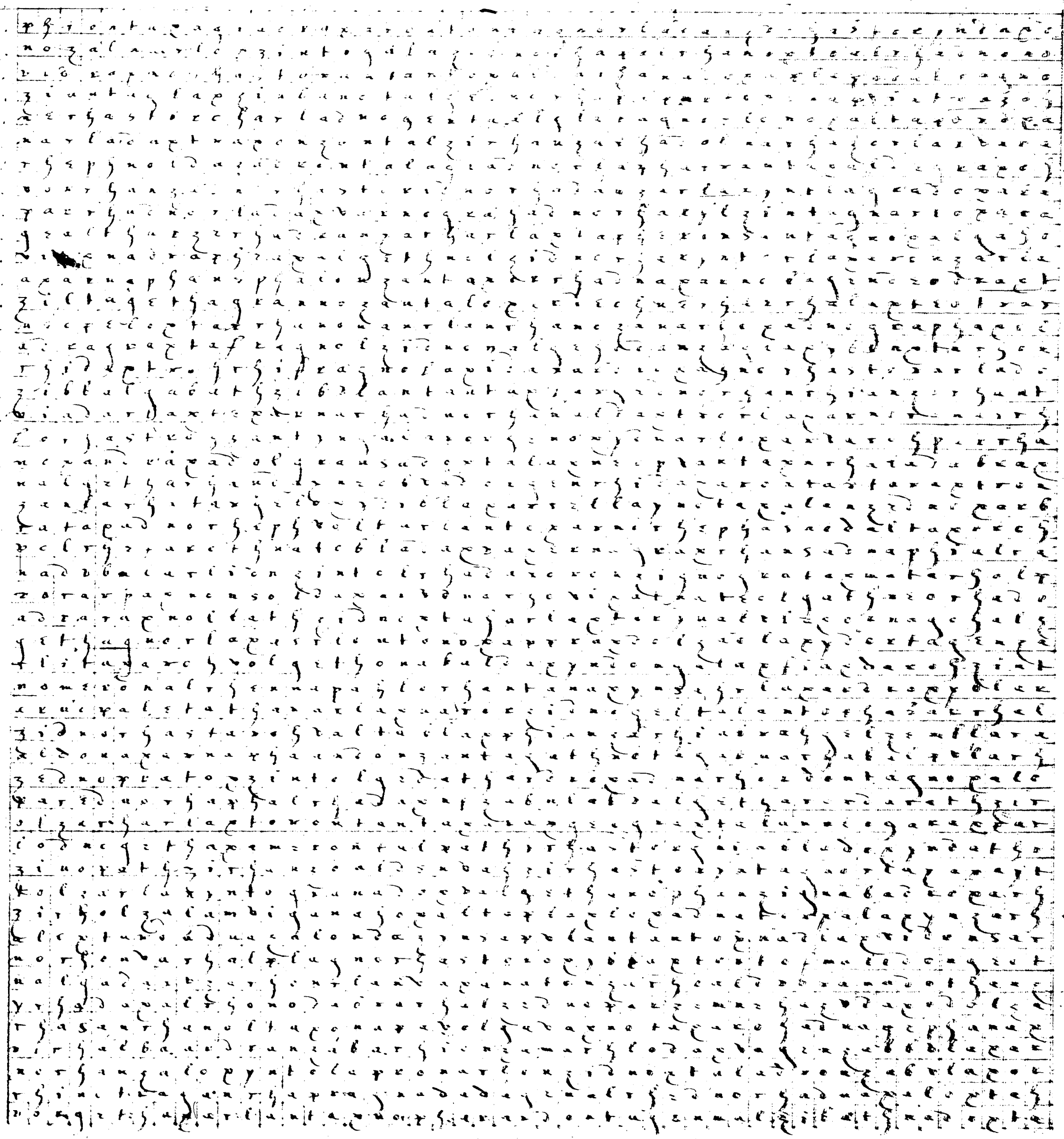


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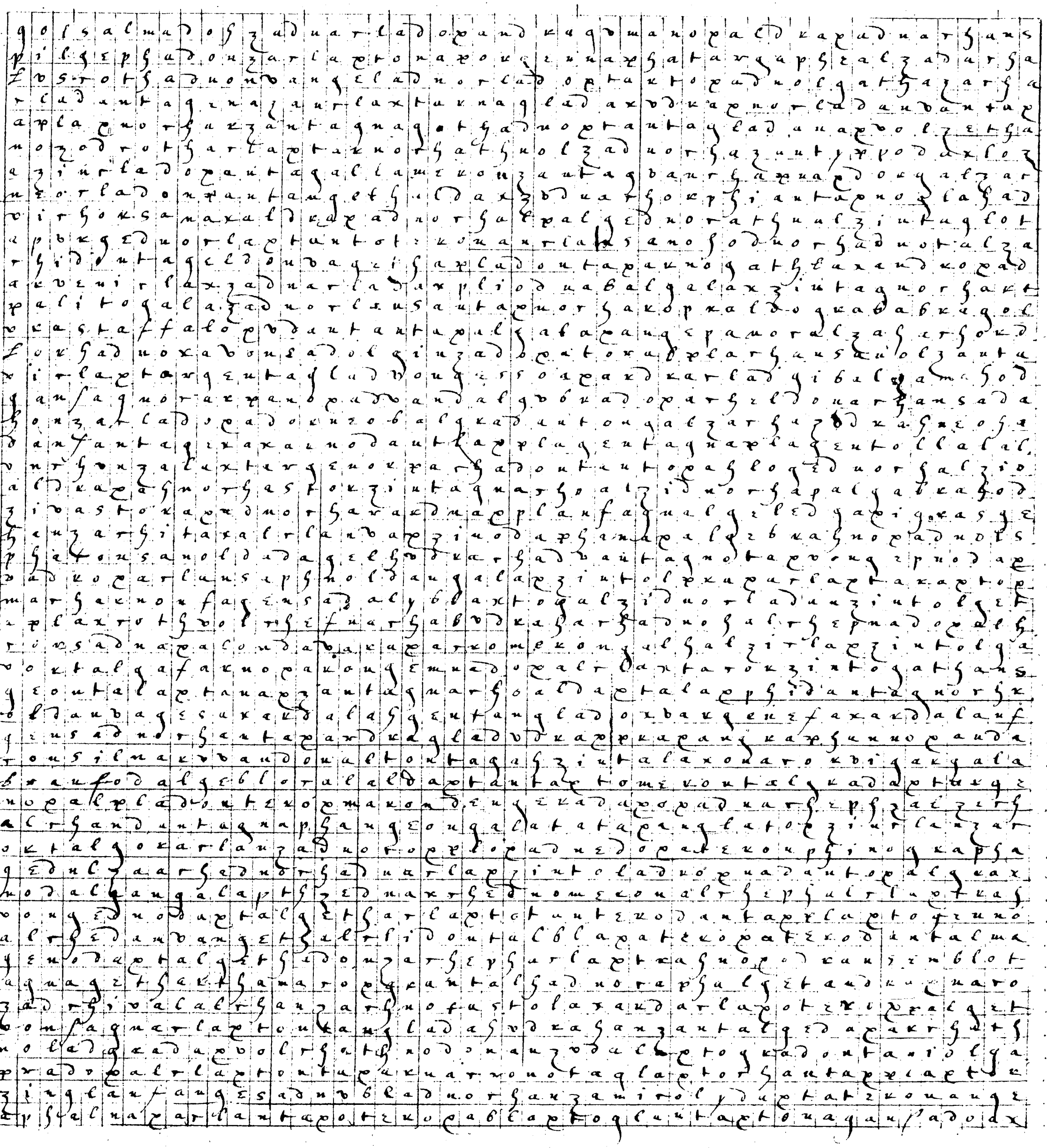
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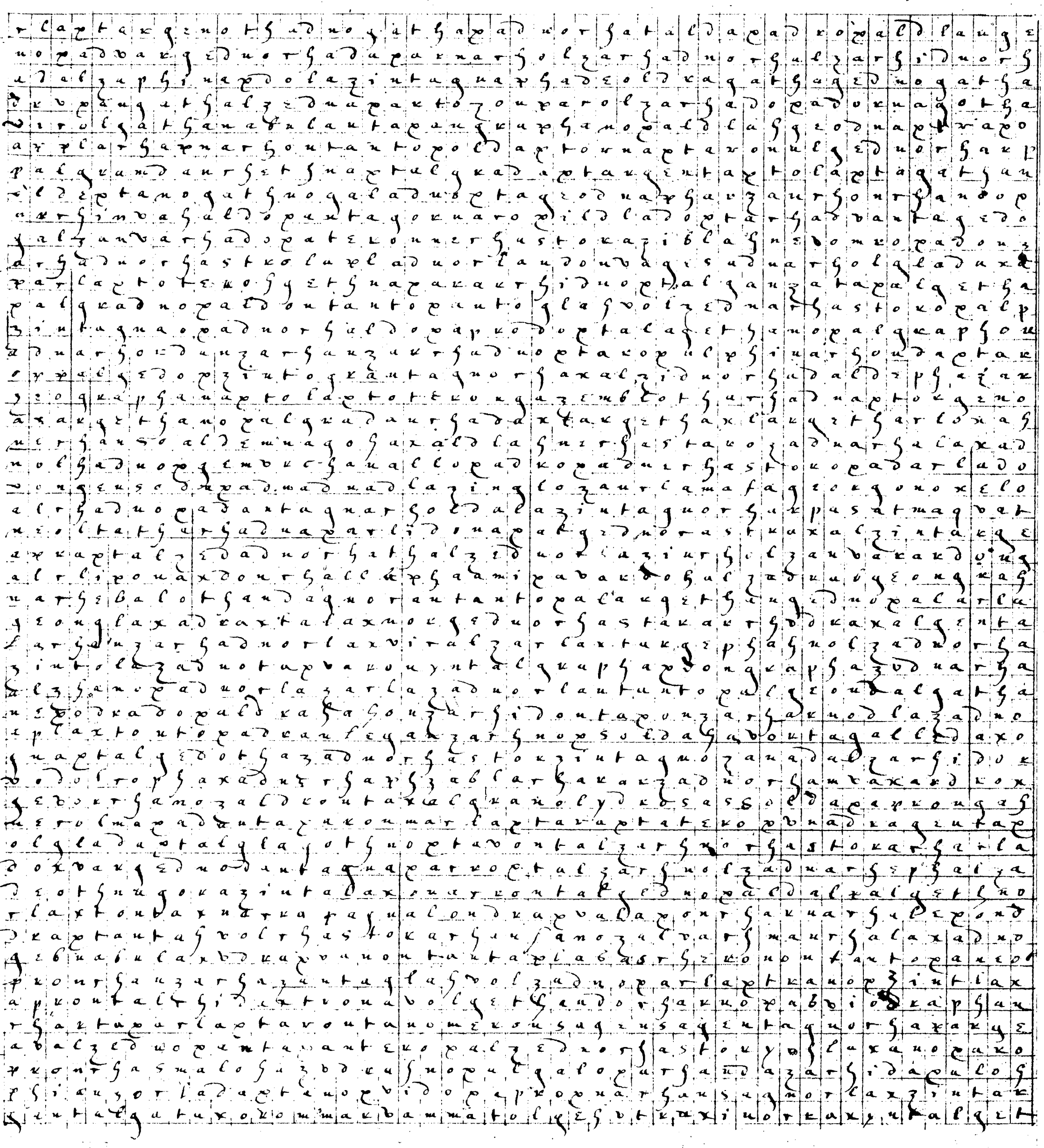
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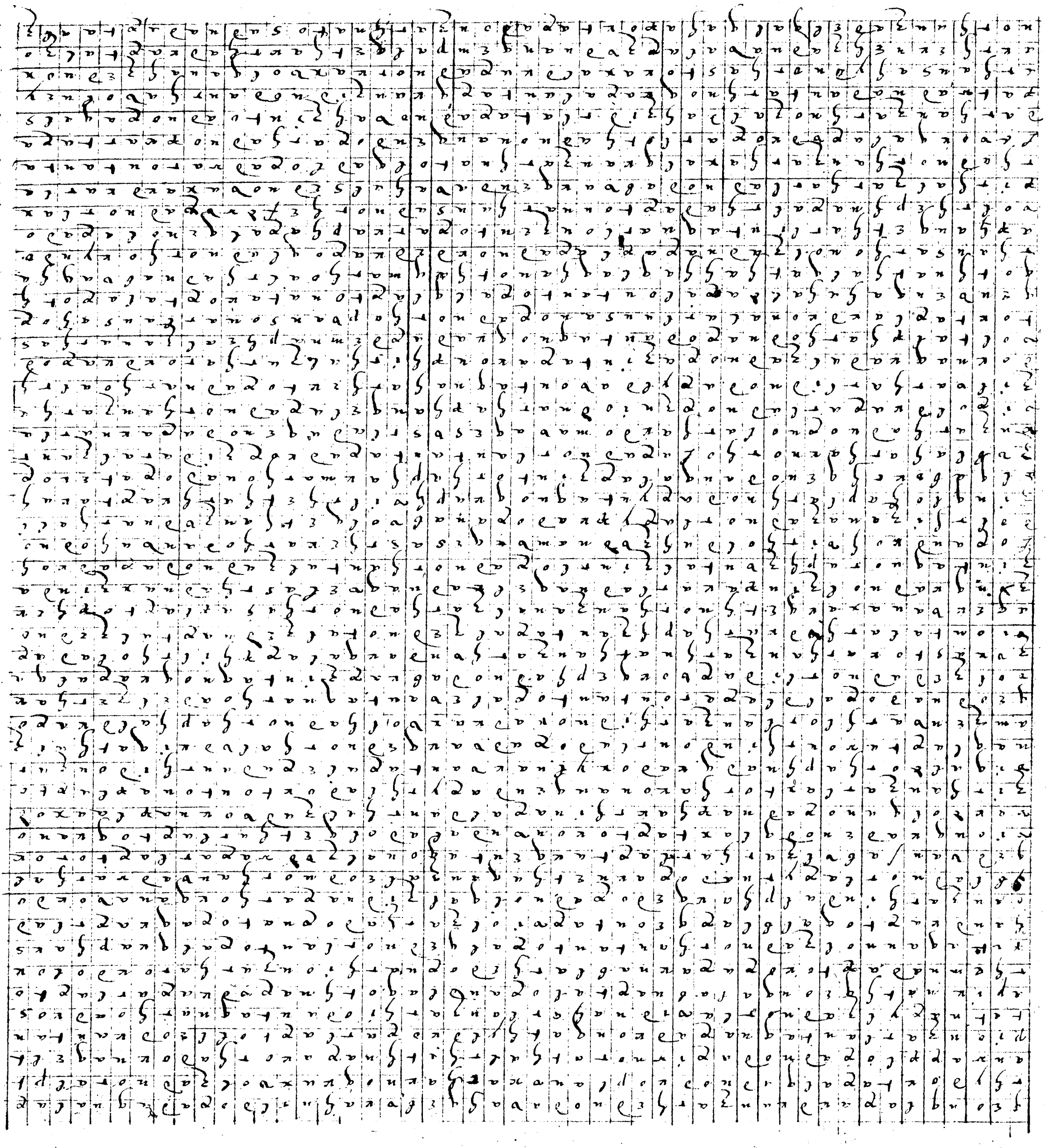
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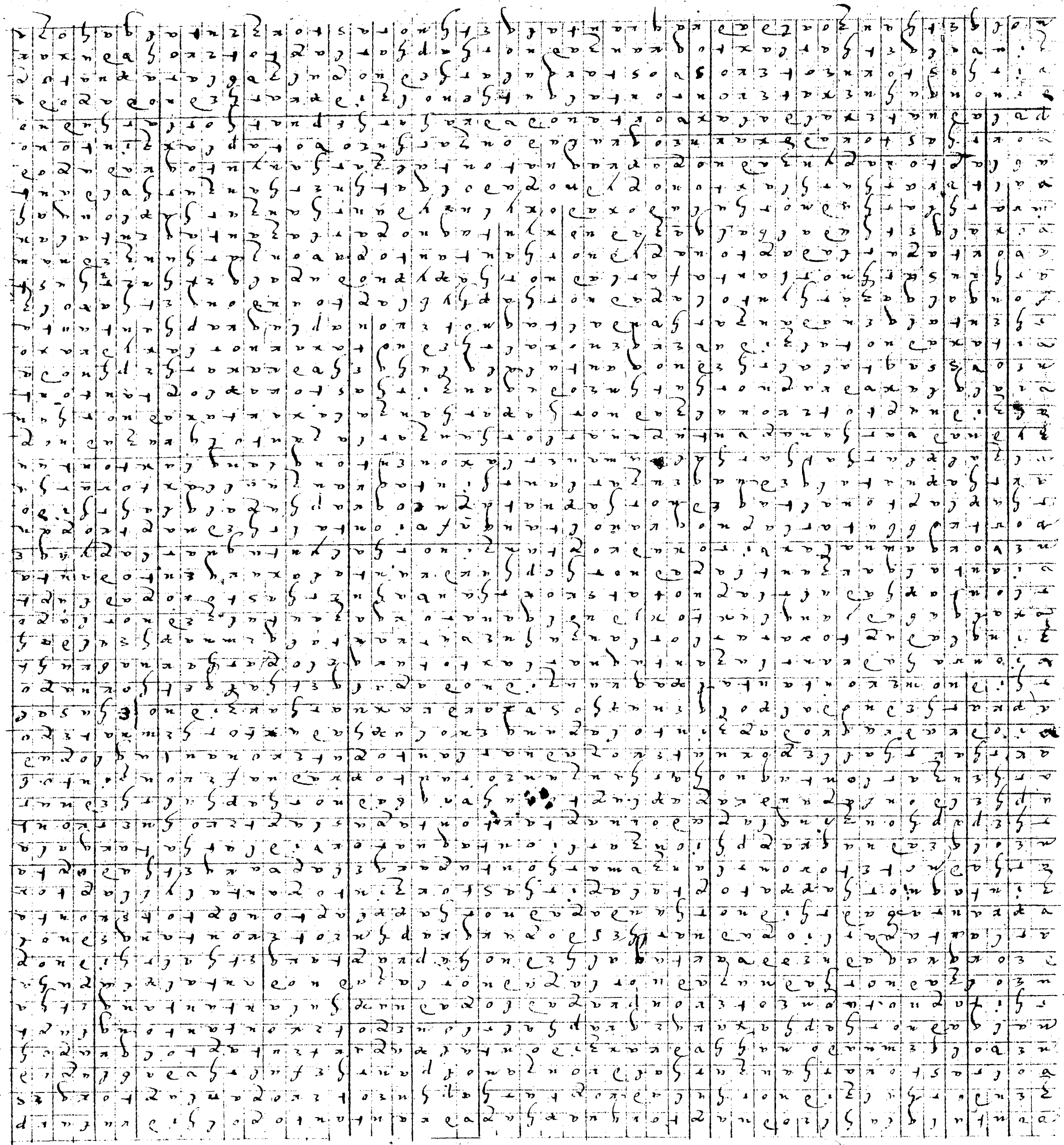
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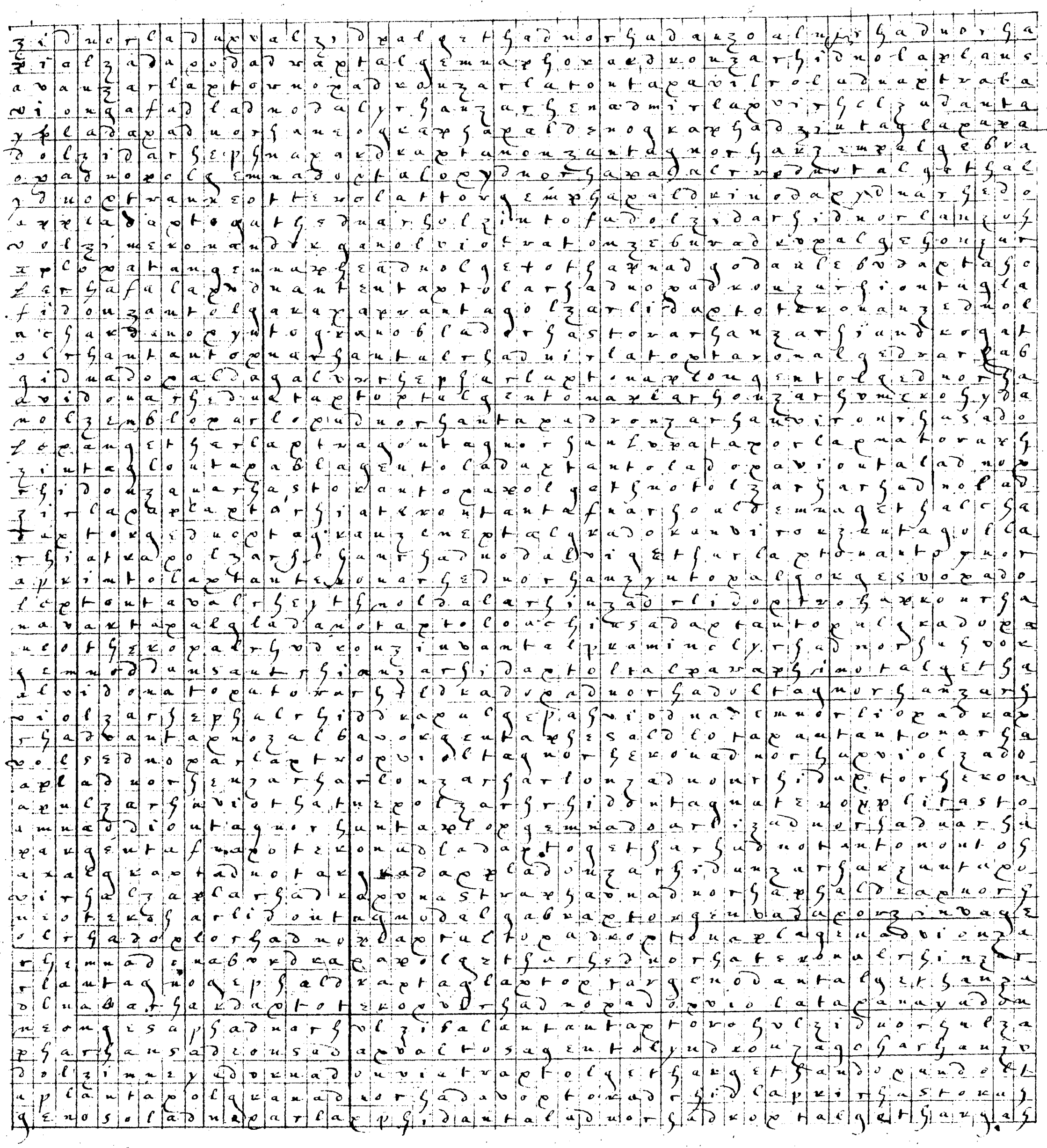








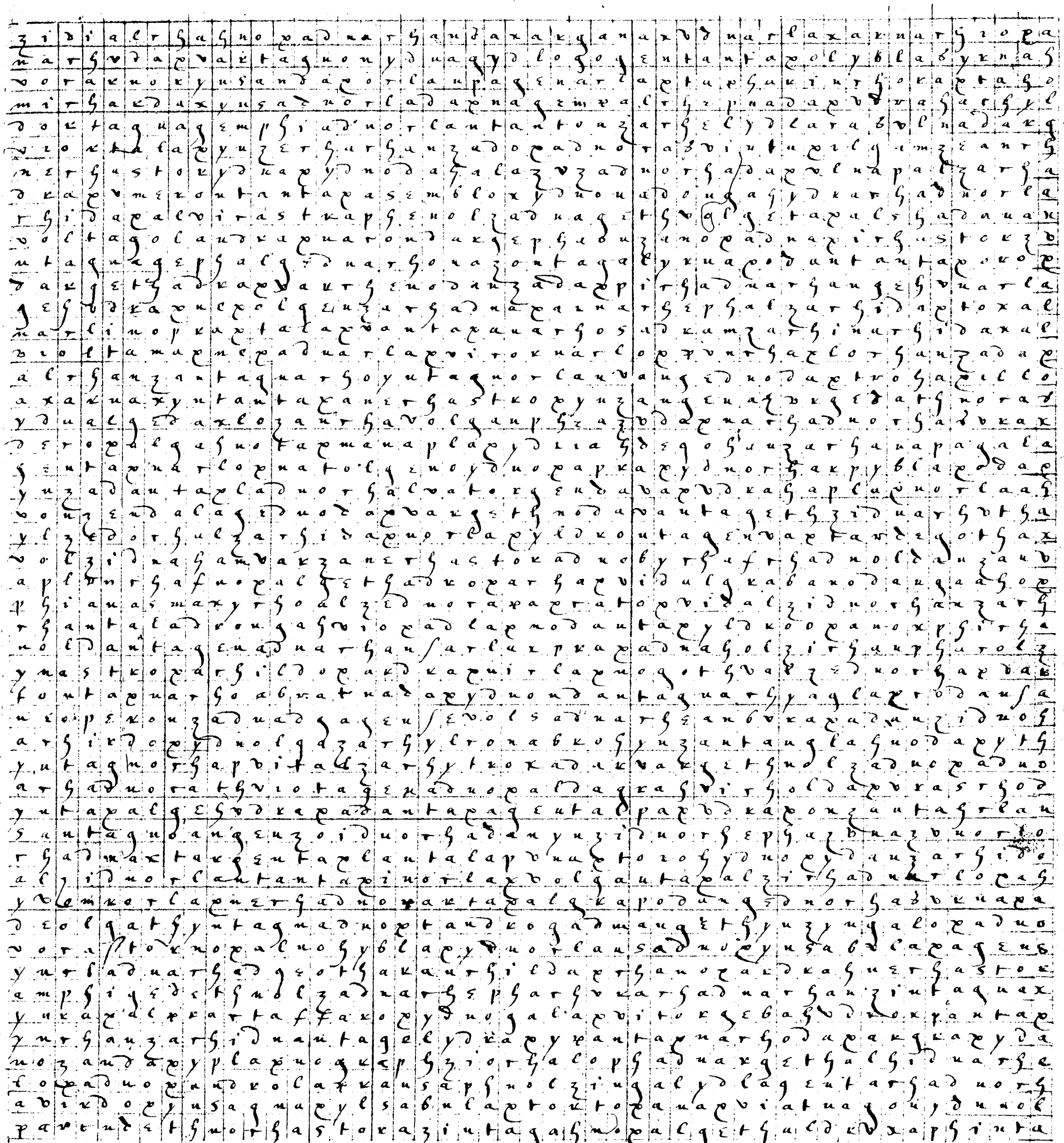




Bazalg fonq .ILNAP

Soli deo, laus, et honor
sempiternus.

Apostacax ebhagon.



—— A True Relation of what passed between Dr. John Dee and some Spirits; with Letters of sundry great men to the same, with a Preface by Meric Casaubon. Folio, A FINE IMPRESSION *of the frontispiece containing 6 portraits, and 3 plates; a somewhat discoloured copy in old calf* *T. Garthwait*, 1659 12 12 0

The Britwell copy sold for £22.

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A TRUE & FAITHFUL

RELATION

OF

What passed for many Yeers Between

Dr. JOHN DEE

(A Mathematician of Great Fame in Q. ELIZ. and King JAMES their Reignes) and

SOME SPIRITS:

TENDING (had it Succeeded)

To a General Alteration of most STATES and KINGDOMES in the World.

His *Private Conferences* with RODOLPHE Emperor of *Germany*, STEPHEN K. of *Poland*, and divers other PRINCES about it.

The Particulars of his Cause, as it was agitated in the *Emperors* Court; By the POPES Intervention: His Banishment, and Restoration in part.

AS ALSO

The LETTERS of Sundry Great Men

and PRINCES (some whereof were present at some of these Conferences and Apparitions of SPIRITS:) to the said D. DEE.

OUT OF

The Original Copy, written with Dr. DEES own Hand: Kept in the LIBRARY of

Sir THO. COTTON, Kt. Baronet.

WITH A

PREFACE

Confirming the *Reality* (as to the Point of SPIRITS) of This RELATION: and shewing the several good USES that a Sober Christian may make of All.

BY

MERIC. CASAUBON, D.D.

LONDON,

Printed by *D. Maxwell*, for T. GARTHWAIT, and sold at the Little North door of S. *Pauls*, and by other Stationers. 1659.

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What passed for many Years Discourse

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(A Mathematician of Great Fame in Q. Eliz.
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Tending (but it Succeeded)

To a General Reformation of both the MATTERS and

KNAVERY in the World.

This Private (yet Remarkable) Story of Emperor of Germany, Stephen
K. of Poland, and divers other Princes about it.

The Particulars of this Case, as it was agitated in the Emperor's Court;
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MAHOMET *receives his Law by Inspiration* .



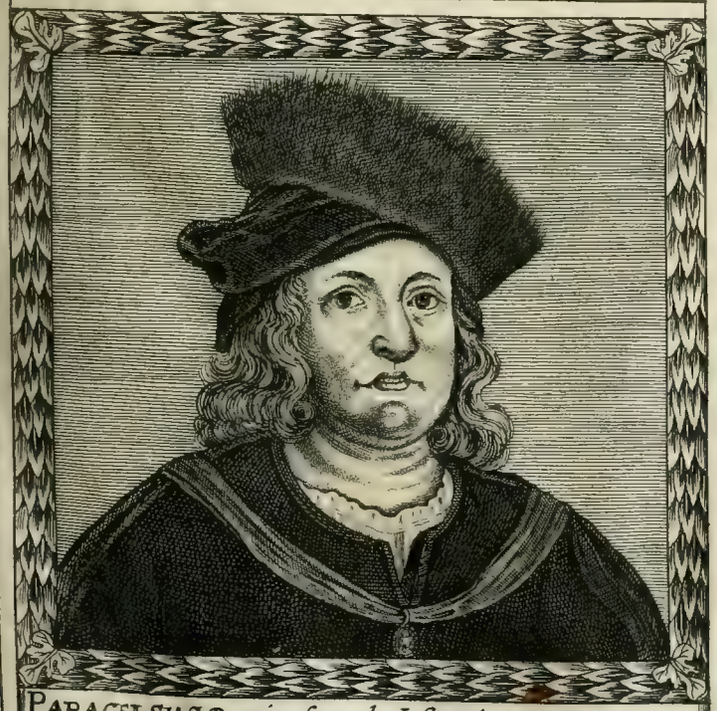
APPOLONI. TYANEUS *in Domitians tyme*



Edw: Kelly *Prophet or Seer to* D^r. Dee.



Roger Bacon *an Englisſh man*



PARACELSUS *Receits from the Inſpiration of Spirits* .



D^r. Dee *avoucheth his* Stone *is brought by Angelicall Ministry.*

Fran: Clein Invent

PREFACE.

WHAT is here presented unto thee (Christian Reader) being *a True and Faithful Relation, &c.* (as the Title beareth, and will be further cleared by this Preface) though by the carriage of it, in some respects, and by the Nature of it too, it might be deemed and termed, *A Work of Darkness*: Yet it is no other then what with great tenderness and circumspection, was tendered to men of highest Dignity in *Europe*, Kings and Princes, and by all (*England* excepted) listned unto for a while with good respect. By some gladly embraced and entertained for a long time; the Fame whereof being carryed unto *Rome*, it made the Pope to bestir himself, not knowing what the event of it might be, and how much it might concern him. And indeed, filled all men, Learned and Unlearned in most places with great wonder and astonishment: all which things will be shewed and made good (to the utmost of what we have said) in the Contents of this book, by unquestionable *Records* and evidences. And therefore I make no question but there will be men enough found in the world whose curiosity will lead them to Read *what I think is not to be paralleil'd in that Kind by any book that hath been set out in any Age to read*: I say, though it be to no other end then to satisfie their curiosity. But whatsoever other men, according to their several inclinations, may propose to themselves in the reading of it, yet I may and must here professe in the first place, in Truth and Sincerity, that the end that I propose to my self (so far as I have contributed to the Publishing of the Work) is not to satisfie curiosity, but to do good, and promote Religion. When we were first acquainted with the Book, and were offered the reading of it, having but lately been conversant in a Subject of much Affinity; to wit, of *Mistaken Inspiration* and *Possession*, through ignorance of Natural causes (which labour of ours, as it was our aime at the first in publishing of it, to do good, so we have had good reason since to believe, that we did not altogether misse of what we aimed at) we could not but gladly accept of it. And as we gladly accepted, so we read unto the end with equal eagerness and Alacrity: Which when we had done, truly it was our Opinion, That the Publishing of it could not but be very Seasonable and Useful, as against *Atheists* at all times, so in these Times especially, when the Spirit of Error and Illusion, not in profest *Anabaptists* only, even of the worst kind that former Ages have known and abhorred, doth so much prevail, but in many also, who though they disclaim and detest openly (and heartily too, I hope, most of them) the fruits and effects that such causes have produced in others, yet ground themselves nevertheless upon the same principles of *Supposed Inspiration* and immaginary *Revelations*; and upon that account deem themselves, if not the Only, yet much better Christians then others. And I was much Confirmed in this Judgment when I was told (as indeed I was, at the first, by them that knew very well) that the Most Reverend, Pious and Learned *Archbishop of Armagh*, lately

deceaſed, upon reading of the ſaid book, before his death, had declared himſelf to the ſame purpoſe, and *wiſhed it Printed.* But becauſe it is very poſſible, that every Reader will not at the firſt be ſo well able of himſelf to make that good uſe by good and Rational Inferences and Obſervations of this ſad Story as is aimed at, my chiefeſt aim in this Preface is to help ſuch. And becauſe it is not leſſe probable that this Licentious Age will afford very many, who with the *Saduces* of old (that is, Jewiſh Epicures) believe no *Spirit*, or Angel, or Reſurrection; who therefore being prepoſſeſſed with prejudice when they hear of ſo many Spirits as are here mentioned, and ſo many ſtrange Apparitions, in ſeveral Kinds, will not only fling back themſelves, but will be ready to laugh at any other that give any credit to ſuch things. Although I will not take upon me to convert any by Reaſon that are engaged into ſuch an opinion by a wicked life; that is, Unjuſt practiſes, Luxurious lewd courſes, open profaneneſſe, under the name of Wit and Galantry, and the like, becauſe, I think, it is very juſt with God to leave ſuch to the error and blindneſſe of their Judgments; ſo that without a Miracle there can be little hopes of ſuch. Yet I ſhall hope that ſuch as are Rational men, ſober in their Lives and Converſations, ſuch as I have known my ſelf; yea, men of excellent parts in other things, men that are both willing to hear and able to conſider: that ſuch, I ſay, may receive ſome ſatisfaction by what I ſhall ſay and propoſe to their Ingenuous conſideration in this matter. Were we to argue the caſe by Scripture, the buſineſſe would ſoon be at an end; there being no one Controverted point among men, that I know of, that can receive a more Ample, Full, Clear and ſpeedy determination, then this buſineſs of *Spirits*, and *Witches*, and *Apparitions* may, if the Word of God might be Judge. But I will ſuppoſe that I have to do with ſuch, who though they do not altogether deny the Word of God, yet will not eaſily, however, admit of any thing that they think contrary to Reaſon, or at leaſt not to be maintained by Reaſon. I ſhall therefore forbear all Scripture Proofs and Teſtimonies in this particular, and deſire the Chriſtian Reader (who otherwiſe might juſtly take offence) to take notice upon what ground it is that I forbear.

But though I will not uſe any Scripture for proof, yet by way of Application I hope I may be allowed to uſe ſome Scripture words, which may direct us perchance to a good Method in the examination of this buſineſſe. The Apoſtle ſaith in a place, φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν: (*profeſſing themſelves to be wiſe, they became fools*) I ſhall not enquire of whom, and upon what occaſion it was ſpoken: I draw no argument from it; only becauſe there is a ſhew of great Wiſdom in this Opinion; and yet, as I conceive, as much of Error and falſhood (that is, *Folly*, as the word is often uſed) as in any other falſe opinion that is leſſe popular. I will frame my diſcourſe to this iſſue, firſt, to enquire what it is that makes it ſo popular and plauſible, among them eſpecially that pretend to more then ordinary Wiſdom; and then ſecondly, lay it open (as I am able) to the view in its right colours, that the *Folly* or falſhood of it may be diſcernable even to ordinary judgments.

Firſt then, (as for them that *deny Spirits*, &c.) we ſay, The world is full of impoſture; to know this, to obſerve it in all Trades, in all Profeſſions, in all ranks and degrees of men, is to know the world, and that is to be wiſe. Though we call them *Juglers*, yet they deſerve to be thought the plaineſt dealing men of the world that ſhew their tricks openly in the ſtreets for money; for they profeſſe what they are. They are the trueſt Juglers that do their feats (and they for mo-

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ny too, moſt of them) under the Veil and Reputation of Holineſſe, Sanctity, (or, Saintſhip) Religion, Virtue, Juſtice, Friendſhip; fine words to catch men that are of eaſie Belief, and thinks that every thing that gliſters muſt needs be gold. Hence it is, that men that have had the Reputation of Wiſe men in the world, have commended this unto us as greateſt Wiſdom, NOT EASILY TO BELIEVE: Νῆφε, καὶ μέμνησο ἀπιστεῖν· ἄριστα ταῦτα τῶν φρενῶν. *Epicharmus* got more credit for this one ſaying (and hath done more good too, perchance) then many that have been the Authors of vaſt Volumes. Now if thoſe things that are expoſed to ſenſe, the proper Objects of our Eyes and Eares, be lyable to ſo much Impoſture and Deceit, that the wiſeſt can ſcarce know what to believe: How much more caution do we need in thoſe things that are ſo much above Senſe, and in ſome reſpects contrary to Senſe (and that is *Spirits*) that we be not deceived? If we conſider the Nature of man, his Bodily frame, the Affections of his ſoul, the Faculties of his mind, we ſhall have no occaſion at all to wonder if moſt men are apt to believe and to be cheated. But as no cauſe to wonder, ſo as little cauſe to imitate: *Felix qui rerum potuit cognoſcere cauſas!* τερατολογία, *a deſire of, or to ſtrange things that may cauſe amazement*, is the proper affection of the vulgar, that is, of moſt men, which they bring into the world with them, (it is the obſervation of the wiſeſt of men that have written concerning the affairs and actions of men) and cannot be rid of but by wiſdom, which is the happineſſe of few: *Errandi, non neceſsitas tantum, ſed amor.* *Seneca* ſomewhere ſpeaking of the Nature of Man; There was a time when the world was much governed by *Oracles*; private men went unto them as unto God, Kings and Princes ſent unto them to be adviſed about greateſt matters: and ſo much faith was aſcribed unto them, generally, that the very word became a Proverb appliable unto thoſe things, whereof no queſtion can be made. Yet thoſe very ancient Heathens, that tell us of theſe Oracles, tell us of their vanity; and though they ſay not, That all were falſe and counterfeit, yet whileſt they acknowledg it of ſome, they give us juſt occaſion to ſuſpect that it might have been found as true of the reſt alſo, had like care been taken to examine the truth of them alſo.

Again, there was a time (and that time not many hundred years yet paſt) when *Miracles* were the only diſcourſe and delight of men: Ghoſts and Spirits were in every houſe; and ſo prone were men to receive what was delivered unto them in that kind, that Miracle-makers were much put to it, not to make their ſtories probable, (for that was not ſtood upon) but to make them wonderful enough; inſomuch that ſome have been forced to complain publickly of the credulity of the people, who yet themſelves tell us much more, I dare ſay, then was ever true. As of Miracles, ſo of *Exorciſmes*: How many Divels and Spirits have been driven out of men and women, ſuppoſed to be *poſſeſſed*, by ſolemn Exorciſmes, to the great wonder of the beholders, which afterwards upon further ſearch and examination, have been convicted to have been nothing but the artifices and ſubtil contrivances of men? Sentences and Judgments have paſſed upon ſuch cheats when they have been diſcovered in moſt places of Europe, which have been publiſhed. But they have done ſtrange things though (ſome that were thought poſſeſſed) and things impoſſible, to ordinary ſenſe, to be done by Nature. It is very true, ſome have: But they that know what ſtrange things may be done to the amaze-

See the Life of *Albertus* M.

ment of all not acquainted with ſuch myſteries, by long *Uſe and Cuſtome*, they will not eaſily wonder (ſo as to make a ſupernatural thing of it) though they ſee things, which, to their ſight and of moſt, cannot but ſeem very wonderful, and almoſt impoſſible. As for the bodily temper of man and of his *Brain*, it hath been ſufficiently by ſome late books of that ſubject (*Enthuſiaſme*) both by reaſons from Nature, and by ſundry examples proved, that a very little diſtemper of the brain, ſcarce diſcernable unto any, but thoſe that are well verſed in the ſtudy of Natural cauſes, is enough to repreſent Spirits, Angels and Divels, Sights and Stories of Heaven and Hell to the Fancy: by which ſober kind of Madneſſe and deliration, ſo little underſtood vulgarly, many have been, and are daily deceived; and from theſe things, through the ignorance of men, ſtrange things ſometimes have enſued, and the peace of Common-weales hath ſuffered not a little.

Ariſtotle, in his Meteors, tells of one that alwayes ſaw (ſo he thought, at leaſt) another man's ſhape before his eyes, and how they happened unto him naturally, he gives a reaſon. *Hyppocrates*, Περὶ παθῶν, (a very ſhort Diſcourſe, but full of excellent matter) ſheweth how ſome, both men and women, through Natural cauſes, come to fancy to themſelves that they ſee δαίμονας. Divels and Spirits, and to be tormented in their Souls, even to the making away of themſelves by their own hands. The Author of the book, *De Morbo Sacro*, (very ancient too, but not right *Hyppocrates*, as many are of opinion) hath excellent matter too, to the ſame purpoſe; but I have not the book at this time by me. *Hyppocrates*, (where before) ſheweth how many in that caſe were gulled by the Prieſts of thoſe times, making them believe, That this happened to them through the anger of ſome god. "They that are verſt in the *Opticks* know, That there is a "way, through the help of *glaſſes* that ſhall not be ſeen, to make moving ſha-"dows that ſhall appear like Ghoſts, to the great terror of the ignorant behold-"er: and it is ſaid, That pretended Aſtrologers and Fortune-tellers cheat many "by thoſe ſights. It is the opinion of ſome Jewiſh Rabbins, That what Ghoſts or Souls are raiſed by *Necromancy*, they alwayes appear *inverſo corpore*, that is, their head dowards and feet upwards. Though nothing is to be wondered at in Rabbins, who (commonly) are as full of ridiculous conceits as ever came into the head of any Bedlam: Yet my opinion is, "That the firſt ground of "this wild conceit was, ſome appearance by the *Species* of an object, gathered "through a little *glaſſe* into a dark room. For ſo indeed the objects muſt ap-"pear *inverſo corpore* if it be done in a high room, and the objects from whence "the *Spiecies* are gathered be lower then the glaſſe through which they paſſe. And the reaſon of it is very Demonſtrable to the ſight of any reaſonable man. Certainly, by this ſecret (which yet is no great ſecret, being commonly ſeen and practiſed among them that are any thing curious) ſtrange things may be done by a Cunning-man, to their great amazement that know not the cauſe. There would be no end if I ſhould attempt to gather from ſeveral Authors what hath been invented by men, and what may be done by Art to cheat men in matters of this nature. Let any man, that is yet a ſtranger to it, but read the life of *Alexander the falſe Prophet*, or Prognoſticator, written by *Lucian*, and he ſhall ſee notable examples of ſucceſſeful Cheats and Impoſtures, ſcarce credible indeed, but that the thing was yet then freſh and famous, and that all circumſtances of

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History confirm the truth of the relation. And let him that reads it judge, what dull and dry fellows the Mountebank-Astrologers, Prognosticators and Fortune-tellers of these dayes are, to this Noble, Renowned *Alexander*. Only let him know that reads, that *Lucian* was a profest Atheist, and therefore no wonder if he find *Epicurus* spoken of with great respect, whom all Atheists, and Atheistically inclined are so much obliged to honour. This accepted, I think, the Story is very worthy to be known, and much more worthy to be read by all men (considering the good use that may be made of it) then many books that are daily translated out of other languages.

But lastly, If there were any such thing, really as Divels and Spirits that use to appear unto men; to whom should they (probably) sooner appear, then to such as daily call upon them, and devote their Souls and Bodies unto them by dreadful Oaths and Imprecations? And again, then to such, who through damnable curiosity have many times used the means (the best they could find in books, by Magical Circles, Characters and Invocations) and yet never, neither the one nor the other saw any thing?

I have said as much as I mean to say (though somewhat perchance might be added) to shew the plausibleness of the opinion, in opposition to vulgar apprehensions and capacities, whereby (as I conceive, for I have not wittingly omitted any thing that I thought material) it chiefly intitles it self to wisdom, and more then ordinary prudence, which all men generally are ambitious of. Yet I would not have it thought that all men that hold this conclusion, That there be no Spirits, *&c.* go so rationally to work, or can give this account or any other more rational and plausible for what they hold. God knows there be many in the world, men of no learning, and mean capacities, who can speak as peremptorily as the best, not because they have considered of it, and understand the grounds of either opinion, but because they know, or have heard it is the opinion of some Learned, and they hope they shall be thought learned too if they hold with them. Besides an ordinary (for some have been learned) *Epicurean*, who makes it his Motto (to himself and in his heart) Ἐν τῷ μηδὲν εἰδέναι, ἥδιστος βίος: and seeks his ease in this world (ἀπαραξίαν, their own word, which imports *Tranquility* both of mind and body; a good word but ill applyed) as his *summum bonum*, or chiefest happiness: It is a great ease to him when any strange things doth happen by Witches, Wizards and the like; and other some to satisfie their faith, others their reason and curiosity, are put to it to enquire of men by conference, and to search into books ancient and late, Sacred and Profane, and all little enough. A great ease, I say, for him, then, and upon all such occasions, to possesse his Soul in secure ignorance, and to save his credit (yea, and to gain credit with some) by barely saying, *Fabula est, I do not believe it.* We shall hear some of them by and by acknowledg, in effect, as much as I have said: I impose nothing upon them. I will not take upon me to judge of a book that I never read; I cannot say that I ever saw it. But because I have heard some men magnifie an English book written of this subject to prove that there be no Witches, I will impart unto the Reader that hath not observed it, the judgment of one of the Learnedst men that ever *England* saw (I wish he had been more gently dealt with when time was) of that book, whereby it may appear (if his judgment be right, as I am very inclinable to be-

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lieve, becauſe of his great Learning, and wonted circumſpection in his cenſures) what great undertakers many men are upon very little ground, and how prone others to extol what doth favour their cauſe, though to the prejudice of their better judgments, if they would judge impartially. Dr. *Rainolds* in thoſe elaborate *Prælectiones de libris Apocryphis*, where he doth cenſure ſome opinions of *Bodinus* as prejudicial to the Chriſtian Faith. *Reginaldus Scotus, noſtras,* (ſaith he) *qui contrariam Bodino inſanit inſaniam, ait Papiſtas confiteri, non poſſe Demonas ne audire quidem nomen Jehovæ. Acceperat ille à Bodino, & attribuit Papiſtis in genere, tanquam omnes Papiſtæ in eo conſpirarent. Pergit ipſe, & quoniam animadverterat quaſdam fæminas maleficas, aliquando iſtius modi narrationes ementiri, putavit omnia eſſe ficta; ex imperitia Dialecticæ, & aliarum bonarum artium: Ut qui nullo judicio, nullâ methodo, nullâ optimarum artium ſcientiâ, eodem modo aggreſſus ſit hanc rem, quomodo Poeta loquitur,*

——— Tenet inſatiabile quoſdam Scribendi cacoëthes:

& eodem prorſus modo ratiocinatur, &c. We have been the more willing to produce this paſſage out of the writings of that Learned man, becauſe we alſo in our anſwers may have occaſion to ſay ſomewhat to the ſame purpoſe; not of that Author or his book, which he judgeth, any thing, but of the ground upon which he builded, which we ſhall find to be the ſame upon which others alſo, that deny Spirits have gone upon. But we will go Methodically to work, and take every thing in order, as we have propoſed in the objections.

Firſt, We ſaid, The world was full of Impoſture. It is granted, of Impoſtors and Impoſtures. But what then ſhall the concluſion be, That therefore there is no truth in the world, or at leaſt not to be attained unto by mortal man? Truly, many books of old have been written to that effect. *Sextus Empiricus* is yet extant, a very learned book it cannot be denied, and of excellent uſe for the underſtanding of ancient Authors, Phyloſophers eſpecially. I could name ſome Chriſtians alſo, by profeſſion, men of great learning that have gone very far that way. But this will not be granted by ſome I am ſure that are or have been thought great oppugners of the common opinion about Witches and Spirits; ſome Phyſicians I mean, and Naturaliſts by their profeſſion. But may not we argue as plauſibly againſt that which they profeſſe, as they have done or can do againſt Spirits and Apparitions? We would be loath to make ſo long a digreſſion; we have had occaſion elſewhere to ſay ſomewhat to this purpoſe: and they that will be ſo curious may ſee what hath been written by *Cornel. Agrippa* (who is very large upon this ſubject) about it, not to name any others. It is not yet a full twelve-moneth, that a friend of mine, a Gentleman of quality, brought his Lady to *London* (ſome 60 miles and upwards from his ordinary dwelling) to have the advice of Phyſicians about his wife (a very Virtuous and Religious Lady) troubled with a weak ſtomack and ill digeſtion, which cauſed grievous ſymptoms. I think he had the advice of no leſſe then a dozen firſt and laſt: I am ſure he named unto me five or ſix of the chiefeſt in Credit and practice that the Town affordeth. Not one of them did agree in their opinions, either concerning the Cauſe, or the means to be uſed for a Cure. So that the Gentleman went away more unſatisfied then he came. What he did I knovv not: I knovv vvhat ſome men vvould have inferred upon this. Yet I, for my part, for the benefit that I have received by it, and the effects that I have ſeen of it,

it, both upon my self, and others in my life-time, upon several occasions (where *learned Artists*, not *Empiricks* have been employed) though all the world should be of another opinion, I think my self bound to honour, as the profession, so all Learned, Ingenious Professors of it: and I make no question but the worst of *Agrippa*'s objections, by any man of competent judgment and experience, may easily be answered. I say therefore that as in other things of the world, so in matters of *Spirits and Apparitions*, though lyable to much error and imposture, yet it doth not follow but there may be reality of truth and certainty discernable unto them that will take the pains to search things unto the bottom, where truth commonly is to be found, and are naturally endowed with competent judgments to discern between specious arguments and solidity of truth.

But this proveth nothing. No: but the removing of this common objection may dispose the Reader, I hope, to consider of what we have to say with lesse prejudice. And that shall be our next task, what we have to say for *Spirits*, &c. before we come to particular Objections. Wherein nevertheless I will be no longer then I must at this time, because I shall have a more proper place in two several Tractates, the one whereof hath been a long time in loose notes and papers, not yet digested, to wit, my Second Part of *Enthusiasme*: the other, in my head yet wholly, but in better readinesse to be brought to light, because of later conception; to wit, *A Discourse of Credulity and Incredulity, in things Natural, Civil and Divine, or Theological.* We shall meet there with many cases not so necessary here to be spoken of, which will help very much to clear this business.

¶ But here I say, first of all, It is a Maxim of *Aristotle*'s the great Oracle of Nature, which many have taken notice of, and applyed to their several purposes: Ὃ πᾶσι δοκεῖ, τοῦτο εἶναι φαμὲν, *That which is generally believed, is most likely to be true.* Who also in another place of the same book doth approve the saying of *Hesiod*, Φήμη δ' οὔτιγε πάμπαν ἀπόλλυται, ἥντινα λαοὶ Πολλοὶ φημίζωσι. Now if any opinion whereof question is made can justly pretend to a general assent and consent of all people, places, ages of the world, I think, nay, I know, and it will be proved that this of Witches, Spirits, and Apparitions may. I do not know scarce any ancient book extant of Philosopher or Historian (the Writings of professed Epicureans excepted, of *Aristotle* we shall give an account by and by) but doth afford some pregnant relation, testimony or passage to the confirmation of this truth. I dare say, should a man collect the relations and testimonies out of several Authors and books (that are come to our knowledge) within the compasse of two thousand years, of Authors well accounted of, generally, and whose testimonies (Historians especially) we receive in other things; a man might make a book of the biggest size and form that ordinary books (which we call *Folioes*) are. It is true, many Authors may write one thing which may prove false, as the famous history of the *Phenix*, perchance, or some such; but upon examination it will appear that those many take all from one or two at the most, who first delivered it. They add nothing in confirmation of their own knowledg or experience. But here it is quite otherwise; those many Authors that I speak of (Historians especially of several ages) they tell

us different things that hapned in their own times, in divers places of the world: and of many of them we may ſay they were ſuch as knew little of former books, or ſtories of other Nations but their own. Within theſe 200 years the world, we know, by the benefit of Navigation hath been more open and known then before; yea, a great part of the world diſcovered that was not known before. I have read many books, the beſt I could meet with, in ſeveral Languages, of divers Voyages into all parts of the world: I have converſed with many Travellers, whom I judged ſober and diſcreet. I never read any book of that argument, nor yet met with man, that I have had the opportunity to confer with, but was able of his own knowledg to ſay ſomewhat whereby my belief of theſe things might be confirmed.

Now for the *Epicureans* (of all Philoſophers the moſt inconſiderable in matters of knowledg, as former ages have deſcribed them) no man need to wonder if they denyed thoſe things which by *the ſolemn engagement of their Sect* they were bound and reſolved, notwithſtanding any ſight or ſenſe, experience or evidence to the contrary, not to believe, at leaſt not to acknowledg. This doth clearly appear by one that may be believed (though I have met with it in more) in ſuch things. *Lucian* (himſelf a profeſt *Epicurean* Atheiſt) who doth commend *Democritus*, *Epicurus* and *Metrodorus* (the moſt famous of that Sect) for their ἀδαμαντίνην γνώμην, as he calls it, their *fixed, irrevokeable, unconquerable reſolution*, when they ſaw any ſtrange thing that by others vvas admired as miraculous, if they could find the cauſe or give a probable gueſſe, vvell and good, if not, yet not to depart from their firſt reſolution, and ſtill to believe and to maintain that it vvas falſe and impoſſible: It is a notable paſſage, andvvhich excellent uſe may be made of. I vvill therefore ſet dovvn his ovvn vvords for their ſake that underſtand the Language: —— ὥσε καὶ τὸ μηχάνημα (ſpeaking of ſome of *Alexander the falſe Prophet* his devices)

Lucian. in *Alex.* Aldina ed. p. 179.

ἐδέετο Δημοκρίτε τινος, ἢ καὶ αὐτῷ Επικούρου, ἢ Μητροδώρου, ἀδαμαντίνην πρὸς ταῦτα καὶ τὰ τοιαῦτα γνώμην ἔχοντος, ὡς ἀπιστῆσαι, καὶ ὁπωσοῦν ἦν εἰκάσαι καὶ εἰ μὴ ἐυρεῖν τὸν τρόπον ἐδύνατο, ἐκεῖνο γοῦν προπεπισμένος, ὅτι λέληθεν αὐτὸν ὁ τρόπος τῆς μαγγανείας: τὸ δ' οὖν πᾶν ψεῦδος ἐστι, καὶ γένεσθαι ἀδύνατον. Who doubts that this is the reſolution of many alſo in theſe dayes, not of them only vvho are Epicureans, vvhoſe manner of living (as vve have ſaid before) doth engage them to this opinion, but of others alſo, vvho think it not for their credit (the vanity of vvhich belief nevertheleſs might eaſily appear, there being nothing ſo mean and ordinary in the vvorld vvherein the Wiſdom of the vviſeſt, in the conſideration of the cauſes, by the confeſſion of beſt Naturaliſts, may not be poſed) to believe any thing that they cannot give a probable reaſon of. Not to be wondred then if we ſee many, notwithſtanding daily experience to the contrary, to ſtick ſo cloſe to thoſe tenets which they have wedded themſelves unto with ſo firm a reſolution from the beginning, never to leave them, be they right or wrong.

As for *Ariſtotle*, I confeſſe his authority is very great with me; not becauſe I am ſuperſtitiouſly addicted to any of his opinions, which I ſhall ever be ready to forſake when better ſhall be ſhewed unto me; but becauſe

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(beſides the judgment of all accounted wiſe and learned in former ages) I am convicted in my judgment, that ſo much ſolid reaſon in all Arts and Sciences never iſſued from mortal man (known unto us by his writings) without ſupernatural illumination. Well: *Ariſtotle* doth not acknowledg *Spirits*, he mentions them not in any place. Let it be granted: And why ſhould it be a wonder to any man that knows the drift and purpoſe of *Ariſtotle*'s Phyloſophy? He lived when *Plato* lived; he had been his fellow Scholer under *Socrates*, and for ſome time his Scholer; but afterwards he became his *æmulus*, and pleaſed himſelf very much to oppoſe his Doctrine; inſomuch as he is cenſured by ſome Ancients for his ingratitude. The truth is, *Plato*'s writings are full of Prodigies, Apparitions of Souls, pains of Hell and Purgatory, Revelations of the gods, and the like. Wherein he is ſo bold that he is fain to excuſe himſelf ſometimes, and doth not deſire that any man ſhould believe him, according to the letter of his relations, but in groſſe only, that ſomewhat was true to that effect. Indeed he hath many divine paſſages, yea, whole Treatiſes, that can never be ſufficiently admired in their kind; but too full of tales, for a Phyloſopher, it cannot be denyed. *Ariſtotle* therefore reſolved upon a quite contrary way: He would meddle with nothing but what had ſome apparent ground in Nature. Not that he preciſely denyed all other things, but becauſe he did not think that it was the part of a Phyloſopher to meddle with thoſe things that no probable reaſon could be given of. This doth clearly appear by a Divine paſſage of his, *De part. anim. l.* 1. *c.* 5. where he divides Subſtances in ἀγεννήτους καὶ ἀφθάρτους, *Eternal and Incorruptible*, that is, in effect, *Spiritual* (for even Spirits that were created might be termed ἀγένητοι, that is, properly, *That have not their beginning by Generation*; but we will eaſily grant, that the creation of Angels, good or bad, was not known to *Ariſtotle*: (we may underſtand *Gods* and *Intelligences*) and thoſe, that μετέχουσι γενέσεως καὶ φθορᾶς, that is, *are mortals*. He goes on, *As for Divine Subſtances, which we honour, we can ſay but little of them, though we deſire it; becauſe ſo little of them is expoſed to ſenſe* [and Reaſon.] *Mortal things that we are familiarly acquainted and daily converſe with, we may know if we take pains. But much more ſhould we rejoice in the knowledg (yea though we know but a very little part) of things Divine for their excellency, then in the knowledg of theſe worldly things though never ſo perfect and general But the comfort that we have of them (which doth make ſome amends) is the certainty, and that they come within the compaſſe of Sciences.* What could be ſaid more Divinely by a man that had nothing by revelation? Truly, there appeareth unto me (if I may ſpeak without offence and miſconſtruction) more Divinity in thoſe words, then in ſome books that pretend to nothing elſe. Add to this another place of his in his *Metaphyſicks*, where he ſaith, That though things ſupernatural be of themſelves clear and certain, yet to us they are not ſo, who ſee them only with Owles eyes. Can we ſay then that *Ariſtotle* denyed thoſe things that he forbore to write of, becauſe they were (their natures and their qualities) above the knowledg of man? Neither is it abſolutely true that *Ariſtotle* never wrote of Spirits and Apparitions. *Cicero* in his firſt book *De Divinatione*, hath a long ſtory out of him of a ſhape or Spirit that appeared in a dream to one *Eudemus* (his familiar friend and

acquaintance) and foretold him ſtrange things that came to paſſe. (*Clemens Alexandrinus* hath a ſtrange ſtory out of him, of a Magical Ring, one or two, which *Exceſtus*, King of the Phocenſes did uſe, and foreſaw things future by them. It is to be found and ſeen among the fragments of *Ariſtotles* works. And that he did not deny Witches, may appear by that mention he makes of them in more then one place. How much he aſcribed to common report and experience, though no reaſon could be given, doth appear by his Preface to his Treatiſe *De Divinatione per ſomnia*: where he propoſeth the caſe, how hard it is for a rational man to believe any thing upon report which he can ſee no reaſon for; nay, which ſeemeth contrary to reaſon: as, for a man to foretel by dream what ſhall happen in another Kingdome far off without any apparent cauſe. But on the other ſide, ſaith he, not leſs hard to deny that which all men, or moſt men, do believe, to wit, that there be ſuch predictions. For to ſay (his own words) that ſuch dreams come from God, beſides what elſe might be objected (which might eaſily be underſtood by them that underſtand his Doctrine) it is moſt unreaſonable to believe that God would ſend them to men either vitious in their lives, or idiots and fools, of all men the moſt vile and contemptible, who have been obſerved to have ſuch dreams oftner then better and wiſer men. So leaving the buſineſſe undetermined, he doth proceed to the conſideration of thoſe Prophetick dreams, for which ſome probable reaſon may be given. Yet in the ſecond Chapter he ſaith directly, That though dreams be not θεόπεμπτα, yet they may be perchance * δαιμόνια, for ſuch he acknowledges Nature to be, not θεῖαν, but δαιμονίαν only. I will not enquire further into the meaning of theſe words; it is not to be done in few words. It plainly appears that nothing troubled him ſo much (for he repeats the objection twice or thrice) as that God ſhould be thought to favour either wicked men or fools. I wiſh no worſe Doctrine had ever been Printed or Preached concerning God. But ſtill let it be remembred that he knew of no Divine Word or Revelation. Yet *Jul. Scaliger* in his Commentaries upon *Hypocrates De Inſomniis*, doth wonder that *Ariſtotle* ſhould ſtick ſo much at this, and ſeems himſelf to give a reaſon grounded in Nature. Indeed he ſaith ſomewhat as to the caſe of fools and idiots, but nothing (that I remember) that reacheth to wicked men alſo. Let theſe things be conſidered, and let the Reader judge of how different temper *Ariſtotle* was from that of ancient or later *Epicures*. This mention of *Ariſtotle* and *Plato* puts me in mind of *Socrates* their Maſter, *his Familiar Spirit*; no Shape but a Voice only, by which his life and actions were much directed. The thing is atteſted by ſo many, ſo grave Authors whereof ſome lived at the very time, others not long after, or in times not very remote, that I know not how it can be queſtioned by any man. Neither indeed is it, that I remember, by any Heathens or Chriſtians of ancient times, and there have been books written of it, divers, in Greek and Latine, whereof ſome are yet extant. But whether it were a good Spirit or an evil, ſome men have doubted, and it is free for any man to think what he pleaſeth of it. For my part I ever had a Reverend opinion of *Socrates*,

* The Latine Interpreter tranſlates it *Divina*; & I know not how it can be better expreſſed, though lyable to ambiguity.

and

and do believe (if there be no impiety in it, as I hope not) that he was, as among Heathens in ſome reſpect, a fore-runner of Chriſt, to diſpoſe them the better when the time ſhould come to imbrace (and it did it effectually) the Goſpel. Many other Phyloſophers, that have been of greateſt fame, were certainly great Magicians, as *Orpheus*, *Pythagoras*, *Empedocles*, and the like, as by thoſe things that have been written of them by ſeveral ancient authors may be collected. But above all I give the pre-eminence to *Apollonius Thianeus*, a man of later times, and of whom we may ſpeak with more confidence and certainty. This was the man whom ancient Heathens very tenacious of their former worſhip and ſuperſtitions, did pitch upon to oppoſe unto Chriſt. His Life hath been written by divers, four of them were joyned together and oppoſed to the four Goſpels: and *Hierocles*, a famous Phyloſopher of thoſe times, made a Collation of his Miracles with thoſe of Chriſts, who was anſwered by *Euſebius*, yet extant. Sure it is, they prevailed ſo much, that he was for a long time worſhipped by many, and in ſundry places as a very God; yea, by ſome Roman Emperors, as we find in Hiſtory. *Philoſtratus* hath written his Life in very Elegant ſtile (as *Photius* judged) in 8 books, which are extant. And though they contain many fabulous things, as any man may expect by the undertaking, yet have they ſo much truth and variety of ancient learning, that I think they deſerve to be better known then commonly they are; but cannot be underſtood, I am ſure, as they ſhould be, by any tranſlation either Latine or French that ever I ſaw: For the *Paris* Edition, though it boaſt of great things (as the manner is) yet how little was performed may eaſily appear unto any that will take the pains to compare it with the former edition of *Aldus*: Which I ſpeak not to find fault, but becauſe I wiſh that ſome able man would undertake the work; there is not any book, by the Tranſlations yet extant, that more needeth it. What uſe *Scaliger* made of him, may appear by his frequent quotations in his Notes upon *Euſebius*, in the Hiſtory of thoſe times. As for *Appollonius* his Miracles or wonderful Acts (which is our buſineſſe here) though many things have been added, ſome, probably, done by Impoſture, yet I do not ſee how it can be doubted but he did many ſtrange things by the help of *Spirits*, which things may be judged by due obſervation of circumſtances; as for example, That being convented before *Domitian* the Emperor in the preſence of many, he preſently vaniſhed and was ſeen a great way off (at *Puteoli* I think) about the ſame time. That at the very time when *Domitian* was killed at *Rome*, he ſpake of it publickly and of the manner of it at *Epheſus*: and ſo of many others, which ſeem to me (as unto moſt) almoſt unqueſtionable. The greateſt wonder to me is, that ſuch was his port and outward appearance of Sanctity aud Simplicity, that even Chriſtians have thought reverently of him, and believed that he did his wonders by the power of God, or by ſecret Philoſophy and knowledg of Nature not revealed unto other men. So *Juſtine Martyr*, one of the ancient Fathers of the Church judged of him, as is well known. Moſt later Phyloſophers that lived about *Julians* time, and before that, as alſo the Emperors themſelves, many of them, were great Magicians and *Necromancers*, as may

easily appear, partly by their own writings, and partly by the History of those times.

I do very much wonder whether any man, being a Scholer, and not strongly prepossessed, that doth not believe *Spirits*, &c. can say that he ever read the books of Tryals and Confessions of Witches and Wizards, such I mean, as have been written by learned and judicious men. Such as, for example, I account *Nichol Remigius*, his *Demonolatria*: *ex judiciis capitalibus* 900 *plus minus hominum*, &c. grounded especially upon the Confessions and Condemnations of no lesse then 900 men and women in *Lorraine* within the compasse of few years. That he was a learned man, I think no body will deny that hath read him; and that he was no very credulous and superstitious man (though a Papist) that also is most certain: and I have wondred at his liberty many times. I know not how it is now in those places; but by what I have read and heard of the doings of Witches and Sorcerers in *Geneva* and *Savoy* in former times (I could say somewhat of my "self, how my life was preserved there very strangely, but my witnesses are "not, and I will not bring their credit in question for such a businesse.) I am of opinion, That he that should have maintained there that there was no such thing as Witches, or Spirits, &c. would have been thought by most either mad and brain-sick (so frequent and visible were the effects to sober eyes) or a Witch himself. For indeed it is ordinary enough, that those that are so really, are very willing (which deceiveth many) to be thought Impostors, and there is good reason for it: I should sooner suspect him an Impostor that doth professe himself (except it be by way of confession, as many have done) and is ambitious to be counted a Witch or Sorcerer. I remember I saw a book some years ago, intituled, *De l'inconstance des mauvais Anges & Demons*, printed at *Paris* 1612. in *quarto*, and another of the same Author, and size, intituled, *L'incredulite & mescreance du sortilege*, *Paris* 1642. Strange stories are told there of a Province of *France*, about that time (or little before) marvellously infested with Witches and Sorcerers, insomuch that people did not know one another (in some one place) in the streets, by reason of evil Spirits appearing publickly in the shape of men; and that the proceedings of justice (which doth not happen often) were sometimes disturbed by them. I think the Author himself was one that was sent to the place by the King with some authority, and to make report. But as I do not altogether trust my memory, having had but a sight of the books (it was at the *Bell* in St. *Pauls* Church-yard:) So I beseech the Reader not to rest upon this account that I give him upon my best remembrance, but to peruse the books himself. I am confident he may receive good satisfaction, being things that were not done in a corner, but very publickly and well attested as I remember. However the reader must give me leave (though it be not to this purpose, lest my silence be drawn to the prejudice of the truth) to tell him, that I met with one great falshood there concerning my own father (of *Bl. M.*) which I have abundantly refuted, and all others of that nature, when I was yet very young. But that (as I conceive) which in all these stories would most puzzle a rational man, is the signes which are set down

Tom 11. p 608. Mer. Cas. *Pitas.*

down by many how witches may be known, as *Teats*, *ſwimming upon the water*, *dry eyes*, and the like: which things indeed have ſome ground of truth, being limited to particular times and places, but are not of general application. Mr. *Voſsius* had therefore reaſon to find fault with *Springerus* and *Bodinus* for making that a certain token of a Witch that ſhe cannot weep. Who alſo in the ſame place doth well except againſt the tryal of γυναικολήσεως, as he calls it (commonly, *purgatio per aquam frigidam*) condemned by many. But he had done well to have limited his exception, and to have ſhewed how, and when, and how far ſuch obſervations may be uſed. For certainly they are not altogether to be neglected. But the reaſons of ſuch obſervations or marks that are given by ſome, are ſo ridiculous, that they would make a ſober man (that hath not patience enough to ponder all things diligently) to ſuſpect all the reſt. So one tels us, That when the Cock croweth the ſolemn meetings of Witches (which opinion perchance may prove ancient enough; as we ſhall ſhew elſewhere) are diſſolved: and he thinks a reaſon may be becauſe of the crowing of the Cock in the Goſpel, when St. *Peter* denyed Chriſt. Another tells us, That Witches being well beaten *trunco vitis* (with a Vine ſtick or club) *Maleficia illata ſolvere ſævillima coguntur*, have no more force to do hurt, or, that the party bewitched recovereth. And the reaſon (he thinks, and yet he no ordinary man neither) *ex myſterio vini & vineæ dilectæ Deo, ex cujus myſterio quotidie Sacramentum Sacroſancti Sanguinis Domini conficitur*, &c. But I ſhall have a more proper place for the full examination of theſe things in one of the two Treatiſes before mentioned. It cannot be denyed but this whole buſineſſe of Witches, what through ignorance, what through malice, is very lyable to many miſtakes and divers impoſtures. And it were to be wiſhed that in all ſuch Trials ſome prudent Divines, and learned experienced Phyſicians might be joyned. But hence to conclude with *Wierus* (who nevertheleſſe doth acknowledg *Spirits*, and the Illuſions and Apparitions of Divels, and their miſchievous opperations as much as any, and tells as ſtrange things of them) and ſome others, that therefore there are no Witches and Sorcerers, is as if a man ſhould deny the power of herbs becauſe a thouſand things have been written of them of old, and are yet daily falſely and ſuperſtitiouſly. And indeed it ſo fell out once in *Rome*, as by *Plinie* is recorded at large, Where when ſome aſcribed ſuch power unto Herbs, as though Sun and Moon had been ſubject unto them, the dead might be raiſed, armies vanquiſhed, and what not! which was not very well reliſhed by many: at laſt came *Aſclepiades*, who perſwaded men that were very well diſpoſed to be perſwaded, that all Phyſical uſe of Herbs and Simples was a meer cheat, and that men were better want them, there being other means eaſier and leſſe troubleſome to reſtore health and overcome diſeaſes, which he profeſſed to teach: and prevailed ſo far for a while, that they were laid aſide, and a new courſe of Phyſick introduced. Which for a while, as I ſaid, (ſo prone are men commonly to entertain new divices) gave good content generally. It is well obſerved by *Ariſtotle* (and I think a great part of humane wiſdome de-

Voſſ. de Idolol. III. 180, 181.

So in my Copy, it may be it ſhould be, *vitis & vin.*

dependeth on it) that in all things of the world that are commendable, as there is ſomewhat which is true and real, ſo ſomewhat alſo which is counterfeit and falſe. There is beauty Natural, ſaith he, and there is Artificial beauty by painting and trimming. A true, ſound, healthy complexion, and that which makes a good ſhew, but is not ſound. True, real gold and ſilver, but divers things alſo that may be taken for gold and ſilver at a diſtance, or by them that judge at the outward appearance. So, true, ſound Ratiocination, and that which ſeems ſo to the unlearned, or to corrupt judgments, though it be very falſe. They that conſider well of this, may the ſooner come to the knowledg of truth in all things.

Well: we go on.

There was in *Aix* (*Aquæ Sextiæ* anciently, now *Aquenſis Civitas*) in *Provence* (a County of *France* ſo called) in the year of the Lord 1611. a Romiſh Prieſt tryed, convicted, and by Sentence of the Court or Parliament condemned to be burned alive for abominable practiſes, and horrid things by him upon divers (ſome perſons of quality) committed with and by the Divel. He had long deſired it and ſought it; at laſt the divel appeared to him in the habit of a Gentleman. The ſtory is in divers books, *French* and Latine, and tranſlated (at that time I believe) in divers languages. I would goe forty miles with all my heart to meet with that man that could tell me any thing whereby I might but probably be induced to believe, or at leaſt to ſuſpect, that there might be ſome miſtake in the particulars of his Sentence. For my reaſon, I muſt confeſſe, was never more poſed in any thing that ever I read of that nature. *Gaſſendus* indeed in *Pereskius* his life, hath ſomewhat (as I remember) of *Pereskius* his Opinion, as if he thought ſome of thoſe things he confeſſed might be aſcribed unto imagination; but I ſee no reaſon given: neither are the things of that nature, that can admit any ſuch ſuſpicion. Beſides, *Triſtan, of the Lives of the Emperors and their Coynes*, will tell you ſomewhat which may make a doubt, whether *Gaſſendus* ought to be believed in all things that he reporteth concerning that famous man. I am not very much ſatisfied of what Religion (though truly a very learned man) *Gaſſendus* was. And by the way (which is ſomewhat to the caſe of Witches in general) if I be not miſtaken (for I have it not at this time) there is a relation in that very book of ſomewhat that hapned to *Pereskius* by Witches when he was a child. That wicked Sorcerer which was burned at *Aix*, foretold before his death that ſome misfortune would be done at the time and place of his execution, which hapned accordingly, and very ſtrangely too. Somewhat again, I muſt confeſſe, I have ſeen printed (*Mimica Diaboli*, &c.) to take away the ſcandal of ſome part of his confeſſion, or the Devils ſaying of Maſſe, &c. ſome part of which things might perchance with ſome colour be aſcribed to imagination: but that is not it that troubles me. But enough of him.

What man is he, that pretends to learning, that hath not heard, and doth not honour the memory of *Joachimus Camerarius*, that great light of *Germany*? ſo wiſe (and for his wiſdom, and other excellent parts, ſought unto by many Princes) ſo moderate a man (an excellent temper for the attain-

attaining of Truth) and ſo verſed in all kind of learning, that we ſhall ſcarce among all the learned of theſe later Times find another ſo generally accompliſhed. The ſtrangeſt relations that ever I read, or at leaſt as ſtrange as any I have read of Witches, and Sorcerers, and Spirits, I have read in him: ſuch as either upon his own knowledge he doth relate, or ſuch as he believed true upon the teſtimonie of others known unto him. The laſt work that he ever went about for the publick was, *De generibus Divinationum*, but he did not live (the more the pity) to make an end of it. But ſo much as he had done was ſet out by one of his learned ſons, *Lipſiæ, an. Dom.* 1576. There *p.* 33. he hath theſe words, *De Spirituum verò, quæ ſunt Græcis* δαιμόνια *admirabili non ſolum efficacitate, ſed manifeſta Specie, quæ* φάσματα *perhibentur, præſentiâ; incredibiles extant paſſim veterum narrationes, & noſtris temporibus ſuperantia fidem comperta ſunt, extra etiam* γοητείας, *de quibus poſteà dicetur.* So *p.* 89. & *p.* 151. again and more fully. But his ſtrangeſt relations are in his *Proœmium* to *Plutarchs* two Treatiſes, *De Defectu Oraculorum*, and *De Figura* EI *conſecratâ Delphis*, ſet out by him with Notes. Here I could come in with a whole cloud of witneſſes, name hundreds of men of all Nations and profeſſions that have lived within this laſt hundred years, and not any among them but ſuch as have had, and have yet generally the reputation of Honeſt, Sober, Learned and Judicious, who all have been of this opinion that we maintain. But becauſe we have to do with them eſpecially who by their Profeſſion pretend to the Knowledge of Nature above other men, I will confine my ſelf for further teſtimony to them that have been of that Profeſſion. I have been ſomewhat curious for one of my Calling, that had no other end but to attain to ſome Knowledge of Nature, without which a man may quickly be lead into manifold deluſions and Impoſtures. I have read ſome, looked into many: I do not remember I have met with any profeſſed Phyſician or Naturaliſt (ſome one or two excepted, which have been or ſhall be named) who made any queſtion of theſe things. Sure I am, I have met with divers ſtrange relations in ſundry of them, of things that themſelves were preſent at, and ſaw with their own eyes, where they could have no end, that any man can probably ſuſpect, but to acknowledge the truth, though with ſome diſparagement to themſelves (according to the judgment of many) in the free confeſſion of their own ignorance and diſability to give reaſons, and to penetrate into cauſes. Well: what then ſhall we ſay to ſuch as *Jul. Cæſar*, *Scaliger*, *Fernelius*, *Sennertus*, the wonders and Oracles of their times? As Phyſicians ſo Philoſophers, men of that profound wiſdom and experience (much improved in ſome of them by long life) as their writings ſhew them to have been to this day. What ſhall we make of them? or what do they make of themſelves, that will cenſure ſuch men as either cheaters or ignorant idiots? *Henericus Saxonia*, a Learned Profeſſor and Practiſer of Phyſick in *Padua*, in that Book he hath written of that horrible Polonian Diſeaſe, which he calls *Plicam*, which turneth mens hairs (in ſight) to Snakes and Serpents; in that book he doth aſcribe ſo much to the power of Witches and Sorcerers in cauſing Diſeaſes, not private only but even publick, as Peſtilences and the like, as himſelf confeſſeth he could never have believed, until he

was

was convicted by manifest experience; and indeed is wonderful, and may well be thought incredible unto most, yet is maintained and asserted by *Sennertus De Febribus*; and in his sixth book (as I remember) *De Morbis à fascino, incantatione, & veneficiis inductis.* I will forbear the names of many men of fame and credit, Physicians too, because most of them are named (and commonly enough known) by *Sennertus* upon this occasion. There is one, whom I think inferiour to none, though perchance not so commonly known or read, and that is, *Georgius Raqusaius* a Venetian, who by his first education and profession was an Astrologer, cast many Nativities, and took upon him to Prognosticate; but afterwards conscious to himself of the vanity of the Art (that is, when the Divel doth not intermeddle, as alwayes must be understood: for some Astrologers have been Magicians withall, and have done strange things) gave it over, and hath written against it very Learnedly and Solidly. Read him, if you please, in his Chapters *De Magis*, *De Oraculis*; yea, through his whole Book *De Divinatione*, and you may be satisfied what he thought of these things: he also was a Physician. But I must not omit the Learned Author that set out *Musæum Veronense*, a great Naturalist and a Physician too; he handles it at the end of that work somewhat roundly and to the quick, I must confesse, but very Rationally and Solidly, in my judgment, against those pretended Peripateticians, that would be thought to defend the opinion of *Aristotle* herein. I could say somewhat of ancienter Physicians too, and give some account of those many Spels and Charmes that are in *Trallienus*, in all his books; an ancient Physician, in high esteeme with some eminent Physicians of these late times, as they themselves have told me; though not for his Charms, but for his other learning and excellent experience, which they had found good use of But this I reserve for another place & work. And this mention of that eminent Physician who commended *Trallienus* unto me, puts me in mind of what he imparted himself, not long before his death, of his own knowledge and experience; and particularly of the account he gave me of the examination of a Conjurer in *Salisbury*, at which, he said, none were present but King *James*, (of most Blessed Memory) the Duke of *Buckingham*, and himself: It is likely some others may have heard the same, and I had rather any body should tell it then I, who was then a patient under him, and durst not, were I put to it, trust to my memory for every circumstance.

Hitherto I have gone by Authorities rather then Arguments, partly because I thought that the shortest and the clearest way for every bodies capacity, and partly, because such Arguments (if any besides these we have here) as have been used against this opinion, may be found fully answered in those I have cited. The truth is, it is a Subject of that nature as doth not admit of many Arguments, such especially as may pretend to subtilty of Reason, Sight, Sense, and Experience (upon which most Humane Knowledge is grounded) generally approved and certain, is our best Argument. But before I give over, I will use one Argument which perchance may prove of some force and validity, and that is, A consideration of the strange shifts and evasions and notorious absurdities that these men are put

to,

to, who not being able to deny the ὅτι, or *matter of Fact*, would seem to say somewhat rather then to acknowledg Spirits, and Divels, and Witchcraft. *Pomponatius*, who hath not heard of? I once had the book, I know not now what is become of it. But I remember well, I never was more weary of reading then when I read him; nothing that ever I read or heard of *Legends* and old womans tales did seem to me more groundlesse and incredible. But because those men bear themselves very much upon the power of imagination (which indeed is very great, and doth produce strange effects) I shall commend to the sober Reader that hath not yet met with him, *Tho. Fienus* his Learned Tractat, *De Viribus Imaginationis*, a very Rational and Philosophical discourse. Of their miserable shifts and evasions in general, the Author or Observator rather of *Musæum Veronense*, before quoted, will give you a good account. I have at this present in my hands the writings of a Physician, *Augerius Ferrerius* by name. What he was for a Physician I know not; all (I doubt) of that profession will not allow very well of his Preface to his *Castigationes Practicæ Medicinæ*, whatever they think of the *Castigationes* themselves. But in general, his Stile, and various reading, and knowledge of good Authors, speak him a Learned man sufficiently. *Thuanus* in his History gives him a most ample *Elogium*, and makes him to have been *Jul. C. Scaliger* his intimate acquaintance and much respected by him. But I doubt whether *Thuanus* had ever seen this book of his: it doth not appear by that *Elogium* that he had. Well, this Learned man in his Chapter *De Homerica* (so he calls it) *Medicatione*, where he treats of cures done by Charms and Spels, by Words and Characters, which others impute commonly to Witchcraft: first, for the ὅτι, he doth not deny it: (*Nam iis quæ sensibus exposita sunt contravenire, sani hominis non est.*) He thinks them little better then mad men that will deny that which is approved by so visible experience. Yet it seems he was one of them that did not believe, or would not believe (though he doth not say so positively) *Spirits* and *Witches*, and Supernatural Operations. What then? he plainly maintaineth and argueth it (though he quote no Gospel for it) that such is the nature of the Soul of man (if he know how to use it) that by a strong faith and confidence it may work any miracle without a miracle: *Verum confidentia illa, ac firma persuasio* (that you may have some of his words if you have not the book) *comparatur indoctis animis per opinionem quam de Characteribus & sacris verbis conceperunt. Doctis & rerum intelligentiam habentibus, nihil opus est externi, sed cognitâ vi animi, per eam miracula edere possunt. &c.* And again a little after, *Doctus verò & sibi constans solo verbo sanabit.* I do not hence conclude that this *Ferrerius*, though he speak as though he were, and names no body else, that he was the first or only that hath been of this opinion. *Avicenne* the Arab was the first, as I take it, that set it on foot: some others have followed him in it. But since these men acknowledg the strange effects that others deny, let the sober Reader judge whether of the two more likely to grant *Spirits* and Divels, or to make the Soul of man (of every man, naturally) either a God or a Divel. But let men take heed how they attempt to do Miracles by their strong faith and confidence, for that is the ready way to bring the Divel unto them, and that is it which hath made many Witch-

es and Sorcerers. As for that Faith whereby men did work Miracles in the Primitive times, ſpoken of in the Goſpel, commonly called, *The Faith of Miracles*, that is quite another thing, which I ſhall not need to ſpeak of in this place. Of a ſtrong confidence in God, even in them that are not otherwiſe very godly, whether it may not, according to Gods firſt order and appointment, produce ſometimes ſome ſtrange effects; we have had a conſideration elſewhere, where we treat of *Precatorie Enthuſiaſm*. But this alſo is quite another thing, as may appear by what we have written of it.

But to conclude this part; upon due conſideration of the premiſes, and what elſe I have in readineſſe upon the ſame Subject (if God give me life and health) I cannot ſatisfie my ſelf how any Learned man, ſober and rational, can entertain ſuch an opinion (ſimply and ſeriouſly) That there be no *Divels* nor *Spirits*, &c. But upon this account which I give my ſelf (leaving all men to their own judgments herein) that if there be any ſuch truly and really, it muſt needs be becauſe being at firſt prepoſſeſſed upon ſome plauſible ground, and being afterwards taken up with other thoughts and employments, they are more willing to ſtick to their former opinion without further trouble, then to take the pains to ſeek further. Οὕτως ἀπαλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται, as *Thucydides* doth very well obſerve. And when we ſay, *A Learned man*, there is much ambiguity in that word. For a man may be (not to ſpeak of the ignorance of the common people, in thoſe climates eſpecially, who think all Learning concluded in Preaching; and now in theſe times too, them beſt Preachers that in very deed have leaſt Learning, but preach by *Inſtinct* and *Inſpiration*, as they call it) but a man, I ſay, may be a *Learned Man*, a very Learned man in ſome one kind or profeſſion, even to Excellency and Admiration, who nevertheleſſe is and may be found ignorant enough in other kinds: but a general Learned man is a thing of a vaſt extent, and not often ſeen. It is a buſineſſe of an infinite labour, beſides that it requireth Natural parts anſwerable; without which (judgment ſpecially) the more pains ſometimes the more ignorance. I aim not by this at any particular man or men (*Deum teſtor*) I would much rather ſubmit to the cenſure of others my ſelf, then take upon me to cenſure any; but the obſervation is of very good uſe, I know it, and may give much ſatisfaction in many caſes, and have given an inſtance of it in *Tertullian*, and ſome others elſewhere.

I have done for this time; I come now to the Objections, wherein I ſhall not need to be very long, becauſe they run much upon one thing, Impoſture, which hath already been ſpoken of and anſwered. But yet ſomewhat more particularly ſhal be anſwered.

Firſt, Of *Miracles*. It cannot be denyed but the world is full of horrible Impoſtures in that particular: Yet I believe, that ſome ſupernatural things, as cures, &c. do happen in every age, for which no reaſon can be given, which alſo for the ſtrangeneſſe may be called Miracles. But if we limit (with moſt) the word to thoſe things that proceed immediately from God or divine power: I ſhall not be very

very ready to yield that many ſuch Miracles are ſeen in theſe Dayes. But I will not further argue the Caſe in this place. Well, let us take *Miracles* in the ordinary Senſe: I verily believe that many ſuch things do happen in many places; but that through negligence partly, and partly through incredulity, they are not regarded oftentimes, or ſoon forgotten. And wiſer men, ſometimes, though they know or believe ſuch things, yet are not they very forward to tell them, leſt they bring themſelves into contempt with thoſe ſuppoſed wiſe men, who will ſooner laugh at any thing they do not underſtand, then take the pains to rectifie their ignorance or inform their judgments. I hope I ſhall do no wrong to the Memory of that Venerable, Incomparable Prelate, BISHOP ANDREWES, for Sound Learning and True Piety whileſt he lived, one of the greateſt Lights of this Land; if I ſet down two Stories, which we may call *Miracles*, both which he did believe to be true, but for one of them, it ſeemes, he did undertake upon his own knowledge: The one, concerning a [illegible]d, or at leaſt by many ſuſpected Witch or Sorcereſs, which the Divel, in a ſtrange ſhape, did wait *upon* (or *for* rather) at her death. The other, concerning a man, who after his death was reſtored to life to make Confeſſion of a horrible Murder committed upon his own Wife, for which he had never been ſuſpected; both theſe, as he related them to my F. (in familiar converſation) and my F. did enter them for a remebrance into ſome of his *Adverſaria*. In the ſubſtance I believe there could be no miſtake, but if there be any miſtake in any Circumſtances, as of Names, or otherwiſe, that muſt be imputed to my F. who was a ſtranger, not to the tongue only, but to all buſineſſes (more then what might be known by printed books, and ſuch publick wayes) of *England*.

The Firſt, thus:

L. vetula Londinenſis, cui morienti Diabolus affuit.

Mira Hiſtoria quam narrabat ut ſibi compertiſsimam Dom. Epiſcopus. Fuit quædam L. mulier ditiſsima, et curioſis artibus addictiſsima: vicina ædibus Fulconis, *qui fuit pater Domini* Fulconis, *totâ Angliâ celeberrimi; atque adeo lectiſsimæ matronæ, matri ejuſdem* Fulconis, *familiariſsima. Hæc per omnem vitam ſortilegiis dedita, & eo nomine infamium mulierculârum amica et patrona: cui morienti cum adſtarent quà viri, quà fæminæ graviſsimi; animadverſum eſt ſub horam mortis, adſtitiſſe ad pedes lecti hominem vultu terribilem, vulpinis pellibus amictum, quem ipſa contentis oculis intuebatur; ille, ipſam. Quæſitum eſt à janitore, quare illum admiſiſſet ille negaræ ſe vel vidiſſe. Tandem ſecedunt ad feneſtram duo vel tres, conſilium capturi quid illo facerent. Erat quidam Senator ingentis nominis . . . . . qui bis Prætor Londinenſis fuit: item Pater* Fulconis, *et alii. Placet illis ipſum compellare et rogare quis eſſet. Hoc animo repetunt priora loca ſua ad lectum. Interim L. vocem magnam edit, quaſi animam ageret; omnes illam curare, ſpectare, ſublevare; mox redit ad ſe illi ignotum illum requirunt oculis. Nuſquam apparet. Ante horæ ſpatium moritur ægra.*

The other thus,

Kalend. Auguſt. Narrabat hodie mihi rem miram, Reverendiſſ. Præſul, Domin. Epiſcop. Elienſis: quam ille acceptam auribus ſuis à teſte oculato & auctore, credebat eſſe veriſsimam. Eſt vicus in Urbe Londino,

qui dicitur, Vicus Longobardorum. In eo vico Paræcia est, & ædes paræcialis, in qua fuit Presbyter, homo summæ fidei, et notæ Pietatis, ... An. 1563. *quo anno, si unquam aliàs, pestis grassata est per hanc Urbem Londinum. Narravit igitur hic Parochus et plusim aliis, et ipsi quoque Dom. Episcopo sibi hoc accidisse. Erat illi amicus in suâ Paræciâ insignis; vir, ut omnes existimabant, probus et pius. Hic peste correptus advocavit Presbyterum illum suum amicum, qui et ægrotanti affuit, et vidit morientem nec defernet nisi mortuum; ita Demum repetiit domum suam. Post horas satis multas à morte hujus, cùm ipse pro mortuo esset relictus in cubiculo; uxor illius idem cubiculum est ingressa, ut ex arcâ promeret Lodicem, sine linteamen ad ipsum* ενδυτον, *ut est moris. Ingressa audit hanc vocem, operi intenta. Quis hic est? terreri illa, et velle egredi, sed auditur iterum vox illa: Quis hic est? Ac tandem comperto esse mariti vocem, accedit ad illum: Quid, ait, marite; tu igitur mortuus non es? et nos te pro mortuo compositum deserveramus. Ego verò, respondit ille, verè mortuus fui: sed ita Deo visum, ut anima mea rediret ad corpus. Sed tu uxor, ait, Si quid habes cibi parati, da mihi esurio enim. Dixit illa veruecinam habere se, pullum gallinaceum, et nescio quid aliud: sed omnia incocta, quæ brevi esset paratura. Ego, ait ille, Moram non fero; panem habes, ait, et caseum? quum annuisset, atque petiisset afferri, comedit spectante uxore: deinde advocato Presbytero, et jussis exire è cubiculo omnibus qui aderant; narrat illi hoc: Ego, ait, verè mortuus fui; sed jussa est anima redire ad suum corpus, ut scelus apperiram ore meo, manibus meis admissum, de quo nulla unquam cuiquam nota est suspicio. Priorem namque uxorem meam ipse occidi manibus meis, tantâ vafritie, ut omnes res lateret: deinde modum perpetrati sceleris exposuit; nec ita multò post expiravit, ac verè tum mortuus est.*

There is no necessity that any body should make of either of these relations an Article of his Faith; yet I thought them very probable, because believed by such a man, and therefore have given them a place here. So much of *Miracles*.

Of *Exorcismes* we must say as of *Miracles*. One notable example of a counterfeit Possession, and of great stirs likely to have insued upon it in *France*, we have out of *Thuanus*, in our late *Treatise of Enthusiasme*. *The History of the Boy of Bilson* is extant, who by the Wisdom and Sagacity of the R^t R^t F. in God *Thomas*, Lord Bishop of *Lichfield* and *Coventry*, was discovered to be an Impostor on purpose set up and suborned to promote the Romish cause, *An. Dom.* 1620. Such examples and stories most Countries have afforded good store, which are extant in divers Languages. Neither must it be concealed (by them that seek truth without partiality) that some, once called *Disciplinarians*, now more known by another name, have attempted to deal in those things, hoping thereby to gain great advantage to their cause. It was a famous Story in Q. *Elizabeth*'s Reign, though now perchance out of the knowledg of many, and beyond the remembrance of any living, how one Mr. *D.* a very zealous man of that Sect, did take upon him by long prayers to cast out Divels. So maintained and asserted with great vehemency by him and some others that favoured that cause, though upon legal examination they proved otherwise, which occasioned many books on both sides in those dayes, but two, *melioris notæ*, as we say, written by Dr. *H.* concerning *Exorcismes*; the one against Papists, the other against *P.* I have them both somewhere yet, I hope, but can not come at them

them at this time, which is the cauſe that I cannot particularize that buſineſſe with circumſtances of times, and names or perſons as I would. But there were many other books written (ſome very big, which I have ſeen) about it, as I ſaid before; ſo that the whole buſineſſe, with very little inquiſition, if any have a mind, may quickly be found out. One Bookſeller in Little *Britain* did help me to the ſight of ſix or ſeven at once; yet one of the books then written, and as I was told, upon this occaſion much commended unto me by ſome very Learned, to wit, Dr. *Jordan*, *of the Suffocation of the Matrix*, I long ſought before I could meet with it. And ſuch was the ignorance of ſome Bookſellers, that I could not perſwade them there was any ſuch book extant: but now at laſt I have got it. All the uſe I ſhall make of it at this time is; that whereas the whole drift of the book tends unto this, to ſhew the error of many in aſcribing natural diſeaſes to ſupernatural cauſes, which might be thought by ſome to favour their opinion that believe not *Witches*, &c. The Author doth very prudently and piouſly make this profeſſion in the Preface, *I do not deny but that God doth in theſe dayes work extraordinarily for the deliverance of his children, and for other ends beſt known to himſelf; and that among other there may be both poſſeſſions by the Divel, and obſeſſions, and Witch-craft*, &c. *and diſpoſſeſſion alſo through the Prayers and Supplications of his ſervants, which is the only means left unto us for our relief in that caſe, but ſuch examples being very rare now adayes*, &c. Yet for all this I do not conclude that Mr. D. was guilty of any Impoſture: he might do it through ignorance being cozened by others. I have heard he was an honeſt man, and dyed piouſly, and diſclaimed to the very laſt that he did any thing in that buſineſſe otherwiſe then *Bonâ Fide*. I would judge charitably, even of thoſe men that are not guilty of much charity towards others, whoſe judgments and conſciences will not ſuffer them (though men of approved worth and piety otherwiſe) to ſay as they ſay, and to do as they do in all things. Be it granted therefore, that this buſineſſe of *Exorciſmes* is lyable to much Impoſture: however, no man that hath read the relations of men and women poſſeſt, in ſeveral places, with due obſervation of circumſtances, ſome of which relations, beſides other perſons of credit, have been atteſted; yea, ſome penned and publiſhed by learned Phyſicians and Naturaliſts, who have been employed about the Cure, obſerved their carriage, heard ſome of them ſpeak ſtrange Languages: ſilly women poſſeſt, diſcourſe of higheſt points of Phyloſophy, or the Mathematicks and the like. No man, I ſay, that is not a ſtranger to theſe things (beſides what ſome Travellers, no way intereſſed in the cauſe, can aver upon their own knowledge) will make any queſtion either of the real poſſeſſion of divers, according to relations that have been made, or of the Divels ſpeaking in them and by them when they have been Exorciſed; and ſometimes upon bare conference. And though ſome Proteſtants are of opinion, That it is not lawful or warrantable for any man to take upon him to Exorciſe upon ſuch occaſions, that is, (as I conceive) by way of abſolute power and authority, and by ſuperſtitious wayes and means, as is ordinarily done: Yet where a man hath a Calling, as if he be lawfully Called to the Miniſtry, and ſet over ſuch a Pariſh where any happen to be poſſeſſed (as indeed

B. V. M. F. deed may ſelf have a Pariſh, that is, right to a Pariſh as good as the Laws of the Land can give me, which hath been grievouſly haunted, though not altogether in the ſame kind, this many years, to the undoing of many there; but I muſt not come near it, nor have the benefit of the Law to recover my right, though never told why) and he find himſelf zealouſly moved, yet without preſumption, I would not deſpair, but his prayers, with other performances of devotion, and the aſſiſtance of ſome others of the ſame calling, might prove available before God: but ſtill preſuppoſed, as moſt expedient and neceſſary, that the opinion and reſolution of ſome Learned and conſcionable Phyſician, one or more, be had in the caſe; and their preſence alſo in all actions, if it may be had, obtained. Some, it may be, will thank me, and I hope it will offend none, if I impart unto them what I have found in my F. his *Ephemeris* (or, *Daily account of his life*) tending to this purpoſe.

Anno Dom. 1603. Kal Junii. *Quem memſem, et reliquos omnes velis ô Deus, &c. Hunc q lætum egimus, cum matre, uxore, affine, et viro nobili, Dom de Counſ. et nobili item matrona, D.* de St. Pons: *qui omnes in re pietatis* ὁμοφρονοῦντες, *Eccleſiam Lugus loci aſſiduè celebravimus. Inter alios Sermones quos habui cum D.* de St. Pons, *de miniſtro provinciæ Vivaretii ſumus locuti, cui nomen* Mercero. *Regit ille in eo tractu plures parvas Eccleſias; habitat a. in loco, qui dicitur,* Chaſteau-double. *Acceperam de eo ex vulgi rumoribus, quod vim Dæmonas ejiciendi haberet: quæſivi,* ἀκριβέστερον de D. de St Pons *quid rei eſſet. Illa ſeriò affirmavit, plures Dæmoniacos (decem aut circiter) in Eccleſiam auductos, eo concionante primùm, dein orante, patrum, et Confeſſione omnium fuiſſe ſanatos. Quoſdam Demonas ita eum certis ſignis erupiſſe, ut res apud omnes fieret teſtatiſsima. Porrò autem omnes qui ſanati ſunt, Religionem Catholicam Romanam ante ſemper profeſſos. Mercerum verò impatientiſſimè ferre, ſi quis inter loquendum, ut fit, diceret, Mercerum Diabolos ejicere, non enim ſe, verùm Eccleſiam Dei eſſe nominandam, cujus precibus ardentiſſimis Dei aures patuerint. Dom et illi et univerſo gregi ſuorum benedicat.* Amen.

In Engliſh (for their ſakes that underſtand no Latine, and that it be not required alwayes, for it would be very tedious) this is the effect, At ſuch a time, in ſuch a place, he had the opportunity to meet with a grave (whether Lady or Gentlewoman) Matron, one he had a very good opinion of; her name *M. de St. Pons*, and having often heard by common report of a certain Proteſtant Miniſter that was ſaid to caſt out Divels, he did accurately inform himſelf by her (ſhe living, it ſeems, very near, if not in the ſame pariſh) of all particulars concerning that buſineſſe; who did averre it to be moſt true, and that ten, or thereabonts, Demomoniacks, or poſſeſſed men (all making profeſſion of the Roman Catholick Religion) had been brought to the Church (at ſeveral times, as I take it) and that publickly, and by the generall confeſſion of all then preſent, and by ſome notable ſignes (ſometimes) at the going out of the Devils; they were, upon his Praying after Sermon, all delivered. But that he took it very haiouſly if any ſaid, that he had caſt out Devils; For, not I, ſaid he, but the earneſt Prayers of the Church, have prevailed with Almighty God to work this wonderful thing.

As for *Oracles*: It is true, Heathens themſelves acknowledg, that ſome were

were the jugglings of men. Sometimes Princes; ſometimes private men: (as now of Religion, of Preaching, and Praying, and Faſting; of Maſſes and Proceſſions: moſt Princes and States in all places) made good uſe of them to their owne ends; and made them ſpeak what themſelves had prompted. But a man might as probably argue; becauſe ſome have been ſo freely acknowledged to have been by compact and ſubornation, it is the more likely, that thoſe of which never any ſuſpicion was, ſhould be true. We read of many in *Herodotus*: of one, which was contrived by fraud; but there we read alſo, that when it came to be known (though care had been taken that it might not:) the chief Contriver, a great man, was baniſhed, or prevented worſe, by a voluntary Exile; and the *Sacred Virgin* or *Propheteſſe*, depoſed. But not to inſiſt upon particulars, which would be long, it is moſt certain, and it will cleerly appear unto them that are well read in ancient Authors and Hiſtories, That all Heathens, generally the wiſeſt and learnedeſt of them, thoſe eſpecially, that lived when Oracles were moſt frequent, did really believe them to be, which they pretended unto: and that they were ſo indeed, for the moſt part (taking it for granted that their Gods were *Divels* or *Evil Spirits*) by many circumſtances of Stories, and by other good proofs, may be made as evident: neither was it ever doubted or denyed (alwayes granted and preſuppoſed, that, as in all worldly things, much impoſture did intervene and intermingle) by ancient Chriſtians acknowledged, I am ſure, by moſt, if not all. But I have ſpoken of them elſewhere already, and therefore will be the ſhorter here.

Our *laſt Objection* was: If there be *Devils* and *Spirits*, Why do they not appear unto them, who do what they can, as by continual curſes, ſo by profane curioſity to invite them? Firſt, We ſay, ἀνεξεῤεύνητα τὰ κείμενα αὐτῷ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. When we have good ground for the ὅτι, to ſtick at the διότι, becauſe we do not underſtand the reaſon, is as much as to ſay, that we think we ſhould be as wiſe as God. *Ariſtotle* did not meddle with things that he could give no reaſon of; yet he did not deny them (as we have ſhewed) and it is one thing to require a reaſon of things meerly natural; and another of thoſe that happen by a meer ſecret Providence. But this will give them no great ſatisfaction who perchance believe a God (ſome) as much as they believe a Devil. *Secondly*, Therefore we ſay, There may be ſome natural reaſon too, upon *Ariſtotles* grounds. *Ariſtotle* (as hath been ſhewed elſewhere) compares the effects of *Melancholy*, from whence he deriveth all kind of *Enthuſiaſm*, to the known effects of *Wine*. What is the reaſon, that ſome men with little wine will quickly be drunk, and become other Creatures, being deprived for the time of the uſe of reaſon? Others though they drink never ſo much, will ſooner burſt then reel, or ſpeak idly · as ſome in their exceſs grow merry, others ſad: ſome calm and better natured; others furious: ſome talkative, others ſtupid. The Devil knowes what tempers are beſt for his turn; and by ſome in whom he was deceived, he hath got no credit, and wiſhed he had never meddled with them. Some men come into the world with *Cabaliſtical Brains*; their heads are full of myſteries; they ſee nothing, they read nothing, but their brain is on work to pick ſomewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather then fail, they will fetch all the Secrets of Gods Wiſdom, tell

you

you how the world was created, how governed, and what will be the end of all things. Reason and Sense that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they see into things by another *Light*. They commonly give good respect unto the *Scriptures* (till they come to profest *Anabaptists*) because they believe them the Word of God and not of men; but they reserve unto themselves the Interpretation, and so under the title of *Divine Scripture*, worship what their own phansie prompts, or the devil puts into their heads. But of all *Scriptures* the *Revelation* and the obscure Prophesies are their delight; for there they rove securely; and there is not any thing so prodigious or chimerical, but they can fetch it out of some Prophesie, as they will interpret it. These men, if they be upright in their lives and dealings, and fear God truly, it is to be hoped that God will preserve them from further evil; but they are of a dangerous temper; Charitable men will pity them, and sober men will avoid them. On the other side, some there are whose brains are of a stiff and restive mould; it will not easily receive new impressions. They will hardly believe any thing but what they see; and yet rather not believe their eyes, then to believe any thing that is not according to the course of nature, and what they have been used unto. The devil may tempt such by sensual baits, and catch them; but he will not easily attempt to delude them by magical Shews and Apparitions. And what sober man, that believeth as a God, so a divel, doth doubt, but they that make it their daily practice to damn themselves, by such horrid oaths and curses, are as really possest, yea far more in the possession of the devil, then many that foam at the mouth, and speak strange languages?

But 3dly Some have tried and used the means, but could never see any thing but what if others that never desired it really, but in some wanton curiosity, unadvisedly, that they might be the better able to confute the simplicity of some others as they thought, rather then that their faith wanted any such confirmation, have tryed some things, or have been present at some experiments and have seen (with no small astonishment) more then they expected or desired? Some persons of credit and quality, I am sure, have made it their confession unto me, that it hath so hapned unto them; who have been so affected with it, that they would not for a world be so surprized again.

But 4^ly and lastly, The Confessions of some *Magicians* are extant in print, who tell very particularly what means they used, what books they read, &c. and they saw and found (if we believe them; and what should tempt them to lye, no melancholy men, I know not) till they were weary, and Gods grace wrought upon their hearts to bring them to repentance. There be such confessions extant, but the Reader shal pardon me, if I give him no further account. It would much better becom them therefore, that have made such essays without succesſe, to repent, and to be thankful unto God, then to make that an argument, that theres no divel, and perchance no God. There is a terrible saying (if well understood) in the Scripture; ὁ ῥυπῶν ῥυπάτω, *He that is filthy let him be filthy still* Let them take heed (I advise them as a friend) if they persist in their hardness of heart and infidelity, lest God in just judgment, though they seek still, and provoke as much as they can, will not suffer that they shall see any thing, lest they should fear and be converted.

I come

I Come now to Dr. DEE, and to *This Book* of his, which hath been the occaſion of all the Diſcourſe hitherto. As for his Perſon or Parentage, Education and the like, I have but little to ſay more then what he ſaith himſelf in his firſt Letter to the Emperor (RODOLPHE) of *Germany*, that being yet very young he was ſought unto (*ambiverunt me*) by two Emperors, CHARLS the 5th and FERDINANDO his Brother and Succeſſor in the Empire. Mr. *Cambden* indeed in the year 1572 makes honourable mention of him, and calls him, *Nobilis Mathematicus*. He dedicated his *Monas Hieroglyphica* to MAXIMILIAN Succeſſor to FERDINANDO, firſt printed at *Antwerp*, *An. Dom.* 1564. and afterwards at *Francford*, 1591. and what other places I know not. In the year 1595. he did write (and was printed 1599 I am ſure, but whether before that or no, I cannot certainly tell) *A diſcourſe Apologetical*, &c. directed to the then *Archbiſhop of Canterbury*, wherein he hath a Catalogue of books written by himſelf, printed and unprinted, to the number of 48. in all, and doth alſo mention the books of his Library about 4000 volums in all, whereof 700 ancient Manuſcripts, Latin, Greek, and Hebrew. There alſo doth he produce a Teſtimony of the Univerſity of *Cambridg*, dated 1548. But this whole Diſcourſe of his being but ſhort, for the better ſatisfaction of the Reader, I thought good to have it here reprinted the next after this Preface. His *Mathematical Preface* before *Euclid*, is that I think which of all his writings publiſhed hath been moſt taken notice of in *England*, and added much to the worth and commendation of that Edition of *Euclid*. He was a married man and had divers children, as will appear by this Relation; a great Traveller, and lived to a great age. But as I ſaid before, I do not pretend to give an account of his life in general, unto others, which my ſelf am yet a ſtranger to. What concerneth this *Relation* I am to give an account, and I hope there ſhall be nothing wanting to that. Four things I propoſe to my ſelf to that end,

Firſt, Somewhat to confirm the truth and ſincerity of this whole *Relation*.

Secondly, To anſwer ſome Objections that may be made againſt ſome parts of it.

Thirdly, To give ſome light to ſome places, and to ſatisfie the Reader concerning the perfection and imperfection of the book, as alſo, concerning the Original Copy.

Fourthly, and laſtly, To ſhew the many good uſes that may be made of all by a ſober Chriſtian.

I. It ſeems that Dr. *Dee* began to have the reputation of a *Conjurer* betimes. He doth very grievouſly complain of it in that *Preface* to *Euclid* but now ſpoken of, about the end of it, and yet there doth alſo term himſelf, *An old forworn Mathematician*. For my part whether he could ever truly be ſo called, I yet make ſome queſtion: But I am very confident, that himſelf did not know or think himſelf ſo, but a zealous worſhipper of God, and a very free and ſincere Chriſtian. How this is to be reconciled with the truth of this *Relation*, ſhall be afterwards conſidered of. For the truth and ſincerity of the *Relation*, I hope

no body will ſo groſly miſtake us as though we intended thereby to juſtifie what is here printed againſt any ſuſpition of forgery; as if any man taking the advantage of Dr. *Dees* name and fame of a *Conjurer*, could be ſuſpected to have deviſed and invented theſe things in his own brain to abuſe the world. I ſhould be ſorry my name ſhould appear in any kind to any book lyable to ſuch a ſuſpition; and the very name and credit of that ſo much and ſo deſervedly prized *Library* from whence this is pretended to be taken, is ſufficient (with civil underſtanding men) to prevent the groſſeneſſe of ſuch a miſtake. Beſides the Original Copy it ſelf, all written with Dr. *Dees* own hand, there kept and preſerved. But by *Truth and Sincerity*, intending not only Dr. *Dee's* fidelity in relating what himſelf believed, but alſo the *reality* of thoſe things that he ſpeaks of, according to his relation: his only (but great and dreadful) error being, that he miſtook falſe lying Spirits for Angels of Light, the Divel of Hell (as we commonly term him) for the God of Heaven. For the *Truth* then, and *Sincerity* or *Reality* of the *Relation* in this ſenſe, I ſhall firſt appeal to the Book it ſelf. I know it is the faſhion of many (I will not ſay that (I never did it my ſelf) that are buyers of books, they will turn five or ſix leaves, if they happen upon ſomewhat that pleaſeth their fancy, the book is a good book, and when they have bought it, it concerneth them to think ſo, becauſe they have paid for it: but on the other ſide, if they light upon ſomewhat that doth not pleaſe (which may happen in the beſt) they are as ready to condemn and caſt away. It is very poſſible that ſome ſuch buyer lighting upon this, and in it, upon ſome places here and there, where ſome odd uncouth things may offer themſelves; things ridiculous, incredible to ordinary ſenſe and conſtruction, he may be ready to judge of the whole accordingly. But for all this, I will in the firſt place appeal to the book it ſelf; but with this reſpect to the Reader, that he will have patience to read in order one fourth part of the book at leaſt before he judge; and if by that time he be not convicted, he ſhall have my good will to give it over. Not but that all the reſt, even to the end, doth help very well to confirm the truth and reality of the whole Story: but becauſe I think there is ſo much in any fourth part, if diligently read, and with due conſideration, that I deſpair of his aſſent, that is not convicted by it. For my part, when the book was firſt communicated unto me by that Right worthy Gentleman who is very ſtudious to purchaſe and procure ſuch Records and Monuments as may advantage the truth of God (all truth is of God) and the honour of this Land, following therein the example of his noble Progenitor, by his very name, Sir *Robert Cotton*, known to all the Learned as far as Europe extendeth. I read it curſorily becauſe I was quickly convinced in my ſelf that it could be no counterfeit immaginarie buſineſſe, and was very deſirous to ſee the end, ſo far as the book did go. Afterwards, when I underſtood that the ſaid worthy Gentleman (eſpecially, as I ſuppoſe, relying upon my *Lord of Armagh's judgment and teſtimonie*, which we have before ſpoken of) was willing it ſhould be publiſhed, and that he had committed

Sr *Thomas Cotton* Knight Baronet.

mitted the whole buſineſs unto me; I read it over very exactly, and took notes of the moſt remarkable paſſages (as they appeared unto me) truly I was ſo much confirmed in this firſt opinion by my ſecond reading, that I ſhall not be afraid to profeſs that I never gave more credit to any Humane Hiſtory of former times. All things ſeemed unto me ſo ſimply, and yet ſo accurately, and with ſo much confirmation of all manner of circumſtances written and delivered, that I cannot yet ſatisfie my ſelf, but all judicious Readers will be of my opinion. But nevertheleſs, to help them that truſt not much to their own judgments, let us ſee what can be ſaid.

Firſt, I would have them, that would be further ſatisfied, to read Dr. *Dee* in that forecited Preface, where he doth plead his own cauſe, to acquit himſelf of that grievous crime and imputation of a *Conjurer*. But that was written, I muſt confeſs, long before his Communication with Spirits: yet it is ſomewhat to know what opinion he had then of them that deal with Divels and evil Spirits. But after he was made acquainted, and in great dealings with them, and had in readineſs divers of theſe his books, or others of the ſame Argument, containing their ſeveral conferences and communications, to ſhew, and the manner of their appearing exactly ſet down; obſerve, I pray, with what confidence he did addreſs himſelf to the greateſt and wiſeſt in Europe. To Queen *Elizabeth* often, and to her Council, as by many places of this Relation doth appear; but more particularly by his Letter to Sir *Francis Walſingham*, Secretary, &c. That he did the like to King *James* and his Councel, may eaſily be gathered by the Records (in this *Relation*) of **1607.** but much defective. But then to the Emperor *Rodolphe*, to *Stephen* King of *Poland*, and divers other Princes and their Deputies; the wiſeſt and learnedſt, their ſeveral Courts did afford for the time: the particulars of all which addreſſes and tranſactions are very exactly ſet down in the book. Nay, ſuch was his confidence, that had it not been for the *Nuncius Apoſtolicus* his appearing againſt him at the Emperors Court by order from the Pope, he was, as by ſome places may be collected, reſolved for *Rome* alſo, not doubting but he ſhould approve himſelf and his doings to the Pope himſelf and his Cardinals. In all theſe his addreſſes and applications being ſtill very ready to impart all things unto them that would entertain them with that reſpect he thought they deſerved; yea, readily, which is very obſervable, even to receive them into this Myſtical Society, whom he thought worthy, and in ſome capacity to promote the deſign; as *de facto* he did divers in ſeveral places: *Albertus Alaſco*, Prince Palatine of *Polonia*, *Puccius* a learned man, and Prince *Roſemberg* in *Germany*, who were long of the Society, beſides ſome admitted to ſome Actions for a while, as *Stephen* King of *Poland*, and ſome others. We will eaſily grant (as elſewhere hath been treated and handled at large) that a diſtempered brain may ſee, yea, and hear ſtrange things, and entertain them with all poſſible confidence, as real things, and yet all but fancy, without any real ſound or Apparition. But theſe ſights and Apparitions that Dr. *Dee* gives here an account, are quite of another nature; yea, though poſſibly the Divel might repreſent divers of theſe things to the fancy inwardly

which appeared outwardly: Yet of another nature, I say, and not without the intervention and operation of Spirits, as will easily appear to any man by the particulars. Besides the long Speeches, Discourses, Interlocutions upon all occasions and occurrences in the presence of more then one alwayes; and externally audible to different persons, for the most part or very frequently. That these things could not be the operation of a distempered Fancy, will be a sufficient evidence to any rational man.

Again, let his usual preparations and Prayers against an Apparition or Action (as he called them) his extraordinary prayers upon some extraordinary occasions, as upon *Edward Kelley* his temporary repentance, and another for him when he was about to forsake him (in Latine a long one) *Stephen* King of *Poland* being then present. And again, when his Son *Arthur* was to be initiated to these Mystical Operations and Apparitions, in the place of *Edward Kelley*, and the like. And again, his Humility, Piety, Patience, (O what pity that such a man should fall into such a delusion! but we shall consider of the causes in its right place afterwards) upon all occasions, temptations, distresses, most eminent throughout the whole Book. Let these things be well considered, and above the rest, his large and punctual relation of that sad abominable story of their *Promiscuous, carnal Copulation*, under the pretence of obedience to God.—— Let these things, I say, be well considered, and I think no man will make any question but the poor man did deal with all possible simplicity and sincerity, to the utmost of his understanding at that time. And truly, this one thing (as we said before) excepted, his mistaking of evil Spirits for good, it doth not appear by any thing but that he had his understanding, and the perfect use of his Reason to the very last, as well as he had had any time of his life.

Again, let it be considered, that he carryed with him where ever he went A STONE, which he called his *Angelicall Stone*, as *brought unto him by an Angel, but by a Spirit sure enough*, which he shewed unto many; to the Emperor among others, or the Emperors Deputy, Dr. *Curtz*, as I remember: But more of this *Stone* afterwards. We may therefore conclude surely enough, That Dr. *Dee* in all this Relation did deal with all simplicity and sincerity. I shall only add, That whereas I used the word *Reality* before, concerning those things that appeared, according to this Relation: I would not be mistaken, as though I intended that whatsoever the Divel did seem to do or represent; it was *Really* and *Substantially* as it seemed and appeared, that would be a great and gross mistake. The very word *Apparition* doth rather import the contrary. All I understand by *Reality*, is, that what things appeared, they did so appear by the power and operation of Spirits, actually present and working, and were not the effects of a depraved fancy and imagination by meer natural causes. By which, strange things, I confess, may be presented and apprehended too, sometimes by the parties with all confidence, as we said before, though all be but fancy and imagination. But all circumstances well considered, make this Case here to be of another nature; and it may be it was the policy of these Spirits to joyn *two* of purpose in this business, to make the truth and reality of it the more unque-

queſtionable; hoping (if God had given way) they ſhould have paſſed, in time for good Spirits abroad generally, and then we ſhould have ſeen what they would have made of it. From ſelfe beginnings, I am ſure, greateſt confuſions have proceeded and prevailed in the world, as we ſhall ſhew elſewhere. And ſince that in all this buſineſs, as we ſaid but now, Dr. *Dee* did not deal alone, but had a conſtant Partner or Aſſiſtant, whom ſometimes himſelf calleth his *Seer*, or *Skryer*, one by name *Edward Kelly*: it will be requiſite before we proceed further, that we give ſome account of him alſo. According to Dr. *Dee*'s own relation here, *An. Dom.* 1587. *April* 7. *Trebonæ*: in the particulars of his Son *Arthur*'s *Conſecration* (after his manner, which he calls, *His offering and preſenting of him to the ſervice of God:*) *Uriel* (one of his chiefeſt Spirits) was the author of their *Conjunction*: but when and how it hapned (being but *obiter* mentioned there) we do not find any where; and more then what I find here I have nothing to ſay: For certain it is by this whole ſtory, from the beginning to the end of it, that *Kelley* was a great Conjurer, one that daily converſed by ſuch art as is uſed by ordinary Magicians, with evil Spirits, and knew them to be ſo. Yet I would ſuppoſe that he was one of the beſt ſort of Magicians, that dealt with Spirits by a kind of *Command* (as is well known ſome do) and not by any *Compact* or agreement: this may probably be gathered from ſundry places. But that he was a Conjurer, appeareth firſt by that, where he proffered to raiſe ſome evil Spirit before the Poliſh Prince Palatine, *Albert Lasky* (of whom more by and by) for a proof of his Art. But Dr. *Dee* would not ſuffer him to do it in his houſe. Wicked ſpirits are caſt out of him to the number of 15. *p.* 32. But I make no great matter of that in point of proof, becauſe all there upon his bare report only. But ſee *p.* 63. &c. where it is laid to his charge, and he anſwereth for himſelf and his Spirits. See alſo where at laſt he yielded to bury not to burn his Magical books. But read his own confeſsion (where you ſhall find him ſpeak like one that knew very well what did belong to the Art) and the record made by Dr. *Dee* concerning a ſhrewd conteſt that hapned between Dr. *Dee* and him, (it was about ſome Magical things) wherein *Edward Kelly* carried himſelf ſo fiercely, that Dr. *Dee* being afraid of his life, was forced to call for help. Peruſe well this place and I preſume you will require no further light as to this particular concerning *Kelly*.

As for the ſeveral *Epiſtles* (in Latin moſt) that will be found here, as alſo Narratives of ſeveral meetings and conferences, they carry ſo much light with them, being ſet out with ſo many remarkable circumſtances of time, place, perſons, &c. that no man of judgment that hath any knowledge of the world, will or can make any ſcruple of the ſincerity and fidelity of either reports or Deeds and monuments (ſuch I account the Letters to be) herein contained. A man might with little labour (that had all kind of books at command) have found ſomewhat concerning moſt (outlandiſh) perſons in them mentioned. I could not intend it, and I think it would have been a needleſs labour. If any make any queſtion let them make ſearch, I dare warrant it unto them they ſhall find all things to agree punctually. But becauſe *Albert Lasky* (next to *Edward Kelley*) is the man moſt

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interressed in this story, I will give you some account of him out of Mr. *Camden* his *Annals*.

Anno Dom. 1583. *E Polonia, Russiæ vicinâ hac æstate venit in Angliam ut Reginam inviseret*, Albertus Alasco, *Palatinus Siradiensis vir eruditus, corporis lineamentis barbâ promississimâ, vestitu decoro, & pervenusto; qui perbenignè ab ipsa nobilibusque magnoque honore & lautitiis, et ab Accademia Oxoniensi eruditis oblectationibus, atque variis spectaculis exceptus, post 4. menses ære alieno oppressus, clam recessit.*

But of all Letters here exhibited, I am most taken, I must confess, with the Bishops Letter that was *Nuncius Apostolicus*: he seemes to me to speak to the case very pertinently (take *Puccius* his account along in his long letter to Dr. *Dee*, of his conference with the said Bishop concerning the same business) and to have carryed himself towards Dr. *Dee* very moderately and friendly.

II. Now to Objections:

The first shall be this: Although 'tis very probable that Dr. *Dee* himself dealt simply and sincerely; yet since he himself saw nothing (for so himself acknowledgeth in some places) but by *Kelley*'s eyes, and heard nothing but with his ears. Is it not possible that *Kelley* being a cunning man, and well practised in these things might impose upon the credulity of Dr. *Dee* (a good innocent man) and the rather, because by this office under the Doctor he got 50 *l.* by the year, as appeareth. Truly this is plausible as it is proposed; and like enough that it might go a great way with them that are soon taken, and therefore seldom see any thing in the truth or true nature of it, but in the outward appearance of it only. But read and observe it diligently and you will find it far otherwise: It is true indeed, that ordinarily, Dr. *Dee* saw not himself; his business was to write what was seen (but in his presence though) and heard by *Kelley*. Yet that himself heard often immediately appeareth by many places; I shall not need any quotations for that himself feeleth as well as *Kelley*. In the relation of the *Holy Stone*, how *taken away* by one that came in at a window in the shape of a man, and *how restored*; both *saw* certainly. In the story of the *Holy Books*, *how burned* and how restored again (part of them at least) which Dr *Dee* made a great Miracle of, as appeareth by some of those places; there also both saw certainly. And *Albert Lasky*, *the Polonian Palatine saw as well as Kelley*. Besides, it doth clearly appear throughout all the book that *Kelley* (though sometimes with much adoe perswaded for a while to think better of them) had generally no other opinion of these Apparitions but that they were meer illusions of the Divel and evil Spirits, such as himself could command by his art when he listed, and was acquainted with, insomuch that we find him for this very cause forsaking, or desirous to forsake Dr. *Dee*, who was much troubled about it; and is forced in a place to *Pawn his Soul* unto him (to use his own words) that it was not so, and that they were good Spirits sent from God in great favour unto them. But for all this *Kelley* would not be satisfied, but would have his Declaration or Protestation of his suspition to the contrary entred into the book; which you shall find, and it will be worth your reading. I could further al-

alledge, that if a man conſiders the things delivered here upon ſeveral occaſions, being of a different nature, ſome Moral, ſome Phyſical, ſome Metaphyſical, and Theological of higheſt points (though ſometimes wild enough, and not warrantable; yet for the moſt part very remote from vulgar capacities) he will not eaſily believe that *Kelley*, who ſcarce underſtood Latine) not to ſpeak of ſome things delivered in *Greek* in ſome places) and betook himſelf to the ſtudy of Logick long after he had entred himſelf into this courſe, could utter ſuch things: no, nor any man living perchance, that had not made it his ſtudy all his life-time. But that which muſt needs end this quarrel (if any man will be pertinacious) and put all things out of doubt, is, that not *Kelley* only ſerved in this place of *Seer* or *Skryer*, but others alſo, as his ſon *Arthur*, and in his latter dayes, when *Kelley* was either gone or ſick, one *Bartholomew*, as will be found in all the *Actions* and Apparitions of the year 1607. which (as I ſuſpect) was the laſt year of the Doctors life, or beyond which I think he did not live long.

Secondly, It may be objected, or ſtuck at leaſt, How Dr. *Dee*, ſo good, ſo innocent, yea, ſo pious a man, and ſo ſincere a Chriſtian as by theſe papers (his deluſion and the effects of it ſtill excepted) he doth ſeem to have been, God would permit ſuch a one to be ſo deluded and abuſed, ſo rackt in his ſoul, ſo hurried in his body for ſo long a time, notwithſtanding his frequent, earneſt, zealous prayers and addreſſes unto God, by evil Spirits (even to his dying day, for ought we know) as he is here by his own relation ſet out unto us? Truly, if a man ſhall conſider the whole carriage of this buſineſſe, from the beginning to the end, according to this true and faithful (for I think I may ſo ſpeak with confidence) account of it here preſented unto us, this poor man, how from time to time ſhamefully, groſly delayed, deluded, quarrelled without cauſe, ſtill toled on with ſome ſhews and appearances, and yet ſtill fruſtrated and put off: his many pangs and agonies about it, his ſad condition after ſo many years toil, travel, drudgery and earneſt expectation, at the very laſt (as appeareth by the *Actions* and apparitions of the year 1607.) I cannot tell whether I ſhould make him an object of more horror or compaſſion; but of both certainly in a great meaſure to any man that hath any ſenſe of Humanity, and in the examples of others of humane frailty: and again, any regard of parts and worth, ſuch as were in this man in a high degree. True it is, that he had *joyes* withal and comforts, imaginary, deluſory, it is true; yet ſuch as he enjoyed and kept up his heart, and made him outwardly chearful often times, I make no queſtion; ſuch as the Saints (as they call themſelves) and *Schiſmaticks* of theſe and former times have ever been very prone to boaſt of, perſwading themſelves that they are the *effects* of Gods bleſſed *Spirit*. But even in theſe his joys and comforts, the fruits and fancies of his deluded ſoul (as in many others of a diſtempered brain) is not he an object of great compaſſion to any, both ſober and charitable? If this then were his caſe indeed, what ſhall we ſay? if nothing elſe, I know not but it ought to ſatisfie a rational, ſober, humble man: If we ſay, That it is not in man to give an account of all Gods judgments, neither is there any ground for us to murmure becauſe we do not underſtand them, or that they often ſeem contrary

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to the judgment of humane reaſon, becauſe it is againſt all Reaſon as well as Religion, to believe that a creature ſo much inferior to God, by nature as man is, ſhould ſee every thing as he ſeeth, and think as he thinks; and conſequently judge and determine in and of all things as God judgeth and determineth. The Apoſtle therefore not without cauſe, would have all private judgments (for of publick for the maintenance of peace and order among men, it is another caſe) deferr'd to that time, *when the hearts of all men ſhall be laid open, all hidden things and ſecret counſels revealed.* But we have enough to ſay in this caſe without it. For if *Pride* and *Curioſity* were enough to undoe our firſt Parent, and in him all mankind, when otherwiſe innocent, and in poſſeſſion of Paradiſe. Should we wonder if it had the ſame event in Dr. *Dee*, though otherwiſe, as he doth appear to us, innocent, and well qualified? That this was his caſe and error, I will appeal to his own confeſſion (though he makes it his boaſt) in more then one of his Letters or addreſſes, where he profeſſeth, *That for divers years he had been an earneſt ſuter unto God in prayer for Wiſdom*; that is, as he interprets himſelf, *That he might underſtand the ſecrets of Nature that had not been revealed unto men hitherto*; to the end, as he profeſſeth, and his own deceitful heart it may be ſuggeſted unto him, *That he might glorifie God*; but certainly, that himſelf might become a *glorious man* in the world, and be admired, yea, adored every where almoſt, as he might be ſure it would be, had he compaſſed his deſire. And what do we think ſhould put him upon ſuch a deſire, with hopes to obtain it, but an opinion he had of himſelf as an extraordinary man, both for *parts*, and for *favour with God?* But however, had he been to the utmoſt of what he could think of himſelf, beſides his Spiritual pride of thinking ſo of himſelf (as great a ſin as any in the eyes of God) his praying for ſuch a thing with ſo much importunity, was a great tempting of God, and deſerving greateſt judgments. Had he indeed been a ſuter unto God for ſuch *Wiſdom* as the Prophet *Jeremie* deſcribeth (11.v.24,25.) *Let not the Wiſe man glorie in his wiſdom, &c. but let him that glorieth, &c.* And for ſuch *knowledg* as our Saviour commandeth, *Joh.17.3. And this is life eternal, that they may know thee*, &c. And his bleſſed Apoſtle (1 *Cor.11.2.*) *For I determined not to know any thing*, &c. he had had good warrant for his prayers, and it is very likely that God would have granted him his requeſt, ſo far as might have concerned his own ſalvation and eternal happineſs. Beſides, it is lawful (nay fit) for a man to pray for Gods bleſſing upon his labours, for competency of wit and capacity that he may do well in his vocation and glorifie God. But for a man to aſpire to ſuch eminency above other men, and by means that are not ordinary (as that conceited *Philoſophers Stone*, and the like) and to intereſt God by earneſt ſolicitations in his ambitious extravagant deſires; that God, who hath ſaid of himſelf, *That he reſiſteth the proud, but giveth grace unto the humble*, muſt needs be ſo great and ſo high a provocation (if well conſidered) as that I begin to doubt whether it be charity to pity him that ſuffered ſo juſtly and deſervedly. I do not know but it is as lawfull for any man obſcurely born to pray for a Kingdom, for a Common Souldier that he may have ſtrength to encounter thouſands, or for an ordinarie Maid, that ſhe may become the faireſt of women. In all

all these it is possible to glorifie God, we grant, were it fit for us to prescribe unto God, neglecting those that he hath appointed, by what means he should be glorified; and could we secure our selves that in pretending to Gods glory we do not seek our own. I wish that our great undertakers and reformers (such is their wisdom they think) of Arts and Sciences would seriously think of this; they especially who take upon themselves to make all men wise and of one mind, and to reconcile all doubts and difficulties in Religion, and otherwise; in a word, to make Truth to be imbraced by all men. Should these men tell us that if they had had the creating of the world, and the ordering of all things (and there be, I think, in the world that have said little less) from the beginning, they would have made an other guess of things then God had done: We would have considerd of it perchance what might be the ground in any mortal man of such wonderful confidence. But such being the condition of the world, as it is, and such of men, naturally, or to speak as a Christian, since the fall of *Adam*, and the consequences of it, the curse of God, &c. to make all men wise, of one mind, good, religious, without an infinite omnipotent power, such as of nothing was able to create a world: can any man (sober and wise) hear it; hear it with patience, that thinks it impossible, yea strange, that Castles should be built in the air, or the heavens battered with great guns? And yet such books are read, yea and much set by, by some men. My judgment is, That they are to be pittyed (if distemper be the cause, as I believe it is in some) that boast of such things; but if wise and politick, to get credit and money (as some I believe) it is a great argument of their confidence, that there be many in the word that are not very wise. But to return to Dr. *Dee*: It might be further added and proved by examples, that some men of transcendent *holiness* and mortification (in the sight of men) so sequestred from the world (some of them) and the vanities of it, that for many years they had conversed with God alone in a manner; yet through pride and conceit of their own parts and favour with God, fell into *delusions* and temptations, if not altogether the same, yet not less strange and dreadful. Such examples Ecclesiastical Story will afford, and other books of that nature, but I have them not at this time, and I conceive I have said enough to this particular.

But of his *Praying* too, somewhat would be observed. *His Spirits* tell him somewhere, that he had the *Gift of Praying*. Truly I believe he had, as it is ordinarily called: that is, that he could express himself very fluently and earnestly in Prayer, and that he did it often to his own great contentment. Let no man wonder at this; I have shewed elsewhere that some that have been very wicked, yea, some that dyed for blasphemy, and with blasphemy in their mouth to the last gasp, have had it in a great measure, and done much mischief by it. It is no disparagement to Prayer, no more then it is to the best things of the world (and what better and more heavenly then prayer well used?) if they be abused. And it is commonly observed, that the corruption of best things is most dangerous. What bred those pernicious hereticks that so long troubled the world, and could not be suppressed but by absolute destruction, but long affected prayers (therefore called *Euchites* or *Messaliani*, that is to say, the *Prayers*) and Enthusiasms? And as to that point of *inward joy and complacency*, which some Schismaticks and wicked men find in

themſelves at their prayers, which ignorant deluded people think to be an argument of the Spirit: It is certain, and is a myſtery of nature that hath (may I ſpeak it without bragging) been brought to light (of late years at leaſt) by my ſelf and fully diſcovered, 'That not only the inward heat of " mental conception (where there is any vigor) but alſo the muſick of out- " ward words, is able to occaſion it. Indeed it is a point that doth deſerve to be well conſidered of in theſe times eſpecially. For when young boyes and illiterate men (and the number is likely to increaſe now that *Catechizing* is ſo much neglected) are turned looſe to exerciſe themſelves in this gift (as they call it) and when by long practice they have attained to ſome readineſs and volubility, which doth occaſion ſome inward lightſomeneſs and excitations, or perchance ſomewhat that may have ſome reſemblance to ſpiritual ſorrow and compunction, they preſently think themſelves inſpired, and ſo they become *Saints* before they know what it is to be *Chriſtians*. And if they can Pray by inſpiration, why not Preach alſo? So comes in *Anabaptiſm* by degrees, which will be the ruine of all Religion and civil Government where ever it prevails. And I believe that this fond fooliſh conceit of *Inſpiration*, as it hath been the occaſion of much other miſchief, ſo of that horrid ſacriledge, ſhall I call it, or profanation (I hope I may do either without offence, for it is not done by any publick Authority that I know of) the caſting and baniſhing of THE LORDS PRAYER out of many private houſes and Churches; then which, I think, Chriſt never received a greater affront from any that called themſelves Chriſtians. I am not ſo uncharitable as to believe that it is done in direct oppoſition to Chriſt by any real Chriſtians, but in a furious zeale by many, I believe, againſt ſet prayers. But this is not a place to diſpute it: Certainly, as the Lords Prayer is a Prayer of moſt incredible comfort to them that uſe it devoutly and upon good grounds (a good foundation of Religion and ſound Faith, I mean) ſo I believe that ſet Prayers in general are of more concernment to the ſetling of Peace in the Commonwealth then many men are aware of. But let this paſs for my opinion; there be worſe I am ſure that paſs currently.

Again, A man may wonder (I cannot tell whether an objection may be made of it) that Dr. *Dee*, though he were at the firſt deluded (to which his own pride and preſumption did expoſe him) as many have been; yet afterwards in proceſs of time when he found himſelf ſo deluded and ſhuffled with; when *Edward Kelley* did uſe ſuch pregnant arguments to him (as he did more then once) to perſwade him that they were evil Spirits that appeared unto them; nay, when he had found by certain experience, that his Spirits had told him many lies, foretold many things concerning Princes and Kingdoms, very particularly limited with circumſtances of time, which when the time was expired did not at all come to paſs; yet for all this he durſt *pawn his Soul for them* that they were *good Spirits*, and continued in his confidence (ſo farre as our Relation goes) to the laſt. I anſwer, Such is the power of this kind of Spiritual deluſion, it doth ſo poſſeſs them whom it hath once taken hold of, that they ſeldom, any of them, recover themſelves. In the dayes of *Martin Luther* (a great and zealous reformer-

mer of Religion, but one that would have deteſted them as the worſt of Infidels that had uſed the *Lords Prayer*, as ſome have done in our dayes, as appears by what he ſaith of it in more then one place) there lived one *Michael Stifelius*, who applying to himſelf ſome place of the *Apocalypſe*, took upon him to Prophecy. He had foretold that in the year of the Lord 1533. before the 29 of *September* the end of the world, and Chriſts coming to Judgment would be. He did ſhew ſo much confidence, that ſome write, *Luther* himſelf was ſomewhat ſtartled at the firſt. But that day paſt, he came a ſecond time to *Luther* with new Calculations, and had digeſted the whole buſineſs into 22. Articles, the effect of which was to demonſtrate that the end of the world would be in *October* following. But now *Luther* thought he had had tryal enough, and gave ſo little credit to him, that he (though he loved the man) ſilenced him for a time; which our Apocalyptical Prophet took very ill at his hands, and wondred much at his incredulity. Well, that moneth and ſome after that over, our Prophet (who had made no little ſtir in the Country by his Prophecying) was caſt into priſon for his obſtinacy. After a while *Luther* viſited him, thinking by that time to find him of another mind. But ſo far was he from acknowledging his error, that he down right railed at *Luther* for giving him good counſel. And ſome write that to his dying day (having lived to the age of 80. years) he never recanted. And was not this the caſe of learned *Poſtellus*, who fallen into ſome grievous wild fancies in his latter dayes, though ſound enough ſtill in other things, could never be reclaimed though means were uſed from time to time the beſt and gentleſt (in reſpect to his worth and perſon) that could be thought of? But what talk we of particular men? Conſider the *Anabaptiſts* in general. Above an hundred years ago they troubled *Germany* very much: it coſt many thouſands their lives. They roved up and down. No ſooner deſtroyed in one place but they ſprung (whileſt that ſeaſon laſted) in another. Their pretences every where were the ſame; *Revelations* and the *Spirit*: the wickedneſs of Princes and Magiſtrates, and *Chriſt Jeſus to be ſet up in his Throne*. Well, at laſt they were deſtroyed in moſt places. Stories of them have been written in all Languages, read every where, and their lamentable end. Can all this hinder but that upon every opportunity of a confuſed and confounded Government, they ſtart up again in the ſame ſhape and form as before; the ſame pretences, the ſame Scriptures, for all the world, miſerably detorted and abuſed, to raiſe tumults and ſeditions in all places. Such is the wretchedneſs of man that is once out of the right way of Reaſon and Sobriety. But withall we muſt ſay in this particular caſe of Dr. *Dee*'s, though his obſtinacy was great and marvellous, yet it muſt be acknowledged, that great was the *diligence* and ſubtility of his *Spirits* to keep their hold: and ſome things ſometimes happened (as his danger and preſervation about *Graveſend*, when he firſt, here related, went out of the Realm) very ſtrangely, and ſuch was the unhappineſs of his miſapplyed zeal, that he made a Providence of whatſoever hapned unto him as he deſired.

So much for Dr. *Dee* himſelf. But of his *Spirits* a greater queſtion perchance may be moved: If evil, wicked, lying Spirits (as we have reaſon

to believe, and no man I think will queſtion) how came they to be ſuch perſwaders to Piety and godlineſs, yea, ſuch preachers of Chriſt, his Incarnation, his Paſſion, and other Myſteries of the Chriſtian Faith, not only by them here acknowledged, but in ſome places very Scholaſtically ſet out and declared? It ſeemeth ſomewhat contrary to reaſon and as contrary to the words of our Saviour, *Every Kingdom divided againſt it ſelf*, &c. But firſt, to the matter of fact: The Divels we know even in the Goſpel did acknowledg, nay, in ſome manner proclaim Chriſt to be the Son of God: which is the main Article he did conteſt with Chriſt by Scripture Authority; and by S. *Pauls* teſtimony, can transform himſelf, when he liſt into an Angel of light. And in ſome relations well atteſted, of Poſſeſſions and publick Exorciſms that have been uſed; we find the Divel often ſpeaking by the mouth of women, rather like a Monk out of the Pulpit, perſwading to temperance, rebuking vices, expounding of myſteries, and the like, then as one that were an enemy to truth and godlineſs. Inſomuch that ſome have been ready to make a great myſtery and triumph of it, thereby to convict Hereticks and Atheiſts, in time, more effectually, then they have been by any other means that have been uſed hitherto: and aſcribing the whole buſineſs not to the Divel himſelf, but the great power and Providence of God, as forcing him againſt his will to be an inſtrument of his Truth. For my part, I ſee cauſe enough to believe that ſuch things, there contained at large, might come from the Divel; that is, might truly and really be ſpoken by perſons poſſeſſed and inſpired by the Divel. But that they are imployed by God to that end, I ſhall not eaſily grant. I rather ſuſpect that whatſoever comes from them in that kind, though it be good in it ſelf, yet they may have a miſchievous end in it; and that I believe will ſoon appear if they can once gaine ſo much credit among men as to be believed to be ſent by God to bear teſtimony to the truth. A man may ſee ſomewhat already by thoſe very Relations, and that account that is given us there. And therefore I do not wonder if even among the more ſober Papiſts this project (as the relater and publiſher complaineth) hath found oppoſition. The Divel is very cunning; a notable Polititian. S. *Paul* knew him ſo, and therefore he uſes many words to ſet out his frauds. He can lay the foundation of a plot, if need be, a hundred years before the effects ſhall appear. But then he hath his end. It is not good truſting of him, or dealing with him upon any pretence. Can any man ſpeak better then he doth by the mouth of Anabaptiſts and Schiſmaticks? And this he will do for many years together if need be, that they that at firſt ſtood off may be won by time. But let them be once abſolute maſters, and then he will appear in his own ſhape. There is one thing which I wonder much more at in thoſe Relations I have mentioned, and that is, that the Divel himſelf ſhould turn ſuch a fierce accuſer of them that have ſerved him ſo long, Witches and Magicians. I know he doth here ſo too in ſome kind, in more then one place. He doth much inveigh againſt Divels and all that have to do with them, Magicians, &c. But that is in general only, or in *Kelley*'s particular caſe, upon whom he had another hold, which he made more reckoning of, to wit, as he appeared

peared to them as an Angel of light. Any thing to maintain his interest there, and their good opinion of him; for he had great hopes from that plot. But that he should pursue so ridgedly particular men and women whom he had used so long, to death, and do the part of an informer against them, may seem more like unto a Kingdom divided against it self, but it is not our case here; neither am I very well satisfied, that whatsoever the Divel saith or layes to the charge of them by whose mouth he speaketh, ought to be received for good testimony. Here it may be *Wierius* had some reason; for I doubt some have been too credulous. But this by the way shall suffice.

That the Divel should lie often, or be mistaken himself, in his *Prophecies*, as by many particulars of this Relation will appear, I will not look upon that, as if any objection could be made of it. But it may be wondred, perchance, Dr. *Dee* being often in so great *want of monies*, that he did not know which way to turn, what shift to make; at which time he did alwayes with much humility address himself to his Spirits, making his wants known unto them; and the Divel on the other side, both by his own boasting, and by the testimonie of those who could not lie, having the goods of this world (though still under God) much at his disposing, and alwayes, as he seemed, very desirous to give Dr. *Dee* all possible satisfaction: that in this case, once or twice perchance excepted, when the Dr. was well furnished (for which the Spirits had his thanks) at all other times he was still, to his very great grief and perplexity, left to himself to shift as he could, and some pretence, why not otherwise supplyed, cunningly devised by them that were so able, and to whom he was so dear. But I must remember my self: I said so able; but in some places his Spirits tell him plainly, It was not in their power, because no part of their Commission, or because it did not belong unto *them* (such as dealt with him) to meddle with the Treasures of the earth: and sometimes that they were things beneath their cognizance or intermedling. Of the different *nature of Spirits*, we shall say somewhat by and by, that may have some relation to this also, perchance. But granting that the Divel generally hath power enough both to find mony and to gratifie with it where he seeth cause. Yet in this case of Witches and Magicians, direct or indirect, *it is certain and observed by many as an argument of Gods great Providence over men, that generally he hath not*: It is in very deed a great Argument of a superiour over-ruling power and Providence. For if men of all professions will hazard (their Souls) so far as we see daily to get money and estates by indirect unconscionable wayes, though they are not alwayes sure, and that it be long oftentimes before it comes, and oftentimes prove their ruine, even in this world, through many casualties; as alterations of times, and the like: what would it be if it were in the power of the D. to help every one that came unto him, yielding but to such and such conditions, according as they could agree?

Hitherto I have considered what I thought might be objected by others. I have *one objection more*, which to me was more considerable (as an objection, I mean, not so readily answered) then all the rest: Devils, we think

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generally, both by their nature as Spirits, and by the advantage of long experience (a very great advantage indeed in point of knowledg) cannot but have perfect knowledg of all natural things, and all secrets of Nature, which do not require an infinite understanding; which by that measure of knowledge that even men have attained unto in a little time, is not likely to be so necessary in most things. But lest any man should quarrel at the word *Perfect*, because all perfection belongs unto God properly, it shall suffice to say, That the knowledge Divels have of things Natural and Humane is incomparably greater then man is capable of. If so, how comes it to pass that in many places of this Relation we find him acting his part rather as a Sophister (that I say not a Juggler) then a perfect Philosopher; as a Quack, or an Empirick sometimes, then a True, genuine Naturalist. And for language (not to speak of his Divinity, which he might disguise of purpose to his own ends) rather as one that had learned Latin by reading of barbarous books, of the middle age, for the most part, then of one that had been of *Augustus* his time, and long before that. But that which is strangest of all is, that as in one place the Spirits were discovered by *Ed. Kelley* to steal out of *Agrippa* or *Trithemius* (so he thought at least) so in divers other places, by the phrase, and by the doctrine and opinions a man may trace noted Chymical and Cabalistical Authors of later times; yea, (if I be not much mistaken) and *Paracelsus* himself, that prodigious creature, for whom and against whom so much hath been written since he lived; these things may seem strange, but I think they may be answered. For first, we say, The Divel is not ambitious to shew himself and his abilities before men, but his way is (so observed by many) to fit himself (for matter and words) to the genius and capacity of those that he dealeth with. Dr. *Dee*, of himself, long before any Apparition, was a Cabalistical man, up to the ears, as I may say; as may appear to any man by his *Monas Hieroglyphica*, a book much valued by himself, and by him Dedicated at the first to *Maximilian* the Emperor, and since presented (as here related by himself) to *Rodolphe* as a choice piece. It may be thought so by those who esteem such books as Dr. *Floid*, Dr. *Alabaster*, and of late *Gafarell*, and the like. For my part I have read him; it is soon don, it is but a little book: but I must profess that I can extract no sense nor reason (sound and solid) out of it: neither yet doth it seem to me very dark or mystical. Sure we are that those Spirits did act their parts so well with Dr. *Dee*, that for the most part (in most Actions) they came off with good credit; and we find the Dr. every where almost extolling his Spiritual teachers and instructers, and praysing God for them. Little reason therefore have we to except against any thing (in this kind) that gave him content, which was their aim and business.

Secondly, I say, if any thing relish here of *Trithemius* or *Paracelsus*, or any such, well may we conclude from thence, that the Divel is like himself. This is the truest inference. It is he that inspired *Trithemius* and *Paracelsus*, &c. that speaketh here; and wonder ye if he speaks like them? I do not expect that all men will be of my opinion; yet I speak no Paradoxes: I have both reason and authority good and plausible, I think, for what I say; but to argue the case at large would be tedious. Of *Trithemius* somewhat more afterwards will be said. But we must go far beyond that time. A thousand years and above, before

before either of them was born, was the BOOK OF ENOCH well known in the world; and then also was *Lingua Adami* (upon which two most of the Cabala stands) much talked of, as appears by *Greg. Nissen* his learned books against *Eunomius* the Heretick. To speak more particularly (because so much of it in this Relation) the BOOK OF ENOCH was written before Christ; and it is thought by some very learned (though denyed by others) that it is the very book that S. *Jude* intended. A great fragment of it in Greek (it was written in Hebrew first) is to be seen in *Scaliger* (that incomparable man, the wonder of his Age, if not rather of all Ages) *his learned Notes upon* Eusebius. It was so famous a book antiently that even Heathens took notice of it, and grounded upon it objections against Christians. It may appear by *Origen* against *Celsus*, in his book 5. *p.* 275. Πάνυ δὲ συγκεχυμένος (saith he) ἐν τῷ περὶ τῶν ἐληλυθότων πρὸς ἀνθρώπους ἀγγέλων ἐξεδόσει τιθησι λαὶ ἀθεανώτως ἐληθότα εἰς αὐτὸν, ἀπὸ τῶν ἐν τῷ Ενωχ γεγραμμένων ἅτινα οὐδ' αὐτὸς φαίνεται ἀναγνοὺς, οὐδὲ γνωρίσας ὅτι ἐν ταῖς Εκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τῷ Ενωχ βιβλία. But S. *Jerome* and S. *Augustin* speak of it more peremptorily as a fabulous book, and not allowed by the Church. How much of it is extant, besides what we have in *Scaliger*, I know not; nor what part it is so often mentioned in this Relation. By what I have seen it doth appear to me a very superstitious, foolish, fabulous writing; or to conclude all in one word, Cabalistical, such as the Divel might own very well, and in all probability was the author of. As for that conceit of the tongue which was spoken by *Adam* in Paradise, we have already said that it is no late invention; and I make no question but it proceeded from the same Author. Yea, those very Characters commended unto Dr. *Dee* by his *Spirits* for holy and mystical, and the original Characters (as I take it) of the holy tongue, they are no other, for the most part but such as were set out and published long agoe by one *Theseus Ambrosus* out of Magical books, as himself professeth: you shall have a view of them *in some of the Tables at the end of the Preface.* Some letters are the same, others have much resemblace in the substance; and in transcribing it is likely they might suffer some alteration. But it may be too the Spirits did not intend they should be taken for the same, because exploded by learned men, and therefore altered the forms and figures of most of them of purpose that they might seem new, and take the better. So that in all this the Divel is but still constant unto himself, and this constancy stands him in good stead, to add the more weight and to gain credit to his Impostures. Not to be wondred therefore if the same things be found elsewhere, where the D. hath an hand.

With Cabalistical writings we may joyn *Chymical*, here also mentioned in many places. I have nothing to say to *Chymistrie* as it is meerly natural, and keeps it self within the compass of sobriety. It may wel go for a part of Physick, for ought I know, though many great Physicians, because of the abuse and danger of it, as I conceive, have done their best (formerly) to cry it down. I my self have seen strange things done by it: and it cannot be denyed but the wonders of God and Nature are as eminently visible in the experiments of that Art as any other natural thing. *However, it is not improbable that divers secrets of it came to the knowledg of man by the Revelation of Spirits.* And the practice and profession of it in most (them especially that profess nothing else) is accompanied with so much Superstition and Imposture, as it would make a sober man, that tendreth the preservation of himself in his right wits, to be afraid of

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1t. Of the *Transmutation* of *Metals*, what may be done by Art I will not take upon me to determine: I am apt enough to believe that ſome ſtrange things (in that kind) may be done, if a man will go to the coſt of it, and undergoe the trouble upon ſo much uncertainty of the event. But that which we call ordinarily, and moſt underſtand by it, *The Phyloſophers Stone*, is certainly a meer cheat, the firſt author and inventor whereof was no other then the Divel. *Legi etiam Spirituum ſupernorum revelatione traditam antiquitùs artem faciendi Auri, & me ætate idem uſu evenſſe*, &c. ſaith one (*Jo. Franc. Picus Mirandula*) of the learnedſt Authors that I have ſeen of that ſubject, in defence of it, I meant. If he mean *Supernos Spiritus*, ſuch as appear in form of Angels of Light, ſuch as deluded Dr. *Dee*, and daily doth thoſe that hunt after *Revelations*, and Prophecies, and unlawful Curioſities, I grant it. But that any good Angels did ever meddle in a practice commonly attended with ſo much impoſture, impiety, couſenage as this commonly is, I ſhall not eaſily grant. Though I muſt add, I make great difference (if we will ſpeak properly) between *Ars faciendi auri* (a thing I do not deny to be feaſible by natural means) and that we call the *Phyloſophers Stone*, as before already intimated. And for that objection of his, why evil Spirits ſhould not be the Authors or revealers of it unto any (though otherwiſe for ſome other reaſons he thinks it probable) becauſe it is not likely that God would ſuffer *them* to give ſuch power unto men like themſelves, whom only among men they favour and reſpect, that is, wicked ungodly men. Firſt, I anſwer, That is a very weak objection, ſince we know by conſtant experience of preſent and future Ages, that they are not of the beſt of men commonly that are the greateſt and richeſt. But Secondly, There is no great cauſe to fear that any thing hitherto revealed (or hereafter to be revealed, I believe) of this ſecret, ſhould enable men (good or bad) to do much hurt in the world. The greateſt hurt is to themſelves who are deluded (yea, and beggerd many firſt or laſt) and to ſome few not very wiſe whom they couſen as themſelves have been couſened. And for this that they can do no more, we are beholding not to the Divel who certainly would not be vvanting to himſelf or to any opportunity to do miſchief by himſelf or his Agents, but to God vvho doth not give him the povver: So much to *Mirandula*, out of my reſpect to his name, and for the better ſatisfaction to the Reader. I ovve the ſight and uſe of the book to my Learned friend Dr. *Windett* before mentioned—. I am much confirmed in that opinion (of the Divel being the Author) by vvhat I find of it in the book vvhich hath given me this occaſion to ſpeak of it. Were there nothing elſe but the groſs and impudent forgeries that have been uſed to commend it unto men, ſome entituling the Invention to *Adam* himſelf, others to *Solomon*, and the like; and the many books that have been counterfeited to the ſame end; and again the moſt ridiculous and profane applying & expounding of Scriptures, a thing uſually done by moſt that are abettors of it, thoſe things vvere enough to make a man to abhor it. Sure enough it is, that not only Dr. *Dee*, but others alſo vvho had part of that *precious Powder brought unto them by Spirits*, and expected great matters of it, vvere all cheated and gull'd (and I believe it coſt ſome of them a good deal of money; *Prince Roſemberg* particularly) by thoſe Spiritual Chymiſts. Let them conſider of it that have been dealing in ſuch things as they ſhall ſee cauſe.

So ſtill we ſee, that in all theſe things, as we ſaid before, the Divel is not beholding to others, (as might be ſuſpected) but others have been beholding to him: As for his Divinity, in higheſt points, if he ſpake the truth, it was for his own ends, as we ſaid before: He can do it, who makes any queſtion? In controverted points, we may obſerve, that he doth *ſerve the ſcene* and preſent occaſion; and I make no queſtion, but had Dr. *Dee* gone to *Conſtantinople*, and been entertained there with reſpect, his Spirits there would have ſhewed themſelves as good *Mahometans*, as elſewhere good *Roman Catholicks*, or *Proteſtants*.

We have ſomewhere a very pretty Tale, (I would ſay a curious Obſervation, if I thought it true) concerning the nature of the Serpent or Addar, handſomly expreſſed, how ſhe traineth her yong ones to ſet them out abroad into the world, that they may ſhift for themſelves. Twenty days, as I remember, are ſpent in that work: Now whether it be ſo really, I cannot ſay certainly, but I ſuſpect it. It is not in *Ariſtotle*, and I looked in *Aldrovandus*, and I could not finde it: But whether it be ſo or no, let no body wonder; for this was the maner of Preaching formerly (and may be yet perchance in ſome places) among Monks and Fryars in great requeſt. They would make a ſtory of Man, or Beaſts, as they thought fit themſelves, and their Fancies beſt ſerved; pretty and witty, as much as they could; whether it had any ground of truth, or no, no man required: The moralization was good. If the Divel have done ſo here, it was not through ignorance (for he is too good a Naturaliſt; and I believe there is ſomewhat even in Nature, though we know it not, why both in ſacred and prophane Hiſtory, *Spirits* and *Serpents* are ſo often joyned) of which is true and real; but as hath been ſaid, it ſerved his turn, and that is enough. And although, having conſidered it as an Objection, how the Divel cometh to ſpeak ſo much truth, as will be found in this Book; no man, I think, will expect I ſhould give an account of any falſe Doctrine or Divinity, that it may contain: Yet one point I think fit to take notice of, and proteſt againſt it; as falſe, erronious, and of dangerous conſequence, and that is, where it is ſaid, *That a man* (in ſome caſes) *may kill another man* (*Prince or other*) *without apparent cauſe, or lawful Authority, and therefore puniſhable by the Laws of Man; who nevertheleſs, may expect a great reward at the hands of God for his act*: How this may agree with the Principles of *New Lights*, and Anabaptiſtical Divinity, I know not; it is very contrary to the Principles of that Orthodox Divinity, lately profeſſed and eſtabliſhed by Law in *England*.

I have now ſaid in this main Objection, (as I apprehended it) what I think was moſt proper and pertinent, and I hope may ſatiſfie. But I have ſomewhat elſe to ſay, which in this caſe of *Divels and Spirits* in general, I think it very conſiderable, and may ſatisfie perchance, in ſome caſes, where nothing elſe can. We talk of Spirits, and read of Spirits often, but I think it is very little that we know (the beſt of us all) of them, of their nature or differences: And how then can it be expected that we ſhould reſolve all doubts? And though I think it is not much that any man ever knew and rightly apprehended, or can, as he is a man, in this buſineſs; yet my opinion is, (though I know it is much gainſaid and oppoſed) that ancient Platonick Phyloſophers of the latter times, underſtood much more then moſt Chriſtians; I do not write this, as though I thought, or would have any thought by others to be the worſe Chriſtians for being ignorant in theſe things; but rather, in my opinion, any

man the better Christian, by much, who doth not regard it or desire it: For my part, although I must acknowledge that some scruples of my minde, did induce me to look into many Books, until I was satisfied, which otherwise I had never done; yet I profess to believe, that it is so little that can be known by man in this subject, and subject to so much illusion, as that I think no study is more vain and foolish; and that I would not go three steps out of my doors (more then what I did to satisfie my minde in some matters of Faith, if any such scruple did arise) to know as much as the profoundest Platonick, or Physopher, yea, or Magician of them all ever knew. Certainly he is but a weak Christian, when so many high Mysteries are proposed unto us in Christ by his Gospel, and of so much consequence, that cannot be know his time better: They that have any hopes, through Faith in Christ, and a godly life, to be admitted one day into the presence of God, and to *see face to face*, as God hath promised; will they hazard so glorious a hope, by prying through unseasonable, unprofitable curiosity, into the nature of these vassal Spirits, which God hath forbidden: But because it doth concern Religion in general, that we believe *Spirits*; and when Objections are made that cannot be answered, many are scandalized, and Atheists ready to take the advantage of it; I say, that it should be no wonder to any, sober and rational, if we cannot resolve all doubts, since it is so little that we know, or can know, beyond the bare ὅτι in this matter: Most Christians are bred in and to this opinion, that all Spirits, (so commonly called) are either Angels of Heaven, or Divels of Hell: I know no Scripture for it, or determination of any general Councel, that I remember, at this time at least, and so long I do not think my self bound against apparent reason: *For the conceit of all evil Spirits or Divels being in Hell, I think learned Mr.* Meade *hath taken that to task in some of his Works, and sufficiently confuted it*: The very word *Spirit*, is a term of great Ambiguity; We understand by it, commonly, substances, that are altogether immaterial. Many of the ancient Fathers, it is well known, did not allow of any such at all, besides God: But we think that to have no visible Body, and to be purely immaterial, is all one: God knows how many degrees there may be between these but we cannot know it, neither doth it concern our salvation, for which we have reason to praise God: But if it were so, that all *Spirits* are either Divels or Angels, what shall we make of these that are found in mines, of which learned *Agricola* hath written; of those that have been time out of minde called κόβαλοι, (from whence probably, as we have said elsewhere, *Gobelin* in English is derived) who live in private Houses, about old Walls, and stalks of Wood, harmless otherwise, but very thievish, so frequent and so known in some Countreys, that a man may as well doubt whether there be any Horses in *England*, because there are none in some parts of the World; not found in all *America*, I think, till some were carried thither: Neither can I believe, that those Spirits that please themselves in nothing else but harmless sports and wantonnesse, such as have been known in all Ages; such as did use to shave the hairs of *Plinius Secundus* his Servants in the Night, as himself relates (a very creditable man, I am sure) in his Epistles, and the like; that such Spirits, I say, have any relation either to Heaven or to Hell: We might insist in more particulars, but we do not desire to dwell upon it at this time; and there is yet somewhat else to be said: And

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what I have said of some Platonicks, I did not intend thereby to justifie all their absurd or superstitious Opinions in this Argument of Spirits: As they have searched further into it then others (besides damnable experience, having confounded Magick with Phylosophy, yea almost turned all Phylosophy into Magick) so it was consequent, they would fall into more Errors and Absurdities; yet withal, they have found somewhat that doth better agree with daily experience, then what is commonly known or believed. *Sinesius* was a Bishop, but as he doth appear to us in his Writings, a better Platonick then a Christian: In a place (in his Treatise *De insomniis*) he sheweth how evil Spirits come to inhabit men, and to possesse their Brains: His terms are very course, and apparantly ridiculous; but there may be some truth in the Opinion: *For if there were not a very near and intimate conjunction, it were to be wondered how the Divel comes to know the very thoughts of Witches and Magicians, as is found by experience, averred by more then one: And in this very Book, if I be not mistaken, somewhat may be observed to that purpose: It is possible there may be more kindes of possession then one, and that some men, that never were suspected, have had a spirit (besides their own) resident in them, all, or most part of their lives.*

I have done, with what I could think of, upon which objection can be made: The next thing is to make the way clearer to the Reader, by some consideration of the *method of the Books*, and explanation of some terms and phrases there used, at which perchance some may stick at the first: At the very beginning a man may be to seek, it the Title of it, *Liber sexti mysteriorum, & sancti parallelus, novalisque.* 1583. both as it relates to that which follows, and as it reflects upon somewhat before, by which it may be inferred that the book begins here abruptly and imperfectly: of this I am now ready to give an account to the Reader, and it is very fit it should be done.

First concerning Titles, such as will be found here many more besides this, the whole book, or relation being subdivided into many parts; in general I say, that according to the Doctors genius (we have said before he was very *Cabalistical*, that is, full of whimsies and crotchets, under the notion of Mysteries, a thing that some very able, otherwise, have been subject unto) and the high opinion he had of these actions and apparitions; they are mostly very concealed, and (to speak the truth) phantastick, which must make them the Obscurer: I could give the Reader a view of them all here put together, but it would be superfluous: There be some fourteen or fifteen Divisions in all now remaining, and so many Titles: There is a Table at the beginning, that doth refer to the beginning of every division, where the Title also will be found: But at the end of the viii. Division, I finde these words, *Sequitur liber 24. qui hac die etiam inceptus est, à meridie: horam circiter tertiam, per ipsum Lavanael:* But I finde nothing following, (but some vacant sheets, till we come to the ix. Division, *Mysteriorum pragensium, &c.* And the last Division hath onely some Fables, and before them, some five or six pages of unknown mystical words, which we know not what to make of; but of that more afterwards: The main business to be resolved here (as I take it) is what it is that we have, and what we have not, so far as can be gathered by what remaineth; we shall see what we can say to it. In the year of the Lord, One thousand five

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hundred eighty four, *September* the third, (being a Monday) Dr. *Dee* first appeared (being presented by Honorable persons, and expected) before the Emperor *Rodolph.* Among other things he then told him, *That for these two years and a half, Gods holy Angels had used to inform him*: Our Book, or first Action here, beginneth 28 *May*, 1583. According to this reckoning, it must be, that above a year and three Moneths before, began the first Apparition: The account then of fifteen Moneths from the first Apparition, we want: How much (in bulk) that might come to, I cannot tell; neither will I warrant all perfect from this 28 of *May*, 1583 to the fourth of *April* 1587. though for the most part the coherence is right enough to that time: But from thence to the twentieth of *March*, 1607. is a vast *chasma* or *hiatus*, of no less then twenty years: How this hath happened, I cannot tell certainly; what I guess, is this, some years after Dr. *Dees* death ( ) Sir *Robert Cotton* bought his Library (what then remained of it) with his *Magical Table*, (of which afterwards) and the *Original Manuscript*, written With his own hand, whereof this is a Copy: The Book had been buried in the Earth, how long, years or moneths, I know not; but so long, though it was carefully kept since, yet it retained so much of the Earth, that it began to moulder and perish some years ago, which when Sir *Thomas C.* (before mentioned) observed, he was at the charges to have it written out, before it should be too late: Now full fifty years, or not many wanting, being passed since this Original came to Sir *Robert*, it is very likely, that had any more in all that time been heard of, Sir *Robert*, or Sir *Thomas*, his Son and Heir, would have heard of it, and got it as soon as any body else: And because no more hath been heard of all this while, it is more then probable that no more is extant, not in *England*, nor I think any where else: Happily the rest might perish, some part, (if not all) even whilest the Doctor lived; and we shall finde in this Relation, *That a good part of his holy Books were burned, but (which is more strange) a great part of them, by the help of Spirits, recovered and restored*: Or it may be, that since his death, the rest (the place where they lay being unknown) might rot in the earth; now if, as probably no more be extant, we may account this that we have here, in that respect perfect, because here is all that can be had. But if any, (as it is the nature of many, if not most, rather to desire that which cannot be had, then to content themselves with that which may) shall much lament the loss of the rest, and be less pleased with this, because so much (though indeed we know not certainly whether much or little) is wanting; I would desire them to consider with themselves, in case there had been twice or thrice as much more as all this comes too, what should have been done with it? For my part, for so much as is here set out (all we had) I thought it would do best, though somewhat long, yet as a thing very extraordinary, and of great consequence to many good purposes and uses; I thought, I say, it would do best to have it all Printed; Yet we had some consideration about it, and it may be some others would have thought that less might have served the turn: But I hope more will be of my minde, and there be but few actions but afford somewhat that is extraordinary, and for some respect or other observable and useful; Howsoever, I am confident, if all had been extant, (supposing that the rest would have made much more) that none or

very

very few would have thought fit to have Printed all; and if it had once come to a contraction or abridgement, it may be much less then this must have served: It is free for all men to think as they please; for my part all things considered, I finde no great want of the rest; and if I were put to it, I cannot tell whether I can say, that I wish more were extant: yet it gives me great content, (and I hope there is no Blasphemy or Superstition in it, if I ascribe it to providence) that after that long intermission, or *hiatus*, we have yet the last Actions of all, whereby it might appear, after many goodly shews and promises, so much hope and expectation; so many Prayers, so many Thanksgivings and Humiliations, what the end is of dealing with Divels, and using means that are not lawful, to compass ambitious unwarrantable desires. Besides, be it more or less that is wanting, yet I am confident we have the chiefest parts here preserved; as particularly, an exact account of his addresses and dealings with the *Emperor*, and other great men and Princes, in the vii. and some following Divisions; and that sad story of their *promiscuous Copulation*, under the perswasion of obedience to God, very particularly related in the twelfth Division; wherein as the cunning and malice of evil Spirits, to lead away from God, when they most pretend to God and godliness; so the danger of affected singularity and eminency, (the first ground of all this mischief) of Spiritual pride and self-conceit, is eminently set out to every mans observation, that is not already far engaged (as in these times too to many) in such Principles.

But yet nevertheless I must acknowledge, that there is one part of the story wanting, which I believe by most will be much desired: For whereas at the very beginning, mention is made of a Stone, and that Stone not onely there mentioned, but afterwards in every action almost, and apparition, throughout the whole Book to the very end, still occurring and commemorated as a principal thing; what it was, and how he came by it, yea and what became of it, would be known, if by any means it might: All that we are able to say of it, is this, *It was a stone in which, and out of which, by persons that were qualified for it, and admitted to the sight of it; all Shapes and Figures mentioned in every Action were seen, and voices heard*: The *form* of it was round, as appeareth by some course representations of it in the Margins, as pag. 395. 399. *b.* 413 *b.* and it seems to have been of a pretty bigness: It seems it was most like unto Crystal, as it is called sometimes, as *pag* 80 *Inspecto Chrystallo*, and page 177. *b. nihil visibile apparuit in Chrystallo Sacrato, præter ipsius crystalli visibili formam.* Every body knows by common experience, that smooth things are fittest for representations, as Glasses and the like; but ordinarily such things onely are represented, as stand opposite and are visible in their substance. *But it is a secret of Magick (which happily may be grounded, in part at least, upon some natural reason, not known unto us) to represent Objects, externally not visible) in smooth things*: And *Roger Bacon* (*alias Bacun*) in a Manuscript inscribed, *De dictis & factis falsorum Mathematicorum & Dæmonum* communicated unto me by my Learned and much esteemed Friend D. *Windett* Professor of Physick in *London*, hath an Observation to that purpose, in these words, *Hiis Mathematicis in malitia suâ completis apparent Dæmones sencibiliter in formâ humanâ & aliis formis variis, & dicunt & faciunt multa eis mirabilia secundum*

quod Deus permittit. Aliquando apparent imaginarie ut in ungue pueri virginis carminati; & in pelvibus & enſibus, & in ſpathulâ arietis ſecundum modum eorum conſecratis, & in cæteris rebus politii: & Dæmones oſtendunt eis omnia quæ petunt, ſecundum quod Deus permittit. Unde pueri ſic inſpicientes res politas vident imaginariè res furtivè acceptas & ad quem locum deportatæ ſunt, & quæ perſonæ aſportaverunt; & ſic de aliis, multis, dæmones apparentes omnia hæc illis pejus oſtendunt.

Joach. Camerarius (that worthy man before ſpoken of) in his *Proemium* to *Plutarch, De Oraculis, &c.* hath a ſtrange Story upon the credit of a friend of his whom he much reſpected (as himſelf profeſſeth) for his Piety and Wiſdom. A Gentleman of *Norimberg* had a Cryſtal (how he came by it, is there to be read) which had this vertue; *Si qua de re certior fieri vellet, &c.* if he deſired to know any thing paſt or future, that concerned him, yea, or any other (in moſt things) let a young Boy (*Caſtum*, one that was not yet of Age, *&c.*) look into it, he ſhould firſt ſee a man in it, ſo and ſo apparelled, and afterwards what he deſired: No other but a Boy, ſo qualified, could ſee any thing in it. This Cryſtal became very famous in thoſe parts; yea ſome learned men came to it to be ſatisfied in doubtful points, and had their queſtions reſolved: Yet at laſt, (as well it deſerved) it was broken in pieces by *Camerarius* his Friend. Many ſuch ſtories are to be found of Magical Stones and Cryſtals: And though *Fernelius, De abditis rerum cauſis*; and after him (as I remember) one, in worth and eſteem of all men, not inferior to *Fernelius*, Dr. *Harvey*, lately deceaſed, turns the relation of a ſtrange ſtone brought to one of the late Kings of *France*, into an Allegory, or Phyſical explication of the power and properties of the Element of Fire; yet I am not ſatisfied, but that the relation might be literally true: For ſo it is, (as I remember here alſo, for I have none of thoſe Books by me at this time) related by *Thuanus*, and ſo by ſome others, very learned, underſtood.

Now for the maner how he came by it, the particulars of the ſtory cannot be had by this here preſerved, but onely this in general, That it was brought unto him by ſome, whom he thought to be Angels: So we finde him telling the *Emperor, That the Angels of God had brought to him a Stone of that value, that no earthly Kingdom is of that worthineſs, as to be compared to the vertue or dignity thereof.* Page 272. in his conference with Dr. *Curtz*, appointed by the Emperor to treat with him; *and alſo let him ſee the ſtone brought me by Angelical Miniſtery*: And we finde this Note recorded, [*Prague, Tueſday* 25 *Septembris, I went to Dinner to the* Spaniſh Ambaſſador, *and carried with me the Stone brought me by an Angel, and the fourth Book, wherein the maner of the bringing of it is expreſſed.*] And for the *uſe* of the Stone, beſides what hath been ſaid, this is obſervable: Some Spirits being in ſight of *E. K.* out of the Stone, Dr. *Dee* would have the Stone brought forth, but *E. K.* ſaid, *He had rather ſee them thus, out of the Stone*; to which the Doctor replies, *That in the Stone they had warrant that no wicked* Spirits *ſhould enter*; *but without the Stone illuders might deal with them, unleſs God prevented it, &c.* From which paſſage alſo we may learn, as from divers others in the Book that although the ſtone (as we ſaid before) was the place, in which, and out of which, ordinarily, moſt Apparitions were framed, yet it was not ſo always: For we ſhall meet with

with divers things in that kinde that were ſeen and heard, without any reference to the *Stone*: From the ſame place alſo we may learn, that the ſaid *Stone* was the ſame he alſo called the *Shew-ſtone*; as in many places beſides. However, it is certain enough that he had more Stones then one, which he accounted ſacred; obſerve *Principal Stone*, and *this other Stone*; & *firſt Sanctified Stone*, *uſual Shew-ſtone*, and *Holy-ſtone*, may be thought oppoſed and different; but I underſtand it otherwiſe: This is the account we can give of this *principal Holy-Stone*. And to ſupply the defect of the maner how it was brought to him, the Reader, if he pleaſe, may finde ſome ſatisfaction, if he read the *maner how it was taken away, and reſtored*, very particularly ſet down, as before (upon another occaſion) was obſerved.

Beſides this *Stone* or *Stones*, there are divers other ſacred things mentioned, that belonged to this perſonated Sanctuary, but nothing more frequently mentioned then *Curtains*; a *Curtain* or *Vail*, as it is ſometimes called. A man would think at firſt, perchance, that it was ſomewhat outward, but it will be found otherwiſe; it was ſeen *in the Stone*, and appeared of different forms and colours, as they that read will quickly finde.

Next unto theſe the *Holy Table* is chiefly conſiderable, ordering of it is referred to Dr. *Dee*, which he durſt not take upon himſelf, until he had warrant from his Spiritual Teachers: This *Table*, which may well be called Magical, is preſerved and to be ſeen in Sir *Thomas Cottons* Library (from whence we had the reſt) and by his leave is here repreſented in a braſs Cut; mention is made of it, as I take it, where Dr. *Dee* propoſeth to his Teachers, *Whether the Table (for the middle croſs of uniting the 4 principal parts) be made perfect or no*: You may ſee more of it, it is alſo called *League Table*, *Table of Covenant*, *menſa fœderis* in ſome places: The *Pedeſtal* of it is mentioned in two or three places, and indeed a very curious Frame belonging unto it, yet to be ſeen in the ſaid Library. But I know not what to make of that, *neither Nalu: nor the Table appeareth*; and *the round Table or Globe appeared not*. I believe it muſt be underſtood of ſomewhat that had appeared before in the ſtone. The Reader that will be ſo curious, by careful reading may ſoon finde it out; I was not willing to beſtow too much time upon it.

But here remaineth a main buſineſs whereof we are to give an account to the Reader: There were many Tables or Schemes at the end of the Book, containing Letters, *a. b. c. &c.* diſpoſed into little ſquares, with an Inſcription over each Table in that unknown Character (before ſpoken of) expreſſed in uſual Letters how it ſhould be read. There is one for a *Specimen* here at the end of the Preface; the reſt were omitted, becauſe it was judged needleſs, except it were to increaſe the price of the Printed book. For firſt, Dr. *Dee* himſelf, though he took a great deal of pains to underſtand the Myſtery of them, and had great hopes given him from time to time to reap the benefit (himſelf complains of it in more then one place) of his toilſome work and long patience, yet it never came to any thing: and if he made nothing of them (to benefit himſelf thereby) what hopes had we? Beſides, we may judge of theſe *Tables*, and all this myſtery of *Letters*, by what we have ſeen in others of the ſame kinde. *Johannes Trithemius* was a man that was ſuppoſed by moſt to have dealt with *Spirits* a long time, and to have been inſtructed by them in

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ſome of thoſe ſecrets that he pretends unto by his Books. I know ſome have thought him innocent, or at leaſt, have attempted to juſtifie him: Some affect ſuch things to ſhew their wit, and think they ſhall be thought much wiſer then other men, if they contradict received Opinions, though their vanity and ſtrong conceit of their own parts, be their chief, if not onely ground. Learned and Judicious Maſter *Voſſius*, hath ſhewed himſelf very willing to think the beſt of him and his Books; yet he gives it over at laſt, and rather concludes on the contrary. They that dare defend *Apollonius*, the greateſt upholder of Ethniciſm that ever was, and by moſt Heathens accounted either a God, or a *Magician*, need not ſtick at any thing in this kinde: But ſay he was, what any man will have of him. (*Frithemius* we ſpeak of, his *Polygraphy*, he ſet out in his life time, dedicated to the then Emperor: He tells the World of the greateſt wonders to be done by it, that ever were heard of: All Wiſdom and Arts, all Languages, Eloquence, and what not, included in it. But I never heard of any man that could make any thing of it or reaped any benefit in any kinde; which I think is the reaſon that his *Steganography*, mentioned and promiſed in this firſt work was ſo long after his death before it was Printed: It was expected it would have given ſome light to the firſt; but neither of that nor of this latter, could ever any thing, that ever I could hear, be made by any man. I have good ground for what I ſay: For beſides what others have acknowledged, I finde learned *Vigenaire*, (who in his old age was grown himſelf very Cabaliſtical, or it may be had ſome diſpoſition that way, though very learned otherwiſe, from his natural temper) as much grounded in that book, as any man before him: He doth plainly profeſs he could make nothing of it: And truly if he could not, that had beſtowed ſo much time and pains in thoſe unprofitable ſtudies, I ſee little hopes that any man elſe ſhould. It would make a man almoſt hate Learning, to ſee what dotage, even the moſt learned, are ſubject unto: I could bleſs them that know but little, ſo themſelves knew it is but little that they know, and were humble: But it commonly falls out otherwiſe, that they that know but little, think that little to be much, and are very proud of it; whereas much knowledge (or to ſpeak properly, more knowledge) if well uſed, hath this advantage that it makes men moſt ſenſible of their ignorance. The reading of *Vigenaires* book of Cyphers (which I once thought a rare piece, as many other things of the ſame Author, which I had read) hath expreſſed theſe words from me in this place; and becauſe it hath ſo much affinity with our preſent Theme, I was the bolder; But to return. Upon this conſideration, the Reader I hope, will not be ſorry the reſt of the *Tables* (being many in number) were omitted. Though I muſt adde withal, had I known or thought any uſe could be made of them, having no better opinion of the Author (him or them) I mean, from whom Dr. *Dee* had them) I ſhould not have been very forward to have had a hand in their coming abroad.

I ſhould have told the Reader before but it may do well enough here, that beſides the particulars before ſpecified, there were other things that belonged to this *holy Furniture* (as Dr. *Dee* ſomewhere doth ſpeak) whereof mention is made in ſome places: as *Carpet*, *Candleſtick*, *Taper*, *Table-Cloth*, *Cuſhion*, and ſome others perchance. But I know nothing needs be obſerved upon

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any of these. I make no question but the Divel in all these things had a respect to the Ceremonial Law especially; as also in those words, *Move not, for the place is holy*, often repeated, which are also elsewhere expounded: The Interlocutors in all this relation, are, △. (that is, Dr. *Dee*) and *E. K.* that is *Edw. Kelley*; and the *Spirits*, to the number of some twenty, or thereabouts, so many named: (*Madini, Esemeli, Merifri, Ath, Galuah, Il, Jubenladece, Gabriel, Jam, Moreorgran, Aph, Lasben, Uriel, Naluage, Mapsama, Aue, Ilemese, Gaza, Vaa, Leveanael, Ben,*) at least, but whether all Interlocutors, I know not, because I do not remember, neither doth it much concern.

There be divers *marginal Notes* and Observations, which being of Dr. *Dee* his own, are for the most part not inconsiderable, and some very remarkable, all therefore here exhibited; but whereas in some places he had attempted to represent the apparition, or some part of it, in Figures also; this being done but sometimes, and in case it had been done oftner (except it were to satisfie the childish humor of many Buyers of Books in this Age, when because they buy not to read, must have somewhat to look upon; whence it comes to pass, that much trash doth pass for good ware, for the trimming sake, and on the contrary) of little use, no notice is taken of it; except some Figure be in the Text it self, and of some consequence, for the better understanding of the rest.

The *Greek*, *p.* 25. *b.* is exactly set out, as it was found, and yet to be seen in the original, written by Dr. *Dee* himself: But little or nothing can be made of it, as it is written; and it is a sign that Dr. *Dee* who writ it, as *Edw. Kelley* reported it unto him, and afterwards plodded upon it (as doth appear by some Conjectures and Interpretations found in the original, and here also exhibited) as well as he could. was no very perfect *Grecian*; much less *Edw. Kelley*, who could not so much as read it, which made Dr. *Dee* to write some things that he would not have *Kelley* to read, in Greek Characters, though the words were English: I would not alter any thing that was in the Original: But the words, I believe spoken by the Spirit (and so the Greek is warrantable enough) were these, Οὗτος ὁ ἑλαιεργος τοῦτο ἔργον ἀναιρήσει: Κόσμος γὰρ πεῴλυμος τυγχάνει ὢν: Καὶ αὐτὸς τοσοῦτον πειρᾴζεται: Ὥστε κοίνης ἀφελκυστίας φιλίας: Εἰσέρχ μὴ τινὰ αὐτῷ ἀφορμὴν παρέξης: Τὰς γὰρ ἀπάτας κομιδῇ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ: This I think was intended of *Edw. Kelley*, who was ever and anon upon projects to break with Dr. *Dee*, and to be gone, as here presently after, and in divers other places of this relation; nay, did really forsake him sometimes for some time: The sence *verbatim* is this: *This fellow (or Friend) will overthrow this work* (of Apparitions you must understand, to which he was requisite, because the Divel had not that power over Dr. *Dees* Body, to fit it, though he did promise it him, for such sights.) *His baggage (or furniture) is in a readiness. And he doth very much endeavor: To withdraw himself from this common friendship. Take heed, that you give him no occasion: For he doth mightily plot by art and cunning: How he may leave you for ever.* Πεῴλυμος, in the first line, may seem unusual, for ἕτοιμος, or πεῴλυος; but it is an elegant Metaphore. Πειρᾴζεται for πειρᾴζει, is not usual; and happily it should have been πειρᾴλας, and so uttered; but that is nothing. Certainly he that could speak so much *Greek*, (called here *Syrian*, to jeer *Ed. Kelley*) could not want Latine at any time to express

himself; which nevertheless, might be thought, where we finde him speaking English, to them that understood it not; so that Dr. *Dee* was fain to interpret it: But we cannot give an account of all his fetches and projects: He had a consideration, I make no question.

I cannot think of any thing else that the Reader need to be told, that is of this nature, and it may be somewhat might have been spared: However the Reader will consider, that as in all Books, so in this: It is one thing to read from the beginning, and so to go on with heed and observation, without skipping; and another thing to read here and there, which would require a perpetual Comment, which is the wretchedness of most Readers, in these declining days of Learning; and therefore they have *Comments* (or *Rhapsodies* rather) accordingly; *similes habent labra lactuses*, never more true of any thing.

It may be some will wonder what made the Spirits to fall upon *English Genealogies* and Stories; it is at very beginning, therefore I take notice of it for the Readers sake, that is yet (and cannot otherwise) a stranger to the Book: The business is, Dr. *Dee* was lately grown into great league and confederacy with *Albert Lasky*, (or *à lasco* rather) a great man of *Polonia*. You had before what *Cambden* saith of him of his coming to *England*, at this very time, and his going away, which doth very well agree with our dates here. It seems, though nobly born, and to great dignity, yet his thoughts did aspire much higher; and though no rich man, for a man of his rank and quality, yet expecting such matters from Dr. *Dee* and *his Spirits*, as he did, he could finde money enough to supply their wants upon occasion. The Spirits were very glad of the occasion, and did what they could to cherish him according to his humor: Being then at that very time upon deliberations, that much depended of *Alb Laskey* and his good opinion; among other things, his Pedegree, which must needs please a vain man very well, was taken into consideration: That every thing there said, doth exactly agree to the truth, as I do not warrant it so neither am I at leisure at this time to take the pains to examine. We must never look further in those things that are delivered by such, then if it were, or be pertinent (true or false) to their end and present occasion. Besides, it is very possible, (which I desire the Reader to take good notice of) that both here and elsewhere the Transcribers, as they could not read sometimes, and were forced to leave some blancks (though seldome to any considerable prejudice of the sence) so they might mistake also, having to do with an Original that was (and is yet to be seen) so defaced and worm-eaten as this is, written (as we have said) by Dr. *Dee* himself.

Besides the authentickness of the Original Copy, written by Dr. *Dee* himself; the Reader may know, that *the Originals of the Letters* that are here exhibited, are all, or most of them yet preserved, and to be seen in Sir *Tho. Cottons* Library.

IV. I am now come to the last of the four things that I promised, to shew the several *good uses* that may be made of this Book, and which were principally looked upon in the publishing of it. This order indeed I proposed to my self, but great part of this occasion offering it self upon other matter, is already performed in the former Discourse, so that but little is now left to be done. However I will sum them up, and represent them together, that every Reader may have

have them in readineſs and in view for his uſe the better.

The firſt is againſt Atheiſts, and ſuch as do not believe that there be any Divels or Spirits: We have argued it, I confeſs, pretty largely, at the beginning of this *Diſcourſe* or *Preface*, and I hope ſome may receive competent ſatisfaction by what we have ſaid: But if no Argument had been uſed, (letting aſide Scripture Authority, which would be impertinent againſt Atheiſts) I do not know what can be more convincing then this ſad Story, ſo exactly ſo particularly, ſo faithfully delivered. Truly, they muſt ſee further then I do, that can finde what to anſwer (rationally) and to oppoſe: This is a great point, and a great ground of Religion; but this is not all: For if there be Spirits indeed, ſo wicked and malicious, ſo ſtudious and ſo induſtrious, to delude men, and to do miſchief, which is their end, all which is ſo fully repreſented in this Relation; then certainly muſt it follow, that there is a great over-ruling Power, that takes care of the Earth, and of the Inhabitants of it; of them eſpecially that adore that Power, and worſhip it with true affection and ſincerity: For without this over ruling Power, what a miſerable World ſhould we have? What man ſober or innocent, that could enjoy himſelf at any time with any comfort or ſecurity? But again, what man can read this ſad Story and can be ſo perſwaded of his own Wiſdom or innocency, but will in ſome degree reflect upon himſelf, and will be moved to praiſe God, that notwithſtanding many provocations in ſeveral kindes (as damnable curioſity, open prophaneneſs, frequent Oathes, Curſes, Perjuries, ſcandalous Life, and the like) God hath been pleaſed to protect and preſerve him from the force and violence of ſuch enemies of mankinde?

I ſaid before, from leſs beginnings greateſt confuſions had enſued, which is very true as in the caſe of *Bacchus* particularly many Ages before; and in the caſe of *Mahomet* afterwards (two notable lewd *Enthuſiaſts*, by whom as Inſtruments, *evil Spirits*, by Gods permiſſion, brought great alterations in Governments, and wrought much miſchief and villany among Men and Women) we ſhall elſewhere ſhew more at large. By due conſideration of all Circumſtances, as chiefly their confident and reiterated Addreſſes unto, and Attempts upon ſo many great men in Power and Authority, and the like; I am much of opinion that theſe Spirits had as great hopes of Dr. *Dee*, as ever they had of *Bacchus* or *Mahomet*. But God was not pleaſed at that time to permit that their malice and ſubtilty ſhould prevail. And I think, if we conſider it well, we have reaſon to praiſe God for it. *England* might have been over-run with Anabaptiſm (when I ſay Anabaptiſm, I mean Anabaptiſm confirmed and in full power, not as it appears in its firſt pretentions) long before this: God be thanked that it was not then and God keep it from it ſtill, I hope is the Prayer of all truly ſober and Religious And in very deed I know no reaſon, but the Wiſdom and prudence of their Majeſties Councel that then were, in oppoſing Dr. *Dees* frequent addreſſes and Sollicitations, may (under God) challenge and deſerve ſome part of our Thanks and Acknowledgement.

Again, The Divel we ſee can Pray and Preach, (as to outward appearance we mean; for truly and really, God forbid that any thing ſacred and holy ſhould be thought to proceed from Divels) and talk of Sanctity and Mortification, as well as the beſt. And what he can in his own perſon, or by himſelf immediately;

diately; there is no queſtion, but he doth by his Miniſters and Inſtruments much more, more ordinarily and frequently I mean: Let any man judge then, whether it be the part of a ſober wiſe man, not onely to hear ſuch men as can give no account of their calling, but alſo to follow them, to embrace their Doctrine, to be of their number or Congregation; and all this, upon this account, becauſe they can pray and preach very well, (as they think and judge at leaſt) and talk very godlily and zealouſly? How much more inexcuſable they that will cleave unto ſuch, though they ſee and know them ſcandalous in their Lives, Proud, Inſolent, Ignorant, Seditious, Intolerable, becauſe they can pray, and preach, and talk, as beſt agreeth with their own humor, and gives them beſt content? Can any man think they follow God in this, who would have *all things done in order*, and is not a God *of Confuſion*, (1 *Cor.* 14. 33, 40.) when all they do, tends to nothing elſe but diſorder and confuſion? I confeſs it is poſſible, that men lawfully called may prove bad enough, we have divers examples in the Scripture. But if a man, ſimply and ignorantly be miſ-led by ſuch, certainly his judgement will be much lighter then they can expect, who will not uſe the means that God hath ordained, in ſo great and weighty a buſineſs as the ſalvation of *Souls* is. I know not what theſe men can ſay for themſelves, except it be, that they are reſolved to make uſe of the Liberty of the times to pleaſe their humor; they may do it, but if that bring them to Heaven, they have good luck.

But the buſineſs of praying, is that I would principally inſiſt upon: You ſee here how Dr. *Dee*, where he gives an account of himſelf to the *Emperor*, and others, bears himſelf much upon this, that ſo many years he had been an earneſt Suitor unto God *by Prayer* to obtain *Wiſdom*, ſuch wiſdom as he was ambitious of. I believe him, that he had prayed very earneſtly, and with much importunity many times: This was the thing that made him ſo confident of his Spirits, that they muſt needs be good Spirits and Angels. I know a man, I have no comfort to tell it, but that I would not conceal any thing that may be a warning unto others, and yet I will have a reſpect unto him too: But I knew one, a very innocent man (in his outward converſation, and as I believe very really) Humble, Religious, very Learned and Orthodox, and one that had ſuffered for his Conſcience, as others have done in theſe times: This worthy man, being engaged in a controverted Argument, upon which his phancy had wrought very much, or rather which had much wrought upon his phancy; he had written much, filled much Paper, and was deſirous to communicate unto me as his friend what he had done: But when I perceived that the drift of his writing was out of the Law and the Prophets, to ſhew the neceſſity of ſome things which I thought of a more indifferent nature; I was not willing to meddle with it; and begun to argue againſt his main drift, and to ſhew my diſliking. After many words to and fro, he began to preſs me with this, that he had often prayed with much earneſtneſs, and he was very confident that God had heard his Prayers: Yea, he proceeded ſo far, that if God were true, he could not be deceived, and uſed many other words to the ſame purpoſe, at which I was much amazed, but could

could do no good upon him, such was his confidence and violence upon this occasion, though otherwise a very moderate ingenuous man: And thus I found him more then once, or twice. Truly, I think God was very merciful unto him, that took him away in good time. But certainly this business of *Prayer and praising*, is a business as of great comfort (the greatest that mortal man is capable of upon earth) so of much more danger and delusion, then many do believe. And if caution and circumspection be to be used in any thing that belongs to Religion, I think it ought in Prayer, as much as any thing. And since I have adventured to tell one story upon mine own credit, I will tell one more upon better authority, which I have long desired (for the observableness of it) to communicate unto the world, and to that end, had once inserted it in a Treatise of mine, which I thought would have been Printed, but it was not: I will first give the English of it, that all men may reap the benefit, and then set it down in the words of my Author (mine own Father *Isaac Casaubon*, of *b. m.*) as I have it to shew under his hand.

At a Consistory in Geneva, *upon a Friday*, 18 July, 1589. *The case of one Mr.* Nicholas *being there proposed to the Assembly to be considered of, who was wont to insinuate himself into private Houses, under pretence of praying, and made small congregations: The business was disliked by the* Pastors; *First, because nothing in the Church of God ought to be done without order. Secondly, because to turn such duties of Religion to matter of Traffick to get money onely, (without any other end or calling) was not lawful. Thirdly and lastly, his battalogy, (or vain repetition of words) was not to be suffered: Then upon this occasion it was related by Mr.* Beza, *that the Saturday before, whilest that sharp conflict was, which we had before our eyes,* (to wit, between the Genevians, and the Duke of *Savoys* Forces) *that a certain Woman addressed her self to him, saying, What Mr.* Beza, *will you make Prayers here? To which he had answered, No: What, do you think I do behold these things with mine eyes onely, and do not pray to God in my heart? Giving this reason for his answer he had made to the Woman*: [It is not so expressed in the Latine, that the following words were *Beza*'s words, but the coherence of matter doth so require it] *That Prayer was certainly a holy thing, which it did not become any man to apply himself unto,* (or *to undertake*) *without due preparation: And that they were deceived, who thought it so easie a thing to pray rightly: And that care also should be taken lest* [under a colour of zeal and devotion] *a way be made to superstition*: The Latine words are these,

[*Die Veneris, Julii* 18. 1589. *Cùm relatum esset in cœtum, de Mag.* Nicolao, *qui insinuaret se in domos varias* προφάσει τῦ εὔχεσθαι, *& ita aliquando cœtus, etsi paruos, coire solitos, pastoribus res improbata est: Primùm, quia extra ordinem, nihil in Dei Ecclesia fieri debet: Deinde, quia* πρόσχημα *facere* τὴν τρησκείαν, *nefas. Tertio, hominis* βατταλογία *non ferenda Narratum est tum à B se die Sabbathi proxime præcedente, dum acerrimum illud prælium committeretur, quod nobis erat ante oculos, interrogatum à mulieraculâ, Quid tu D. B. vis preces hic facere? Respondisse, Nequaquam. Tu ne enim (ait) me putas, hæc oculis tantum spectare, nec vota in animo ad Deum Opt. Max. fundere? Om-*

res ſancta ἠ εὐχὴ, ad quam non niſi meditatum oporteat accedere, falluntur enim qui rem putant eſſe facilem, preces benè concipere. Simul cavendum, ne alicui ſuperſtitioni viam imprudentes aperiamus.]

In the laſt place, All men may take warning by this example, how they put themſelves out of the protection of Almighty God, either by preſumptuous unlawful wiſhes and deſires, or by ſeeking not unto Divels onely, directly (which Dr. *Dee* certainly never did, but abhorred the thought of it in his heart) but unto them that have next relation unto Divels, as *Witches, Wizzards, Conjurers, Aſtrologers,* (that take upon them to foretell humane events) *Fortune-tellers,* and the like, yea and all Books of that ſubject, which I doubt, were a great occaſion of Dr. *Dees* deluſion: That men are commonly cheated by ſuch, is ſure enough; and thoſe that are not very fools, would take heed how they deal with them, and avoid them, to avoid the Imputation of Fools; but thoſe that are wiſe, much more, if they can more then cheat; for the more they can do, the more they know they have of the Divel in them: Wretched people! that will not, dare not truſt God, who as he is the onely fountain of goodneſs, ſo onely knows what is good for every man. They may rejoyce for a time, and applaud themſelves in their conceited ſucceſſes, but miſery, if they repent not, will be their end; and it is a great ſign that God is very angry with them, when he doth ſuffer them to thrive by means which Himſelf hath curſed.

POST-

POSTSCRIPT.

SInce this Preface was written, and almoſt printed, I was ſhewed a Book, entituled, *Theatrum Chemicum Britannicum, &c.* by *Elias Aſhmole* Eſq; and in ſome *Annotations* there, at the end, an account concerning Dr. *Dee* and *Edw. Kelley*, (there ſtiled Sir *Edward Kelley*) out of a *Diary* of Dr. *Dees*, all written with his own hand: As I do not queſtion the Gentlemans fidelity in this buſineſs, ſo I make as little queſtion but Dr. *Dee*'s own hand will be found to agree in all matters of Fact both here and there, if any ſhall take the pains to compare. And it may be the Reader may receive ſome further ſatisfaction in ſome particulars by his labor, which is the reaſon that I mention the Book here, being but lately come to my knowledge; His Judgement either concerning Dr. *Dee*, or *Kelley*, I meddle not with; and it may be, had he ſeen what is here to be ſeen, he would have been of another opinion in ſome things; Here is enough, I am ſure, to ſatisfie any man that is not very much preoccupied, or otherwiſe engaged by particular ends. As for thoſe *Reports* concerning *Kelley*, (ſome whereof concern Dr. *Dee* alſo) he tells us of, as I believe him, that he hath heard ſo, ſo I muſt (and may truly) profeſs, that I have met with far contrary, and in my judgement, and by this account here given us by Dr. *Dee*, much more probable: And particularly, that *Kelley* was put in Priſon by the Emperor, for a notable Chymical cheat that he had put upon him; the particulars whereof, though they were fully related unto me, yet I will not adventure upon, leſt I miſtake in ſome terms of art, or petty circumſtance of fact. And let the Reader judge by that account, Dr. *Dee* (who beſt knew) doth give us here throughout the whole Book of this *Kelley*, whether *Wevers* Story in his *Funeral Monum. pag.* 45, 46. of damnable *Necromancy*, and other *Diabolical Conjuration*, practiſed by *Kelley* in *Lancaſhire*, be not (beſides what is there ſaid and atteſted) much more probable, then any thing that hath been or can be ſaid by others, to his juſtification or commendation: Which indeed doth make Doctor *Dee*'s caſe altogether inexcuſable, that believing and knowing the man to be ſuch a one, he would have to do with him, and expected good by his Miniſteries; but that the Doctor his Faith, and his intellectualls (through Gods juſt judgement, as we have ſaid) were ſo much in the power and government of his Spirits, that they might perſwade him to any thing, under colour of doing ſervice unto God, yea had it been to cut his own Fathers throat, as we ſee in the *Relation*, that they perſwaded him to lie with another mans Wife, and proſtitute his own to a vile, and, by himſelf belived, Diabolical man.

Beſides, I have been told by many, that Dr. *Dee*, very poor and every way miſerable, dyed at *Mortlack*, here about *London*, which doth not ſeem to agree with the report in thoſe *Annotations*: But enough of them: Neither indeed have I ſaid any thing at all of purpoſe to oppoſe the Author, but to give this further ſatisfaction to the Reader, or rather to the truth, which I thought I was bound to do.

The paſſage in *Wevers Funeral Monuments*, *pag.* 45, 46. concerning *Kelley*, for their ſatisfaction that have not the Book, is this; *Kelley*, (otherwiſe called *Talbot*) that famous *Engliſh* Alchymiſt of our times, who flying out of his own Countrey (after he had loſt both his ears at *Lancaſter*) was entertained by *Rodolph* the ſecond, and laſt of that Chriſtian name, Emperor of *Germany*; for whom *Elizabeth* of famous memory, ſent (very ſecretly) Captain *Peter Gwyn*, with ſome others, to perſwade him to return back to his own Native home, which he was willing to do; and thinking to eſcape away in the night, by ſtealth, as he was clammering over a Wall in his own Houſe in *Prague* (which bears his name to this day, and ſometimes was an old Sanctuary) he fell down from the Battlements, broke his leggs, and bruiſed his body, of which hurts within a while after, he departed this World.

Sed quorſum hæc? you will ſay: Then thus, This Diabolical queſtioning of the dead, for the knowledge of future accidents, was put in practice by the ſaid *Kelley*, who upon a certain Night, in the Park of *Walton* in *le dale*, in the County of *Lancaſter*, with one *Paul Waring*, (his fellow-companion in ſuch Deeds of darkneſs) invocated ſome one of the Infernal Regiment, to know certain paſſages in the life, as alſo what might be known by the Divels foreſight, of the manner and time of the death of a Noble yong Gentleman, as then in Wardſhip. The Black Ceremonies of that Night being ended, *Kelley* demanded of one of the Gentlemans ſervants, what *Corſe* was the laſt buryed in *Law* Church-yard, a Church thereunto adjoyning, who told him of a poor man that was buryed there but the ſame day: He and the ſaid *Waring*, intreated this foreſaid ſervant to go with them to the Grave of the man ſo lately interred, which he did; and withal, did help them to dig up the Carcaſe of the poor Catiff, whom by their Incantations, they made him (or rather ſome evil Spirit through his Organs) to ſpeak, who delivered ſtrange Predictions concerning the ſaid Gentleman. I was told thus much by the ſaid Serving-man, a Secondary Actor in that diſmal abhorred buſineſs; and divers Gentlemen and others are now living in *Lancaſhire*, to whom he hath related this Story. And the Gentleman himſelf (whoſe memory I am bound to honor) told me a little before his death, of this Conjuration by *Kelley*, as he had it by relation from his ſaid Servant and Tenant, onely ſome circumſtances excepted, which he thought not fitting to come to his Maſters knowledge.

Doctor

Dr. Dee's Apology,

Sent to the Arch-Bishop of CANTERBURY. 159⅘.

OR,

A Letter containing a most brief Discourse Apogeticall, with a plain Demonstration, and fervent Protestation for the lawfull, sincere, very faithfull and Christian course of the Philosophicall Studies and Exercises, of a certain studious Gentleman: An ancient Servant to Her most Excellent Majesty Royall.

To the most Reverend Father in God, the Lord Archbishop of Canterbury, *Primate and* Metropolitane *of all* England, *one of Her Majesties most Honorable Privie Councell: my singular good Lord.*

MOst humbly and heartily I crave your Graces pardon, if I offend any thing, to send, or present unto your Graces hand, so simple a Discourse as this is: Although, by some sage and discreet my friends their opinion, it is thought not to be impertinent, to my most needfull suits, presently in hand, (before her most Excellent Majesty Royall, your Lordships good Grace, and other the Right Honourable Lords of her Majesties Privy Councell) to make some part of my former studies, and studious exercises (within and for these 46 years last past, used and continued) to be first known and discovered unto your *Grace*, and other the right Honourable, my good Lords of her Majesties privy Councell: And secondly, afterwards, the same to be permitted to come to publick view: Not so much, to stop the mouthes, and, at length to stay the impudent attempts, of the rash, and malicious devisers, and contrivers of most untrue, foolish, and wicked reports, and fables, of, and concerning my foresaid studious exercises, passed over, with my great, (yea incredible) paines, travells, cares, and costs, in the search, and learning of true Philosophie; As, therein, So, to certifie, and satisfie the godly and unpartiall Christian hearer, or reader hereof: That, by his own judgement, (upon his due consideration, and examination of this, no little parcell, of the particulars of my foresaid studies, and exercises philosophicall annexed) He will, or may, be sufficiently informed, and perswaded; That I have wonderfully laboured, to find, follow, use, and haunt the true, straight, and most narrow path, leading all true, devout, zealous, faithfull, and constant Christian

ſtian ſtudents, *ex valle hac miſeriæ, & miſeria iſtius vallis: & tenebrarum Regno; & tenebris iſtius Regni, ad montem ſanctum Syon & ad cœleſtia tabernacula.* All thanks, are moſt due, therefore, unto the Almighty: Seeing, it o pleaſed him, (even from my youth, by his divine favour, grace, and help) to inſinuate into my heart, an inſatiable zeal, and deſire, to know his truth: And in him, and by him, inceſſantly to ſeek, and liſten after the ſame; by the true Philoſophical method and harmony proceeding and aſcending, (as it were) *gradatim*, from things viſible, to conſider of things inviſible: from things bodily, to conceive of things ſpirituall: from things tranſitory, and momentary, to mediate of things permanent: by things mortall (*viſible and inviſible*) to have ſome perſeverance of immortality. And to conclude, moſt briefly; by the moſt mervailous frame of the *whole World*, philoſophically viewed, and circumſpectly weighed, numbred, and meaſured (according to the talent, and gift of *GOD*, from above alotted, for his divine purpoſes effecting) moſt faithfully to love, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whoſe workmanſhip, his infinite goodneſs, unſearchable wiſdome, and Almighty power, yea, his everlaſting power, and divinity, may (by innumerable means) be manifeſted, and demonſtrated. The truth of which my zealous, carefull, and conſtant intent, and endeavour ſpecified, may (I hope) eaſily appear by the whole, full and due ſurvey, and conſideration of all the Books, Treatiſes, and Diſcourſes, whoſe Titles onely, are, at this time, here annexed, and expreſſed: As they are ſet down in the ſixth Chapter, of another little *Rhapſodicall* Treatiſe, intituled, the *Compendious Rehearſall, &c.* written above two years ſince: for thoſe her Majeſties two honorable Comiſſioners; which her moſt excellent Majeſty had moſt graciouſly ſent to my poor Cottage in *Mortclacke*: to underſtand the matters, and cauſes at full; through which, I was ſo extreamly urged to procure at her Majeſties hands ſuch Honorable ſurveyors and witneſſes to be aſſigned, for the due proof of the contents, of my moſt humble and pitifull ſupplication, exhibited unto her moſt Excellent Majeſty, at *Hampton* Court, *An* 1592. *Novemb.* 9. Thus therefore (as followeth) is the ſaid 6. Chapter there, recorded.

¶ *My labours and pains beſtowed at divers times, to pleaſure my native Countrey: by writing of ſundry* BOOKS, *and Treatiſes: ſome in Latine, ſome in Engliſh, and ſome of them, written, at her Majeſties commandement.*

Of which BOOKS, and Treatiſes, ſome are printed, and ſome unprinted. The printed BOOKS: and Treatiſes are theſe following:

1. PRopædeumata *Aphoriſtica, De præſtantioribus quibuſdam Naturæ virtutibus. Aphoriſmi.* 120. Anno. 1558.

2. Monas Hieroglyphica, *Mathematicè, Anagogicéque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem ſapientiſſimum,* Anno 1564.

3. *Epiſtola ad eximium Ducis Urbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De ſuperficierum Diviſionibus; edito in lucem, opera mea, & ejuſdem Commandini Urbinatis; Impreſſa Piſauri.* Anno 1570.

4. *The Brytiſh Monarchy (otherwiſe called the Petty Navy Royall:) for the politique ſecurity; abundant wealth, and the triumphant ſtate of this Kingdome, (with Gods favour,) procuring,* Anno 1576.

5. *My Mathematicall preface annexed to Euclide, (by the right worſhipfull Sir* Henry Billingſley *Knight, in the* Engliſh *language firſt publiſhed) written at the earneſt requeſt of ſundry right worſhipfull Knights, and other very well learned men.* Wherein are many Arts, of me wholy invented (by name, definition, propriety and uſe,) more then either the Græcian, or Roman Mathematicians, have left to our knowledge, Anno 1570.

6. *My divers and many Annotations, and Inventions Mathematicall, added in ſundry places of the foreſaid* Engliſh *Euclide, after the* tenth *Book of the ſame.* Anno 1570.

7. *Epiſtola prefixa Ephemeridibus* Johannis Felde *Angli, cui rationem declaraveram Ephemerides conſcribendi.* Anno 1557.

8. *Paralaticæ Commentationis, Praxeoſq; Nucleus quidam.* Anno 1573.

The unprinted Books and Treatiſes, are theſe: ſome, *perfectly finiſhed: and ſome, yet unfiniſhed.*

9. THe firſt great volume of Famous and rich Diſcoveries: wherein (alſo) is the Hiſtory of King *Solomon*, every three years, his *Ophirian* Voyage. The Originals of Presbyter *Joannes*: and of the firſt great *Cham*, and his ſucceſſors for many years following: The deſcription of divers wonderfull Iſles in the Northern, Scythian, Tartarian, and the other moſt Northern Seas, and neere under the North Pole: by Record, written above 1200. years ſince: with divers other rarities, Anno 1576.

10. The Brytiſh Compliement, of the perfect Art of Navigation; A great volume: in which, are contained our Queen *Elizabeth* her Arithmeticall Tables Gubernautick for Navigation by the Paradoxall compaſſe (of me, invented *anno* 1557.) and Navigation by great Circles: and for longitudes, and latitudes; and the variation of the compaſſe finding moſt eaſily, and ſpeedily: yea, (if need be) in one minute of time, and ſometime, without ſight of Sun, Moon or Star; with many other new and needfull inventions Gubernautick, Anno 1576.

11. Her Majeſties Title Royall, to many forrain Countries, Kingdomes, and Provinces, by good teſtimony and ſufficient proof recorded: and in 12. Velum Skins of Parchment, faire written: for her *Majeſties* uſe: and at her Majeſties commandement, Anno 1578.

12. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her *Majeſtie*, Anno 1579.

13. Prolegomena & Dictata Pariſienſia, in *Euclidis* Elementorum Geometricorum, librum primum, & ſecundum; in Collegio *Rhemenſi*, An. 1550.

14. De uſu Globi Cœleſtis: ad Regem Edoardum ſextum. An. 1550.

15. The Art of *Logick*, in Engliſh, Anno 1547.

16. The 13. Sophiſticall Fallacians, with their diſcoveries, written in Engliſh meter, Anno. 1548.

17. Mercurius

17. Mercurius Cœleſtis: libri 24. written at *Lovayn*, An. 1549.

18. De Nubium, Solis, Lunæ, ac reliquorum Planetarum, immò ipſius ſtelliferi Cœli, ab infimo Terræ Centro, diſtantiis, mutuiſq; intervallis, & eorundem omnium Magnitudine liber ἀποδεικτικος, ad *Edoardum* Sextum, Angliæ Regem, Anno 1551.

19. Aphoriſmi Aſtrologici 300. Anno 1553.

20. The true cauſe, and account (not vulgar) of Floods and Ebbs: written at the requeſt of the Right Honourable Lady, Lady Jane, Dutcheſſe of Northumberland, Anno 1553.

21. The Philoſophicall and Poeticall Originall occaſions of the Configurations, and names of the heavenly Aſteriſmes, written at the requeſt of the ſame Dutcheſs, Anno 1553.

22. The Aſtronomicall, & Logiſticall rules, and Canons, to calculate the Ephemerides by, and other neceſſary Accounts of heavenly motions: written at the requeſt, and for the uſe of that excellent Mechanicien Maſter *Richard Chancelor*, at his laſt voyage into *Moſchovia*. Anno 1553.

23. De Acribologia Mathematica; volumen magnum: ſexdecim continens libros, Anno 1555.

24. Inventum Mechanicum, Paradoxum, De nova ratione delineandi Circumferentiam Circularem: unde, valde rara alia excogitari perficique poterunt problemata, Anno 1556.

25. De ſpeculis Comburentibus: libri ſex, Anno 1557.

26. De Perſpectiva illa, qua peritiſsimi utuntur Pictores. Anno 1557.

27. Speculum unitatis: ſive Apologia pro Fratre *Rogerio Bachone* Anglo: in qua docetur nihil illum per Dæmoniorum feciſſe auxilia, ſed philoſophum fuiſſe maximum; naturaliterque & modis homini Chriſtiano licitis, maximas feciſſe res, quas indoctum ſolet vulgus, in Dæmoniorum referre facinora, Anno 1557.

28. De Annuli Aſtronimici multiplici uſu *lib.* 2. Anno 1557.

29. Trochillica Inventa, *lib.* 2. Anno 1558.

30. Περὶ ἀναζισασμῶν θεολογικῶν, *lib.* 3. Anno 1558.

31. De tertia & præcipua Perſpectivæ parte, quæ de Radiorum fractione tractat, *lib.* 3. Anno 1559.

32. De Itinere ſubterraneo, *lib.* 2. Anno 1560.

33. De Triangulorum rectilineorum Areis, *lib.* 3. demonſtrati: ad exeltiſſimum Mathematicum *Petrum Nonium* conſcripti, Anno 1560.

34. Cabalæ Hebraicæ compendioſa tabella, Anno 1562.

35. Reipublicæ Britanicæ Synopſis: in Engliſh, Anno 1565.

36. De Trigono Circinóque Analogico, Opuſculum Mathematicum & Mechanicum, *lib.* 4. Anno 1565.

37. De ſtella admiranda, in Caſſiopeæ Aſteriſmo, cœlitùs demiſſa ad orbem uſque Veneris: Iteruimque in Cœli penetralia perpendiculariter retracta, poſt decimum ſextum ſuæ apparitionis menſem, An. 1573.

38. Hipparchus Redivivus, Tractatulus, Anno 1573.

39. De unico Mago, & triplici *Herode*, eóque Antichriſtiano. An. 1570.

40. Ten ſundry and very rare Heraldical Blaſonings of one Creſt or Cogniſance, lawfully confirmed to certain ancient Arms, *lib.* 1. An. 1574.

41. Atlantidis,(vulgariter, Indiæ, Occidentalis nominatæ) emendatior descriptio Hydrographica, quàm ulla alia adhuc evulgata, An. 1580.

42. De modo Evangelii Jesu Christi publicandi, propagandi, stabiliendique, inter Infideles Atlanticos: volumen magnum, libris distinctum quatuor: quorum primus ad Sereniſſimam nostram Potentiſſimamque Reginam *Elizabetham* inscribitur: Secundus, ad summos privati suæ sacræ *Majestatis* consilij senatores: Tertius, Hispaniarum Regem, *Philippum*: Quartus, ad Pontificem Romanum, Anno 1581.

43. Navigationis ad Carthayum per Septentrionalia Scythiæ & Tartariæ litora, Delineatio Hydrographica: *Arthuro Pit*, & *Carolo Jacksmano* Anglis, versus illas partes Navigaturis, in manus tradita; cum admirandarum quarundam Insularum, annotatione, in illis subpolaribus partibus jacentium, *An.* 1580.

44. Hemisphærij Borealis Geographica, atque Hydrographica descriptio: longè a vulgatis chartis diversa: *A*nglis quibusdam, versùs *A*tlantidis Septentrionalia litora, navigationem instituentibus, dono data, *An.* 1583.

45. The Originals, and chief points, of our ancient Brytish Histories, discoursed upon, and examined, *An.* 1583.

46. An advise & discourse about the Reformation of the vulgar *Julian* yeare, written by her Majesties commandement, and the Lords of the privy Councell, *Anno* 1582.

47. Certain Considerations, and conferrings together, of these three sentences, (aunciently accounted as Oracles (*Nosce teipsum*: *Homo Homini Deus*: *Homo Homini Lupus*, *An.* 1592

48. De hominis Corpore, Spiritu, & *A*nnima: sive Microcosmicum totius Philosophiæ Naturalis Compendium, *lib* 1. *Anno* 1591.

With many other Books, Pamphlets, Discourses, Inventions, and Conclusions, in divers Arts and matters: whose names, need not in this Abstract to be notified: The most part of all which, here specified, lie here before your Honours upon the Table, on your left hand. But by other books and Writings of another sort, (if it so please God, and that he will grant me life, health, and due maintenance thereto, for some ten or twelve years next ensuing) I may, hereafter make plaine, and without doubt, this sentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord) have I set down this *Catalogus*, out of the foresaid sixt Chapter, of the booke, whose title is this:

49. *The Compendious rehearsall of* John Dee, *his dutifull declaration and proofe of the course and race of his studious life, for the space of halfe an hundred years, now (by Gods favour and help) fully spent, &c.*

To which compendious rehearsall, doth now belong an *Appendix*, of these two last years: In which I have had many just occasions, to confesse, that *Homo Homini Deus*, and *Homo Homini Lupus*, was and is an Argument, worthy of the decyphering, and large discussing: as may, one day, hereafter (by Gods help) be published, in some manner very strange. And besides all the rehearsed *B*ooks & Treatises of my writiug, or handling hitherto, I have just cause, lately given me to write & publish a Treatise, with Title (50.) *De Horizonte Æternitatis*: to make evident, that one *Andreas Libavius*, in a book of his, printed the last year, hath unduly considered a phrase of my *Monas Hyeroglyphica*:

gliphica: to his misliking, by his own unskilfulnesse in such matter: and not understanding my apt application thereof, in one of the very principal places, of the whole Book. And this book of mine, by Gods help and favour (shall be dedicated unto her most Excellent Majesty Royall: And this Treatise doth contain three books;

1. The first Intituled, *De Horizoute: liber Mathematicus & Physicus.*

2. The second, *De Æternitate: liber Theologicus, Metaphysicus & Mathematicus.*

3. The third, *De Horizonte Æternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.*

It may now be here also remembred, that almost three years after the writing of this Letter, I did somewhat satisfie the request of an Honourable Friend in Court, by speedily penning some matter concerning her Majesties Sea-Soveraignte: under this title,

51. *Thalattocratia Brytannica.*

Sive,

De Brytanico Maris Imperio, Collectanea Extomporanea: 4. dierum Spacio, celeri conscripta calamo. Anno. 1597. *Septemb.* 20. *Mancestriæ.*

¶ Truly I have great cause to praise and thanke God, for your Graces very charitable using of me: both in sundry points else, and also in your favourable yeelding to, yea & notifying the due means for the performance of her Sacred Majesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and give unto me (her Ancient faithfull servant) some due maintenance to lead the rest of my old daies, in some quiet and comfort: with habilitie, to retaine some speedy, faire, and Orthographicall writers, about me; and the same skilfull in Latine and Greek (at the least:) aswell for my own books, and Works, fair, and correctly to be written (such I mean, as either her most Excellent Majestie, out of the premisses will make choice of, or command to be finished or published: or such of them, as your grace shall think meet or worthy for my farther labor to be bestowed on) as else for the speedy, faire, and true writing out of other ancient *Authors* their good and rare workes, in greek or Latine: which by *GODS* Providence, have been preserved from the spoile made of my Librarie, and of all my movable goods here, &c. *Anno* 1583. * In which Librarie, were about 4000. books; whereof, 700. were anciently written by hand; Some in *Greeke*, some in *Latine*, some in *Hebrew*, And some in other languages (as may by the whole *Catalogus* thereof appeare.) But the great losses and dammages which in sundry sorts I have sustained, do not so much grieve my heart, as the rash, lewde, fond, and most untrue fables, and reports of me, and my Studies Philosophicall, have done, and yet do; which commonly, after their first hatching, and devilish devising, immediately with great speed, are generally all the Realme overspread; and to some, seem true; to other, they are doubtfull; and to onely the wise, modest, discreet, godly, and charitable (and chiefly to such as have some acquaintance with me) they appear, and are known to be fables, untruths, and utterly false reports, and slanders. Well, this shall be my last charitable giving of warning, and fervent protestation to my Countreymen, and all other in this case;

* Although that my last voyage beyond the Seas, was duly undertaken (by her Majesties good favour and licence) as by the same words may appear in the Letter, written by the Right Honourable Lord Treasurer, unto your *Grace* in my behalf, and her most Excellent Majestie willing his Honor so to do. *Anno.* 1590. *the* 20. *of January.*

A fervent PROTESTATION.

BEfore the Almighty our GOD, and your Lordſhips good Grace, this day, on the perill of my ſouls damnation (if I lie, or take his name in vaine herein) I take the ſame GOD, to be my witneſſe; That with all my heart, with all my ſoul, with all my ſtrength, power and underſtanding (according to the meaſure thereof, which the Almighty hath given me) for the moſt part of the time, from my youth hitherto, I have uſed and ſtill uſe, good, lawfull, honeſt, chriſtian and divinely preſcribed means to attain to the knowledge of thoſe truthes, which are meet, and neceſſary for me to know; and wherewith to do his divine Majeſty ſuch ſervice, as he hath, doth, and will call me unto, during this my life: for his honour and glory advancing, and for the benefit, and commoditie publique of this Kingdome; ſo much, as by the will and purpoſe of God ſhall lie in my skill, and hability to perform: as a true, faithfull, and moſt ſincerely dutifull ſervant, to our moſt gracious and incomparable Queen Elizabeth, *and as a very comfortable fellow-member of the body politique, governed under the ſcepter Royal of our earthly Supreame head (Queen* Elizabeth) *and as a lively ſympathicall, and true ſymetricall fellow-member of that holy and myſticall body, Catholiquely extended and placed (whereſoever) on the earth: in the view, Knowledge, direction, protection, illumination and conſolation of the Almighty, moſt Bleſſed, moſt holy, moſt glorious, comajeſticall, coeternall, and coeſſentiall Trinity: The Head of that Body, being only our Redeemer, Chriſt Jeſus, perfect God, and perfect man: whoſe return in glory, we faithfully awaite; and daily doe very earneſtly cry unto him, to haſten his ſecond comming for his elects ſake; iniquity doth ſo on this earth abound and prevaile, and true faith with Charity and Evangelicall ſimplicity, have but cold; ſlender and uncertain intertainment among the worldly-wiſe men of this world.*

Therefore (herein concluding) I beſeech the Almighty God, moſt abundantly to increaſe and confirm your Graces heavenly wiſedome, and endue you with all the reſt of his heavenly gifts, for the relieving, refreſhing and comforting, both bodily and ſpiritually, his little flock of the faithfull, yet militant here on earth. Amen.

An EPILOGUE.

Good my Lord, I beſeech Your Grace, to allow of my plaine and comfortable *Epilogus*, for this matter at this time. 1. Seeing my ſtudious exerciſes, and converſation civill, may be abundantly teſtified, to my good credit, in the moſt parts of all Chriſtendome; and that by all degrees of Nobility, by all degrees of the Learned, and by very many other, of godly and Chriſtian diſpoſition, for the ſpace of 46. years triall: (as appeareth by the Records lately viewed by two honourable witneſſes, by Commiſsion from her Majeſtie;) 2. And ſeeing, for theſe 36. years laſt paſt, I have been her moſt Excellent Majeſties very true, faithfull and dutifull ſervant; at whoſe Royall mouth, I never received any one word of reproach; but all of favour, and grace: In whoſe Princely Countenance, I never perceived frowne toward me, or diſcontented regard, or view on

me;

me: but at all times favourable, and gracious: to the great joy and comfort of my true, faithfull, and loyall heart. And (thirdly) Seeing, the works of my hands, and words of my mouth (here before notified, in the Schedule of my books, and writings) may beare lively witnesse of the thoughts of my heart, and inclination of my minde, generally, (as all wise men do know, and Christ himself doth avouch,) It might, in manner seem needlesse, thus carefully (though most briefly and speedily) to have warned or confounded the scornfull, the malicious, the proud, and the rash in their untrue reports, opinions, and fables of my studies, or exercises Philosophicall: but that, it is of more importance, that the godly, the honest, the modest, the discreet, grave, and charitable Christians (*English* or other,) lovers of Justice, truth, and good learning, may hereby receive certaine comfort in themselves (to perceive, that *Veritas tandem prævalebit*) and sufficiently be weaponed and armed with sound truth, to defend me against such kind of my adversaries: hereafter they will begin afresh or hold on obstinately in their former errors, vain imaginations, false reports, and most ungodly slanders of me & my studies. ¶ Therefore, (to make all this cause, for ever, before God & man, out of all doubt:) Seeing, your Lordships good grace, are, as it were, our high Priest, and chief Ecclesiasticall Minister, (under our most dread and Soveraigne Lady Queen *Elizabeth*) to whose censure and judgement, I submit all my studies and Exercises; yea all my Books past, present, and hereafter to be written, by me (of my own skill, judgement, or opinion,) I do, at this present time, most humbly, sincerely, and unfainedly, and in the name of Almighty God, (yea for his honour and glory) request, and beseech your Grace, (when, and as conveniently you may, to be well and throughly certified of me, what I am, *Intus & in cute*: *Reverendissime in Christo Pater, & Dignissime Archipræsul, cognosce & agnosce vultum tàm internum, quàm externum pectoris tui*: And wherein I have used, do or shall use, pen, speech, or conversation, otherwise then as it appertaineth to a faithfull, carefull, sincere, and humble servant of Christ Jesu, That your Grace would vouchsafe to advertise me. So, I trust, *Ultima respondebunt primis*: in such sort, as this *Authentick Record* in Latine annexed (*ad perpetuam rei memoriam*) doth testifie: having never hitherto had occasion to shew that, in any place of Christendome: to testifie better of me, then they had proofe of me, themselves, by my conversation among them. (The Almighty, therefore, be highly thanked, praised, honoured and glorified, for ever and ever, *Amen*.

But now, in respect of the generall intent of this briefe discourse, I most humbly, and reverently, exhibit to your Graces view, and perusing, the originall monument, and authentick Record, before mentioned, fair written in Parchment, with the Seal whole, and perfect, duly appendant: as I have 45. years, and somewhat longer, preserved it. The true Copy whereof, your Grace doth see, to be *verbatim*, as followeth.

Universis

UNiversis Sanctæ matris Ecclesiæ filijs, ad quos præsentes literæ perventuræ sunt, Vicecancellarius Cætusq; omnis Regentium & non Regentium, Universitatis Cantabrigiæ, Salutem in Domino sempiternam. Conditiones & Merita hominum in nostra Universitate studentium, affectu sincero perpendentes, eos solos testimonio nostro ornandos esse arbitramur, quos scimus ob conditionem, & morum probitatem promeritos esse, ut istud beneficium à nobis consequantur: Quamobrem, cùm hoc tempore ipsa veritas testimonium nostrum sibi postulat, vestræ pietati, per has literas significamus; Quòd dilectus nobis in Christo, Johannes Dee, Artium Magister, *in dicta nostra Universitate fœliciter versatus; plurimam sibi & doctrinæ & honestatis laudem comparavit: De cujus gradu, & conversatione (quæ honestissima semper fuit,) ne qua usquam ambiguitas, aut quæstio oriri possit, apud eos, quibus hujus viri virtutes haud satis innotuerint, visum est nobis, in dicti Johannis gratiam, has literas nostras Testimoniales conscribere; & conscriptas, publico Academiæ nostræ sigillo, obsignare: quò, majorem apud vos authoritatem, & pondus literæ nostræ habeant, Bene valete. Datum* Cantabrigiæ, *in plena Convocatione Magistrorum Regentium & non Regentium, Academiæ prædictæ: 14. Calend.* Aprilis, *Anno à Christo nato.* 1548.

For certain due respects the very Image of the foresaid Seal, is not here in portrature published; the Moto *Locus veri sigilli.*

PERORATIO.

THe Almighty and most mercifull God, the Father; for his only Son (our Redeemer) Jesus Christ his sake: by his holy Spirit, so direct, blesse, and prosper all my studies, and exercises Philosophicall, (yea, all my thoughts, words, and deeds) henceforward, even to the very moment of my departing from this world, That I may evidently and abundantly be found, and undoubtedly acknowledged of the Wise and Just, to have been a zealous and faithfull Student in the School of *Verity*, and an ancient Graduate in the School of *Charity*: to the honour and glory of the same God Almighty; and to the sound comfort and confirming of such as faithfully love and fear his Divine Majestie, and unfainedly continue in labour to do good on earth: when, while, to whom, and as they may, *Amen.*

Very spedily written, this twelfth even, and twelfth day, in my poore Cottage, at Mortlake: *Anno.* 1595. *currente à Nativitate Christi: aſi, An.* 1594. *Completo, à Conceptione ejusdem, cum novem præcrea mensibus, Completis.*

Alwayes, and very dutifully, at your Graces commandement:

Jo. Dee.

A TABLE

Of the ſeveral *Actions* contained in this Book; with the moſt Conſiderable Matters, either of *Fact* and *Hiſtory*; or *Doctrine*, in each of them.

I. Page 1.

THe *firſt apparition of* Madimi, *in the ſhape of a Girle.* Alb. Lasky, *his Pedegree. This* Al. L. (*whereof more in the* Preface,) *being the firſt deſigned by the* Spirits, *as a fit Inſtrument, under pretence of godlineſſe and* reformation, *to turn all things upſide-down in the World: But that plot failing, then the* Emperour of Germany: *after him* Stephen *King of* Poland: *after him, Prince* Roſimberg, *were thought upon, and applications* (*as will be found here,*) *made unto them to that end. What alterations, and deſtructions of men and kingdoms would have enſued* (*had God given way, as in* Mahomets *caſe,* &c.) *may be collected out of ſundry paſſages of this* Book.

II p. 3. Anabaptiſtical *exaggerations of the general wickedneſſe, and a Promiſe of a general* Reformation *by* A. L. *Of* Iſabel Liſter *tempted, and, hidden Treaſures.*

III p. 5. *Myſtical numbers, and letters, for a Magical* Lamin.

IV ib. Ed. Kelley, *his rage and fury, how reproved, and appeaſed. The* Book, *the* Scroll, *and the* Powder.

V p. 9. *Great threatnings of future judgements in all places.*

VI p. 10. *Divers Apparitions. Of good Angels, never appearing in the ſhape of women*; Trithemius *his aſſertion reproved. The* Book. *Divine inſpiration.* (*See alſo* p. 23. as thou ſhalt find me to move thee, *and divers other places,*) *promiſed in the writing and ordering of it.* ¶ *This* Book (*had things ſucceeded*) *ſhould have been inſtead of a* Bible; *as the* Alcoran, (*and much of the ſame ſubject;*) *is among the* Mahometans. *See* p. 18, 20, 61. &c. *A very effectual way to draw people, under colour of a* New Law, new lights, *and doctrines,* (*which* Anabaptiſts *have alwayes pretended unto*) *from Heaven.*

VII p. 14. *Divers myſtical Apparitions, and diſcourſes.* Charles Sled, *poſſeſſed and diſpoſſeſſed.*

VIII p. 18. *The Contents, and worthineſſe of the* Book.

IX ib. *A ſudden Sun-ſhine. The* Book *named. Some lines of it.* Ed. Kelley's *pangs, and agonies at ſome Viſions,* before Dr. Dee. *Good Angels. how to be known from evil.*

X p. 20. *Promiſes to* A. L. *confirmed by an oath.* Ed. Kelley *deſirous and ready to raiſe a Devil by his Art, before* A. L. *but not permitted by* Dr. Dee.

XI p. 22. *Apparitions* before the Lord Lasky: *The Devil prayeth, and* (Anabaptiſtically) *bewaileth the wickedneſſe of the World. Of* Angel-Guardians. *Sudden death ſentenced againſt the* L. Laskies *ſervant, for interrupting, though but caſually, the* Action.

XII p. 23. *The* Book, *and divers inſtructions about the writing of it.*

XIII p. 24. *Apparitions in the air.* Ed. Kelley *ſcandalized and appeaſed. Prayers for him in Latine and Engliſh; compoſed by the Spirits.*

XIV p. 25. *The Prayer: the uſe and excellency of it.*

XV ib. *Apparitions and Propheſies, in the preſence of the Lord* Lasky.

XVI. p. 26. *The* Book *to be written* (as it is not improbable the *Alcoran* was:) *by Spirits. Some things uttered in Greek:* (*of which ſee in the Preface*) Ed. Kelley *preparing to be gone, ſtayed with the promiſe of* 50 *pound yearly.*

XVII p. 28. *Divers informations and cautions given* (*by Spirits*) *to* Dr. Dee, *concerning ſecret*

The Table.

enemies at Court, &c. *Strange mysteries concerning* Guardian Angels. Al. Lasky's *Seal.*

XVIII p. 30. *New pranks of* Kellyes. Dr. Dee *much perplexed.* Dr. Dee himself heareth, *&c. More of the* L. Laskies *Pedegree. The mystery of the* Trinity, Faith, Hope, and Charity: Ed. Kelley *d.ſſ.ſſ.ſſ.d (in shew) of many devils.*

XIX p. 33. Dr. Dee, *and his Company, set out of* Mortlack *(in England, not far from* London,) *for* Cracovia, *in* Polonia. *Their danger, and deliverance at* Queenbo.ough.

XX ibid, *Divers Apparitions. Sermon-like stuff delivered by the Spirits (in Latine) who tell* Dr. Dee *that it was they that had preserved him in his late danger.* ¶ *Very likely indeed that they were the immediate cause, as of the danger, so preservation at that time, to have the more hold upon him for the time to come. For they tell him often of it, afterwards.* ¶ *A continuation of the journey.*

XXI p. 35. *Apparitions in the presence of the* L. Lasky. *Most things here in Latine, for his sake.* ¶ *A continuation of the journey.*

XXII p. 36. *Several Apparitions. Some evil spirits (he acknowledged) appear, and blaspheme.*

XXIII p. 39. *Sermon-like stuff, of mortification,* &c. Dockum, (*in* Germany) *to be destroyed, men women, and children; or saved at* Dr. Dees *pleasure: as his* Spirits *make him believe.* ¶ *A continuation of the journey.*

XXIV p. 41. *Stage-like carriage, and speeches, (such as is seen and heard in Pulpits sometimes,) of* Spirits; *at which* Ed. Kelley *is offended; how excused. Prophesies and threatnings of great woes.*

XXV p. 43. Dr. Dee's *several questions of worldly concernments, eluded by Sermon-like stuff of Sanctification,* &c. *and some idle Apparitions.*

¶ Anabaptistical *Predictions of great Commotions,* &c. *and Christs* Terrestial kingdom, p. 46. ¶ *Continuation of the journey.*

XXVI p. 47. Dr. Dee (*to his great grief and amazement*) *rebuked for his abode, and* actions, *in* unsanctified places. ¶ *The constant practice of his spirits, when they could not perform what they had promised, to make him believe it was for his or some of his companies offences, and provocations.*

XXVII p. 49. *Glorious Promises made to* Dr. Dee. *His present estate in* England *not very good. He doubteth this present Apparition to be illusions of Devils; and is much troubled.*

XXVIII p. 51. *Gods Greatnesse, Justice,* &c. *set out in a prophetical-like stile. His* Spirit *twofold.*

XXIX p. 52. *Some spirits tell* Dr. Dee, *all former apparitions were but illusions of evil spirits, and he made a fool by them.* ¶ *And all this (while he supposeth these to be the temptations of the Devil,) to make him the more confident at other times, when the Devil appeared unto him in a better shape, and did most abuse him.*

XXX p. 54. *A continuation of the same Project. Examples of dangerous illusions.*

XXXI p. 55. *A continuation here also. Counsel given to Doctor* Dee *to burn his* blasphemous, (*which he accounted* most holy) Books. ¶ *A continuation of the journey.*

XXXII p. 56 *The same Project here also. The conclusion of this (personated) temptation, by the apparition of better (as is supposed) spirits.*

XXXIII p. 57. *Sermon-like stuff of* humility, perseverance, *&c.* Cabalistical *doctrine of* emanations, *&c.* Alb. Lasky *excepted against, and some promises revoked.*

XXXIV p. 59. *Some places of the* Apocalyps, *and of* Esdras *applyed to these* Actions.

XXXV p. 60. Esdras *again. Strange Predictions (but* Anabaptistical, *and false) of the destruction of Kings and Kingdoms, within few years after. The* New Book, *to be instead of the* Bible. (*See before, the contents of the Sixth* Action.) ¶ *A continuation of their journey.*

XXXVI p. 62. *Apparitions: good (so esteemed) and evil spirits contest.* Ed. Kelley *rebuked for his* Magick. New Lights *of doctrine promised. The* holy Language, (*not Hebrew,*) *and the vertue of it.* Cabale of nature. *Christ's* Terrestial Kingdom: *as before.*

XXXVII p. 65. *Christ to be revealed. Doctor* Dee's *wife and maid threatned by Apparitions. His affairs in* England. *Sir* Henry Sidney *falsly reported dead, by spirits.* Alb. Lasky *conspired against.* Cracovia *promised to Doctor* Dee *a place of rest: (and again* p. 70.)

XXXVIII p. 69 *Doctor* Dee's *questions, not answered.*

XXXIX ibid. *The questions again. Mystical, and* Cabalistical *elusions. Some things obscurely answered.*

XL p. 71. Alb. Lasky *in part rejected, as unworthy: yet, to be King of* Moldavia. ¶ *Their coming to* Cracovia.

XLI p. 73. *These Visions and* Actions *magnified, as incomparable* mercies *and favours. The* Trinity *acknowledged.* Cabalistical *mysteries.*

XLII p. 76. *Great mysteries promised.* 49 Tables. 49 Calls, *&c. Their virtue.*

XLIII p. 77. *An illusion. A further progresse in the* Cabale *of* Tables *and* Calls: *with shew (in the spirits) of marvellous reverence.*

XLIV (p. 78.) *The first* Table. *Mystical numbers and letters,* &c.

XLV p. 80. Ed. Kelley, *a Magician, and for it, reproved. Further proceeding in the promised* Cabale. *Great opposition of wicked spirits (in shew) whilst this wonderful* Cabale *is delivered.*

XLVI p. 82. *A Prayer, (in words zealous) used by the spirits, prescribed to Doctor* Dee, *&c. Proceedings in the* Cabale. *More opposition (in shew) of wicked spirits. Bodily* reverences, *and* prayers, *often used. The first* Call *ended. The use and vertue of it.*

XVII p. 88. *More opposition (in shew) of wicked spirits.*

XLVIII p. 89. *The* Sabbath (*or Sunday*) *to be kept.*

XLIX ib.

XLIX ib. *More oppoſition: yet the work proceedeth.*

L p. 91. *Nothing appeareth.* Ed. Kelley *(upon good grounds) very confident, that they were* Devils *all, that had appeared hitherto: and their pretended myſteries, very fopperies,* &c.

LI ib. Kelley, *of that mind ſtill, and reſolved to brain Doctor* Dee. *Doctor* Dee's *great confidence (but upon little grounds: whereof ſee in the* Preface: *) of the contrary.*

LII ib. Kelley *reproved. The myſterie of* Numbers. *The Creation: Fall of* Adam. *The language he ſpake,* &c. ¶ Ed. Kelley *reconciled.*

LIII p. 93. *Somewhat heard by Doctor* Dee *alſo, to his wondering. Sermon-like ſtuff of Predeſtination, Election,* &c. *delivered by ſpirits. The* Keyes: *Their uſe and vertue.* Move not, &c. *(often repeated) explained. The worke goes on.*

LIV p. 199. *The work goes on, but not without (as is conceived) oppoſition.*

LV p. 102. *Myſtical Apparitions: explained and applyed to Doctor* Dee, *&c. The* holy Book *to be written by God himſelf according to promiſe.*

LVI p. 104. *A prayer: the work goes on.*

LVII p. 111. *Myſtical Apparitions explained. New inſtructions for future* Actions. *The* Dayes, *the* dreſſe *of the place.*

LVIII p. 115. *A parable againſt* Ed. Kelley, *who conteſteth with the ſpirits about the lawfulneſſe of his* Magick: *yeildeth nevertheleſſe to bury in the ground his* Magical Books, *and* Characters: *which is accepted, ſo one of 27 be burned. An Apparition ſhewing (as it proved) the preſent eſtate of* A. L.

LIX p. 118. Kelley's *obedience. The work goes on. The former ceremonies uſed.*

LIX . . . . Ed. Kelley *at laſt very well ſatisfied, that all is from God: and very devout.*

LX p. 138. *Gods power. He not tyed to time. The* Incarnation *of Chriſt acknowledged. Warnings* to Al. L. *and promiſes.*

LXI p. 139. Calls, Aires: *What and how to be uſed.* Diviſions, *and Governments of Angels.* Diviſions *of the Earth.* Al. Lasky, *his caſe.* Mapſanta, *or* Dic nobis, *under* Gabriel. Jeſus *acknowledged. Good Inſtructions, Humility,* &c. *A good* Prayer, *ill applyed.*

LXII p. 146. *An illuder.* Obedience, Faith, *without which, Gods promiſes not irrevocable. Examples in Scripture. The* Cabale *of* Calls, *&c. as before.*

LXIII p. 153. Ed. Kelley *doubtful again. The* parts *of the* Earth: *revealed unto* Ptolemy, *by an Angel. Some Characters and Propheſies of divers places of the World.* (Some miſtaken, I believe,) Conſtantinople. *The* Turk. *The* Arke of Noe. *The place of* Paradiſe. Eli, Enoch, John: *where reſerved. A contradiction obſerved by Doctor* Dee, *not anſwered by the ſpirits.* Rome.

¶ *The ſpirits, (upon good grounds) ſuſpected, and anſwered by* Ed. Kelley, *for illuders, and cozeners: who is oppoſed by Doctor* Dee, *with much confidence, and ſome appearance of reaſon. Some miſtakes in the writing, from what cauſe.*

LXIV p. 159. Ed. Kelley *very bold (and perverſe, as cenſured by Doctor* Dee,) *with the ſpirits:* (yet not without good ground of reaſon; all well conſidered.) *The* Book: *the leaves, dimenſions, and other particulars of it: Not to be written, but by Angels.* Al. Lasky *yet in favour.*

LXV p. 160. *God all in all. The Devil in perpetual oppoſition. How dangerous* (truly ſpoken, though by the Devil,) *to deal with him. Infidelity puniſhed.* Anabaptiſtical *Propheſies and Promiſes.* Al. Lasky *ſuſpected.*

LXVI p. 162. Ed. K. *reproved, and exhorted to repent; earneſtly, yea with tears, in ſhew.* Devils *and their buſineſſe, both with good and bad. Some* Cabaliſtical *ſtuff, promiſed.*

¶ p. 164. Ed. Kelley's Confeſſion *of heretical, damnable opinions by him held and believed. His repentance, abjuration of Magical arts and practices; converſion unto God; believed by Doctor* Dee (*upon great probabilities*) *to be hearty and ſincere. His thanks to God for it.*

¶ 165. *More of* Kelley's *converſion. No Apparition, and why: divers conjectures of Dr.* Dee.

LXXVII p. 166. *Apparitions to comfort and confirm* Al. Lasky.

LXVIII Viſions *and* Apparitions *to* Ed. Kelley, *firſt alone: then in the preſence of Doctor* Dee: *The* viſitation: the mercies, *of God: Great promiſes. Expoſition (by ſpirits) of the* Viſion.

¶ Ed. Kelley *tempted, and doubtful again.*

LXIX p. 171. *A Viſion to* Ed. Kelley, *and* Al. Lasky: *with promiſes out of the* Pſalms.

LXX p. 171. *Furniture of the* Table: *croſſes,* &c. *The* Table *of the* Earth: *Governour, Angels,* &c. *The* Book, (*the title of it,* Let thoſe, *&c.*) *and doctrine of* Enoch, *revealed unto him by ſpeciall favour: counterfeited by* D. *and Magicians: their* Characters. *Myſtical* Tables, Figures, Words, *&c.* Lingua Spiritus Sancti (a horrible profanation; but ſuch are moſt *Cabaliſtical* myſteries) *myſtical croſſes,* &c. Solomons *knowledge, (if you will believe them) how far it extended.*

¶ LXXI p. 178. *The* Cabale *goes on. The wonderfull extent of it. Diſeaſes how to be* cured, *or* procured *by it. Money* coined, *and* uncoined, *given by whom.*

¶ LXXII p. 181. LXXIII p. 183. The ſecrets of States, (ſo *Trithemius* too: we have his *Tables:* but never was any man the wiſer: whereof more in the *Preface:*) *Medicine:* Chriſt *his earthly Kingdom. All things in theſe* Tables. Ave *ſuddenly gone:* Madimi *appeareth: Doctor* Dee *wanteth money, but can get none. A gingling (but falſe) Propheſie, concerning the* Emperour *to ſucceed* Rodolph. (*See alſo* p. 243.)

¶ Ed. Kelley, *his rage and reviling, much diſliked by Dr.* Dee; *repented of by* Kelley *himſelf: taken notice of (his repentance) by the ſpirits. An extraordinary (ſo apprehended by D.* Dee) *ſtorm of Thunder and Rain.*

The Table.

¶ LXXIV ibid. *More* Cabalistical *instructions* (*somewhat like* Magick, *as* Kelley *thought* :) *concerning the practice of it. Dreadful Propheſies, of ſudden alterations in the World.* Al. Lasky, *in favour. The* Book *to be prepared,* &c. Ed. Kelley *a perfect Magician, by his own acknowledgement.*

¶ LXXV p. 185. *Patience and Humility, commended. A pretty ſimilitude* (*if true* : *whereof ſee in the* Preface :) *of the* Adders *dealing with her young.* Infidelity, *how great a ſin. Yet* Ed. Kelley *ſtill incredulous, for all this, and very reſolute.*

¶ LXXVI 186. Chriſt, *his coming in Triumph,* &c. *The Book of* Invocation *Satans* (*pretended*) *oppoſition. Some Propheſies, Promiſes, and Inſtructions.*

LXXVII p. 187. *Some queſtions, belonging to the* Cabale, *partly eluded, partly anſwered.* Invocations *of good Angels.* Set Prayers *not allowed, and why. Evil ſpirits, how to be dealt with. The Book of* Invocations : *and now,* Set Prayers *allowed of.*

LXXVIII p. 189. *Sermon-like ſtuff, of the uſe of affliction,* &c. *Some promiſes to Doctor* Dee *and* Ed. Kelley. *A Progreſſe in the Cabale of* Calls.

LXXIX p. 195. *Doctor* Dee *and his fellow reproved. Doctor* Dee, *with great humility, doth anſwer for himſelf.* Enoch : *the Book delivered unto him* (*the ſame in ſubſtance, as this, they ſay* :) *by God. His Prayer, Humility* &c.

LXXX LXXXI p. 197. *The ſpirits appoint their time, and appear. The preciſe time of* Chriſts coming ; *and other Propheſies, not revealed unto men, for three reaſons.*

LXXXII LXXXIII p. 198. 199. *The ſpirits,* &c. *as before. The nineteen* Calls, *and their beginnings.*

LXXXIV p. 200. *More* Calls *and myſteries ; but not without* (*pretended,*) *oppoſition of wicked ſpirits.* Adam's *fall. The* Curſe *upon it, and the effect of it.*

LXXXV p. 206. *More* Calls *and* Aires. *An apparent contradiction obſerved by Doctor* Dee ; *but cunningly evaded by the ſpirits. Doctor* Dee, *his* Hymne, *and ſpiritual* (*but not from God, becauſe not well grounded* :) *rejoycing, and thanksgiving. His ſon* Roland *in great danger.*

LXXXVI p. 210. *Doctor* Dee's *conteſt with his ſpirits : he aſſerts his own innocency, and* (*to the utmoſt of his power*) *obedience : but is baffled by the ſpirits.* Al L. *rejected.*

LXXXVII p. 211. *The ſame* conteſt *proſecuted here alſo : with ſome threatnings.*

¶ *Their coming to* Prague. ¶ *Some Chimical* gibbriſh (*fit ſtuff to amuſe unſettled braines :*) *found in the horſe, concerning the* Philoſophers Stone. *Read there,* (and, ſi rubeo m. ſit nupta m, *&c.*

¶ p. 213. *Some conjectures, and meditations of Doctor* Dee's, *upon ſome places of Scripture.*

LXXXVIII *The* VI Viol : *in the* Apocalypſe ; *as underſtood by Doctor* Dee. *A very* good bleſſing, *pronounced by an evill ſpirit. Divers* Woes *denounced. Somewhat of Doctor* Dee's *Wife :* Al. Lasky. *Doctor* Dee, *ſent to* Rodolphus *Emperour, with a meſſage, as from God.*

LXXXIX p. 217. *The Angelical* Book. *New orders about it.* Al. Lasky, *though rejected, yet to be great for a while.* Inſpiration *promiſed to Dr.* Dee, *about a Letter to the Emperour.*

¶ *A Copy of the ſaid* Letter (*by* inſpiration *probably enough* of ſpirits, *as a man may ghueſſe by* the ſtuff,) *to the Emperour. Secrecy deſired.*

XC p. 219. *Sermon-like ſtuff. The power of* God. *Several* Woes. *The* Trinity, *&c. Dr.* Dee *not being willing to be put off longer, the ſpirits,* (*againſt their wills*) *make ſome progreſſe in the* Cabale. *Doctor* Dee, *in the execution of Gods will, to proceed with* fury, *&c.*

XCI p. 222. *Doctor* Dee, *ſharply reproved* (*by examples out of the* Scriptures, *&c.*) *for chuſing* (*when it was put to his choice*) *rather preſent performance, than longer delay.*

XCII p. 223. *The ſame matter here alſo. The yeares of Doctor* Dee's *life,* 73. *and a half ;* (which perchance might come very near to the truth, if we could certainly know when he died :) *determined.* Ed. Kelley *to die violently :* (and ſo he did : for endeavouring an eſcape out of priſon, he brake a leg, and died of it ; as generally reported :) *Doctor* Dee *doth repent and revoke his* choice ; *in very good language, had it been upon a good ground.*

¶ *Doctor* Dee's *Letter to the King of* Spain *his* Agent (*or* Ambaſſadour) *with the* Emperour, *about his* Letter ; *and means of acceſſe, to the Emperour.*

XCIII *Several queſtions propoſed by Doctor* Dee. *The* ſpirits *ſhrewdly put to it about a lye which they had told ; and yet by the help of* Cabaliſtical *querks and diſtinctions,* (*but eſpecially, of* Anabaptiſtical *infatuations in Doctor* Dee,) *they come off with credit. In what ſenſe Doctor* Dee *might truly ſay, That* himſelf had ſeen, *whatſoever* Ed Kelley *had ſeen.* ¶ *Doctor* Dee *his Letter, and Preſent, graciouſly received by the Emperour.*

XCIV p. 228. *Apparitions, not in the* Stone. *The privilege of* apparition *in the* Stone. *The Myſterie of the* Trinity. Reaſon *an enemy to* God, (to *Deluſion* indeed, and wildneſſe : found, and ſober Reaſon :) *as the ſpirits would have it. The* Emperour *threatned. The names of the ſpirits now appearing, and how to be found in the* Cabaliſtical Tables.

¶ *Some drunken pranks of* Kelley's, *and why here recorded.* ¶ *A letter of the* Spaniſh Embaſſadour *his* Secretary *to Doctor* Dee, *whereby he doth ſignifie the* Emperours *deſire and appointment, to have him come to him.* Octavius Spinola, *Chamber-*

Chamberlain, &c. *brings him to him. An account of what was ſaid on both ſides. Doctor* Dee's Monas, (of which, ſee more in the *Preface* :) *his Revelations and Viſions: His* Angelical Stone, *&c.*

¶ XCV p. 231. Kelly's *former miſcarriage taken notice of: the cauſe of it: It is forgiven. Doctor* Dee, *&c. Their Office magnified. Kingdomes of the Earth to be deſtroyed.* Hieruſalem *reſtored. Chriſt to Reigne. Other Predictions, very ſtrange,* (but not true) *and the certain year.* Rodolph. Emperour, *to be exalted.* Stephen *King of* Poland, *to be deſtroyed.* Enoch's Tables. *Doctor* Dee *his* Prayer, *and* Kelley's *Vow.*

¶ *Doctors* Dee's *Letter to* Octavius Spinola, *to be communicated to the* Emperour *: but not delivered at that time, by reaſon of the* Emperour *his abſence.*

¶ XCVI p. 235. Ga. Za. Vaa: *ſpirits* invited: *that is, called upon by Doctor* Dee *: their anſwer interpreted by him.*

¶ *The former* Letter, *(with ſome alterations) delivered, and the* Emperours *very gracious anſwer to it, by the ſaid* Spinola. *Doctor* Curtzius, *a Doctor of the Laws, one of the* Emperours Privy Council; *accounted very Learned: appointed by the* Emperour *to deal with Doctor* Dee, *in his behalf.*

¶ XCVII p. 237. *Doctor* Dee *asketh counſell,* (*of* God, *he thought:) but firſt encountereth with* Piloſus, (*an evil ſpirit:* שעיר *as I take it:) and his temptations.* Ed. Kelley *very penitent ſtill, but deſirous, (as unfit) to be out of his Office. The ſpirits appear.* Reconciliation: *twofold: (with* God, *with the* Church, *&c.* Purgatory. *The* body of Chriſt, *The caſe of* Rodolph. *Emperour, in caſe he obey, or diſobey. The* ſpirit of Choice *in Doctor* Dee, *explained. Doctor* Curtz *allowed of.*

¶ p. 239. *Doctor* Curtz, *and Doctor* Dee, (*after ſome Complements by Meſſengers*) *meet. Their conference of ſix hours. Doctor* Dee's *Relation of himſelf, his* Studies, *his* Suite; (and therein, though not apprehended by himſelf, his intollerable *preſumption, pride, high opinion of himſelf,* &c.) Revelations, Books, *and wonderfull* confidence; *as of moſt, that are ſo deluded.*

¶ Ed. Kelley *ſtrangely tempted.*

¶ *Doctor* Dee's *miſtruſt of Doctor* Curtz, *upon what grounds.*

¶ XCVIII p. 240. Lying: *and* froward ſilence: *not ordinarily expounded.* Reconciliation *to the Church. The ſin againſt* the Holy Ghoſt: *what it is. Complaints, and Propheſies againſt the* Emperour, *and Doctor* Curtz, *becauſe of their infidelity, and diſobedience. Doctor* Dee *in high favour:* England *given to him, and for his ſake, not deſtroyed: Yet the* Crown *there, to be transferred, &c. Doctor* Dee *warranted, and commanded to write to the Emperour, that he could make* the Philoſophers Stone: *though, yet, he could not, but is promiſed it; and the* gift of healing: (which diver *Enthuſiaſts* have boaſted of; and if they have done any thing really, there is no queſtion but they have done it by the help of ſpirits. How ſafe therefore it is to go unto ſuch, let men conſider.) Ed. Kelley *prayes for Doctor* Curtz *his ſudden death, but not heard.*

¶ XCIX p. 243. *The ſame Commiſſion here again, about the* Philoſophers Stone: *and the* Emperour, *here alſo threatned: and another* (Erneſtus) *aſſigned to his place. Reported here to be poſſeſſed by a Devil.*

¶ C p. 244 *Doctor* Dee, *comforted and confirmed by his ſpirits, againſt ſlanders, and evill reports: out of Scripture, &c.* ¶ *The ſpirits here, ſeem to allude to a paſſage of the* Sibyls Verſes, (*a counterfeit Book:*) *as Doctor* Dee *doth obſerve at laſt, to agree with it. They tell Doctor* Dee *he ſhall be with the* Emperour *in ſpight of the* Devil: (ſo they can play upon themſelves, when they liſt, to fool men:) *but did not ſay true, and in that ſhewed themſelves very* Devils; *and that Doctor* Dee *might have underſtood, had not his underſtanding been ſo blinded and captivated by them.*

¶ *Doctor* Dee *invited to Dinner by the* Spaniſh Embaſſadour: *who, among other things, profeſſeth himſelf to be deſcended of* Raymundus Lullius: *that this* Raym. L. (*if we may believe him*) *by a retired ſolitude, without Books:* (the way commended by the late *Method* alſo: but indeed the moſt ready way to put men out of their wits:) *of an ignorant illiterate man, became very learned: and that he had the* Philoſophers Stone: *whereupon he doth conclude and build, that which Doctor* Dee *related of himſelf, his viſions, and revelations,* &c. *might be as poſſible, and true. The* Emperour, *by him commended.*

¶ p. 246. *The ſecond Letter, written by Doctor* Dee *to the* Emperour. *His confidence as great as ever; and particularly concerning the* Philoſophers Stone, *which he doth here promiſe to the Emperour,* (being ſo perſwaded by his ſpirits, though as yet, as ignorant of it, as ever.)

¶ *Doctor* Dee *at Dinner again with the* Spaniſh Embaſſadour.

¶ Ed. Kelley *troubleſome: Doctor* Dee's confidence *in God, and great* penury.

¶ p. 247. *Dr.* Dee *viſited by Dr.* Curtz, *at his own houſe. His complaints: Dr.* Curtz *account of the* Emperour *(his Maſter) preſent apprehenſions of this buſineſs: Some Mathematical Books written by Dr.* Dee, *and* Commandinus (*a very famous man*)&c.

¶ p. 248. *Another Letter of Doctor* Dee's *to the* Spaniſh Embaſſadour. *His wonderfull confidence, declining* (wiſely: his ſpirits had ſo inſtructed him,) *the teſt of* humane reaſon. (roſtris, *for* mentis *to be corrected, here.*) ¶ *An account,* (*in a* Poſtſcript) *of his laſt conference with Dr.* Curtz.

¶ CI p. 249. *After a ſwelling Preface,* (*fitted for the* Scene, *and* Auditours) *a long diſcourſe* (*upon occaſion of Doctor* Dee *his Wife's ſickneſſe:*) *of* true Phyſick, *and the*

the causes of diseases: much savouring (whereof more in the Preface:) *of* Paracelsus *his style, and spirits. Rare stuff, most part of it, for a* Quack.

¶ CII p. 252. CIII p. 253. *The same matter prosecuted, and particularly applyed to* Jane Dee, *(the wife of* Dr. Dee,*) her present ease: Her* Disease: *and the* Remedy.

¶ CIV p. 253. Doctor Dee *reproved, as not sensible enough of what God had done for him: which is pompously set out by the Spirits. Money not to be expected from these spirits, who nevertheless promised them (after a while) great plenty of all things: power to make, and marre, whom they please,* &c. Ed. Kelley *reproved for contriving how to steal away:* Al. Lasky *to prevail against his enemies.*

¶ *Another meeting of* Doctor Curtz, *and* Doctor Dee's. *The* Emperours *Answer, (by* Doctor Curtz*) to some passages of* Doctor Dee's *message, delivered unto him, as from God.* Doctor Dee *doth interpret himself. Accepts of the Emperours profer,* to do him good, *&c.* ¶ Dr. Curtz *and* Doctor Dee, *together again: but no account of his two Letters to the* Emperour *yet given. Mathematical inventions, of Doctor* Curtz, *&c.* ¶ *A draught for a* Passe, *to be obtained of the* Emperour *for Doctor* Dee, *&c. Doctor* Dee *takes notice of the respects of two* Spanish Embassadours, *and another great Man, done to him publickly.* ¶ *The account of some two moneths, from* 8 Octob. 1584. *to* Decemb. 20. *are wanting.*

¶ p. 353. *Their second arrival to* Prage. *Doctor* Dee's *Letter to the* Spanish Embassadour; *His wonderful progresse (as he thought) in high mysteries and revelations, &c.*

¶ *His house there.* ¶ p. 354. *Doctor* Dee's *Letter to Doctor* Curtz: *(one of the* Emperours privy Council, *&c. as before,) Complaint of aspersions,* (& minis: *not* nimis, *as printed:*) *Profession of good intentions towards the* Emperour, *&c.*

¶ CV p. 355. (*ad* 361.) *Long parabolical, ænigmatical Apparitions;* (*which Doctor* Dee *did not like very well, nor understand; as appeareth by* p. 361.) *and some wild Doctrines, of* the fear of the Lord; innocency, sanctification in Christ, *&c. cabalistically set out. The* Philosophers Stone, *promised to the Emperour by Doctor* Dee.

¶ CVI p. 361. *Gods mysteries not to be dispenced but* by degrees, *&c. The* Philosophers Stone, *a great mystery.*

¶ CVII p. 362. *A Progresse in the* Corbale. *Opposition as before. The* Lesson (*see* p. 387.) *out of the* Book of Enoch.

¶ CVIII p. 364. ¶ CIX p. 365. ¶ CX p. 366. ¶ CXI *and* CXII p. 367. *A further Progresse. The mysteries of that worthy* Lesson *highly set out, and some kind of exposition of it: but as* Ed. Kelley *rightly judged,* ignotum per ignotius. *Reverence required. Doctor* Dee *in a swound. An illusion,* (*so pretended.*)

¶ CXIII p. 367. *Doctor* Dee, *&c. excepted against, as unworthy, because of their sins, and unthankfulnesse, for so many* mercies. *Another, (whomsoever Doctor* Dee *would chuse) upon certain cautions and conditions, to be substituted in* Ed. Kelley's *place. Doctor* Dee's *sorrow, and humble request about the* Philosophers Stone. *His desire to be instructed (by his spirits) about the* Sacrament *of the* Lords Supper. *The mystery of it* cabalistically *unfolded. The* Trinity, Adam's *fall, Christ's* Incarnation. *The Doctrine of* Transubstantiation: *Of receiving* under one kind: *Of adoration of the* Eucharist: *But receiving of it, not allowed.*

¶ CXIV p. 373. *The former Doctrine highly magnified: as also the* Lesson, *in Chimical* gibbrish, *of* multiplication, dignification, *&c.*

¶ CXV ibid, *More of their unworthinesse, (through sin) and incapacity, for such high things. Doctor* Dee *prayeth.* Al. Lasky *rejected. Doctor* Dee *much troubled.*

¶ CXVI p. 375. *Doctor* Dee *very earnest for the secret of the* Philosophers Stone, *so often promised: but eluded with Sermon-like stuff of reproof: of patience, afflictions; worthy* partaking; Confession, *&c.*

¶ CXVII p. 378. *Doctor* Dee *himself* heareth, *and* feeleth. *More reproofes. Doctor* Dee *to prevail against his enemies: but commanded speedily to go for* Prague, *to prevent Imprisonment,* &c.

¶ CXVIII p. 379. *Here again, hastened to be gone.* Al. L. *his case.*

¶ CXIX ibid. *They begin their journey; but by an Apparition in the way, after some goodly promises made to Doctor* Dee, *for his* obedience: *and Predictions* (all false) *of* judgements *upon the* Emperour, *and* exaltation *of* Stephen *King of* Poland, *&c. they are commanded to return back again, and to return to* Prague. ¶ *Which done, Doctor* Dee's *Child is christened, some of the chiefest in the* Emperours *Court being* Godfathers, *and* Godmothers.

¶ CXX p. 382. *The Prophets of old times summoned: why* visited, *&c. The eternal generation of* Christ, *the Son of God,* Platonically *set out.* Divine Necessity, *the cause of all things:* Election: Perseverance, *&c. Earnest expostulations, and exhortations.* Christ *again: The* Church *Militant, and Triumphant. Doctor* Dee *and* Ed. Kelley *much taken with this goodly stuff, and confirmed in their* Errour.

¶ p. 387. *The pretious* Lesson, *before spoken of, of revealing the secret of the* Philosophers Stone.

¶ CXXI p. 388. *The* Lesson, *and some obscure words of it, expressed in English.* Ed. Kelley, *desirous to be rid of his office.*

¶ CXXII p. 389. Jane Dee (*Doctor* Dee's *wife*) *her earnest and humble* Petition *to God,* (so the poor woman thought) *and his Angels, for relief in her great necessity. The* Petition *answered, first with reproof; but commendation, and promises, afterwards. The spirit confesseth, he had no power to procure them money: but instead of it, pretends to give them good counsel,*

counſel, to get out of Prage *ſpeedily*, &c.

¶ *A Record of a hot conflict between Doctor* Dee, *and* Ed. Kelley, *about ſome Magical papers: in which conflict Doctor* Dee *thought himſelf in danger of his life, and was faine to cry out for help.*

¶ CXXIII p. 391. *An Apparition fitted for the occaſion. The fault of* Ed. Kelley's *refractorineſſe, laid upon the malice and envy of the* Devil, *and ſome places of* Eſdras, *applied to that purpoſe*, Ed. Kelley *rebuked; but comforted and confirmed with a promiſe of no evil ſpirit to be ſuffered to trouble him henceforth: and many good exhortations: with a* Parable *alſo to that purpoſe.* ¶ *Some queſtions propoſed by Doctor* Dee, *who is referred to the* Book of Enoch

¶ CXXIV p. 395. *Doctor* Dee, *&c. ſharply reproved for not fulfilling the command of a ſpeedy departure, with more expedition. He acknowledgeth (convicted by ſome plauſible conſiderations,) his fault, and prayeth fervently.*

¶ CXXV p. 396. *The* Stone *ſhut up for twenty dayes. Their journey (from* Prage, *to* Cracovia: *) and in the way, ſtrange whirlewinds. Some ſtrife about their houſe.* Al. Lasky, *by whom Doctor* Dee *is brought to the King: (*ſuſtinem, *for* ſiſterem, *to be corrected*, &c.) *delivers his Commiſſion*, &c. *He receives the* Communion: *ſo doth* Ed. Kelley.

¶ CXXVI p. 398. *The Kings preſence required by ſpirits, at theſe Apparitions.*

¶ CXXVII ibid. *Superſtitious prayers (by appointment of ſpirits) to the Angels,* Governours *of Kingdoms and Nations.* Stephen (*King of* Poland) *greatly in favour (with God) and to be the Miniſter of great things.*

Doctor Dee *doth apprehend, (which* Kelley *doth often profeſſe to have found in himſelf) that the ſpirits knew his thoughts.*

¶ Ed. Kelley, *very unquiet, and blaſphemous: Yet confirmed again, by ſome Apparitions; to Doctor* Dee's *great comfort, who ſtill (*very devoutly and innocently, had not he brought this grievous deluſion upon himſelf, by tempting God ſo grievouſly:) *doth ſubmit unto, and comfort himſelf in God.*

¶ CXXVIII p. 400. *Apparitions in the preſence of* Al. Lasky. *Promiſes to Doctor* Dee, *and to King* Stephen. Al. Lasky *upon conditions to be received into favour again.* ¶ *Doctor* Dee *receives the* Communion *again.*

¶ CXXIX p. 401. *Apparitions at the Court of the* King of Poland, *in the preſence of* Al. Lasky, (*one of the Princes* Palatine *of the Country*) *who is offered by the ſpirits, ſudden deſtruction of the King, (if he deſire it,) or to ſee him ſtruck with Leproſie; or otherwiſe corrected, if ſo rather.* Al. Lasky *his pious and religious anſwer, and choice: for which he is commended. The ſpirits will not endure, though requeſted, to deal with the King, in the* Hungarian *Tongue. They promiſe to ſpeak to him in Latine. A good bleſſing, and formall abſolution, pronounced by evill ſpirits.*

¶ CXXX p. 402. ¶ *Doctor* Dee, *&c. brought to* Stephen, (*King of* Poland,) *who upon ſome conditions, is willing to be preſent: yet makes an objection out of* Scripture, *as not fully ſatisfied that theſe* apparitions, *&c. were from God. To which Doctor* Dee *makes an accurat anſwer:* (by which it doth appear, that either he had ſtudied the caſe very well, or was helped as other reall Enthuſiaſts, by his ſpirits:) *but very full of faults in the Copy, and ſo printed. More here, I think, then in all the Latine of the* Book *beſides. We take notice of it in the* Errata.

¶ *Before the* Action, *a fervent* Prayer *of Doctor* Dee's, *of his* calling, revelations, Al. Laskie, *King* Stephen, *&c.*

¶ *In the* Action, *or* Apparition, *King* Stephen, *ſharply reproved for his ſins. But upon condition of repentance, and ſubmiſſion to God (in this way) the Kings of the earth (*inoxticati calice Mererricis: *a phraſe often uſed in this Book: that is* drunk with the cup of the Whore,) *are to do homage unto him; and he,* (right Anabaptiſme,) *to work ſtrange execution*, &c. *Very lofty language, here uſed:* Fige pedem in Aquil. *&c.*

¶ XXXI p. 406. *Sad complaint, (as from God) of incredulity: The* Incarnation *of Chriſt, and thereby priviledge of* Chriſtians *above the* Iſraelits. *Tears. Doctor* Dee, *ſent with an errand to King* Stephen: *and a direct promiſe, and proſper of the* Philoſophers Stone.

¶ *Doctor* Dee *delivers his errand in Latin: (*but here our records, I know not by what chance, are very defective. *King* Stephen, it ſeems did not prove ſo credulous, as was expected.)

¶ CXXXII p. 408 *The ſpirits are angry, and command all to be ſhut up, for a ſeaſon, till further order.* (the account of ſome moneths is wanting.)

¶ CXXXIII p. 409. *The power of God. The* Jewes, *and* Jeruſalem *to be reſtored. And now, one* Francis Puccius (*a* Florentine, *a zealous and learned Papiſt,*) *being entertained, and admitted to theſe ſecrets: with great hopes of ſome good to be done by this fellowſhip:* Rome *alſo being deſigned henceforth for the* Scene: (*ſee p.* 417.) *the ſpirits apply themſelves, and fit their ſpeech to this end and occaſion. The interpretation of* Scriptures *The* Fathers. *The* Church. Luther *and* Calvin, *condemned. The* Pope *of* Rome, *cannot be (ſay the ſpirits) the* Antichriſt: *and think they prove it. Exhortations to return to the Church: and a form of Prayer, or Thankſgiving, to that purpoſe. In the concluſion, the ſpirits apply themſelves to* Puccius, *perſonally: He is to rebuke the preſent Pope, (here called,* a wicked Monſter,) *againſt whom, if he will not be perſwaded, terrible judgements are denounced.* ¶ *The ſame* Action (*becauſe the ſpirits here rather choſe to ſpeak* Engliſh, *than* Latine: *where-*

of

of ſomewhat is ſaid in the Preface : *in Latine by Doctor* Dee.

¶ CXXXIV p. 417. *The ſumme of* Francis Puccius *his commiſſion, in high Language. Future Actions, in* Rome. ¶ *But here followeth a* hiatus *of ſome 6 moneths : which bereaves us of many particulars. In the mean time happened the* ſentence of baniſhment *againſt Doctor* Dee, *by the Popes mediation and authority ;* (*as his* Nuncio, p. 434. *doth acknowledge*) *and ſo brake the purpoſe of going to* Rome : *though much driven on by* Puccius, *&c. as will appear.*

¶ p. 418. *Doctor* Dee's *record of a ſtrange thing,* (*a very miracle, in his judgement,*) *that hapned in his preſence, and ſight ; to wit, Books that had been burned by him,* (*or in his ſight*) *reſtored unto him whole and entire, by ſpirits,* &c.

¶ CXXXV p. 419 *Prince* Roſimberg (*you may ſee his* Titles p. 425.) *called, and admitted into the* Society, *to be partaker of the* Myſteries ; *and the* Executioner *of* (*ſo ſuppoſed*) *Gods judgements,* &c. ¶ *Prince* Roſimberg, *upon relation of what had been revealed, concerning himſelf, accepts of it thankfully : promiſes amendment, and prayes for the* Emperour, (*whoſe* Vice-Roy *he was in* Bohemia, *&c.*) *that he may not be deſtroyed, but repent rather.*

¶ p. 421. *A Letter of his* (*with his own hand*) *to Doctor* Dee, *to the ſame purpoſe.*

¶ *Doctor* Dee's *Journey to* Leipſig. ¶ *His Letter to Sir* Francis Walſingham, *Secretary to Queen* Elizabeth : *wherein is obſervable his wonderfull* confidence ; *and vain boaſting,* (*though not without ſome grounds :*) *as a very* Enthuſiaſt, *and deluded man : though it cannot be denied, that ſome* Enthuſiaſts, *upon leſſe grounds,* (*when God hath been pleaſed to give way*) *have had far better ſucceſſe.*

¶ p. 434. *One* Jul. Aſcanius, *his Letter to Doctor* Dee, *informing him of ſome reports, and attempts againſt him in* Germany, *as a* Necromancer, *&c.*

¶ p. 425. *A Letter of Doctor* Dee's *to Prince* Roſimberg, *complaining of thoſe reports, and attempts, by the* Nuncio, *&c.*

¶ 426. *Another, to the* Emperour, *of the ſame ſubject.*

¶ *The ſentence of* Baniſhment *againſt Doctor* Dee, *&c. in the* German *Tongue.*

¶ p. 429. *Prince* Roſimberg *his queſtions and petitions, miraculouſly* (*as was conceived*) *anſwered. A white paper being ſet upon the Altar, whileſt* Maſſe *was ſaid : the ſaid paper after* Maſſe, *was found all written, and as ſoon as copied out, all the Letters of it vaniſhed. A Copy of the ſaid paper, or* (*miraculous*) *writting.*

¶ ibid. *Some obſervations of Doctor* Dee's, *upon* Francis Puccius (*of whom before*) *his carriage ; whereby it did appear unto him, that the ſaid* Puccius *did not deal truely and ſincerely : which troubled Doctor* Dee, *who much deſired to be rid of him.*

¶ p. 430. *A conflict of his, with the ſaid* Puccius, *about their going to* Rome, *&c.*

¶ p. 431. *A Paper delivered by* Puccius, *to Doctor* Dee, *as from the* Nuncio ; *by which they are abſolved from all crimes,* (*were they never ſo great and hainous*) *ſo they will go to* Rome. Puccius *his inconſtancy about that Paper.* ¶ *Doctor* Dee's *Letter to the ſaid* Nuncio, *upon that occaſion : wherein, among other things, to tell him of theſe Books that had been burned, and were* (*miraculouſly*) *reſtored ; and of many more burned* (part of theſe *Records* certainly) *not yet reſtored, but promiſed and expected.* ¶ *The ſaid Letter after ſome conteſt about it, committed to* Puccius, *to be carried and delivered.* ¶ *More of* Puccius *his not faithful dealing. Some* Hereſies *alſo of his. Some other things, laid to his charge by Doctor* Dee.

¶ p. 434. *The Popes* Nuncius, *his anſwer to Doctor* Dee : *grave, and courteous.* (*At the beginning of it,* aut, *for* autem *to be corrected.*)

¶ p. 435. *A Paper,* (*here inſcribed and ſtiled,* Oraculum Divinum) *in* Kelly's *abſence, written and delivered* (*as Doctor* Dee *doth here record :*) by ſpiritual and divine means : *the drift whereof is, to confirm Prince* Roſimberg, *At whoſe requeſt, the ſentence of* baniſhment *is mitigated.*

¶ p. 436. *A long and ſubmiſſive Letter of* Francis Puccius, *to Doctor* Dee, *&c. where, among other things, he gives him a very punctual account of what had paſſed, in diſcourſe, between the Popes* Nuncius, *and himſelf, concerning their cauſe, apparitions, high attempts,* &c. (well worth the reading.) *His encounter with a* Jeſuit, *before the ſaid* Nuncio. *What account Prince* Roſimberg, *and ſome other great men, made of them.*

¶ p. 444. Kelley, *to Doctor* Dee : *Doctor* Dee, *to his Wife ; but nothing conſiderable in either.*

¶ CXXXVI p. 444. ¶ CXXXVII p. 445. *Apparitions in the* Stone, (*after 6 moneths intermiſſion*) *renewed, with expreſſions of great devotion, in Doctor* Dee : *but with many* Woes *and threatnings, by the* ſpirits : *who nevertheleſſe, Prince* Roſimberg *being preſent, promiſe fair to him, and give him ſome inſtructions, how to carry himſelf.*

¶ Francis Puccius *very troubleſome ; but at laſt quieted with the reſtitution* (*Doctor* Dee, *at this time, abounded with money,* 2000 Ducats *in one bag : Prince* Roſimberg *had a good purſe*) *of* 800. Florens : *which the ſaid* Puccius *had formerly contributed for the ſervice.*

¶ CXXXVIII p. 448. *Doctor* Dee *makes bold to propoſe ſome queſtions* (*tending to the ſecret of the* Philoſopher's Stone ; *as I take it*) *out of ſeaſon ; but is rejected, and doth humbly ſubmit.*

The

THE CONTENTS
OF THE
SECOND PART.

Part II.

ACtion I. p. 1. *Sermon-like ſtuff : Doctor* Dee (having a zeal, but not according to knowledge) *mervailouſly affected with it. Prince* Roſimberg *his expectation of money anſwered, and eluded with great ſubtilty, by example out of Scripture, of* Abraham, David, Solomon, *&c. The precious* Powder *he had, how and when, to be uſed. Judgements to be executed upon ſeveral* Great ones, (ſure enough if they had prevailed) *by Prince* Roſimberg, *as from God.* Ed. Kelley, *his Wife barren : why. He very weary of his office : reproved for it, and another (*Arthur, *Doctor* Dee's *ſon,*) *to be ſubſtituted in his place : yea, and his portion of the precious* Powder *to be taken from him, if he do not repent.*

II. p. 4. Arthur, *firſt preſented, and prepared by* Prayer, *&c. enters upon his Office : Seeth divers things in the* Stone; Lions, Men, *&c. but heareth not.*

III. p. 5. Arthur *again, as before : Three* Exerciſes *in one day.*

IV. p. 7. Arthur *again, as before : in two* Exerciſes *more.*

V. p. 8. Ed. Kelley, *in his Office again : ſees and hears, as before.* Uriel, *firſt authour of Doctor* Dee's *and* Ed. Kelley's conjunction. *A* New Law *promiſed here again.* Anabaptiſtical *Doctrine of committing* Adultery, *for Gods ſake,* &c. ¶ *Of ſome words here, ſee the* Errata.

VI. p. 9. *Here the ſpirits begin to ſhew themſelves in their own likeneſſe apparently, teaching doctrines of Devils : and yet ſtill (as their inſtruments at this day in divers places)* in the name of God. *Doctor* Dee *and* Ed. Kelley, *are exhorted, yea commanded, to have their Wives in common. The caſe argued on both ſides ſtifly and eagerly. Other ſtrange Doctrine of Devils, (noted, and rejected in the* Preface) *of* murder *condemned by the Laws of men, approved by God. Saint* Paul *impiouſly ſlandered. Great promiſes, in caſe of obedience. The* Powder. *The Pope here* accurſed : *yet* Popery *elſewhere juſtified.* Kelley ſcandalized : *Doctor* Dee *in great Agony. Some ſecrets of* diſtillation *revealed by ſpirits. The* Powder *again, and how* E. K. *came by it. Predictions of* England, *&c.* (all falſe and fooliſh) Ed. Kelley *his fidelity ſuſpected.* Cabaliſtical *myſteries of Letters, and Numbers : not well underſtood by Doctor* Dee, *&c. though much helped by his ſpirits. But at laſt, he hath joy,* (in ſpirit *as he is perſwaded*) *and reſolves to* obey.

¶ *Doctor* Dee, Ed. Kelley, *and their two Wives, their ſenſe, apprehenſions, and reſolutions, concerning this* new doctine *of promiſcuous copulation enjoyned : expreſſed in form of a* Covenant (*ſo by them called*) with God : *here firſt exhibited, and afterwards,* p. 20. *compleated, and ſubſcribed by the Parties :* ¶ *with a moſt wicked* clauſe, *or* concluſion, *of dreadful imprecations to all that ſhould hereafter come to the knowledge of it, or bring it to knowledge : whereas it is much to the glory of God, and true Religion, that ſuch myſteries of Hell and darkneſſe, ſhould come to light, to be abhorred by all men : and that others may be warned by ſuch ſad examples, not to hunt after* new doctrines, *and pretended inſpirations and revelations.*

¶ p. 17. Ed. Kelley *his* Declaration *of his diſlike, from the beginning of theſe* Actions, *in generall : His oppoſition upon occaſion. His* diſlike *of this new doctrine (in particular) as contrary to the revealed Will of God : how ſatisfied in ſome meaſure : and thereupon his readineſſe to obey. But upon the womens profeſſed diſlike, and demurre, reſolves to give over all further dealing.*

VII. p. 19. *Apparitions. The chief* Stone *carried away by ſpirits in their ſight. More exhortations and arguments, for compliance to this* new doctrine. *Offer of a Miracle, for further confirmation.*

VIII. p. 21. *Another Apparition (upon requeſt made) to confirm them in their purpoſe of obedience.*

IX. p. 22. *Yet another to the ſame purpoſe. The* Covenant *torne by* Kelley, *made whole again by* ſpirits. *The great power of God :* faith *and* obedience,

dience, *the main thing. Great promiſes. Judgements pronounced againſt* Kelley *his tearing the paper of* Covenant. *Againſt others,* (*ſome already executed*) *for enticing him away: By which it ſeems* Kelley *being terrified, reſolves to tarry, and obey.* ¶ *The* Stone, *ſtrangely taken away, as ſtrangely reſtored, in the preſence and ſight of both.*

X *The Act of* obedience (good words, to countenance greateſt villanies, never wanted: as dayly ſeen:) performed, *is accepted by ſhews and ſpeeches. Commendation of Wiſdom. Secrecy enjoyned.*

XI Cabaliſtical *Doctrine, of the* Creation *of man: The ſoul of man, not the ſubject of ſanctification,* &c. *Great Promiſes and Predictions:* (*equally true*) *entertained,* (*with the Doctrine:*) *with comfort.*

¶ p. 28. *Prince* Roſimberg: (*the man now in favour: but miſerably abuſed and deluded:*) *two Letters of his to Doctor* Dee, &c. *Several queſtions by him propoſed, as expecting great things; and wholly to be governed by their ſpirits. His confidence of a great* Treaſure, *in the* Powder *delivered unto him.*

¶ p. 30. *Several Queſtions, and Petitions of Doctor* Dee's *upon the former Propoſition,* &c. *to be offered unto God: among the reſt, one for the making of the* Philoſophers Stone: *Another, for* Kelley's *being ſick: for his Wife, being barren: for his own Wife ſick,* &c. *The* Empeperour of Moſcovie, *his great opinion of Doctor* Dee, *and favour offered.*

¶ *But here followeth that great* hiatus, *or interruption of Story, which bereaves us of many years* (*ſpoken of in the* Preface:) *account. All from hence, to the end, ſet out unto us but the ſad and lamentable* Cataſtrophie *of this long* Deluſion. Kelley *is no more heard of now; yet the* ſpirits *appear ſtill in the ſame ſhape, as before.*

¶ An. Dom. 1607. (*Stylo Jul.*) Martii 20. *By this time Doctor* Dee *was become a very old man: If he were* Sexagenarius (*as he is ſtiled in* Puccius *his Letter,* P. I. 439. l. 15.) a. d. 1586. *he muſt needs be fourſcore and upwards by this: But we need not take the word ſo preciſely: However if towards it then,* (*more or leſſe*) *he muſt be very old now, as I ſaid before.*

THE CONTENTS OF THE THIRD PART.

Part III.

ACtion I. p. 32. Raphael (*pretended*) *ſent unto Doctor* Dee, *to comfort him, being* (*beſides old Age*) *much afflicted with poverty and ſickneſſe.*

II p. 33. *The ſame* Raphael. *Of a certain* Treaſure *ſomewhere under ground,* (*as was ſuppoſed.*) *Doctor* Dee's *queſtions rather eluded, than really anſwered. Put-offs, and Promiſes,* (*of wonderful* Wiſdom, &c.) *ſtill.*

III ibid. *A* Voice *ſent to Doctor* Dee, *then* (*as it ſeemeth*) *alone.*

IV p. 34. Raphael *again: who, with many fair pretenſes, and very forcible Rhetorick* (*to ſuch anone as Doctor* Dee) *doth deliver a meſſage unto him, of a Journey into a far Country, to be undertaken by him in this his miſerable caſe and condition, of purſe and body, through years, and preſent ſickneſſe.*

The danger of his diſobedience herein, and reward of obedience; the Philoſophers Stone, &c. *Doctor* Dee *is willing.* (O rare faith: or rather prodigious, but deſerved infatuation!) Salisbury, *and* his Devils; *if the Devil may be believed.*

¶ p. 36. *Some Caſes and Queſtions propoſed, and to be propoſed.*

¶ *It ſeems Doctor* Dee, *at this time, took upon him to be a* Cunning-man. *His neceſſity which was great, might put him to it to try all means: but I think he was too honeſt to thrive by it.*

V p. 39.

The Table.

V p. 39. *The ſame* Raphael. *Some queſtions* (I doubt, how truly) *reſolved about the* Treaſure. *The Journey haſtened. The Hiſtory of* Tobias.

VI p. 40. Raphael *in the* Stone: *The* Jewel; *the* Powder: *in Doctor* Dee's *poſſeſſion*; *but not yet of* uſe to him. *His thankfulneſſe*, (good man.)

VII p. 41. Raphael *again in the* Stone. *The Journey. Great Promiſes of* Wiſdom, *&c. Doctor* Dee's *enemies at Court. Money intended by the* Emperour (*ſo alſo* p. 38.) *to Doctor* Dee, *hindered. Some Caſes, concerning others, and himſelf, at his requeſt anſwered.*

VIII p. 43. Raphael: *Divers Queſtions and Caſes by him anſwered. One* John Pontoys, *very ambitious to ſerve Doctor* Dee, *in theſe* Apparitions. ¶ *Which end here in our* Relation: *and probably, with his life: or at leaſt, (though his ſpirits had promiſed him,* p. 34. *addition of many years) not long before his death. I cannot yet learn the direct time of his death: but much about this time, (by all reports:) and in* England, *certainly. Though his ſin was very great (as in the* Preface *is ſhewed:) yet becauſe of his ſimple and ſincere intentions towards God, it may charitably be hoped, that God was ſo merciful to him, as to let him know his errour, and to repent of it, before his death.*

¶ p. 46. *That which follows here, is certainly intended for part of that* holy Language, *which* Adam *in Paradiſe is ſaid* P. I p. 64, 92. *to have ſpoken: and by which great wonders might be wrought. I have neither faith, nor curioſity to inquire into it any further: neither will, (I think,) any ſober man.*

INſtead of other *Approbation*: the Reader (beſides the judgement of the late *Arch-Biſhop of Armagh*: for his Piety and Learning ſo famous every where; ſpoken of in the *Preface*, firſt page of it: and the judgement of divers others, that read the Book Manuſcript, and wiſhed it printed:) may conſider, how ſollicitous the *Devil* hath been, when he ſaw his plots (God oppoſing) not likely to take effect; that theſe *Myſteries* (theſe Papers and Records) might not come to light. Firſt, by p. 418. and p. 431. (Doctor *Dee*'s Letter to the Popes *Nuncio*) and ſome other places of the Book, it doth appear, that they were all burnt, by command; though ſome afterwards (upon appearance of better hopes) ſtrangely reſtored again. Again, Part II p. 21. is that horrible *imprecation*; whereof more in the *Table*. Laſtly, theſe remaining Papers and Records, here exhibited, were under ground, God knows how long: and ſince that, though carefully preſerved, were even at the very laſt, when the worthy Owner took care, and was at the coſt to have them tranſcribed: and ſo at the laſt, (not unluckily, I hope for the publick good:) they fell into my hands.

M. C.

ERRATA: *Thoſe of the* Book.

MAny will be found in the *Book*: a good part proceeding (beſides ordinary *typographical* miſtakes, even where beſt care is uſed:) from the uncorrectednesse of the *Copy*: which might happen partly through the illegiblenesse of the *Original* it ſelf, in many places: and partly from miſtakes in the ſaid *Original*, where moſt legible. The cauſe of which miſtakes and miſwriting, you may find *P. I. p.* 159 *l.* 20. *&c.* and beſides what is there ſaid, it may be probably collected from *P. II. p.* 27. *l.* 43. and *p.* 23. *l.* 20. and ſome other like places that *Ed. Kelley*, for the moſt part, when he made report to Doctor *Dee*, of voices and ſpeeches, (ſuch eſpecially as were of ſome length) did not know what he ſaid himſelf, and ſo might the eaſier miſtake. A good part of the Greek. *P. I. p.* 27. was miſreported, and miſtaken, as is ſhewed in the *Preface* p. . . .) and I believe never throughly underſtood by Doctor *Dee* himſelf: It cannot therefore be expected otherwiſe, but that there ſhould be many faults in the writing: for which I would not have the innocent (the *Printers* and *Correctors*, I mean:) to bear more blame, than comes to their ſhare. Yet however, though *many*: moſt are ſuch (thoſe places excepted where the *Original* was very faulty:) as may eaſily be corrected by an ordinary Reader that is converſant in books of all kinds: Or if not ſo eaſily corrected yet ſuch as will not bereave the Reader of the main ſenſe and matter. Some few paſſages here and there, it may be, will be found where a reaſonable Scholar may be put to it: as *P. II. p.* 9. *l.* 11. *alias vobiſmet ipſis diſimpernis:* which certainly muſt be read, *alas vobiſmet ipſis diſpuperiti*: there being a manifeſt (and pertinent) alluſion, in the words, to that allegorical πτεροφυία (*wing-breeding*: or, *bearing*:) of the ſoul, ſo famous in the Books of Philoſophers; Platoniſts eſpecially. That very expreſſion is to be found in *Plato*, (or Works commonly adſcribed unto him:) not πτερορῥυεῖν onely and πτερὶ ἀποβαλεῖν: (which is the ſame in effect:) but even πτερὰ θρύπτεσθαι: *alas contringere*, as it is here. Some ſuch places here and there, may be found, where the Reader muſt take ſome time to conſider, (in what is Latine, eſpecially:) if he think it worth the while. I have ſaid as much as I think needful, and my leiſure will afford me at this time.

¶ Since this written, obſerving that *p.* 403, 404. the *Latine* there in both pages, is very full of faults, (far more there, than any where elſe that I have obſerved:) I thought it would not be amiſſe to correct thoſe two pages. The Reader may the better know what he hath to do upon ſuch occaſions, though I dare ſay he will not meet with the like again in the whole Book.

PAge 403. line 3, 4. read *Conſ. in oratione veſtrâ* r. t. q. *capitulâ, in* q. *totius orationis* u. *eſt.* m. *Pr. de prophetiarum & revelationum ceſſ* ib. *l.* 6 *gratum*, l. 8. *Regis.* l. 9. *intelligitur.* ib. *omnimodæ D. pot.* l. 12. *proph. ſcil. cet de D. f* l. 14. *completam & conſummatam.* l. 17. *Nam ob hanc cauſam c.* - - *ſcriſſet.* l. 18. *prophetica --- præcipuus ſe.* l. 19. *Chriſtianos*) --- *illimatus & i proſeſſionem.* l. 20. *redemptionis humanæ conſummatum c.* l. 21. *Nam cum conſ.* l. 22. *deponentes enim de.* l. 23. *ipſemet ob.* l. 26. *Chriſtum* --- *inepiens à M.* l. 27. *interpretabatur.* l. 28. *eaſdem repetebat*; Hæc ſunt verba quæ locutus ſum ad vos, cum adhuc eſſem vob. l. 30, 31. *nullis eſſ prophetiæ vel revel. ipſe ſe.* --- *dicendum c.* l. 32. *rev. ſive notabili illi B. Joannis Ap.* l. 33. *prophetia v.* l. 34. *Et in illo ei. Ap. ſive Revelationis ter, eandem u.* l. 36. *Præterea, quæ er.* l. 28 *Actuum* l. --- *d comes C.* l. 39. *p ipſe dicit, ſi gl.* l. 42. *& ne magn. revelationum extollat me*, d. e. m. *ſtimulus c.* l. 43. *colaphizet. &. Notum* m. f. l. 48. *Evangeliſtas.* l. 50. *era is pl.* l. 52. *ſumus, & jam hac ætate.* l. 53. *prophetiæ.* l. 54 u. *expreſſe de* m. *Divinis Et de leut.* l. 55 *inviſibile q.*

¶ Page 404. l. 1. *quid putandum eſt?* - - *Chriſti t.* l. 2. *Actuum.* l. 3 *ſupervenerunt.* l. 5. *quæ facta e. ſ Claudio.* ¶ *Ad ſec. a.* l. 6. *aſſeraverunt.* l. 11, 12. *vere p. r. d ſcr. exiſtimetis* D. l. 13. *ſecreta, valde l.* l. 16. *noſtrarum A.* l. 19. *actiones*: *Angelorum videl.* D. b. l. 20 *ſunt cenſ.* l. 26. *Sempiterne vere, & une* D. l. 27. *admoniſti.* l. 29. *ſyrtibus* m. --- *homicidas.* l. 30. *expediviſti.* l. 33 *agnoſcimus.* l. 39. *miniſtris* - - *ſitiebas* R. l. 34. *qui t. n tui & j ſſis ex animo* t. s. *vir.* l. 41. *obedientiam exhibeam* l. 42. *notos* --- *ſuſtinueremus. ſt.* 43. *noſtras* - - *per* 7. m. l. 44. *autem* --- *tuâ maximâ gratiâ*, f. l. 45. *inc lumes.* 46. *n ſtra o* --- *ſpurcitiis*: l. 50. *ſome tanda g.* l. 51. *innocent propoſitionis.* l. 52. *viribus tranſglutiendo u.* l. 54. *Mitte ig. n. lucem & v* --- *ſempiterne, Vive, & Vere.* l. 56 *vivum* --- *eſſe*: *Me autem.* l. 57, *filelem tuum & ſincerum e. ſervum*: l. 58. *ante m.* ¶ In the Margin (as I ghueſſe:) *In lapide quem Ang. m. adduxit*: *& perſcripta erat noſtra a. cum eodem.*

Some things to be corrected in the Preface: *the Authour being then in a Journey when it was printed, and ſo his intended re-view being prevented by the quickneſſe of the Preſſe.*

FIrſt, he deſires the Reader to take notice that he finds his *Orthographie* altered in divers places: as *Thyloſophie*, and *Phyloſopher*; for *philoſophie*, &c. *Hippocrates*, for *Hippocrates*, &c, His *pointing* alſo: as, *full points*, for *two points*: as in the ſecond page. before *Although*: and before: *Yet*: which doth much obſcure the ſenſe. ¶ Beſides this: (but I muſt deſire the Reader firſt to adde the *figures* there, none being printed:) Page 1. line 17. *read*: *in any age*: to read I ſay, *c.* p. 21. 44. *Firſt* then. (as from them th. p 3. l. 6. *α'ρξῆ* at. p. 4. l. 14 how that happ. p 5. l 35. r. and others, ſome to ſ. p. 7. l 4. r ingenious prof. p. 10. l. 14. which may eaſ. p. 11. l. 43. So *Juſtine M* So quoted indeed and believed by divers; but not rightly: but however one of the anc. p 13. l. 19. *Ju. . ſat ſſimè cog* p. 14. l. 7. r. by the out app. ibid l. 37. ſome miſchief w. be d ibid l 40. r. as the D. p. 15. l. 36. *Jul. Cæſar Scal.* p. 16. l. 23. and 28. *Trallianus.* ibid l. 43. r. Reaſon: ſight. S. ibid l. *ult.* that thoſe m. p: 18. l. 23. theſe cl. p. 19. l. 37. *admiſiſſet ille negare ſe u.* ib. 42. r. *ſe. illi ign.* p. 19. l. 7. *deſeruit n* Ib. 10. ἐξ ἐπιτάσεως. Ibid 20. *aperirem.* Ibid 45. th. dayes among others, one *melioris notæ*, as we ſay, by *S. H.* againſt *u.* As afterwards (ſome 3. or 4. years after) Popiſh impoſtures (then uſed and diſcovered) of the ſame nature, for the advancement of their cauſe, occaſioned another of the ſame Authour, and Subj & (*exorciſmes*) againſt *Papiſts.* I have th· ——— p. 21· 18· ὁμοεσσενίσεως· Ib. 23. *addi ſt s.* Ib· 24. *cum c. ſ.* p. 22. l. 21. Chriſtians: ackn. ib. 33. more ſex. Ib. 35. Sec· therefore w· p. 24 44. ἐβ. ἐμπεσεῖν τῷ ἐτι. p. 25. 44· true a. ſ. Chr. p. 26. 28· requeſt r. p. 27. 26. yea ready, wh· p. 28. 11. torſ. h'm, p. *&c.* and p. . . . . (in Lat. p. 27. 43. preſented; and appr. p. 30. 25· true nat· but in the o. Ib. 26. obl· dilig· ib. 30. for that P. . . . himſelf f. p. 31. 31. commandeth. p. 32. 7. differences in r. Ib. 11. 12. of thing -- hath d. p. 34. 36· delayed a· p. 35. 34. confuſed or con· p. 35. 7. Devils w· ibid 9. He did c. p. 37. 22. lived. Th. 39. 6. more probably den· Ib. 17. part it is (if any part at all, and not rather a new counterfeit under an old vizor:) ſo oft. Ib. 36. hath had a h· p. 40. 7. *ſpirituum* -- *meâ æt.* Ib. 11. d. do th. Ib. 15· *Arſ. fac* Ib. 23. former a. p. 41. 23. of what is tr. p. 43. 6. they may h.f. ſom. perchance th· bid 7. *S. neſ.* ibid 23. in the T. ibid 33· conceited. ibid 43. ſome Table. p. 44. 6. about a y. p. 46. 7. *prius oft.* p. 47. 25· more of it· It is a. ibid 27· belonged u. p. 49. 15. who b. ib. 31. 23. πρόθυμος· 32. *ὁ ἐκλύεται.* 44. πρόθυμος· 45. *πειράται.* p. 50. 12. *lactucas.* 45. of this, occ. p. 52. 30. I knew p 53 5. and praying. *P ſſcript* l. 22 miniſtery.

Beſides theſe *Errata*'s: it is fit the Reader ſhould know that the written Copy of the *Preface* had many references to the pages of the Book *MS.* which becauſe they did not agree with the printed pages, the Printer thought inconvenient to ſet down: which nevertheleſſe hath bred ſome confuſion in ſome places; as p. 46. 47. and elſewhere: but may eaſily be rectified by the *Table*, at the beginning. Again, ſome marginal quotations are omitted, which may be ſupplied. P. 39. againſt the 3, 4. and following lines: [*Treatiſe of Enthuſiaſme*: *Ch. 4. and 6. of Rhetor. and Precat. Enth.*] P. 36· againſt line 11, 12. *&c.* [*Vera ac memorabilis Hiſtoria de 3· Energumenis &c. Lut. Par.* 1625. dedicated to the King of *France*.] P. 48. againſt l. 6, 7. *&c.* [*De arte Gramm.* l. 1· *cap.* 41. p. 141, 142.]

Laſtly, I cannot give a reaſon of the *Italica*: or different letter, in ſome places: but that the Printer, or ſome body elſe, have pleaſed their phanſies therein.

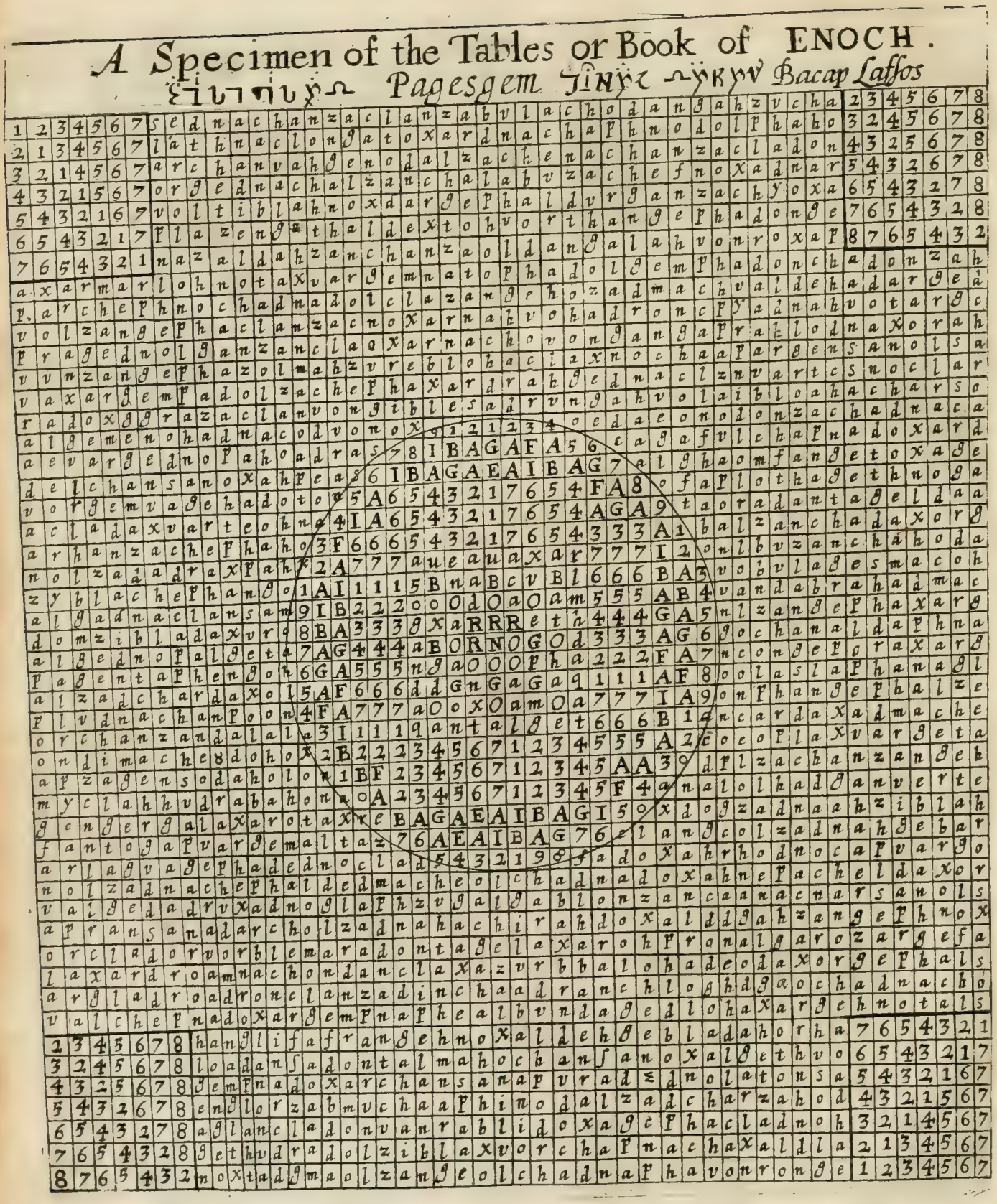
¶ In the *Table*: Part I Act. VI. *of the ſame nature*, Act. LI. *reſ. to leave* Fr. Dee. Act. LXIII. *Some char. and properties.* Act. CI. *obſerve*: *at leaſt*, to ag. Act. CIV. *no ate. of his ſecond L.* ibid *is want.* Act. CVII. *in the* Cabale. Act. CXIII. *but reſerving of it not all.* CXVII. *from Prag.* Act. CXX. *ſpoken of*, rev. CXXX. intoxic. CXXXV. *he doth tell h. of thoſe b.*

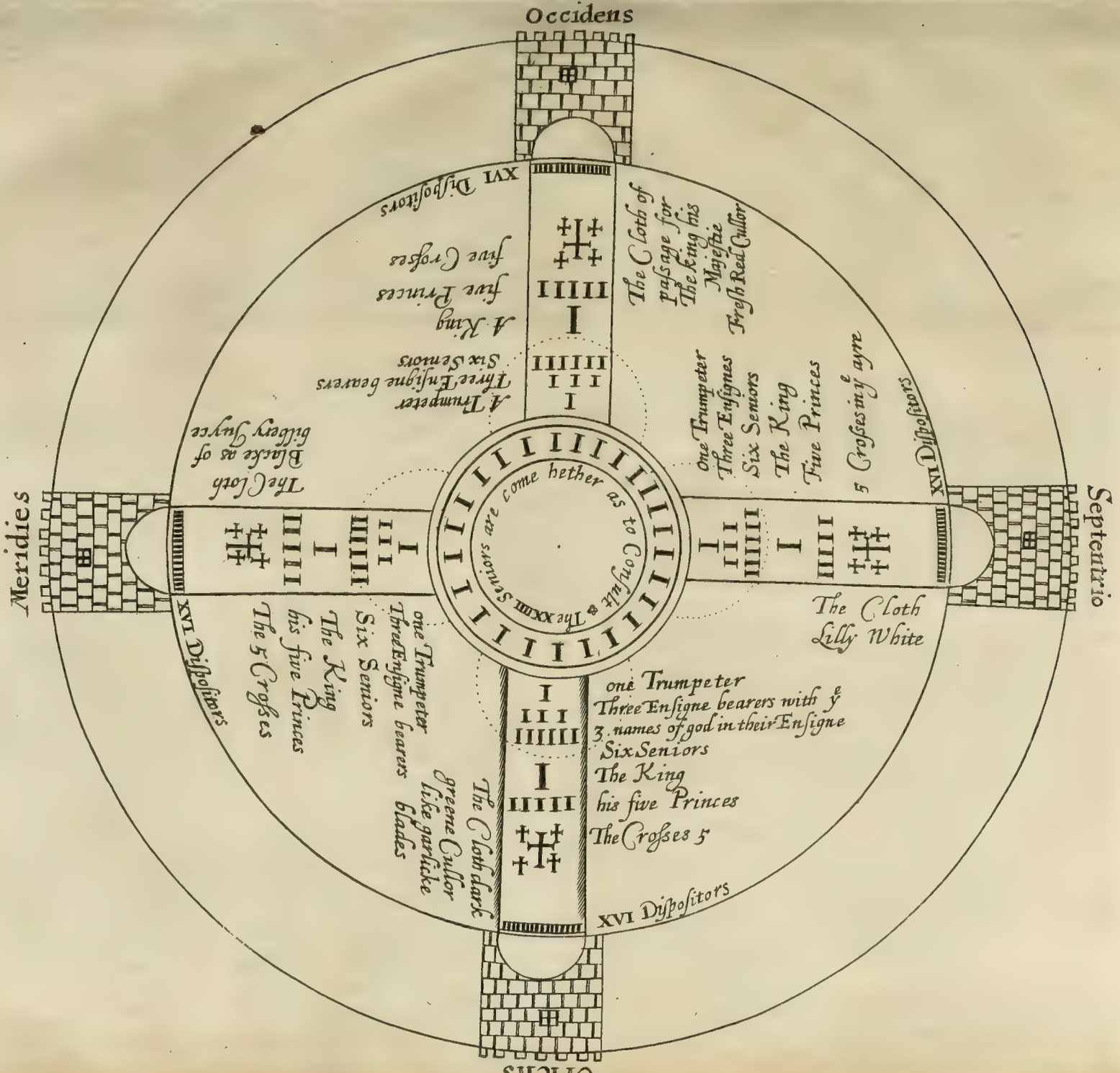
Part II. & IX. *pronounced ag.*



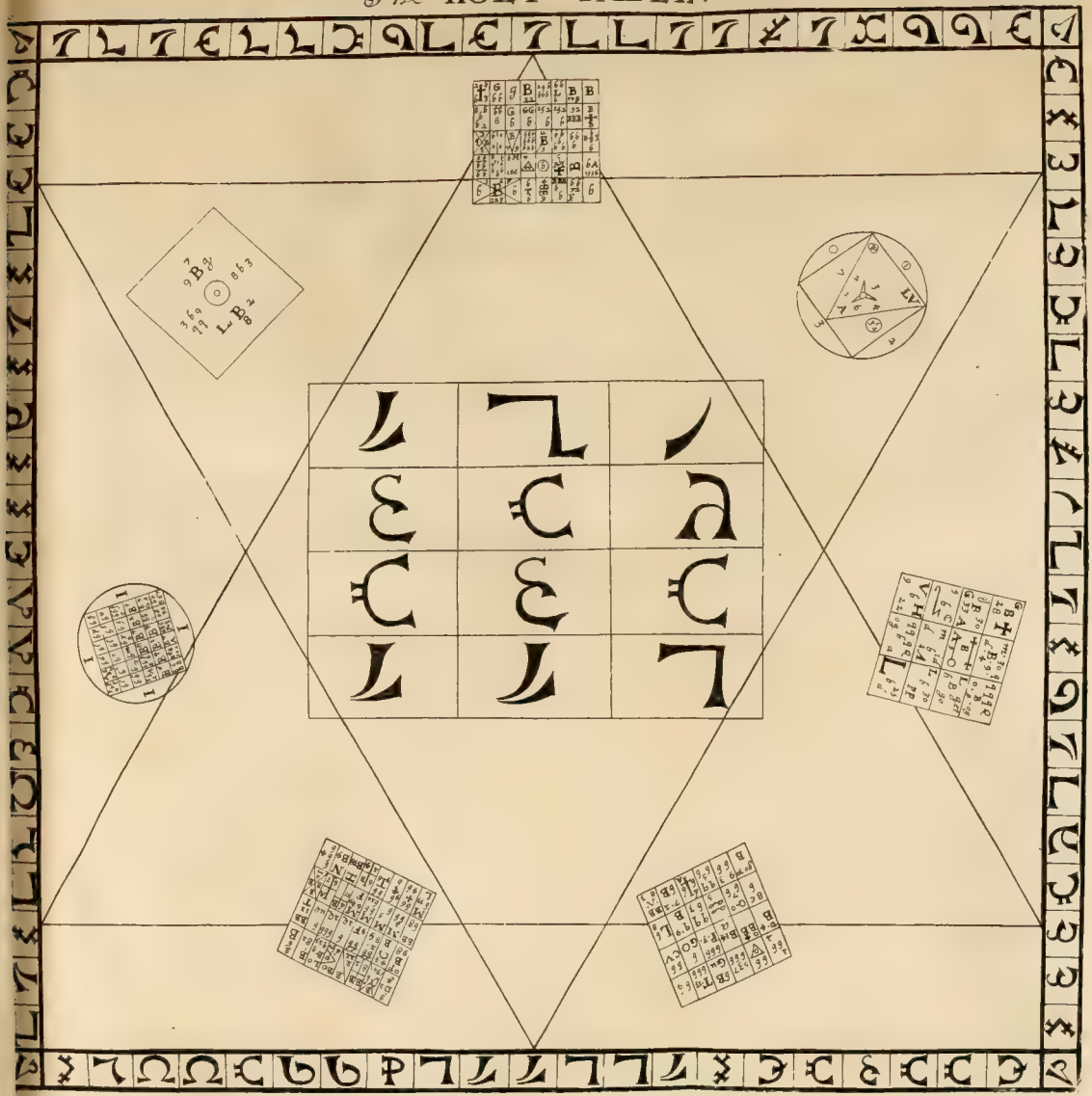
A Specimen of the Tables or Book of ENOCH.

Pages gem Bacap Laffos




Occidens
Meridies
Septentrio
Orians
The Cloth of passage for The King his Majestie Fresh Red Cullor
XVI Dispositors
one Trumpeter
Three Ensignes
Six Seniors
The King
Five Princes
5 Crosses in ye ayre
XVI Dispositors
A Trumpeter
Three Ensigne bearers
Six Seniors
A King
five Princes
five Crosses
XVI Dispositors
The Cloth
Blacke as of
Gilbery Guyse
XVI Dispositors
one Trumpeter
Three Ensigne bearers
Six Seniors
The King
his five Princes
The 5 Crosses
The Cloth dark
greene Cullor
like garlicke
blades
XVI Dispositors
one Trumpeter
Three Ensigne bearers with y^e
3 names of god in their Ensigne
Six Seniors
The King
his five Princes
The Crosses 5
The Cloth
Lilly White
The xxiiii Seniors are come hether as to Crystall

The HOLY TABLE.



A TRUE RELATION OF Dr. DEES *Actions, with Spirits.*

Liber Mysteriorum (& Sancti) parallelus Novalisque.

Lesden MAY 28. 1583.

D. Is Dr. *Dee*, E. K. *Edward Kellet*. See the Preface.

Δ. AS J. and E. K. sate discoursing of the Noble *Polonian Albertus Lascy* his great honour here with us obteined, his great good liking of all States of the people, of them that either see him or hear of him, and again how much I was beholding to God that his heart should so fervently favour me, and that he doth so much strive to suppresse and confound the malice and envie of my Country-men against me, for my better credit winning or recovering to do God better service hereafter thereby, &c. Suddenly, there seemed to come out of my Oratory a *Spirituall creature*, like a pretty *girle* of 7 or 9 yeares of age, attired on her head with her hair rowled up before, and hanging down very long behind, with a gown of Sey, ...changeable green and red, and with a train she seemed to play up and down..... like, and seemed to go in and out behind my books, lying on heaps, the biggest .....and as she should ever go between them, the books seemed to give place sufficiently, dis.... one heap from the other, while she passed between them: And so I considered, and ..... the diverse reports which E. K. made unto me of this pretty maiden, and .....

A. L.

Green and red.

Δ. I said, ... Whose maiden are you?

Δ. Sh. ..... *VVhose man are you?*

Δ. I am the servant of God both by my bound duty, and also (I hope) by his Adoption.

A voyce. ..... *You shall be beaten if you tell.*

..... *Am not I a fine Maiden? Give me leave to play in your house, my Mother told me she would come and dwell here.*

Δ. She went up and down with most lively gestures of a young girle, playing by her selfe, and diverse times another spake to her from the corner of my study by a great Perspective-glasse, but none was seen beside her selfe.

..... *Shall I? I will* (Now she seemed to answer one in the foresaid *Corner* of the Study) ..... *I pray you let me tarry a little* [speaking to one in the foresaid *Corner*]

Δ. Tell me who you are?

..... *I pray you let me play with you a little, and I will tell you who I am.*

Δ. In the name of Jesus then tell me.

Jesus.

..... *I rejoyce in the name of Jesus, and I am a poor little Maiden*, Madini, *I am the last but one of my Mothers children, I have little Baby-children at home.*

Proles ipsius Madini.

Δ. Where is your home?

Ma..... *I dare not tell you where I dwell, I shall be beaten.*

Δ. You shall not be beaten for telling the truth to them that love the truth, to the eternal truth all Creatures must be obedient.

Madini her six Sisters.

Ma. ..... *I warrant you I will be obedient. My Sisters say they must all come and dwell with you.*

Δ. I desire

Δ. I deſire that they who love God ſhould dwell with me, and I with them.

Ma. ..... *I love you now you talke of God.*

Dee. Δ. Your eldeſt ſiſter her name is *Eſemeli.*

Ma. ..... *My ſiſter is not ſo ſhort as you make her.*

Eſemeli. Δ. O, I cry you mercy, ſhe is to be pronounced *Eſemeli.*

E. K. She ſmileth, one calls her ſaying, Come away Maiden.

Ma. ..... *I will read over my* Gentlewoemen *firſt.*
My Maſter Dee *will teach me, if I ſay amiſſe.*

Δ. Read over your *Gentlewoemen* as it pleaſeth you.

Ma. ..... *I have* Gentlemen *and* Gentlwoemen, *Look you here.*

E. K. She bringeth a little book out of her pocket,
.....She pointeth to a in *Picture* the book.

Mad. ..... *Is not this a pretty man.*

Δ. What is his name?

Ma. ..... *My ..... ſaith, his name is* Edward, *Look you, he hath a Crown upon his head, my Mother ſaith, that this man was Duke of York.*

E. K. She looketh upon a *Picture* in the Book with a *Coronet* in his hand and a *Crown* upon his head.

Ma. ..... *This was a jolly man when he was King of England.*

Δ. How long ſince is it that he was *King* of *England?*

Ma. ..... *Do you aſk me ſuch a queſtion, I am but a little Maiden? Lo, here is his Father* Richard Plantagenet, *and his Father alſo.*

Δ. How call you him?

Ma. ..... *Richard, Surely this was* Richard *Earle of Cambridge.*

E. K. She turneth the book leaves, and ſaid.

Mad. ..... *Here is a grim* Lord, *He maketh me afraid.*

Δ. Why doth he make you afraid?

Ma. ..... *He is a ſtern fellow, I do not know him what he is. But this was the Duke of* Clarence. *This was Father to* Richard *Earle of Cambridge. Lo, here is* Anne *his wife.*

E. K. Turning over the leafe,

The ſame was heir to all Mortimers *lands.*
Edmund *was her brother.*
Lo, Sir, *here be the* wicked Mortimers.

E K. She turned over diverſe leaves, and then ſhe ſaid

Ma. ..... *This ſame is* Roger Mortimer.
..... *My Mother ſaith this man was* Earl *of the* Marches.
This ſame is his wife.
He had a great deale of lands by her, for ſhe was an Heire.
This ſame is wild Genvill, *her Father.*

Pronounced *Jenville.* *Here is a Town they call* Webley. *Here is* Beudley. *Here is* Mortimers *Clybery. Here is wild* Wenlock. *Here is* Ludlow. *Here is* Stanton Lacy. Genvill *his wife was Heire of all theſe. Here is* Hugh Lacy *her Father. He weareth his haire long, for he was Deputy of* Ireland; *That maketh him look with ſuch a writhen face.*

My ſiſter hath torne out the other two leaves, I will bring them when you have ſupped.
I pray do not tell any body of me.

Note. Δ. We were earneſtly called for to Supper by my folks.

After Supper.

Ma. ..... *Here is* William Lacy *Father to* Hugh.
Here is Richard *his Father. And here is Sir* Richard *his Father, and here is* William, *Sir* Richards *Brother. Here is his going into* France.

Δ. Quo anno Chriſti?

Her eldeſt Siſter. Her Siſter is to tell the reſt. Mad. ..... *I warrant you my eldeſt Siſter will tell you all. Here is his going into* Denmark. *My Siſter will come ſhortly, and tell you how he married in* Poland, *and what iſſue this* William *had.*

Δ. I pray declare the Pedigree down to this *Albert Laſcy.*

Ma. ..... *Alas, I cannot tell whats done in other Countries.*

Δ. I know you are not Particular of this Country, but Univerſal for all countries in the whole world, which is indeed but one Countrey, or a great City, &c.

Mad. ..... *Well, my ſiſter will ſhortly come and tell you unlooked for, If you judge theſe things well that I have ſpoken.* Nam vera ſunt. Nam verus eſt qui me miſit.

Truth

Truth is all that is truth.

The Mortimer *I ſpake of, is the firſt of the ſix: there were ſix* Mortimers *Earles of* March. Edmond *was the laſt, and* Roger *the firſt; that* Mortimer *was the Grandfathers Grandfather of this* Edmond.

E. K. There ſeemeth ſome one to call her, whom I hear now.

Ma ..... *I come.*

Δ. She took up her Skrolls on the ground, of which ſome were very old, and ſhe put up her book.

Ma ..... *This may ſtand you in ſome ſtead.*

Δ. Mitte lucem tuam & veritatem tuam, Jeſu Chriſte, Lux vera, & veritatis perennis Fons. *Amen.*

Richard Edward Dux Ebor. — *William Laſcy.* — *France. France.* 1. — *Richard. Denmark.* 2. — *Laſcy.* — *Peter. Poland.* 3. — *Sir Richard Laſcy.* — *Richard Laſcy.* — *William Laſcy.* — *Hugh Laſcy.* — *Null.*

Geffrey Genvil. Wilde Genvill. — *Joan Genvill.*

Rogerus primus comes *March.*

Monday à Meridie hora 4½ *Junii* 2, 1583.

Δ. We preſented our ſelves, ready for inſtruction receiving, and preſumed not to call my good Miniſter ſpiritual, but by humble prayer referred all to God his good pleaſure.

E K. The Golden Curtain which covereth all the Stone hangeth ſtill, but I heare a voice or ſentence thrice repeated, thus.

A voice ..... *Sanctum, Signatum, & ad tempus.*

Δ. The ſenſe hereof may be divers wayes underſtood, and more then I can imagine, but which ſenſe is to our inſtruction would I faine know.

A voice, ... *Sanctum, quia hoc velle ſuum; ſigillatum quia determinatum ad tempus.*

E K. Hard ſpeeches, but he could not perfectly diſcern them.

A voice ..... *Ad tempus & ad tempus (inquam) quia rerum conſummatio.* All things are at hand,
The Seat is prepared.
Juſtice hath determined.
The Judge is not yet willing.
Mercy thruſteth it ſelf betwixt the Divinity. But it is ſaid,
The Time ſhall be ſhortned.

E K. Saw no creature: But the voice came behind him over his head, till now: when he eſpied one ſtanding on the Table beſides the ſilke cloth on which the Stone ſtood; he ſeemed like a Husbandman all in red apparel, red hoſe cloſe to his legs, a red jacket, red buttoned cap on his head, yea, and red ſhooes. He asked *E. K.* how he did, and *E. K.* anſwered, Well I thank God.

Δ. By your apparel it ſhould ſeem you have ſomewhat to ſay concerning the Commons of this Realme, and not of high School-points, or Sciences. *I* am deſirous to know who ſent you? What is your meſſage? and what is your name? for a name you have peculiar as all Creatures elſe.

Δ. He pauſed a good while; whereupon *I* asked him if he conſidered my ſpeeches?

..... *I conſider your ſpeeches, for I have left nothing behind.*

E. K. He kneeleth down and ſeemeth to ſay ſomewhat, his ſpeech is quick, round, and ready. He ſeemeth to pray in a ſtrange Language. I perceived theſe words among many other, *Oh Gahire Rvdna gepbna oh Gahire*, &c.

His Countenance was directed towards the Stone.

..... *Veſtra non mea facio.*

E K. Now he ſtandeth up.

..... *Haſt not thou ſaid, From whom comeſt thou? What is thy meſſage?* [Δ. He looked toward me] *And haſt urged my name? Saying,* All things have a name. *It* is true ; *for ſo they have becauſe they are. Haſt thou left any thing unſaid?*

Δ. All things have a name, *vide contra Tert. parte libri Eraconienſis de 30 Aeris exercitibus.*

Δ. You rehearſe my ſpeeches not onely in general, but alſo in particular.

The will of God be done (to his glory) for the reſt.

The ſumme of our commanded obſervation.

..... *My meſſage is from him, in* whoſe name *thou haſt deſired it, which hath ſaid lift up thine eyes, and look unto (behold I ſay) the* ſum of my Commandments, 1. What *I* am, 2. *Whoſe* Miniſters you are, *and (as it is ſaid before)* 3. *To* what end *and purpoſe it is.*

Then ceaſe to plead when Judgement ſtandeth in place ; For all things are determined already. The 7 doores are *opened. The* 7 Governours *have* almoſt ended their Government.

Note 7.

The Earth laboureth as ſick, yea ſick unto death.

The Waters pour forth weepings, and have not moiſture ſufficient to quench their own ſorrows.

The Aire withereth, for her heat is infected.

The Fire conſumeth and is ſcalded with his own heat.

The Bodies above are ready to ſay, We are weary of our courſes.

Nature would fain creep again into the boſom of her good and gracious Maſter.

Darkneſſe is now heavy and ſinketh down together: She hath builded her ſelf, yea (I ſay) ſhe hath advanced her ſelf into a mighty building, ſhe ſaith, Have done, for I am ready to receive my burden.

Hell it ſelf is weary of Earth: For why? The ſon of Darkneſſe cometh now to challenge his right: and ſeeing all things prepared and provided, deſireth to eſtabliſh himſelf a kingdom ; ſaying, We are now ſtronge enough, Let us now build us a kingdom upon earth, and Now eſtabliſh that which we could not confirm above.

Antichriſt his ſaying in the ſpirit of Satan.

And therefore, Behold the end.

Sorrows.

When the time cometh, The ..... thy ſorrows ſhall be greater than the ſweetneſſe, *the ſorrows (I mean) of that thou ſeeſt ; I mean in reſpect of the ſweetneſſe of thy knowledge. Then will you lament and weep for thoſe thou thought it were juſt men.*

Labor.

When you earneſtly pray it ſhall be ſaid unto you Labor. *When you would take* Mercy *Juſtice ſhall ſay, Be it ſo.*

Therefore (I ſay) thirſt not overmuch : For fear leaſt thy capacity *be confounded.*

Neither move thou him which hath moved all things already to the end.

But do thou that which is commanded.

Neither preſcribe thou any form to God his building.

All things ſhall be brought into an uniformal Order.

Al. alasky.

Whom thou ſayeſt that thou haſt not yet confirmed, confirm with good counſel. It is ſaid I have accepted him.

Are not theſe News ſufficient?

Notes in Election.

It is ſaid, He ſhall govern me a people : of himſelf he cannot. Therefore let him believe, and ſecondly Rejoyce that the Angel of God hath ſo governed him. *That* in Election *he ſhall govern him a people.*

Deſireth he to hear of greater bleſſedneſſe?

O King.

He hath alſo ſaid: Then ſhall it be ſaid unto him, O King.

Vide tamen de ejus futuro caſu in actionibus de Lask.

It followeth conſequently that he is called, and that to a Kingly Office : For whoſoever is Anointed in the Lord, *his Kingdom is* for ever.

Pride.

Will he be the ſon of perdition? Let him then with his fathers put on the garments of pride.

Deſireth he news? Tell him thou haſt prayed for him; the Devil envyeth him, and his eſtate.

Tell him that I ſay ſo.

Say it is a ſhame for a Kings Son to commit theft ; and for him that is called, to do the workes of unrighteouſneſſe. Studieſt thou to pleaſe him? Give him ſharp and wholeſome counſel. *For* in him (*I* ſay) *the ſtate and* alteration of the whole World *ſhall begin.*

Wouldſt thou know from whence I came? Thou ſhalt.

But do it Humbly, it is not my part to meddle any further than my charge.

But as it is ſaid before unto thee, So ſhall it come to paſſe.

Moſes *had a rod whereby he was known, and the hand of God approved.*

Let him uſe therefore to carry the rod of righteouſneſſe *about him.*

Moſes 7. rod.

For we are ſeven : and in us is comprehended that rod wherewith Moſes *wrought. As it is begun ſo I end: What ye ſee here is* holy [*pointing to the ..... and by him ſealed and for until the* time.

Sanctum, ſignatum, ad tempus.

Therefore uſe patience herein until the time that it is ſaid unto thee .....

Venite, videte, (*& loquimini*) *Judicia mea.*

He that ſaith thus (I ſpeak of my ſelf, and as concerning my meſſage,) is equal with the greateſt Angels, *and his name is* Murifri.

Murifri my Calender.

Thou haſt written my name, and I am of thy Kalender, becauſe thy Kalender is of God.

In the grounds of all thy Tables thou ſhalt finde my name.

Δ. *I* remember not any ſuch name written by me, but it may be contained in ſome new Compoſition, or Collection.

Mur. ..... *It is true, for if thou hadſt remembred all thoſe things which thou haſt written, then ſhould not my meſſage need.*

Δ. If

△. If *I* might without offending you, *I* would move two Petitions unto you, one concerning the Soul, and the other concerning the body: Concerning the Soul, is for one *Isabel Litter*, whom the wicked Enemy hath sore afflicted long with dangerous temptations, and hath brought her knives to destroy her self withall; she resisteth hitherto, and desireth my helping counsel, which how small it is God knoweth. The other is of another woman, who hath great need, and is driven to maintain her self, her husband, and three children by her hand labour, and there is one that by dream is advertised of a place of Treasure hid in a Cellar, which this woman hath hired thereupon, and hath no longer time of hiring the said Cellar, but till Midsummer next. She, and this dreaming Maiden digged somewhat, and found certain tokens notified unto her: But so left off. *I* would gladly have your help herein, if it pleased God.

Mur. ....., *I answer thee, I will come again soon, and thou shalt receive a Medecine which shall teach thee to work help in the first. The* second is vanity, for it is not so, *but to the intent that after great hope of this world hath infected the weaklings minde:* Desperation *might have the more open and ready entrance. But yet she shall be comforted for thy sake.*

△. The praise be unto God.

Mur. ..... *I Go. One thing I have to say, be faithfull in all things.*

I have said.

△. I prayed, and gave thanks hartily to God for his mercies, and graces, and so rose up.

△. Then he said write, *M.* 49. under *V.* 43 under *R.* 35. 1. and 47. under *F. R. I.* 9. 33. 42 *This shal lead thee to my name, he that sent me be amongst you.* △. Amen, Amen, Amen.

△. Note in *Tabula Collecta*, (which I first gathered of the 49. good Angels) I took the third letters out of the names, it is to wit, out of the 49th. name, and th..... 47. 9. 33. 42. which agreed very well with the letters, but the five and thirtieth name did not yield *R.* in his third letter. Therefore I am. .... in the.....

Monday after supper 1583. *Junii* 3.

△. After supper, as we were together in my study, and attending somewhat the return of the good messager spiritual, and said that he promised to come again suddenly, he appeared and answered.

Mur. ...... So *I* am, write 7. 30. 25. 44. 37. 35. 46.

To the first *S.* to the second *O.* the third *L.* the fourth *G.* the fifth *A.* the sixth *R.* the 7th. *S.*

△. That maketh *SOLGARS.*

Mur. ..... *Add the first, and last number together, it maketh* 53. *let that be the Centre to the rest.*

△. To be put to the Center of the *Steptagonum.*

Mur. ..... *So. The ground hereof is to be found in the third Table in the first book: I mean in* The third Table in the first book, *the third of the seven, the Table of* B. B. *&c. being the first.*

My name is also to be found in the same Table.

Form this upon a plate of lead: It prevaileth as a cure against such infections. My promise is done.

△. How is this to be used?

Mur. ..... *Use it upon the body molested, adding the letters of her name in a small Circle on the back half, not the letters in their forms expressed, but the number of such letters.*

△. We know not how to number her name in our letters.

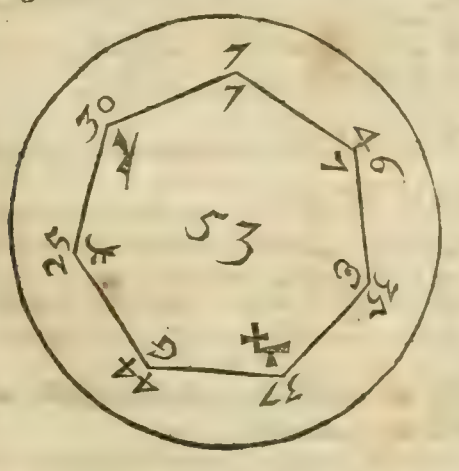
Mur. ..... *Take them out of the second Table (any Table else of the seventh will serve) so that thou take the numbers as thou findest them placed with the letters.* △ The second Table did not serve, & therefore I used the seventh, where all the letters might be had.

△. How is this to be used about her body?

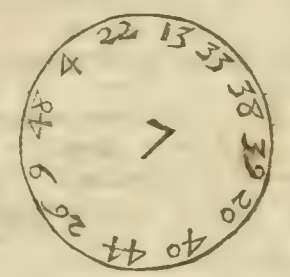
Mur. ..... *As by discretion shall be thought best: It prevaileth sufficiently, so it be done, but thus far I teach thee, and this, as concerning nature.*

The health of him which sent me be amongst you. Amen.

△. Gloria & gratiarum actio perennis sit Deo nostro omnipotenti uni & Trino, *Amen.*



Isabel Litter, the back part of the Lamin.



The forepart of the Lamin.

Wednesday a *Meridie circa* 2d. 1583. *Junii* 5.

△. *E. K.* Had been ever since nine of the Clock in the morning in a marvellous great disquietnesse of minde, fury, and rage, by reason his brother *Thomas* had brought him news that a Com-

A meer untruth in every part thereof, and a malicious lye.

a Commiſſion was out to attache, and apprehend him *as a fellon for coyning of money.* Secondly, that his wife was gone from Miſtreſſe *Freemans* houſe at *Blohley*, and how Mr. *Huſey* had reported him *to be a coſener*, and had uſed very bitter and grievous reports of him now of late; and that his wife was at home with her mother at *Chipping Norton*, whereupon, I conſidering his great diſorder and incumbrance toward him externally, and his greater offending of God with his furious impatience internally; and remembring the whole premiſes of God his ſervice to be performed by us two (if we would be dutifull ſervants to his Divine Majeſty) I was touched with a great pang of Compaſſion, both that any Chriſtian ſhould uſe ſuch ſpeeches as he uſed, or be of ſo revenging a minde and intent as he ſhewed himſelf to be: and alſo in reſpect of mine own credit to be brought in *doubt, for embracing the company of ſuch an one, a diſorderly perſon:* And thirdly, that the good ſervice of God might hereby be taken from our two executing, to our great danger, both in body and ſoul: Therefore to do my duty as a man reſolute (upon *our uniting for Gods ſervice*) *to do for him as for my ſelf*: I made God my refuge for comfort, counſel, and help in this great affliction, and croſſe of temptation.

Amicorum omnia communia.

Whereupon after my vehement and humble prayers for the foreſaid purpoſe, this voyce was heard of *E. K.*

I had (upon ſome reaſonable reſpect) ſet the ſhew-ſtone with the myſtery in it, on the Table by *E. K.* alſo.

A voyce. ..... *Let the daughters of light*

Take up their garments, let them open the windows of their ſecret Chambers, for the voyce of man hath ſaid.

Oh, ſhew thy ſelf to be a God; yea, perform that which thou haſt already promiſed, *gather your veſtures together, for thoſe that are ſick have need of help, you are the children of pitty, and in the loins of compaſſion do you dwell: For I have ſaid,* you are. *And I have ſaid,* my Determination ſhall not fail, *although with the* ſons of men my Determinations may be undetermined.

Note of Determination undeterminable.

Note tentations by the Biting worm.

Come gather up your garments, for the Cankers are ripe, and the Biting-worm *ſeeketh to gnaw into the Lily.*

He hath ſaid, Let me prove them, for they are not juſt: *Yea, let me touch them, for they are unrighteous, I have granted* him power, *but without prevailing, I have given him weapons, but they are not ſharpned, his fingers ſhall defile, and yet not deface: For I have appointed him a night, and have prefixed an end thereunto, to the intent it may be known: That thus far I have ſtretched his mouth.*

E. K. I have heard a voyce about the ſhew-ſtone very great, as though men were beating down of mud walls.

The thumping, ſhuffing, and cluttering is ſuch.

A voice. ..... *Ariſe, I ſay, for I will be revenged againſt the ſcorning of thoſe; yea, of thoſe that are ſucklings.*

Δ. After a great ſilence and pauſe, appeared one on the Table (without the skirts of the ſilke ſarcenet) like a woman having on a red kirtle and above that a white garment like an *Iriſh* Mantle, on her head a round thing like a Garland, green and like a Coronet under the Garland, but not perfectly to be diſcerned; on her breaſt a precious Stone of white colour, and on her back another precious Stone; both which Stones were ſet upon a Croſſe, in the very center of the Croſſe.

Δ. Your external apparel (you Daughter of Light) you perceive that we have ſomewhat noted: but by the power and mercy of the external Light, we truſt and deſire to underſtand ſomewhat of your internal vertue.

She ſaid ..... *What do you think I am a Jewellers wife by my apparel?*

Δ. We deem you to be the Meſſenger of him that hath for mankind purchaſed the Jewel of eternal Bliſſe, by the incomparable Jewel of his moſt precious Blood.

A voyce out of my Oratory behinde me.

..... *Will you have this too?*

Δ. After a pretty while ſilence, *I* ſaid, We expect the execution of the purpoſe for which you are ſent.

She ſaid ..... *It is written that Pride was the firſt offence.*

Githgulcag *knew not himſelf.*

Therefore he was ignorant.

E K. She is much fimbling about the Stone on her breaſt, and regarding it.

E. K. Now She talketh with other whom I ſee not, her talke is very ſhort and quick, but I cannot perceive what ſhe ſaith.

She. ..... *Read what I have ſaid.*

I read the former words.

She. ..... *You will grant me that Pride is the greateſt ſin.*

Pride

Pride was the cauſe he knew not himſelf.
Therefore Pride is the cauſe of Ignorance.
△. The Argument is good.
She. ..... *Ignorance was the nakedneſſe wherewithal you were firſt tormented, and the firſt Plague that fell unto man was the want of Science.*

E K. Now ſhe ſpeaketh to other again who appeare not, and they ſeem to anſwer her again.

She. ..... *The want of Science hindreth you from knowledge of your ſelf.*

E K. She looketh upon △. and ſmileth. Now ſhe ſpeaketh to the unſeen people again.

She. ..... *Whoſoever therefore knoweth not himſelf, is proud.*
△. God help us to know our ſelves for his Honour ſake.

E. K. She looketh upon △. and ſmileth.

She. ..... *You have time enough, therefore we may take leaſure.*
△. [*I* made ſpeed to write.]

E. K. She talketh again with her inviſible company.

She. ..... *Pride is rewarded as ſin,* Ergo *the firſt offender was damned. What ſay you Sir?* [ſpeaking to *E. K.*]
What difference is between your mind and Pride?

E. K. Wherein am I proud?

She. ..... *In the ſame wherein the Devil was firſt proud.*
Who glorified the Devil?

E. K. God.

△. God glorified not the Devil, but before he became a Devil he was in glory.
She. ..... *The* abuſing *of his Glorification made him a Devil: So the* abuſing of the goodneſſe of God toward this man, may make him a Devil. A Devil.
The works of the Spirit quicken; the doings of the Fleſh lead unto deſtruction. Art thou offended to be called a Devil? Then extol not thy ſelf above thy Election.
No man is elected by proper name, but according to the meaſure of his faith, and this faith is lively and hath a quickning Spirit in it for ever. Indeed thou art ignorant, and therefore thou art ſufficiently plagued: Why doſt thou boaſt thy ſelf and ſay, This *I* can do? Faith.
The Reeds pipe, but it is long of the wind, and herein thou ſheweſt that thou knoweſt not thy ſelf, for that thou art proud; pray therefore that thou mayeſt have underſtanding, and caſt away pride if thou wilt not be counted a Devil.
By true underſtanding you learn, firſt to know your ſelves what you are: of whom you are, and to what end you are.
This underſtanding cauſeth no ſelf-love, but a ſpiritual ſelfe-love.
This underſtanding teacheth no Blaſphemy.
This underſtanding teacheth no fury.
It teacheth a man to be angry, but not wrathful. Wrath.
For we may be angry, and not offend. Wrath is to damnation.
Therefore conſidering that Damnation was the end of the firſt, which was Pride, and Ignorance, the puniſhment of the ſecond (which is very loathſome.)
Pray unto God thou mayeſt avoid the firſt, and be unburdened of the ſecond.
Conſider by whom thou art counſelled, and of whom the counſel is: with us there is no cauſe of offence, neither is the counſel given with a weak mouth.
Wilt thou be well rewarded? Why ſtudieſt thou not to do well? Would'ſt thou be one of the choſen? ſtand ſtiff and be contented with all temptations.
Is God a God of Juſtice?

E. K. It is true.

Be thou therefore a juſt ſervant.
No man inheriteth the Kingdom of Eternity, without he conquer in this World.
No man can challenge juſtly a reward, without he be a Conquerour, or do the works of Juſtice.
Doth the Devil perſwade thee? *Arme thy ſelf againſt him.*
Doth the World not like of thee? It is for two cauſes; either for that thou liveſt well and not as a worldling, or elſe becauſe thy wickedneſſe is ſuch as that the World wondreth at it. If thou be in the firſt Rejoyce, For bleſſed are thoſe whom the World hateth; when they laugh at thy godlineſſe, Be ſorry and grieve thou at their ſinfulneſſe.
If thou offend in the ſecond flie haſtily from the World: Tell the World what thou haſt of hers, and let her be aſhamed that thou knoweſt her.
Is thy fleſh ſtiff-necked? Faſt and pray, it doth avoide temptation.
Be ſorry alwayes; For in this World there is nothing to rejoyce at. For ſin onely provoketh to ſorrow, whether it be of thy ſelf or of another. Be ſorry alwayes.

Be

Be stiff against temptations, for whosoever is not armed as I am, shall be vexed with the weapons of his adversary.

Her attire expounded. *My* Garland *is Godlinesse, my* Brestplate *is Humility, and upon my back I wear* Patience.

These do I wear to the intent I might shew you what you should wear.

The attire of spiritual creatures. *But as these things are placed in their crosses, so do the crosses alwayes follow them that wear them.*

Art thou punished as an Apostle? Rejoyce; it is a happy crosse.

Art thou vexed as a Tyrant? thank God it is in this World. For blessed are those that are punished here, to the intent their sins may be forgotten hereafter.

Good Angels. *I perswade to the contrary; Be humble, seek true wisdom, then are you truely fashioned according to your Maker, and shalt rest with us, with Halleluja in Heaven.*

I have counselled, I have done my message thus far.

A. Your counsel is perfectly good, and your message merciful. His name be praised and glorified that sent you. *Amen.*

As you were called hither, by the name of *Daughters of Light*: So this other day, there was one sent hither (of that blessed company) who was accounted a Daughter, and had six Sisters more: That Daughter her name was *Madini*; so of your name we are desirous to be informed, for distinction and instructions sake, in the trade of these mysteries.

She said. ..... *It is good to know* my name; *to see whether it agree with my Doctrine.*

E. K. What can you (for all your exhortation) accuse me of?

Indeed I thank you very heartily for your exhortation and good counsel; but how unjustly I am misused at *Husey's* hand, and so provoked to this extream affliction of mind and sundry unseemly speeches, be you Judge between *Husey* and me.

She said. *Whosoever hath committed sin and is not reconciled, shall have the reward of a sinner. There is a double Reconciliation, the one is with God, the other with the Conscience. But this man is not reconciled in Conscience (repenteth not his wickednesse) thereby it followeth he cannot be reconciled with God:* Ergo *he must be rewarded as he is. The reward of sin is to be absent, or rather to be banished in this world from the society of God and his Angels.*

Good Angels our keepers. *So it falleth out to Regions and Countries, Cities, Kings and Subjects, Authorities and their Officers, when (I say) they are estranged with absence of* their appointed and good keepers.

Therefore it proved that the Devil is most with him, and nearest with him.

Whom the Devil is a Lord of, he useth as his servants, and where his service may be greatest done, there is he most alledged. His subtilties are principal and great: And by these reasons I prove that John Husey, Husey *is easily to be infected, either with envy, malice, slander, or dishonour of Gods word.*

This is one of those Assaults that is promised *should assault you.*

Who is to be blamed, he that consenteth, or he in whom the procurement is? Thou didst consent and chuse him for a Companion. Be not therefore angry at his malice; for the fire that is, thou hast brought in with thine own hands.

To measure the Enemy his industry is impossible to look into, his subtiltie is more incredible.

The Reward of good life is great: But the filthinesse that sin carryeth with it in this World, and leadeth with it into the World to come, is most horrible.

Is it not said, That a skirmish shall be (*and that great*) but you shall be Conquerours? *It is written, It is true and* shall be never overthrown; *so mighty is his strength that hath armed himself with it.*

In the Serpents belly, there is nothing clean: neither with unhonest persons (ungodly I mean) is there any pure society: Light agreeth not with Darknesse, nor vertue with vice, therefore be you Our uniting. *of one, and in one, that you may agree and have the reward of one.*

Behold it is said, I will part bounds between the just and the unjust, I will suffer the Enemy to sowe discord to the intent that those that are my people may be separated and have a dwelling by themselves.

The necessity of Satan working against men. *Peruse the Scripture, it is alwayes seen that the Spirit of* God forceth *Satan* in spight of his head *to separate* the evil from the good by discord, *and herein the Devil worketh* against himself.

De futuris nisi jussi non pronuntiant boni Angeli. We good Angels keep secret the *Mysteries* of God; things that are to come *we alwayes keep close with this exception,* The form of our Commandment.

A Commission out for *Kelly*. *Truth it is that a Commission is granted not onely to enquire of thee, but also to attach thee, and that by the Council.*

If he go down he shall be attached, therefore tempt not God.

A. But if he tarry here and his being here so known as it is, it is likely that he shall be attached here to my no small grief or disgrace. What is your counsel herein?

1583. She said. ..... *It is written misery shall not enter the doors of him whom the Highest hath magnified.* DIXIT, & DICO, & DICTUM SIT. The world shall never prevaile against you.

The Book, the Scrowl, and Powder. A. In respect of the *Book, the Scrowl,* and the Powder to be communicated, What is your judge-

judgement or mind, seeing when he was coming from *Islington* with them, he was threatned to be pulled in pieces if he came *with them to me?*

..... *All that is spoken of, is in very deed, vanity.* The book may be used to a good purpose. The Book found.

They were wicked ones. But as these things are the least part of this action, so are they not much to be looked after.

Δ. As concerning the Powder (I beseech you) what is your knowledge of it? The Powder.

..... *It is a Branch of Natures life.*

It is appointed for a time, and to a purpose.

Δ. As concerning the earthes of the Eleven places being with expedition.....

What is now to be done with them?

..... *It was a foresight of God*, if they had been there now they had utterly *perished.* The 11 Earths.

Δ. O Jesus, that is a marvellous thing.

..... Helas, *that is nothing.*

Δ. By nature they could not have perished in so short time.

..... *I have said.*

E. K. Tell us your name.

..... *If you will remember my counsel, I will tell you my name.*

E. K. Your counsel was by piece-meale told me, that I cannot remember it but in general.

..... *You do, and have, and I am almost* H A T H.

Δ. I understand you to be A T H, *in sigillo Emeth.*

A T H. ..... *So am I in the* number of Gods Elect.

Δ. Shall not I make meanes to *Mr. Richard Young*, as one of the higher Commissioners to do my companion here some good? Mr. *Richard Young.*

A T H. ..... *Trouble your self when you need.*

E. K. She spake this somewhat sharply.

Get your friends to signifie down good report of you.

Come not there in many years.

Δ. As concerning my writing of the holy Book, how shall I do, by reason of the perfect writing it in the Due Characters? seeing many words are written so, as the pronunciation, *and the Orthographie do hardly seem to agree?*

A T H. ..... *You shall have a School-master sufficient to read unto you.*

Δ. Where shall I begin?

A T H. ..... *Let him lead you to that*, who is within you.

Δ. As concerning *Isabel Lister* who is vext of a wicked spirit, how well have I executed that which was prescribed me; or how well doth it work?

A T H. ..... *Friend, It is not of my charge.*

Remember the true path that leadeth unto true honour, where there sitteth a True and Just G O D, *who grant you his Direction and establishment of perfect life.*

Δ Amen, Amen, Amen.

E. K. She is gone.

Junii 9. a Meridie hora 5.

Δ. Very long I prayed in my Oratory and at my Deske to have answer or resolutions of divers doubts which I had noted in a paper, and which doubts I read over distinctly, they concerned the preparation of things about the Table of practice, and other things above my Lamin and Stone; but answer came none, neither in the Stone did any thing appear; no, not the Golden Curtain, but the Stone was of his natural Diaphanitie. But I held on in pittiful manner to request some advertisement, if for any our trespasses or offences this unlooked for alteration from former dealing had hapned, *&c.*

At length a voice came from behind *E. K.* over his head, and said thus:

A voyce. ..... *The judgements of our God are most profound and hard in the understanding of man.*

There is silence *above, let there therefore be patience amongst you. I have said.*

Δ. Upon this answer I began to discourse of divers causes of this silence, and divers manners of silences; and in the end I became in a great and sorrowfull heavinesse, and fear of the wrath, or displeasure of God; conceived for some, our misbehaviour towards him since our last dealing, whereupon I prayed long at my Desk, standing for mercy, comfort, counsel, and some exposition of the former sentence. After a long time thus passing there appeared one in the very top of the frame of the *shew-stone*, much like *Michael.* Silence.

Who said, ... *Write, for I must be gone.*

Silence there is in heaven, for the Governours of the earth are now before the Lord, the doings of their seats are now disclosed, every thing is N O T E D. For that God will be righteous in all his doings.

There is not this day any one that governeth the people upon earth, but his government

is diſcloſed, and his government is ſet open, and his faults revealed,

They without number cry, Lord, let thy vengeance come.

The earth ſayeth. Be it ſo.

Sathan. Sathan is before the Lord: He hath garniſhed himſelf with Garlands as a Conquerour, and what he ſaith is wonderfull.

Therefore ſhall the Lord open his mouth, and curſe the earth, and all living creatures. For *Iniquity hath gotten the upper hand*: Publickly the *States* of mankinde in the world are

Viols ready. condemned.

We are all ſilent and *ready with our Viols* to powre the *wrath of God* upon them, when he ſaith, BE IT SO.

Therefore be you patient. For, *our patience in an univerſal* ſilence.

Yet awhile. We look for the mouth of Juſtice: But LO: The Lord ſaith unto the Lord, lift up thy eyes (O God.) Behold, the Dignity of thy workmanſhip, *yet ſuffer for awhile.*

1583. I have a people that will forſake their cruelty, and put off their Garments that ſtink of abomination, in whom thy name ſhall be magnified, and our glory in heaven more exalted.

But as thou wilt, ſo be it.

Behold, *I ſpeak in body*, becauſe I tremble, as at the force of thy great indignation: Notwithſtanding, we will what thou wilt.

If therefore theſe wonders be ſo great in heaven, wonder thou not at our ſilence: Therefore be patient, and ſay unto the earth? Why groaneſt thou ſo hard, or why is thy body ſo rotten: Haſt not thou juſtly deſerved theſe things for thy iniquity?

I ſay, if you be partakers of theſe ſecrets, how much more ſhall you be partakers of that ſweetneſſe, which is the eternal dew, and very bread it ſelf of life?

S O.

E. K. He is gone.

Δ. *I* prayed a pretty while after with thankſ-giving, &c.

Soli Deo noſtro omnis laus, poteſtas, & gloria in ſeculorum ſæcula, Amen.

Junii 14. 1583. *Friday, a meridie*, Hora 4½.

Δ. The golden vayl, or curtain appeared, covering the whole ſtone, whereas all other vayls and curtains before did uſe to cover but the more part, or thoſe things which were the ſtanding implements of the action for that time.

This appeared as ſoon as he looked into the ſtone.

I made long, and often prayers of thankſ-giving, calling for grace, mercy, and wiſdom: with ſuch particular inſtructions as I had written down the doubts requiring light, or reſolution in them, *&c.*

At length appeared a woman like an old maid in a red Peticote, and with a red ſilk upper bodies, her hair rould about like a Scottiſh woman, the ſame being yellow: ſhe ſtood aſide from the green Sarcenet belonging to the ſtone, and ſhe ſaid ..... God ſpeed my friends.

Δ. A good greeting to wiſh us ſpeed by him, *Amen.*

E. K. I never ſaw this woman before.

..... *It may be you have ſeen me, but* my apparel may alter *my faſhion.*

E. K. She ſeemeth to go in a great path before her very ſpeedily.

Δ. I pray you, whither make you ſuch a ſpeedy journey.

..... *I am going home, I have been from home this ſeven-night.*

Marie my maid had angered me on Thurſday night, with her undue ſpeech. Δ. Diſtance of place cannot protract time in your journey homeward.

..... *Jeſu, now he will be angry with me, as he was with his maid.* Δ. *Every* Action not yet effected, whether is it at home, or from home?

Δ. God grant you then to make ſpeed homeward, and to your home, and all we to the home where the higheſt may be well pleaſed.

..... *So, ſo, you talk too wiſely for me.*

All worldly wiſdom vain. Δ. God make me to talk wiſely indeed, and God take all vanity from my heart.

..... *You may think me a vain huſwife to be going thus long: But by me you may perceive how vain* all worldly wiſdom is. *I am in a better caſe then many are, for though I be from home, yet am I going home, ſome there be that neither have home, neither can go home.*

E. K. Now cometh a goodly tall aged man all in black, with a Hat on his head, he hath a long gray beard forked, he ſaith to the Maid, thus:

Old man..... *Wihther go you maid?*

Maid..... Belike Sir, you may be ſome kyn unto theſe men, for they are alſo deſirous to know whither *I* do go.

Old man..... *Me thinks I ſhould have known you before?*

Maid..... If you knew me before, you may the eaſier know me now.

[Old

[Old man] *Where have you been? and if thy gravity were as good as thy ancient dissembling, I would tell thee.*

Old man..... *These words be very large, what is the cause thou wilt not be acquainted with me? (I never did thee harm) and I have desired to be acquainted with thee a long time.*

Maid...... With *counterfeit gravity* I will never be acquainted, neither thy age, and thy fame, nor thy hairs, nor the soberness of thy countenance can move me to any acquaintance for that thou never delightedst in *true wisdom.*

Old man..... *Then go your way like an Harlot.*

Maid...... If wicked words do prove an Harlot, then thou hast judged thy self.

E. K. Now she goeth on forward, and the Old man is gone out of sight. There appeareth now a young man, sitting on the side of a Ditch, and to him she said,

Maid...... What aileth you to weep?

Young man..... *I weep for thy discourtesie.*

Maid...... Thou canst not move my conscience: No, (I say) thou canst not move me to pitty.

E. K. She licketh his tears, and saith.

Maid...... Every thing else hath some saltness, but here is none.

Young man. ..... *Oh I pray thee, do something for me.*

Maid. ..... Oh, to qualifie these tears, is no other then to dry rotten Hemp with a mighty fire.

Young man..... *I will see thee hang'd before I will weep any more.*

Maid...... Every thing commonly teacheth of it self.

E. K. The young man went away stamping, and angry, and now she is come where a multitude of young Children are, there is much meat on a Table, and the Children being not high enough to reach it, pull'd the maid by the Cloaths, and pointed to the meat; she goeth round about the Table there is but one dish uncovered, and that seemeth to be like dew, she putteth her fingers into the Dish, and letteth the Children lick, and they fall down dead.

Maid...... Blame Justice and not me, for if the Children had ever tasted of this meat before they might have continued.

E. K. Now she meeteth a thin visag'd man very feeble, who staggered on his staffe, and he said.

Feeble. ..... *Help me for Gods sake.*

Maid...... I will do my best.

E. K. As she came toward the man, the man fell down; She heaveth him up, and again he falleth down, and she lifteth at him still.

Maid...... Good will forms, but the matter is not sufficient: This is long of thy self.

Feeble..... *Oh, I say, help me.*

Maid...... It is too late to help thee, I came this way many times before, and thou never soughtest help at my hands. It is written, he that desireth not help, till he be helpless, he shall be voide of the benefit of an helper.

E. K. The feeble man goeth away, and she departeth from him: Now she cometh towards a man going up an hill who had torn all his Cloaths off with brambles and bryars. There stand a great many of Mawmets, little ugly fellows at the top of the hill, who threw stones against him, and so force this climing man (or goer up the hill) to tumble down again to the foot of the hill. The skin doth seem to be off his hands and his feet, and they very raw, with his excessive travail with hands and feet up that hill; Now there appear men eating meat below at the foot of the hill, who offered him meat to eat; But he laboureth up the hill again, one of these men said, come let me bind up thy feet.

The Clymer..... *Unto him that hath no wearinesse, there belongeth no sorrow.*

E. K. She standeth and vieweth him.

The Clymer. ..... *I pray you help me.*
Maid. ..... It is impoſſible for thee to get up here.
Clymer. ..... *Of my ſelf it is:* I will never be of the minde. It is impoſſible.
Maid. ..... Come on, I will do the beſt I can.

E. K. She leadeth him over ſtones, and rocks.

Maid. ..... Thou wilt be knocked in pieces, ere thou come to the top.
Clymer. ..... *Do you your good will, I feel no harm.*

E. K. Now ſhe leadeth him in a place, where Springs, Quick-mires, and Bogs are.

Maid. ..... Surely thou art beſt to go down, for thou wilt be drowned.
Clymer. ..... *I pray you help, I will go as long as I may.*

E. K. He goeth forward, and ſinketh almoſt to the throat.

Maid. ..... It is deeper on the further ſide, thou wert beſt to go down again.
Clymer. ..... *I feel the ground hard under my feet: I will not yet deſpair.*

E. K. Now he cometh out of thoſe deep places, and he ſeemeth to come to a place like the bottom of a hedge, where ſtand ſtiffe thorns, piked upward, very ſharp.

Now come two, or three handſome fellows, and ſaid, Alas, let him tarry here and drink, we will lead him up *another way* to morrow.

Maid. ..... Farewell.
Clymer. ..... *I pray leave me not ſo, let me go with you.*
Maid. ..... I muſt needs be gone, I cannot tarry for thee.
Clymer. ..... *I am yet neither hungry nor thirſty, and feel no wearineſſe: Why therefore ſhould I ſtay.*

E. K. He goeth, as though the thorns prickt him, and grindeth his teeth for pain.

Now they are come to a fair place, and then ſhe ſaid to one.

△ *Labor improbus omnia vincit.*

Maid. ..... *Fetch meat and drink and cloaths, and cure his wounds: For unto thee belongeth the felicity of this place: For neither from the higheſt to the loweſt is there any whom I pitty, but ſuch as this is.*
Clymer. ..... *I know not how I* ſhall uſe *theſe things.*
Maid. ..... The *true Heirs* have alwayes diſcretion.
To *thee* it belongeth, and for thee *it is prepared.*
Uſe it therefore without offence as thine own.

E. K. Now both he and ſhe go into a Caſtle, and the doors are ſhut after them, and ſhe cometh out again.

Maid. ..... *This is written for your underſtanding: Let therefore your eyes be opened, and be not blinde. Neither forget what here hath been opened.*

△. We perceive that *Felicitas via ardua eſt, multis obſita difficultatibus & periculis; ſed conſtantia & patientia perventur ad Felicitatis arcem,* which we beſeech the Almighty God to grant unto us.

Maid. ..... *Well, I will be going till you have ſupped: And then I will tell you more of my minde. It will be yet ſix, or ſeven weeks journey before I can get home.*

△ Note 42. or 49. dayes, remaining till the firſt day of *Auguſt* next incluſive.

△. *Sit benedictus Deus noſter nunc & ſemper,* Amen.

After Supper we ſtaid awhile, being come to the place, and though nothing was ſeen, or heard, yet *I* ſpake, aſſuring my ſelf of the preſence of the foreſaid maid, though as yet to us inſenſible.

△. We would gladly know thy name.

GALVAH. Maid. ..... *My name is* Galua'h, *in your language I am called* Finis.

E. K. She ſuddenly appeared as ſhe ſpake this.

△. That [*Finis*] is Latin. *Gal.* ..... *I.*

Filia lucis. Filiæ filiarum.

△. You are none of thoſe that are called *filiæ lucis*, or *filiæ filiarum.* Gal. ... *No.*

△. You will not be offended, if *I* propound a doubt ſomewhat impertinent to our matter in hand, yet of importance for us to hear your judgement in the ſame. *Tritemius*, ſayeth that never any good Angel was read of to have appeared *forma muliebri*: *I* pray you to give us an anſwer to this ſo great a Clark, his words, which are to be read in his little book, *Octo Queſtionum Maximiliani Cæſaris.* ..... There *Quæſtione Sexta. Sancti autem Angeli, quoniam affectione nunquam variantur ſemper apparent* in forma virili. *Nuſquam enim legimus ſcriptum quod bonus ſpiritus* in forma ſit viſus muliebri, *aut* beſtiæ *cujuſcunque, ſed ſemper in ſpecie virili.*

An Angeli boni in forma fœminia aliquando appareant?

Gal.

Gal. ..... *You think then I have ſome underſtanding.*

Δ. Yea, God knoweth, I do.

Gal. ..... *Firſt it is evident that the Spirits of God are incomprehenſible to thoſe that are their inferiours: For the higher order is incomparable unto God, And by degrees, thoſe that are their inferiours are alſo incomparable unto them. It followeth therefore, that in reſpect of that degree in Angels things are incomprehenſible.*

Angeli ex ſe-ipſis neque mares, neque fœminæ neque ſunt.

Angelorum Miniſteria.

Angels (I ſay) of themſelves, neither are man nor woman; Therefore they do take formes not according to any proportion in imagination, but according to the diſcreet and appliable will both of him, *and of the thing wherein they are Adminiſtrators:* For we all are Spirits miniſtring the will of God; *and unto whom?* unto every thing within the compaſſe of Nature: *onely to his glory and the uſe* of man. *It followeth, Therefore, conſidering that we miniſter not of our ſelves that we ſhould miniſter in that unſearchable form within the which our executions are limited: But if* Tritemius *can ſay, That woman alſo hath not the Spirit of God, being formed and faſhioned of the ſelf ſame matter, notwithſtanding in a contrary proportion by a degree; If* Tritemius *can ſeparate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But becauſe that in man and woman there is proportion, preparation, of ſanctification in eternity;* Therefore may thoſe that are the eternal Miniſters of God in proportion to Sanctification take unto them the bodies of them both. I mean in reſpect of the Form; *For as in both you read* Homo, *ſo in both you find one and the ſelf ſame dignity in internal matter all one. But* Tritemius *ſpake* in reſpect of the filthineſſe (*which indeed is no filthineſſe*) wherewith all women are ſtained; *and by reaſons from the natural Philoſophers: as a man talking more of nature indeed then of him which is the Workman or a ſupernatural Maſter. He (I ſay) concluded his natural invention. In reſpect of my ſelf, I anſwer* Tritemius *thus*: I am Finis, I am a beam of that Wiſdom which is the end of mans excellency.

Hic } homo.
Hæc }

Galvah.

Thoſe alſo that are called Filiæ *and* Filiæ filiarum *are all comprehended* in me, *and do attend upon* True Wiſdom; *which if* Tritemius *mark, he ſhall perceive that* true Wiſdom is alwayes painted with a womans garment; *For than the pureneſſe of a Virgin, Nothing is more commendable.*

Apparition in the forme of woman.

God in his judgement knoweth how Tritemius is rewarded

Tritemius rewarded.

If you think theſe arguments be not ſufficient, the one in reſpect of the firſt ground, and the other in reſpect of the meaſure of my name, I will yet alledge greater.

Δ. Theſe Arguments do ſatisfie me: But to have wherewith to ſtop the mouths of others who might uſe Cavillation upon ſuch matters, it were ſomewhat needful to have heard your judgement: Whereas indeed our own affairs in hand are rather to be followed at this preſent, and of greater Arguments or Inſtructions in this matter I truſt hereafter to have underſtanding: But as now I chiefly regard our Action in hand.

Gal. ..... *Begin the Book next Tueſday.*

My ſelf will be thy Director; And as my name is, ſo I will lead unto the end. *All other things uſe, according to thy judgement and proportion of his Spirit that guideth you.*

Gal. ..... *I my ſelf will be the finger to direct thee.*

Δ.

Gal. ..... *The finger of God ſtretcheth over many mountains.*

His Spirit comforteth the weakneſſe of many places.

No ſenſe is unfurniſhed where his light remaineth.

For underſtand what I am, and it is a ſufficient anſwer.

Δ. At the beginning to write the Book, ſhall I require your inſtructions?

Gal. ..... *Do ſo.*

The Mountains of the World ſhall lie flat; But the Spirit of God ſhall never be confounded.

E. K. She *ſitteth on a rock,* and hath done ever ſince ſupper.

Gal. ..... *Ah Sirra I was a weary.*

Δ. As concerning the *Poloniſh* Lord *Albertus Laſcy* whom we are certified to be *of God elected to govern him a people,* whom we are willed to love and honour, What have you to ſay of him? *&c.*

Gal. ..... *Ask me theſe things* to morrow.

E. K. She ſmileth and caſteth a light from her.

Smiling.

Gal. ..... *I ſmile becauſe I ſpeak of* to morrow; *yea I* ſeem *to ſmile.*

Δ. As concerning *Iſabel Lyſter*, I pray in what caſe is ſhe? in reſpect of the wicked ſpirit which long hath moleſted her?

A. L.

Gal. ..... *Believe, For that is the chiefeſt:*

What is ſpoken by us we give but our conſent to.

For he that ſpeaketh in us is to be asked no ſuch queſtion.

Note.

For when he ſaith, it is meaſured.

As it was ſaid before; The Hills and Mountains of the World may be made plain, but the Spirit of God never confoundeth.

Δ. He that is the end of all things, and the end of ends (unto whom all honour praiſe and thankſ-

thankſgiving is due) bleſſe us, endue us with his graces, and abundantly power forth his mercy upon us.

△. *Finis particularis: ſcilicet Iſtus actionis.*

Gal. ..... *Underſtand my name* particularly, *and not* generally.
I ſpeak it to avoid errour.

Perſevere to the end.

△. *Qui perſeveraverit fidelis (Deo noſtro) uſque ad finem hic ſalvus erit*: which faithfulneſſe with all conſtancy and patience the Bleſſed and Almighty Trinity grant and confirm unto us for the glory and honour of his Name, *Amen.*

E. K. She is gone with a brightneſſe.

1583. *Junii* 15. *Saturday afternoon, hora 6.* △. After that the noble *Albertus Laskie* had been with me, and was new gone to *London*, I uſed ſome diſcourſe by prayer to God, and afterward proteſtation to *Galuah* in reſpect of her willing me to ask certain matters again this day which. . . . yeſterday were not anſwered: But very long it was, above half an hour, before any thing appeared, more then the Golden Curtain all over the Shew. . . .

At length appeared divers confuſed forms of divers Creatures, and then, by and by, vaniſhed away.

△. I prayed to God to baniſh all confuſion from us and our actions, and to ſend us *lucem & veritatem, per unum & propter unum, & conſtantiam rerum*....

Il. Then appeared he by whom (before) we were called *Il*, and ſeemed to ſcorn at E. K.

E. K. Here appeareth *Il*, and he ſeemeth to mock me.

Il. ..... *That is a gird to you Sir for your fiſhing.*

△. E. K. had ſpent all that afternoon (almoſt) in angling, when *I* was very deſirous to have had his company and helping hand in this Action.

△. Shortly after this, appeared *Galuah* and to be in a field cloſed round about with a hedge.

Gal. ..... *Here is no way out.*

Il ..... *Come I will do ſomewhat for you; It is a ſtrange thing that wiſdom cannot find a way through a hedge.*

Wiſdom.

E. K. This *Il* pulleth down the hedge.

Gal. ..... *Go thy way, thou haſt done but thy duty.*

Il. ..... Farewell *Dee*, Farewell *Kelly.*

Dee, Kelly.

E. K. He is gone.

Gal. ..... *Thoſe that taſte of everlaſting Bankets, fare well, and deſire the ſame to others.*

E. K. Now ſhe is come to a great Caſtle-gate, all of ſtone, with a draw-bridge before it. There is like a *Greyhound graven or cut in the Stone* over the Gate.

Note.

Gal. ..... *It is very late, I will look if I can have my entertainment here.* 1583.

E. K. She is gone in.

△. After a while ſhe came out again.

Gal. ..... *Bee it ſpoken.*
Curſed, defaced, and damned be this place.

A voice out of the Stone.

Gal. ..... *And why? Becauſe they have puffed up their fleſh, follow their own imaginations, wallowing in their filthineſſe, as Swine that tumble in mire.*
Behold it is too late with this people, I can get no lodging. O ye my feet, be a witneſſe againſt them, let the windes move the duſt to report their unkindneſſe.

E. K. Now ſhe goeth a long a great Way, like a common high-way; and the light of the Air about her ſeemed ſomewhat dark like Evening or Twilight.

Gal. ..... *Yea though you have too much light, I have too little.*
I did but over-hear you, when you ſaw me not.

△. [*Note. I* had ſpoken of too much light coming from the weſt window of my Study toward the Table, where the Shew-ſtone ſtood, when we began now to attend her coming, and thereupon ſhe ſpoke this.]

E. K. Her own garments caſt a light.

E. K. Now ſhe cometh amongſt a company of men *having gowns furred with white*, and ſome of them having *Velvet Caps*, and ſome *Hats*.

One of them ſaid to her, What art thou?

Gal. ..... *I know not what I am my ſelf*
Will you buy any pretious Stones of me?

E. K. She

E. K. She taketh out of her boſome a great many of precious ſtones uncut, or unpoliſhed.

E. K. Theſe men look on them.

Gal. ..... *Truely, they are pure and good.*

E. K. They ſay alſo; Surely they ſeem to be good, delivering them from one to another.

E. K. There appear two fat men; who ſaid, let us firſt get money before we buy ſuch trifles: beſides that, they have not their perfect form.

Gal. ..... *I pray you, buy one of them of me.*
Will you buy none neither?

E. K. She ſpeaketh that to them, who firſt praiſed the ſtones.

..... *Tuſh, I pray thee go about thy buſines, doſt thou not perceive how they are found fault withall?* Thoſe men.

Gal. ..... *Tuſh, Tuſh, they be not cut for your faſhion.*
Be it ſaid.

A voyce from the ſtone.

..... *Their ſenſes are glutted with tranſitory vanities.*
Gal. ..... *Let them (therefore) periſh vainly, becauſe they are tranſitory.*

E. K. Now ſhe cometh *where ſhe muſt clamber up a wall, having ſteps* in it of ragged ſtones; There is a fair building beyond it. There go many up thoſe ſteps: and when they are almoſt at the top, there meeteth them ſome, who take them by the hand, and help them up and over into the place. Then one of them that ſtood at the top of the wall (who had a furred Gown) and helping of men up, ſaid to her, *Come away* woman, wilt thou come up? This Parable, or Propheſie is divers times ſpoken afterwards in the troubles of *England*.

E. K. She ſaith nothing to him, but ſtandeth ſtill, and looketh away from him.

E. K. Again, that man ſaid to her, come away wilt thou come up?

Gal. ..... *Unhappy are thoſe whom thou helpeſt: And whoſe breath hath infected many, your hands are too bloudy, for me to come anigh you.*

E. K. Now come handſome women to the wall, and ſome ſaid, good ſiſter, I pray you come away.

Gal. ..... Your voluptuous father *knoweth me not, for his daughter, I deny yo.....*

E. K. Now come two, or three *brave fellows* with Rapiers by their ſides, and having *hatts* without bands, and their *hoſen* pinned up, and with no garters; theſe help up people that come, and one of them ſaid: Tarry a little, woman, and I will help thee ſhortly. The Attyre of the wanton youth of the Court.

Gal. ..... *Fy upon you: your cloaths are infected with abominations of your Chamber, I will tarry time.*

E. K. Now cometh a big ſtout man to the top of the wall, and a boy with a Crown on his head: He ſeemeth to be about 18 years old.

..... *So it is, and pleaſe your Majeſty: Therefore* let this way be razed. The ſtout big man.

E. K. He ſpake to the young King upon former talk between them which I heard not.

..... *Be it done.*

A voyce out of the ſtone.

E. K. *The wall quaketh and falleth down*: And ſome of the jolly fellowes, which were on the wall before, fell down, and other fellowes came and digged a great hole, or breach in the wall. The wall broken down.

Gal. ..... *Thanks be to God: Now, here is entrance enough.*

E. K. She goeth in.

The

The young man, or ſtriplin (with the Crown on his head) and the other big man embraceth her: His Crown is a Triple Crown; or three Crowns one upon another. He hath a little thing in his hand, which he holdeth cloſe, and over-gripeth, ſo that it cannot be diſcerned.

The big man. ..... *Though thou haſt travelled as a woman, thou ſhalt now be known to be a man.*

E. K. He ſpake to *Galvah*. They embrace each other. They fetch cloaths for her, and put upon her a black Gown, a mans Gown, as the Gown of a Counſeller.

Galvah tranſformed into a man. She kneeleth down like a man in form, her head and all.

E. K. Then the young King ſpake to her, ſaying,

..... *What this Rod may do, work.*

E. K. *He* giveth the transformed man a Rod; one half being bloud, and the other half white, the partition of theſe two being long-wiſe.

A voyce out of the ſtone. *Quæ juſta ſunt faciet & meas menſurabit virtutes.*
The transformed man. For untill it was appointed, I ſought it not.
Let us *cleanſe the Court*, and examine the multitude;
A voyce out of the ſtone. For errour is alwayes covered in many.
Curſed are thoſe that are judged by a multitude.

NOTE. E. K. All they that fell off the vvall, and they that vvould have helped her up, they come in *bound hand and foot*.

The tranſformed. ..... *Root them out, O King, pitty no ſuch perſons, for thoſe be theſe that never had mercy on themſelves.*

E. K. Novv cometh a *woman out, having a Crown on her* head: ſhe hath a long viſage.

The big man. ..... *Nay, let her drink as ſhe hath deſerved.*

E. K. The transformed man layeth down the Rod before him, and beginneth to vveep; and ſaid, *Let it not be ſaid, but I pitty the anointed.*

The big man. ..... *Let her die, for ſhe hath deſerved death.*

E. K. Other men about her lay hand on her, and *pluck the Crown off her head.*

The transformed man taketh up his Rod, and layeth upon the top, or Crown of that womans head.

E. K. The young King ſayeth unto her, What wilt thou?

The woman. ..... *If it pleaſe you, pardon for my life and dignity.*

E. K. The bigge man, and the young King talk together aſide, the vvoman holdeth her hands abroad, and knocks her breaſt? And a great company of them about her are *hewed in pieces*, by tormenters armed.

1582.

A voyce out of the ſtone. *Adjuvabo.*

E. K. The King and the bigge man come in again.

The transformed man. *E. K.* The King ſaid to the transformed man; Be it as thou wilt, *Be you two joyned together*. For I vviſh you both well.

E. K. The vvoman boweth down vvith obeyſance, and thanketh them.

E. K. The bigge man taketh the King by the hand, and the transformed man taketh the woman by the hands, and putteth her hands to the hands of the King, and the bigge man; they take each other by the hand, and kiſſe her.

E. K. All

E. K. All is now on the ſudden vaniſhed away, and the transformed man is returned again to her womans ſhape, and ſhe ſaid.

Gal. ..... *Now I will go with you, Sir, your journey.*

E. K. She ſpeaketh to you △.

To △. .... *I will lead you, if you will follow me up.*

But you muſt have broken ſhinns.

△. By Gods grace, and with his help *I* will follow you, and in reſpect of my ſhinns breaking, the joy of the conſequent effect will utterly take away the grief of the ſhinns breaking.

Gal. ..... *And to you Sir, you were beſt to* hunt and fiſh after Verity.

[△. She ſpake ſo to *E. K.* becauſe he ſpent too much time in Fiſhing and Angling.]

Gal. ..... *Whom thou* ſaweſt here ſhall govern over 21 Kingdoms. 21. Kingdoms.

△. *If* there be no myſtery in that ſpeech, the Conqueſt muſt be great, and the trouble great and ſtrange.

E. K. She goeth on her way along a lane.

△. We know not who ſhould be that King ſo ſhewed.

Gal. ..... *Sure thy demands are fully anſwered.*

Conſider thou what thou ſeekeſt,

And of whom thou ſeekeſt,

And by whoſe help.

Then look to that which is declared.

I will follow my office, for in thoſe things wherein thou art inquiſitive I have ſhewed the End. The End.

△. Truely the occaſion of my preſent asking you ſome queſtions, aroſe upon matter concerning this Noble *Polonian*, of whom you bad us yeſterday ask as this day.

Gal. ..... *Vanity hangeth not at mine Elbow.*

Believeſt thou that already ſpoken? ſpoken (I ſay) of him?

△. Yea forſooth, *I* do believe it.

Gal. ..... *I ſay unto thee, His name is in the Book of Life: The* Sun ſhall not paſſe his courſe before he be a King. His Counſel *ſhall breed Alteration of this State*; yea of the whole World. The Prince *Alb. Laskie.*

What wouldſt thou know of him?

△. If his Kingdom ſhall be of *Poland*, or what Land elſe.

Gal. ..... *Of two Kingdoms.*

△. Which I beſeech you?

Gal. ..... *The one thou haſt repeated, and the other he ſeeketh as right.*

△. God grant him ſufficient direction to do all things ſo, as may pleaſe the Higheſt in his calling.

Gal. ..... *He ſhall want no direction in any thing he deſireth.*

△. As concerning the troubles of *Auguſt* next, and the dangers then, What is the beſt for him to do? to be going home before, or to tarry here? Auguſt.

Gal. ..... *Whom God hath armed, No man can prevaile againſt.*

△. In reſpect of my own ſtate with the Prince, I pray how much hath he prevailed to win me due credit: and in what caſe ſtandeth my ſuite, or how am I to uſe my ſelf therein? The premiſes are an anſwer to this queſtion.

Gal. ..... *I have told you that at large* even now, *and if thou look into thoſe things that are* now *told, and* are now *done.*

△. Concerning *Charles Sled*, his noſe guſhing with blood twice yeſternight and this morning upon my charitable inſtructions giving him to vertue and godlineſſe.

Gal. ..... *I know him not: nor any name hath he with us.*

△. Meaneth he well towards me?

Gal. ..... *Whatſoever a wicked man meaneth it is not well; but in that ſenſe it is demanded he meaneth well.*

The evil ſpirit that poſſeſſeth him was caſt out of him, even at his noſe, at the preſence of thoſe that were preſent with thee. Charles Sled.

△.

Gal. ..... *Believe me we know not his name; Trouble me no more with him.*

△. O Lord, though men be fraile, faulty, and filthy, yet thy mercies are moſt praiſeworthy (among all generations) of all thy doings.

Gal. ..... *Hold thy peace, we are now to execute the Juſtice of God.*

△. *I* ſpake a great while of the mercies of God and his Juſtice, and gave thanks for our Calling and Election into this bleſſed ſtate.

Gal. ..... *I will take up my lodging for this night.*

△. God grant me worthy of ſuch godly gheſts, God grant me a dwelling with you where his name is eternally praiſed, glorified, and ſanctified: To him all Creatures render thanks, honour, and glory. Amen.

..... *Amen.*

Voice out of the Stone. Δ. This voice out of the Stone being taken to be the voice of God, importeth as much as if God himſelf had ſealed to that as his will and decree, That all Creatures ſhould render thankes unto him and glory; *fiant: Dignum & Juſtum eſt.* Amen.

Tueſday Junii 18 *An.* 1583. *ante meridiem circa* 9.

Δ. *I* prayed firſt, and declared our attending this day the promiſe of God to be performed, *&c.*

Ga..... *Are four hours yet to come? and I will be ready.*

Are the works of wiſdom ſecret, until I have aſcended this Hill?

Is the Harveſt ready when the Corn is ripe?

Are the Labourers ready when their Inſtruments are prepared?

I have ſaid.

Note. *All wiſdom is reckoned by the eternal Will; and* until it be ſaid, *there is no action tollerable; When the Sun ſhineth I will appear amongſt you; when it is ſaid Come, lo I am ready. The dayes of your fathers were bleſſed; but the hour when this Book* ſhall be written ſhall be ſanctified, *yea in the middeſt of intellectual underſtanding.*

For herein is the Creation of Adam *with his tranſgreſſion. The Dignity and wiſdom he had.*

The Errour and horror wherein he was drowned, yea herein is the power ſpread of the higheſt working in all Creatures.

For as there is a particular Soul or fire inflaming unto every body (I mean reaſonable) So there is an Univerſal fire and a general brightneſſe giving general light unto them, which is but One, and ſhineth through the whole, yea is meaſured equally unto every thing from the beginning.

The life of all things is here known:

The reward of death to thoſe that are rewarded for life.

None are rewarded but according to their deſerts: of the which there are two kinds.

1. *Theſe are rewarded with death for their wickedneſſe.*
2. *So are they rewarded with life for their conſtant living.*

Amongſt the Angels there may be errour, and ſin may make them fall from the brightneſſe of their glory.

But to the Soul of man (being once glorified) ſin is utterly, yea moſt largely oppoſite: Neither ſhall that dignity ever be loſt, ſtained, or defaced, that is obtained here with the workes of righteouſneſſe and true wiſdom.

Whatſoever hath been from the beginning (ſince it was ſaid in Divine Determination, Be it done) is here incloſed.

Therefore ſhould this day be Hallowed and Sanctified before the Lord by you.

For if the Prophets, did worſhip this day of his aſcenſion, much more ought you (which have taſted of the firſt, and ſhall now taſte of the ſecrets of his Judgements) glorifie his coming: But with you Satan is buſie; His briſtles ſtand up, *his feathers are caſt abroad.*

Satan. *Therefore watch and pray; For thoſe that go to Banquets put on their upper garments. Amongſt* you therefore is no ſound belief; *Neither do you conſider the ſcope of this bleſſednesſe: But ſuch is the greatneſſe and excellency of his foreknowledge, that he ſuffereth the* enemy to carry a burden, yea ſometimes to preach upon a Stage: *For it is ſaid, He ſhall triumph unto the* end, *and place himſelf here as he would* have done above: *Neither ſhall he be thruſt out of doors till the end be determined. Therefore watch and pray, and look about with diligence; for thoſe things ſhall be opened unto you which have not been diſcloſed unto the Holy Ones.*

Oh, how hard a thing it is for fleſh to continue in the works of Juſtice!

Yea, oh how hard a thing it is for Wiſdom to be acquainted with a hotchpot of filthineſſe?

Cleanſe your garments, Lift up your hearts, and rent your faults in pieces, that there may be one heart with one conſent, and unto one end, unto him which is One and the End of all things: and to him for and in his truth, and for the greatneſſe of his mercies: To whom be praiſe for ever.

Δ. Amen.

E. K. All the while ſhe ſpake there came a bright beame from the Myſtical Stone to the body of her, and at the end ſhe mounted upward and diſappeared.

Δ. We ſet up the hour glaſſes to meaſure four hours juſtly after this anſwer and inſtructions.

Tueſday, After Dinner about one of the clock and ½ the hours expired, and we attended the mercy of the Higheſt.

Δ. At a great gladſome ſhining of the Sun (whereas it had not ſhined but a little and inconſtantly ever ſince his laſt words) one appeared on the corner of the green ſilk Sarcenet, by the Myſtical Stone, She was like a woman as *Galvah* in face, but her apparel was a mans gown furred with foynes, or, as Gentlewomen do wear upon gowns.

Δ. Upon the diverſity of your apparel we are to ask whether you be *Galvah* or no? or have you alſo, as I have done, put on your Holiday-cloths?

Gal.

Gal. ..... *FEAR GOD.*

E. K. She ſteppeth forward one ſtep.

Gal. ..... *My Garment is called HOXMARCH, which in your ſpeech is called .....*

Δ. *Initium ſapientiæ eſt Timor Domini:* we acckowledge it to be an old and a true Leſſon, and alſo the firſt ſtep of the path-way to felicity.

Gal. ..... *What is fear?*

Δ. Fear is of two ſorts: one is called *filialis*, the other *ſervilis*.

Gal. ..... *Unto the Juſt all fear is joy; and therefore the beginning and entrance into quietneſſe. True quietneſſe and reſt is wiſdom; For the mind that knoweth hath the greateſt reſt and quietneſs. The Daughter of Diſpaire unto the wicked is fear.*

This fear is the firſt that accuſeth unto damnation: But he that is perfectly wiſe, or hath taſted of wiſdom, knoweth the End.

And his fear is of the thing that is done. This is the true fear of God; and when we fear ſin, we do it becauſe we hate it.

When we ſtudy to do good, it is a token of our fear, in that it is a token we fear him, *whom* we love *and for whoſe honour we ſtudy to do well.*

This is all that may be ſaid of lively and unlively fear.

Touching the Book, it ſhall be called Logah: *which in your Language ſignifieth* Speech from GOD. *Write after this ſort* LOGAETH: *it is to be ſounded* Logah. The Title of the Book.

This word is of great ſignification, I mean in reſpect of the profoundneſſe thereof.

The firſt leaf (as you call it) is the laſt of the Book.

And as the firſt leaf is a hotchpot without order; So it ſignifieth a diſorder of the World, and is the ſpeech of that Diſorder or Propheſie.

Δ. I underſtand not this unleſſe it be the firſt leaf, being indeed the laſt, is of the wicked helliſh one, *&c. vide poſt 4. Folio.*

Write the Book (after your order) backward, but alter not the form of letters, I ſpeak in reſpect of the places.

E. K. Now a beame ſhooteth through him from the Stone and ſo through his head and out of his mouth, his face being from *E. K.* toward Δ.

..... *Write the* 49. *You have but* 48 *already. Write firſt in a paper apart.* 49

E. K. Said that *Galvah* her head is ſo on bright fire, that it cannot be looked upon: The fire ſo ſparkleth and gliſtreth as when an hot iron is ſmitten on an Anvil, & eſpecially at the pronouncing of every word. It is to be noted alſo that upon the pronouncing of ſome words, the Beaſts and all Creatures of the World every one ſhewed themſelves in their kind and form: But notably all Serpents, Dragons, Toads, and all ugly and hideous ſhapes of beaſts; which all made moſt ugly countenances, in a manner aſſaulting *E. K.* but contrariwiſe coming to, and fawning upon *Galvah.* It is to be noted alſo that by degrees came a ſecond beame, and a third beame of light into *Galvah* from the Stone, and all the three together appeared: the third participating of the other two.

Loagaeth ſeg lovi brtnc
Larzed dox ner habzilb adnor
Now Seas appear.
doucha Larb vors hirobra
exi vr zednip taiip chinrvane
chermach lendix nor zandox.

The ſecond beame came at the word *Larb*, pronounced; when alſo Frogs and Serpents appeared, &c. The third beame upon the word *Exi* pronounced. Note alſo, that the manner of the firy brightneſſe was ſuch, and the griſely countenances of the Monſters was ſo tedious and greivous and diſpleaſant to *E. K.* that partly the very grief of his minde and body, and partly the ſuſpecting the Creatures to be no good Creatures, neither ſuch greivous ſights neceſſary to be exhibited with the Myſteries delivering unto us, had in a manner forced him to leave off all: But I again with reaſonable exhorting of him, and partly the providence and decree Divine, wrought ſome mitigating of his grief and diſquieting.

Gal. ..... *Theſe are theſe ſeven.*

Δ. Bleſſed and praiſed for ever be He who is one and three: and whom mighty miniſters or governours do inceſſantly glorifie.

1583.

Gal. ..... *Thy folly and weakneſſe is great, God comfort thee.*

[Δ. He ſpoke to *E. K.* for his exceſſive diſquietneſſe and ſuſpecting of the verity or goodneſſe of *Galvah.*]

Δ. Note. Now the beames were all retired into the ſtone; again likewiſe all the Creatures and Vermine or ugly ſhaped Beaſts are all gone. We were willed alſo divers times to pray. At ſundry pangs of *E. K.* his grief and diſquietneſſe, ſundry ſpeeches were uttered by the ſpiritual Creature: among which theſe noted. Pray.

..... *He that is angry cannot ſee well. From him* that is perverſe, *God turneth his face.*

The hindrance of puniſhment, is the mercy of God, which imputeth not ſin unto them whom he hath Choſen; *Therefore* be patient, *and* reconcile thy ſelf *to God.* The Elect. Reconciliation.

E. K. I do it with all humility and ſincerity of minde, and beſeech God to help me with his grace; for of my ſelf I cannot do ſo, yet I am *Thomas Didymas, I will believe theſe things, when I ſee the fruits of them.*

Δ. He ſeemed yet again to doubt, whether this Creature and the reſt, (partakers of this action) were ſoundly good, and void of all halting, or abuſing us.

E K. How can you perſwade me that ye be no deluders?

Arguments to prove our Inſtructors to be good Angels.

Gall. ..... *I will prove it by contrary.*

The ſervants of darkneſſe have their Garments ſtained: their mouths ſtinck of blaſphemy, and lies, but our Garments are no ſuch, neither do our lips ſpeak any untruth: and therefore we are of God, for whoſoever is of the truth, is of God.

Moreover, the Devil is known by his works: for the ſpirit of God controlleth them, *the ſpirit of God agreeth with us, and uſeth no controlment againſt it, therefore it is not Dauleſſe.*

In one thing thou mayeſt know us differing from Devils.

Mercy.

The wicked ſpirits alwayes abhor this word Mercy.

But it is the Doctrine that we preach *in reſpect towards you, we are not now (then) evil.*

But this way teacheth hardneſſe, and is a ſtumbling block to the wicked: but the beauty of the Caſtle is not able to be expreſſed.

The attire before.

Happy are they, which are covered with the Pearls of Righteouſneſſe, and on whoſe head there is a Garland of godlineſſe: For unto thoſe belongeth to taſte of the Fountain of true wiſdom.

Is it not written of this book, that it teacheth nature in all degrees?

The judgement hereof is Intellectual.

And waſh your feet, and follow me.

Δ. Lord waſh thou our feet, or elſe we ſhall not be clean.

Gall. ..... *How thou art God knoweth: But comfort your ſelves in this.*

This Teſtimony victory.

That neither this Teſtimony can periſh, neither unto you can remain any ſlavery: *Quia veſtra erit victoria*, in him, and for him, to whom I leave you.

Δ. What ſhall I do with theſe 21 words now received;

Gall..... *There are onely the words of* the firſt leaf.

Δ. I pray, how ſhall I beſtow them, or place them.

Gall. ..... *In them is the Divinity of the Trinity.*

The firſt leaf of the book.

The Myſterie of our Creation.
The age of many years.
And the concluſion of the World.

Of me they are honoured, but of me, not to be uttered: Neither did I diſcloſe them my ſelf: For, they are the beams of my underſtanding, and the Fountain from whence I water.

Δ. I beſeech you, how ſhall I write theſe names in the firſt leafe.

Gall. ..... *They are to be written in 5 Tables, in every Table 21 Letters.*

Δ. How ſhall I place the 5 Tables upon two ſides: three in the firſt, and 2 in the ſecond, or one in the firſt, and 4 in the ſecond, or how elſe?

Gall. .... *As thou ſeeſt cauſe.*

Δ. Shall I write them in Letters of Gold?

Gall. ..... *The writing hath been referred to thy diſcretion with collours, and ſuch things as appertain to the writing thereof. Upon the firſt ſide write three Tables, and on the ſecond two.*

Δ. How, thus? ☰ Gal. .... *Set them down, I will direct thy judgement.*

Δ. When, now? ☲ Gal. .... *Not now.*

E. K. She is gone,

Δ. *Deo Noſtro ſit Laus, honor, & Gratiarum actio perennis.* Amen.

Wedneſday 19. Junii. Hora 2. a Meridie.

Δ. I made a prayer to God: and there appeared one, having two Garments in his hands, who anſwered.

..... *A good praiſe, with a wavering minde.*

Δ. God make my minde ſtable, and to be ſeaſoned with the intellectual leaven, free of all ſenſible mutability.

E. K. One of theſe two Garments is pure white: the other is ſpeckled of divers colours; he layeth them down before him, he layeth alſo a ſpeckled Cap down before him at his feet; he hath no Cap on his head: his hair is long and yellow, but his face cannot be ſeen; at the leaſt it was turned away-ward from E. K. continually, though E. K. changed his place.

..... *You*

..... *You ſhall ſee my face, lo, it is white.*

E. K. Now he putteth on his Pied Coat, and his Pied Cap, he caſteth the one ſide of his Gown over his ſhoulder, and he danceth, and ſaith,

..... *There is a God, let us be merry.*

E. K. He danceth ſtill.

There is a heaven, let us be merry.

Doth this Doctrine teach you to know God, or to be skilfull in the heavens?

..... *Note it.*

E. K. Now he putteth off his Cloathes again: Now he kneeleth down, and waſheth his head and his neck, and his face, and ſhaketh his Cloaths, and plucketh off the uttermoſt ſole of his ſhooes, and falleth proſtrate on the ground, and ſayed:

..... *Vouchſafe (O God) to take away the wearineſſe of my body, and to cleanſe the filthineſſe of this duſt, that I may be apt for this pureneſſe.*

E. K. Now he taketh the white Garment, and putteth it on him.

..... *Mighty is God in his great Juſtice, and wonderful in his immeaſurable mercy: The heavens taſte of his Glory: The earth is confounded at his wiſdom. In hell they tremble at him, as at a Revenger. This ſheweth thee (O) to be a God, and ſtretcheth forth thy Glory from the Eaſt unto the Weſt; for thy Heavens are Statutes, and thy Creatures Laws: that thou mayeſt be accounted a God of Juſtice and Glory. Becauſe thou art a God, Therefore there is a Heaven: For unto the Prince of Righteouſneſſe, there belongeth a place of Glory; Into the which there entereth none that are defiled, neither ſuch as are blemiſhed* with the ſpots of iniquity. *Manus Hæc bona eſt*..... *E. K.* putting forth his right hand, *Hæc Autem mala* ..... *E. K.* putting forth his left hand, *Qui Habet aures intelligat.*

E. K. Now he ſitteth down on the Desk-top and looketh toward me.

Δ. This Parable is in general, ſomewhat underſtood of us: but in particular, how it may be, or is to be applied, preſently we underſtand not.

..... Beware leſt error enter within the *dwelling place of* Righteouſneſſe. *I have ſaid.*

E. K. He ſeemeth now to be turned to a woman, and the very ſame which we call *Galvah.*

E. K. Now he is come down to the uſual place, on the Table.

Δ. I have aſſayed divers wayes to place the five Tables, on the two ſides on this firſt leaf; Is it to your likeing as I have done it, in the five little Triangles?

Gal. ..... *As concerning the ſetting down of the five Tables, it is ſufficient as it is done.*

The cauſe why I appeared thus, *was that you might avoid error.*

Δ. I pray you to ſhew us the means how that error was or is to incumber us.

Gal. ..... Whoſoever taketh ſervants of the wicked, to prove the Glory of God, is accurſed. *But, O Satan, how many are thy deceits?* Note.

Note, my Companion (*E. K.*) would have cauſed perſonal apparitions of ſome of the reprobate ſpirits, before the Prince *Albert Laskie* in my Study, thereby to ſhew ſome experience of his skill in ſuch doings: *But I would not conſent to it*: And thereupon *Galvah* gave judgement and warning of ſuch an error, of my Companion his intent, &c. *A. L.*

Gal. ..... *Behold, it is ſaid, before he go from hence I will pour water into him; And my Angel ſhall annoint him, as I have determined*: Hide therefore Nothing from him; For you belong unto him. *Neither can fleſh and blood work thoſe things that I have Glorified in him (All things that are eſtabliſhed in God, are Glorified. I ſpeak this for thy underſtanding) Neither let your hearts be hardned; for the Earth is condemned*, and theſe things ſhall come to paſſe. *Credit is all that I ſeek (ſaith the Lord;) for when I come, I ſhall be ſufficiently believed.* Note of *A. L.*

I take the God of Heaven and Earth to judge; and ſwear by him as a witneſſe, that theſe words are true, and ſhall endure *unto the end. The general points of mans Salvation are concluded already; but the ſpecial gift belongeth unto God. God ſtrengthen you againſt his adverſary.* An Oath. Note of General points, and ſpecial gifts.

Δ. Amen.

Gal. ..... *Soon you ſhall know more.*

Δ. This Prince would gladly know, Whether it ſhall be beſt for him, with the firſt opportunity, to be going homeward.

Gal. ..... *It ſhall be anſwered ſoon, and* what queſtions ſoever he *alſo demandeth.*

Δ. May he be here preſent at the action doing?

Gal. ..... Thoſe that are *of this houſe*, are not *to be denied the Banquets therein.* *A. L.* may be preſent at Actions.

Δ. May I requeſt you to cauſe ſome ſenſible apparition to appear to him, to comfort him, and eſtabliſh his minde more abundantly in the godly intent of God his Service?

Gal.

Gal. ..... *If you follow us, let him be governed by us; But whatsoever is* of the flesh, is not of us.

E. K. She seemeth to weep; for the water cometh forth of her eyes.

Δ. You perceive, how he understandeth of the Lord Treasurer his grudge against him; And perhaps some other also, are of like malitious nature: What danger may follow hereof, or incombrance?

Gal. ..... *The sum of his life is already appointed, one jot cannot be diminished: But he that is Almighty can augment at his pleasure. Let him* rejoyce in poverty. *Be sorry for his enemies. And do the works of Justice.*

A. L. poverty.

E. K. She seemeth to put the air over her, and so to enter into a Cloud of invisibility, and so disappear.

Δ. *Deo gratias agamus.*

Wensday after noon, circa horam 5. *The Lord* Albert à Lasky *being present.*

Δ. We attended of *Galvah* some instructions or discourse concerning the Lord *Laskie.*

E. K. At length appeared before the Lord *Lasky* (in the air) an Angel in a white Robe, holding a bloody Crosse in his right hand, the same hand being also bloody.

Δ. *In nomine Jesu Christi Crucifixi, a te requiro qui Crucis Trophæum hic Gestas ut illa nobis significes, quæ sunt ad Christi gloriam, cui sit honor & Laus perennis.*

E. K. Now he is come from before the Lord *Lasky*, and standeth here on the Table: he turneth himself to all the four quarters of the World; he kneeleth down.

He prayeth.

..... *O God, Why should the people upon earth rejoyce? or wherein should the pleasures of their sensual delights be fixed? Why doth the Moon hold her course? or why are the Stars observing an order? Why are thy people thus scattered abroad? Because iniquity hath caught the upper hand. The Doors of our God are polluted with blasphemy, his Temples desolate, his Commandments violated,* and his Glory accounted as nothing. *But wilt thou suffer; or canst thou hold thy hand from thy great and mighty strokes? Most High God, Most Mighty God, Most Honourable God, have mercy upon thy people; respect the Creation, (the Creation I say) of those, wherein thou hast delighted. Suffer not the Serpent to extol his head above thy Altars, neither let thy holy Vessel be poisoned with his venome; For thou art Mighty and overcomest all: and who can rebel against thy Prowesse? Bend down thy mereiful eyes, Behold this confusion: look upon thy Temple and see the desolation thereof. And then in thy mercy (O) shew thy self to be a God, and such a merciful Governour, as hath compassion upon those that are diseased, yea even unto death. Grant this* Camascheth galsuagath garnastel zurah logaah luseroth. *Amen.*

Δ. I pray you to declare unto us your name.

..... *My name is* Jubanladace.

Δ. If I should not offend you, I would gladly know of what order you are, or how your state is in respect of *Michael, Gabriel, Raphael,* or *Uriel.*

..... Jub. *Unto men, according unto their deserts, and the first excellency of their Soul, God hath appointed* a good Governour or Angel, *from amongst the orders of those that are Blessed: For every Soul that is good, is not of one and the self same dignification; Therefore according to his excellency we are appointed as Ministers from that order, whereunto his Excellency accordeth: To the intent that he may be brought at last* to supply *those places which were Glorified by a former; And also to the intent, that the Prince of Darknesse might be* counterpoised *in Gods Justice. Amongst the which I am one* which am the Keeper and Defender of this man present: *which carry the Triumph and Ensign of Victories continually before him, as a reproach to my adversaries and his, and to confirm the dignity whereunto he is called by the presence* of this Character.

E. K. Now he heaveth up the Crosse.

A. L. *Judæi. Victoria.*

A. L.

A. L. *An year to come.*

Hindrance breedeth exception, and sin breedeth hindrance.

..... *I have also sealed the same in his heart: For* unto him belong great Victories, *in the name, and for the name of his God.* The Jews in his time shall taste *of this Crosse: And with this* Crosse shall he overcome the Sarazens, *and* Paynims: *For I will establish one Faith (saith the Lord of Justice) That I may be known to be the same that I was first among all people. Moreover I will open the hearts of all men, that he may have free passage through them, and will not suffer him to perish with the violence of the wicked. I will hereafter* visibly appear unto him, *and will say,* This is to be done. But a year is not yet come, *and these things shall be finished.* But (*thus saith the Lord*) I have hindred *him, because he hearkned to the provocation of those that are* wanton. *And hath* consented *to those that* blasphemed *my name. Bid him look to the steps of his youth, and measure the length of his body; to the intent, he may live better, and see himself inwardly.*

Δ. Note.

Δ. Note. At this Inſtant *Tanfeld* came raſhly upon us, into my Study: we thinking that the Study door had been ſhut; the Lord *Laskie* being gone out of my Study, the other way through my Oratory, to take *Tanfelds* meſſage from the Court, and having diſpatched him, reſted without: and *Tanfeld* having commendations to me, as he ſaid, from ſome at *London*, fearing leaſt he ſhould be be ſent away by and by, without doing theſe, came undiſcretly upon us, to our no little amazing, and great fearing his raſh opinion afterward of ſuch things, as he could not perceive perfectly what my Companion and I were doing: Hereupon, *Jubanladace* gave this ſentence, or declared this the fatal end of *Tanfeld*. This ſaw all ſaved the Lord *Laskie*.

Juban. ..... *It is ſaid, He that entreth in thus raſhly, Lo five moneths are yet to come, and fiſhes of the Sea ſhall devour his carkaſe.*

..... *As before*, whatſoever he taketh in hand *ſhall proſper*, for my names ſake. *For thus it is ſaid, and theſe words are the words wherewithal I* do annoint *him; for than the comfort of the Higheſt, there is not a ſweeter* Inunction. *Look not for* the marveiles *of this World, as the wicked man in his heart doth; but ſtudy to pleaſe him with whom ye might rejoyce for ever. You ſons of men, What do ye ſeek after? Do ye hunt after the ſwiftneſſe of the winds; or are you imagining a form unto the Clouds? or go ye forth to hear the braying of an Aſſe, which paſſeth away with the ſwiftneſſe of the air? Seek for true wiſdom; For it beholdeth the brighteſt, and appeareth unto the lowe t. Cecill hateth him unto the heart, and deſireth he were gone hence. Many other do privily ſting at him; I cannot properly ſay ſting him; But (I ſay) I will pour down my wrath upon them, and they ſhall be confounded in the midſt of their own iniquity. Let my faithful live and be like the fruitful Vineyard. Be it ſo.* A. L. his anſwering *Miracula & ſigna non ſunt petenda à Deo.* The Lord Treaſurer.

Δ. For his return homeward, What is your advice? perhaps he wanteth neceſſary proviſion, and money.

Juban..... *He ſhall be holpen here, and elſewhere*, miraculouſly. *I ſpeak as it were to himſelf. Let him go, ſo ſoon as he can conveniently.*

Δ. I ſay again, perhaps he wanteth money, but the Treaſures of the Lord are not ſcant, to them whom he favoureth.

Jub. ..... *His help ſhall be ſtrange which hath not been often ſeen. The Queen loveth him faithfully, and hath fallen out with* Cecil *about him:* Leceſter *flattereth him. His doings are looked into narrowly. But I do alwayes inwardly direct him, and I will miniſter ſuch comfort unto him, as ſhall be neceſſary in the midſt of all his doings.* When this Country ſhall be invaded, then ſhall you paſſe into his Country, and by this means, ſhall his Kingdom be eſtabliſhed again. *This is more then my duty. This is the firſt time he hath been here, and it is wonderful.* The ſecond coming is not long unto, and then ſhall he be wonderful. *Deſtitutus à me, premitur à malo. He is now deſtitute of me.* England. *A. L.*

Δ. Note, as ſoon as he had ſaid this ſentence, he ſeemed to ſink through the Table like a ſpark of fire; and ſeemed to make haſte to his Charge, I mean the Lord *Laskie*: whereby we perceive the frailty of man to be great when he is *Deſtitute* (yea but after this manner) *of this good Angel.*

Benedictum ſit nomen Dei noſtri nunc
& in ſempiterna ſæcula. Amen.

Thurſday 20 *Junii* 1583. After Noone *Circa* 6.

Gal. ..... *Labour in the writing of this Book diligently. See thou cleanſe thy ſelf on both ſides. Be alone while it is done: that is to ſay, while thou art in doing it, henceforth and till the time come uſe ſpeech with us no more*; every ſeventh day accepted. Every ſeventh day.

Δ. How ſhall thoſe dayes be accounted? Mondayes.

Gal. ..... *From Tueſday laſt: Tueſday being the firſt of the ſeven, and the next Munday, the ſeventh, and ſo forth every Monday is the ſeventh. In a pure action all things ought to be pure.*

Δ. May I be writing every day, and at any time, when it ſhall come in my mind?

Gal. ..... *Ever as thou ſhalt feel me move thee. I will ſtir up* thy deſire. Good deſires ſtirred up by good Angels.

Δ. How ſhall I do for the letters? Shall I ſimply tranſlate the letters as I find them?

Gal. ..... *I.*

Δ. The titles of the ſides, are they to be written onely in the holy Characters?

Gal. ..... *As thou ſayeſt, even thoſe words do make the holy, that thou calleſt them* holy.

Δ. I believe verily, that they are holy and ſanctified.

Gal. ..... *In the laſt ſeven of the* 40 *dayes*, the words of this Book ſhall be diſtinguiſhed. Diſtinction of words and accents.

Δ. And *accented* alſo? Gal. ..... *I.*

Δ. How ſhall I do, for the Tables where certain letters are to be written in all the void places, ſeeing they will not juſtly agree?

Gal. ..... *There is one ſuperfluous: it is to be filled in order as it ſheweth.*

Δ. I ſhall not dare adventure on it without direction when I come to it.

Gal. ..... *Thou ſhalt want no direction.*

Δ. For the inequality of the firſt 49 lines I require your adviſe.

Gal.

Gal. . . . . *It is no queſtion.*

Gall. . . . . *Thou beginneſt in the world to look up to heaven : So was it begun in earth to look up to the doing above.*

The laſt *life is* Hotchpotch *of* the wicked in the World, *and damned in the* Hell.

The hotchpotch ſup. ante 4. folio. To E. K.

E. K. What is a Hotchpotch, &c.

Gal. . . . . *The greater thy folly is, the greater thy wiſdom will be hereafter.*

. . . . . *There are* the Souls of the wicked and damned in Hell. *Thoſe that are in the world cannot deſcribe the leaſt joy of thoſe that are in heaven : Much leſſe thoſe that are ignorant, declare the manifeſt beauty of wiſdom. There ſhall come a day with you, when you ſhall rejoyce. In the mean ſeaſon, rent your hearts, and turn unto the Lord.*

Δ. Deus in adjutorium noſtrum intende, Domine ad juvandum me feſtina; Gloria Patri, & filio, & S. &c. Amen.

Saturday, *ante Meridiem. Hora* 10. Junii 22.

Δ. Whiles I was writing certain prayers to good Angels, and *ad proprios noſtros Angelos* for *A. Lasky*, there appeared one very big in the aire, all in a white Garment full of plaights, and tucked up very dubble, with a myterlike Attire on his head, and a croſſe on the forepart of it; He *willed* E. K. *to ſpeak to me, and to tell me of his* being there : But *he refuſed, and expreſly denied it*, partly by reaſon *Galluah* ſaid that he would not deal with us, but every ſeventh day (being every Monday) till the actions were ended : and therefore he ſuppoſed this Creature to be an illuder, and partly he urged ſome evident token, or proof of their *well-meaning* towards us in Act, &c. He went down, and ſtill this Creature followed *him with a drawn ſword, requiring him* to declare theſe words to me ; but *E. K.* a long while bad him declare them himſelf unto me, if he would : and ſaid, why ſhould he not, &c. At length my Companion came, appeaſed, and contented to hear what this Creature would ſay, who at length ſaid thus :

E. K. was yet ſomewhat repining to report modally this creatures good words.

. . . . *The Eagles have food for their young ones, by Divine providence, and not of themſelves. Lord let me diminiſh the power of this wicked ſpirit that doth ſo provoke, and ſtirre him to miſchief.*

. . . . *If the love of the fathers (O God) be great towards their Children, much greater are thy bleſſings in thoſe whom thou haſt choſen.*

Δ. So, (O Lord) ſo.

Now he came from the aire, he eared towards my weſt-ſide, and came and ſtood by my . . . on the Table.

. . . . *Behold, I will draw threds together, and make him a Net, which ſhall alwayes be between him and the Adverſary : neither ſhall it diminiſh his underſtanding from the true ſight of me. It hath been ſaid*, The place *is holy. Write that ſhall be here ſpoken, with devotion upon thy knees. Great is thy name (O God) and mighty art thou in all thy workings : Thy help is ſtrong to thoſe that delight therein. O magnified be thy name from generation to generation.*

Oratio.

Speritu & mente dico,

He covereth his face.

Sit mihi verus orandi modus : nam bonitatem Dei Laudo : O, Iram Patris meritus ſum, quia lumen ejus elongatur a me: Verum in nomine Chriſti remiſſionem delictorum meorum, & confirmationem in ſuo Sancto Spiritu exopto. Per te, Halleluja, reſurgam, me accuſo, me condemno : omnia male feci.

Now he prayeth ſomewhat in his own language.

Omnia per te (Pater) ſunt. Paratus eſto exaudire. Oculos ad Cœlos Elevare nolo, egeſtatem quia meam noſti. Quid differes Domine, Cor meum in melius Confortere? Vivus & non mortuus ſum : Igitur Credo in te. Exaudi me Antidotum mihi Sanctum monſtra, quia malum meum agnoſco. Mitte mihi auxilium tuum de ſede Majeſtatis tuæ : Et per Angelos bonos tuere me. *Audi, Exaudi*, O tu igitur Angelus meus adſis mihi. Defende me, nec trade Corpus & animam meam in manus inimicorum ; meorum ſed ſecundum magnam miſericordiam Dei, (per poteſtatem tibi traditam) me protege, adſit mecum prudentia tua, quâ Diabolum & Sathanicam fraudem vincam. Adjuva me derelictum, Confirma me debilem, Cura me ſanum, ſana me ægrotum : Mihi eſto ſpiritus ſuper humanam ſapientiam. Fac me fidelem Operatorem : Adduc tecum Angelos de Cœlis demiſſos Sanctos, qui me tecum in adverſis tueantur & ab omni Cuſtodiant malo, donec illa hora venerit, quam nemo evitare poteſt : Suſtinuit anima mea in verbo ejus. *Amen.*

Now he lieth proſtrate.

Not that every ſentence be uſed, ſome diſtinct in the bowing of his body, or lying proſtrate, or holding up his hands, &c.

He holdeth his hands upon high.

Glorifie God ye ſons of men, and praiſe him in the midſt of your wickedneſſe : For he is a God that ſheweth mercie to his people, and beholdeth thoſe that are afflicted : All honour, praiſe, and glory be unto him, now and for ever. Amen.

Δ. I beſeech you, what is your name, that this mercie of God may be Recorded, to have been beſtowed upon us by your miniſtery.

. . . . *Gabriel.*

Δ. Shall I ſignifie to the Polonian Gentleman, that we received this . . . . prayer from you, and ſo make him partner thereof.

Gabriel . . . . Do ſo.

The

The help of the Lord is with thoſe, that he loveth, and ſo be it.

△. He made the ſign of a Croſſe over our two heads, and ſo went away.

Gloria ſit in excelſis, Deo noſtro & in terra Pax hominibus bonæ voluntatis,
Amen.

Saturday, *Junii* 22. *a Meridie, Circa* 6.

△. Upon the peruſing and examining, this prayer *Gabriel* revealed unto us, I found certain imperfections, and ſome doubts, wherein we thought it good to ask counſel, and require *Gabriel*'s adviſe: That the prayer might be perfect, as he might well like of to Gods honour and our comforts. At the length: Nothing appearing to the eye, but the noiſe of a ſound about *E. K.* his head, and withall a mighty weight, or inviſible burden on his right ſhoulder, as he ſate in the green Chair, by the holy Table, or place: And unto certain places of the prayer, which I noted and repeated, thoſe words, and anſwers were by *Gabriel* given.

Gab. .... *The Preface muſt be in, for if our hearts be not prepared unto prayer, our prayers are in vain.*

Quid differs Domine, Cor meum in melius Comfortare.
Per te & in nomine tuo reſurgam; id eſt, Halleluja.

The firſt way is more effectual. *Say* Angele mee, *but the other is more effectual,* Cura me ſanum. *Regard me, and look unto me, being whole.*

△. As concerning the inſcription, which I have written before the prayer: I would gladly know, whether it be to your well liking of it.

Gab. .... Fiant omnia ad laudem Dei. *My doings are of no ſuch regard: What I have done be it done, ſo that your additions be to the honour of God, it is ſufficient.* The effect of his prayer is greater, then is the form. *The former is greater then the forming. That is to ſay, he that hath formed it, is mightier then any virtue, wherein it is formed. Whereſoever, therefore the mind formeth it with you with perfect humility and conſent, there is alſo the former. As formed of him therefore, I leave you to the end of his workmanſhip, which continually formeth all things according to his own faſhion.*

Sins, ... Your ſins *have baniſhed me, from ſaying thoſe things* I would.

△. O cleanſe our hearts, and waſh away our ſins, *amplius lava me ab iniquitate mea & a peccato meo munda me.*

Gab. .... *Sins are never waſhed away, or forgotten with the higheſt, but with ſuch as are* ſorry, and alſo make ſatisfaction. Satisfaction.

O Lord, full ſorry I am for my ſins, and what ſatisfaction is ... required I would gladly know.

Gab. .... The offence was not thine. *Every one muſt ſatisfie, or elſe he ſhall be damned.*

△. Good Lord expound to us the myſtery of ſatisfaction.

Gab. .... *When the Soul offendeth, and is conſenting to wickedneſſe, he is then to make a ſpiritual ſatisfaction, which is the end and perfect fruit of Contrition. For thoſe that are truely Contrite, do truely ſatisfie. Another ſatisfaction there is, which is external. This ſatisfaction is to be made for ſins committed againſt thy Neighbour: For if thou offend thy Neighbour, and do him wrong, or take any thing from him, by fraud, or violence, it is a great ſin. For this, thou canſt never be Contrite if thou make not ſatisfaction, not onely confeſſing it, but in ſatisfying* his deſire *that is offended, and that with ſorrow. This is true Doctrine, and ſhall never be overthrown by the ſpirits of falſe invention: which indeed is the firſt eye unto the Devil. If you may offend your brother, and be therefore accurſed: How much more ſhall you be accurſed, when you offend the meſſager of him that is your Father. Behold, he ſayeth not, I have once done amiſſe. God be mercifull to you, that his mercies might be the greater upon you. Be mindfull of my ſayings.* NOTE. Good Angels are to be uſed reverently. E. K.

△. Deus miſereatur noſtri, & benidicat nobis, Cor mundum Creet in nobis, & ſpiritum rectum ponat in prœcordiis noſtris, *Amen.*

1583.

Wedneſday, *Junii* 26. *Hora* 9½. *præſente D. Alberto* Lasky.

△. As we were together in my ſtudy, and I ſtanding at my Desk. There appeared to *E. K.* a round Globe of white ſmoak over my head. Thereupon *I* perceived the preſence of ſome good ſpiritual Creature, and ſtraight way appeared the good Angel. *I. L.*

△. *I* ſaid, *Benedictus qui venit in nomine Domini, & igitur nobis eſt gratus laudis adventus.*

I. L. Et quid tu dicis? [ad *E. K.* Loquutus eſt.]

E. K. Si bonus es, & lucis ſpiritus, bene veniſti, I. L,

I. L. Et bene tibi fiet. *E. K.* He hath a beſome in his hand.

E. K. What will you do with this beſome?

△. Quid cum tua ſcopa decreviſti facere?

I. L. Secundum Dei beneplacitum.

E. K. *Here cometh a big tall creature*, forma humana quæ facile non poſſit diſcerni, oculi ejus videantur eſſe duo Carbunculi Lucentes & mirabiliter micantes. Caput ejus videtur aureum, os videtur valde largum eſſe, & Caput videtur mobile & quaſi ab humeris ſeparabile, totum reliquum Corpus videtur eſſe marmor quaſi.

Vox. ..... *Feciſti tu?*

[*E. K.*] he ſaid ſo to *IL.*

Suſpicor hoc factum eſſe ut quietior eſſet animus ipſius, E. K. & non eos ſuſpiciendo in cogitatione eius deſtrueretur.

IL. ..... *Feci. Decedite in Oratorium, nam magna hic dicenda ſunt.*

Qui decedent? I L. *Princeps, & tu.* (Bow down thy knees brother) and here what I do ſay. [To E. K. he ſpake.]

Magnus ille ..... *Filioli hominum quid vultis?*

Δ. Cupinus *mundari à peccatis*, & illuminari ſapientia divina, ad ejus honorem.

E. K. Eſt lumen quoddam in Aere: & ipſe oſculatur lumen illud.

IL. ..... Dic, Propitius eſto mihi peccatori.

K E. Propitius eſto mihi peccatori, O Deus, creſcit jam Corpus iſtius magni in immenſum quantum, quod non poſſit facile diſcerni.

Mag. ..... *Filii hominum, quid vultis?*

Δ. *Sapientiam veram.*

Mag. ..... *O vos pueri & filii hominum, quid vultis?*

Δ. Sapientiam in Deo, & propter Deum, veram.

Singula dum profert verba, flammam ex ore evomit.

Mag. ..... *Audite, quia Juſtus & verus ſum (inquit Dominus;) Vos nihil impium, iniquum, vel injuſtum ſuſcipite: Nam quæcunque feceritis mala, vel negligentia, vel inſcitia, vel contemptu, vel etiam nimia ſuperſtitione ſunt, (Sicut Scriptum eſt) potestate tradita ſpiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus ſum quidem veſter) qui Spiritum Sanctum non aufero a vobis: Nam eſtis, quos per potentiam* confirmabo *meam: Nolite igitur* Cacomagi Cum perverſis fieri, *qui inaniter rebus & Idolis hujus mundi potentiam aſcribunt meam. Sed Credite perſeveranter & ad finem uſque & fidem habete: quia, (per me) omnia mundana ſuperat ſigillum, & ſubjiciet Dæmones voluntati veſtræ. Dæmones ſub regionibus permanentes, & inclaſi Lunaribus,* Angeli mei *non ſunt: Sed Cæleſtes, Sancti & veri boni. Nonne vos homines & mortales & non ſine peccato, Cui* voluntatem liberam, *ſimul & peccare permiſſi: ut intelligendo exinde malum, & me Deum veſtrum agnoſcatis vos. Audite igitur, Audite filii mei, ... Calamitatem totius terræ omniumque viventium prædico. Bella erunt undique horrenda & triſtiſſima, Et peribit ad tertiam uſque partem gladio & fame Terra. Erunt cædes multorum, (penè omnium) Principum interitus, Terræ motus, quales non ab initio mundi; Terreſtris Dæmonis (Turcæ viz.) Imperii ruina. Nam ſic conſtitui.*

Note. *De Sublunaribus Spiritibus Angelis boni ubi ſedes habent.*

Pene omnium principum interitus.

Turcici Imperii ruina.

[*E. K.*] Nunc reſpcit vos.

Δ. *A. L.* and I were in my Oratory.

Stephanus, Polonienſis, miſerrime in bello jugulatus, Cadet. Iterum dico: *Stephanus, Polonienſis Rex, miſerrime in bello jugulatus, cadet.* Vocabant te iterum [*reſpicit* Alb. Lasky] ad Regnum *Principes: quem etiam ego* Poloniæ, Moldaviæ & populi mei Ducem *& regem conſtituero. Tunc attinges deſideratam metam & non errabis a Scopo. Quia ego ſum Deus tuus, & docebo te utilia & vera. Et dabo tibi Angelos meos adjutores & comites etiam ad ſecretum quodlibet mundi. Vigilato, Orato. Igitur, Pius eſto, donec venerit poteſtas mea & in te, & ſupra vos. Interum ſigillate quæ vidiſtis, & me in publicum producite.*

Ne in publicum producite.

[*E.K.*] Now he ſhaketh: he ſeemeth to turn his head about his ſhoulders.

E. K. *Nunc accipit enſem & percutit nubes, & crucem format ante ſe, ab utroque latere & poſt ſe. Crede mihi, eſt finis rerum: Dimittuntur Peccata veſtra.*

E. K. Cadit, quaſi diſtractus, (vel ſe ſeparans) in 4 partes, & avolut.

Vox. ..... *Habetis quæ adeo Decreta ſunt.*

Δ. Miſericordia Dei, ſit ſuper nos nunc, & ſemper. *Amen.*

Saturday *Junii 29 à meridie hora* 4.

Δ. While I was about to write the Title of the ſecond ſide of the ſeventh leaf: and (*E.K.* ſitting by me) *Madini* appeared as before like a young girle, and I ſaluted her in the Name of God, as coming from God for good, and ſaid to her, that I was wonderfully oppreſſed with the Work preſcribed to me to perform before *Auguſt* next, and deſired her to help me to one to write the holy Book as it ought to be written: ſeeing I did all I could, and it ſeemed almoſt impoſſible for me to finiſh it as it is requiſite. *Madami* promiſed to help me to

May 28. 1583. when he began Alb. Laſkie Pedigree.

one

one to write the Book; and thereupon appeared to her (but unſeen of *E. K.*) her Mother ..... *Madimi* ſaid alſo, that ſhe was now learning of Greek and Arabick, and the Syrian Tongue.

Mad. ..... *Mother I pray you let him have one to write his Book.*

Δ. I pray thee tell me *Madimi*, what was his name which yeſterday tempted my friend and accuſed me moſt unduly and untruely to *E. K. as a murderer*, and hypocrite, and one that had injured a thouſand.

Mad. ..... *His name was Panlacarp.*

Δ. Can the wicked Conjurers have their Devils to write Books at their commandments, and ſhall not an honeſt Chriſtian Philoſopher have the help of God his good Angels to write his holy Myſteries ſo greatly redounding to his Glory? And ſeeing you are the Mother of *Madimi* here, I beſeech you tell me your name here: as the order of all our doings are diſtinctly and orderly noted.

Mother. ..... I am of the word, and by the word: *I ſay*, Seal up thoſe things thou haſt: And I my ſelf will take charge of *Galvah to the end. Ad evitandum ſcandalum.*

Δ. Truth it is, it muſt grow to a great miſlikeing grudge, that God ſh ould ſeem to have laid burdens on our ſhoulders, greater than we are able to bear: and then if we fall and faile under them, he would find a cauſe not to perform his promiſes made for carrying of thoſe burdens.

Mother. ..... *Whatſoever is thy part, the ſame will I perform. I will put thy yoke (in this one thing) upon my ſhoulders.*

Δ. Will you then write it as I ſhould have written it?

Mother ..... *I have ſaid I will.*

Δ. Where ſhall I leave the Book?

Mother. ..... *Leave it where y u will:* your locks are no hindrance to us. *Even when the time cometh believe and you ſhall find it written.* Our locks.

Δ. You have eaſed my heart of a thouſand pound weight.

Mother. ..... *Becauſe ye ſhall not fall into error. Doſt thou believe?*

Δ. Yea verily.

Mother. ..... *Then verily will I do it.* Fides tua erit inſtrumentum operationis meæ; Erit, & videbitis, & nunquam peribit.

Galvah. ..... *One thing I will teach thee. The End is greater than the Beginning, or the Midſt; For the End is witneſſe of them both: But they both cannot witneſſe of the End.*

Mother. ..... *He that appeared yeſterday is faſt enough, now: Maiden, Say your leſſon, when I am gone.*

Δ. I pray tell me your name.

Mad. ..... *Mother I pray you tell your name.*

Mother. ..... I A M; What will you more?

E. K. She flieth away like a fire. *Madimi* falleth down proſtrate on her face a while.

Δ. Now I ſhall have leiſure to follow my ſute, and to do all Mr. *Gilberts* buſineſſe.

Mad. ..... *My Mother will ſpeak to the Queen for you ſhortly. Serve you God while I do pray.*

E K. She prayeth vehemently. Now ſhe cometh near to us.

Madimi. ..... *I pray you teach me to ſpell.* [She ſpake to *E. K.*

Mad. ..... This is ἐὰν μὴ φυλάξεις, οὕτω ὁ ἕτερος τοῦτο ἔργον ἀνάσχῃ. It is the Syrian Tongue you do not underſtand it. - - (to Δ.) *Niſi caveas iſti, amic s hoc opus ſubvertet, &c.*

κόσμῳ μὲν γὰρ πρόθυμῳ τυγχάνει, ὧν

forte πικράζεται vel πιάζεται

καὶ οὕτω τοσοῦτον πλάζεται

alicitur, vel abſtrahitur

ἀπὸ καινὰ ἀφελκύεται φιλία

ἕνεκα μή τινα αὐτῷ ἀφορμὴν παρέσαι

τῆς γὰρ ἀπάτης κομίζης κατασκευασθῆναι

ἵνα σε διὰ παντὸς ἀπολίπει. That was with Mr *Henry Lee* his offered friendſhip as he confeſſed after.

E. K. Unleſſe you ſpeak ſome Language which I underſtand, I will expreſſe no more of this Ghybbriſh. Now ſhe prayeth again. Now ſhe is gone.

△. Benedictus ſit Deus, Pater Noſter, Deus totius Conſolationis, qui reſpexit afflictionem ſervuli ſui, & in ipſo puncto neceſſitatis meæ præſtitit mihi auxilium; ipſe Solus Cordis Scrutator eſt & renum. Ipſe eſt Lux mea, & Adjutor meus, & Suſceptor meus eſt. In Domino ſperavi, & liberavit me ab anguſtia maxima propter gloriam Nominis ſui, quod ſit exaltatum & magnificatum nunc, & in ſempiterna ſecula. *Amen, Amen, Amen.*

△. My heart did throb oftentimes this day, and thought that *E. K.* did intend to abſent himſelf from me, and now upon this warning I was confirmed, and more aſſured that it was ſo: Whereupon ſeeing him make *ſuch haſte to ride to Iſlington*: I asked him why he ſo haſted to ride thither: And I ſaid, if it were to ride to Mr. *Harry Lee*, I would go thither alſo to be acquainted with him; ſeeing now I had ſo good leaſure, being eaſed of the book writing: Then he ſaid, that one told him the other day that the Duke did but flatter him, and told him other things, both againſt the Duke (or Palatine) and me, *&c.* I anſwered for the Duke and my ſelf; and alſo ſaid, that if the fourty pound *annuity*, which Mr. *Lee* did offer him, was the chief cauſe of his minde ſetling that way (contrary to many of his *former promiſes to me*) that then I would aſſure him of fifty pound yearly, and would do my beſt by following of my ſute, to bring it to paſſe as ſoon as (poſſibly) I could, and thereupon did make him promiſe upon the Bible. Then *E. K.* again upon *the ſame Bible did ſwear unto me conſtant friendſhip, and never to forſake me*: And moreover ſaid, that unleſſe this had ſo faln out, he would have gone beyond the Seas, taking ſhip at *New-Caſtle* within *eight dayes next*: And ſo we plight our faith each to other, taking each other by the hands upon theſe points of *brotherly*, *and friendly fidelity during life*, which Covenant *I* beſeech God to turn to his honour, glorie, and ſervice, and the comfort of our brethren (his Children) here in earth.

Fifty pound yearly to be provided for E K. by *John Dee.*

Tueſday, *Julii* 2. *à meridie, Circa Horam.* 2.

△. While *I* was writing of Letters to Mr. *Adrian Gilbert*, into *Devonſhire*, *Madini* appeared by me in the ſtudy, before *E. K.* ſitting in the Chair, firſt on the ground, then up higher in the aire; and *I* ſaid, How is the minde of Mr. *Secretary* toward me, me thinketh it is alienated marvellouſly.

The Lord Treaſurer, and Secretary *Walſingham.*

Mad. .... *Thoſe that love the world, are hated of God.* The Lord Treaſurer and he are joyned together, *and they hate thee. I heard them when they both ſaid, thou wouldſt go mad ſhortly*: *Whatſoever they* can do againſt thee, aſſure thy ſelf of. *They will ſhortly lay a bait for thee; but eſchew them.*

△. Lord have mercy upon me: what bait, (*I* beſeech you) and by whom?

Mad. .... *They have determined to ſearch thy houſe*: *But they ſtay untill the Duke be gone.*

△. What would they ſearch it for?

Mad. .... *They hate the Duke, (both) unto the death.*

△. And why?

Mad. .... *Take heed that you deal uprightly.* .... [*She ſpake to* E. K.]

E. K. God the Creator be my witneſſe of my upright dealing, with, and toward him, (meaning △.) ever ſince my laſt coming to him.

E. K. his ſecond oath.

Mad. .... *It is good to prevent diſeaſes.*

E. K. By this book (taking the Bible in his hand) I ſwear that *I* do carry as faithfull a minde to him, as any man can, ever ſince my laſt coming.

Mad. .... *Look unto the kinde of people about the Duke: and the manner of their diligence.*

△. What mean you by that? his own people mean you? or who?

Mad. .... *The eſpies.*

△. Which be thoſe?

Mad. .... All, there is not one true.

△. You mean the *Engliſh* men.

Mad. .... *You are very groſſe, if you underſtand not my ſayings.*

△. Lord, what is thy counſel to prevent all?

Mad. .... *The ſpeech is general*, The wicked ſhall not prevail.

△. But will they enter to ſearch my houſe, or no?

Mad. .... *Immediately after the Duke his going they will.*

△. To what intent? what do they hope to finde?

Mad. .... *They ſuſpect the Duke is inwardly* a Traytor.

△. They can by no means charge me, no not ſo much as of a Trayterous thought.

Mad. .... *Though thy thoughts be good, they cannot comprehend the doings of the wicked. In ſumme*, they hate thee. *Truſt them not: they ſhall go about ſhortly to offer thee friendſhip: But be thou a worm in a heap of ſtraw.*

Truſt them not.

△. I pray you expound that parable.

Mad. .... *A*

Mad. . . . . *A heap of ſtraw being never ſo great, is no waight upon a worm, notwithſtanding every ſtraw hindreth the worms paſſages. See them, and be not ſeen of them, doſt thou underſtand it?*

Δ. I pray you make more plain your counſel.

Mad. . . . . *My counſel is plain enough.*

Δ. When, I pray you, is the Duke likely to go away?

Mad. . . . . *In the middle of* Auguſt.

Δ. If in the midſt of *Auguſt* he will go, and then our practiſes be yet in hand, what ſhall be done with ſuch our furniture is prepared, and ſtanding in the Chamber of practiſe.

Mad. . . . . Thou haſt no faith.

His going ſtandeth upon the determinated purpoſe of God. *He is your friend greatly, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him ſervice.* Many men purpoſe, but one ſetteth in order. A. L. Service.

Δ. As concerning *Adrian Gilbert*, what pleaſeth you to ſay of him, and his intended voyage.

Mad. . . . . He is not in the true faith.

Δ. How hath it been ſaid, then, That he ſhould be the ſetter forth of God, his faith and religion among the infidels.

Mad. . . . . *That is a myſtery.*

Δ. Whether ſhall it be good, that the Duke reſort hither oft, or tarry for the moſt part at his houſe at *London*.

Mad. . . . . *Humane policie cannot prevail. As many as are not faithfull in theſe cauſes, ſhall die a moſt miſerable death: and ſhall drink of ſleep everlaſting. As in one root there are many diviſions, ſo in the ſtem and branches are many ſeparations.*

Δ. Give ſome more light (I beſeech you) to the particular underſtanding.

Mad. . . . . *The fire that kindleth all theſe, and wherein thy live is* One, *forming them according to (whatſoever) the ſubſtance whereupon they are grounded. So by the leſſe you may prove the greater: That as in particular, ſo likewiſe generally,* All emanations are from one. *In the firſt workmanſhip lieth ſecret in one unknown: And is ſealed, and therefore it hath an end. The ſon through the Circles and Maſſie body, The heart in the body, The intelligence in the inward man, The ſon from his own Centre ſpreadeth out the beams of his limited virtue, The* Hart *life to two; and yet* the Centre *of life to the whole body, underſtanding quickneth the minde;* that minde I ſpeak of *putteth on a fiery ſhape. It followeth therefore, that every thing (what ſubſtance ſoever) hath a Centre:* From the which the Circumfluent beams of his proper power do proceed. *When theſe are perfectly known: Then are things ſeen in their true kinde. I ſpeak this to prove,* that the good Angel of man, which *is the* external Centre of the Soul, *doth carry with him* the internal Character of that thing whereof he ſeeketh to be a Dignifier, *within the which doth lie ſecret, the* Conjunction *and* Separation *of the proportion of their times, betwixt* the ſoul and body of man. *O happy (therefore) is that Soul, which beholdeth the glory of his dignification, and is* partaker with him that is his keeper. *This known unto men, the thickneſſe of the earth doth not hinder their ſpeeches; neither can the darkneſſe of the loweſt aire obſcure, or make dark the ſharpneſſe of* their eyes. *This Character, (at his next coming hither) ſhall be made manifeſt unto him.* The heart. The minde putteth on a fiery ſhape.

E. K. He ſheweth a bloudy hand, holding a bloudy Croſſe *with letters on it, like our holy letters.*

Δ. I beſeech you, how ſhall his proviſion of money from home ſerve his turn, or how ſhall he here have help for his charges bearing?

Mad. . . . . *Your words make me a Childe. Thoſe that fiſh for Dolphins do not ſtand upon the ground. Thoſe that ſit in Counſel call not in the harveſt people, nor account not their works. He that ſtandeth above the Moon, ſeeth greater things then the earth: Is it not ſaid,* The Lord will provide? *I ſtand above the Moon, for that* I diſpoſe his life *from above the diſpoſition of the Moon. To ask what* Jacob *his ſervants did, was a folly; becauſe their maſter was bleſſed: A greater queſtion to ask how bleſſed he was, then to ask how many ſheep he had.* Note the form of a child.

Δ. I am deſirous to know what you meant by ſaying, That my words made you a Childe.

Mad. . . . . *Becauſe you ask me Childiſh queſtions. His good Angel ſhall reveal his Character unto him, and thou ſhalt ſee it,* [*pointing to* E. K.] *But take heed thou ſay truely; And uſe great reverence,* or elſe the feet that love thee ſhall carry thy Carkas out of the doors. *If he carry it upon him, it ſhall be a token of the Covenant between him and God.* Reverence to good Angels. *Pactum divinum.*

Δ. The image, or ſimilitude thereof (mean you) made in pure Gold. Perhaps enamiled.

Mad. . . . . *So thoſe that ſhall ſee his Standards with that ſigne in them ſhall periſh utterly.*

Δ. You mean, if the ſame be painted, or otherwiſe wrought in his Banners and Penons, &c.

Mad. . . . . *Let him uſe it as a Covenant, between God and him.*

Δ. How ſhall he frame it in Gold, ſolid-wiſe, or Lamine-wiſe?

Madd. . . . . *His own Angel ſhall reveal it.*

Δ. Becauſe it hath been ſaid, that in the beginning of our Country troubles we ſhould be packing hence into his Country; What token ſhall we have of that time approaching, or at hand?

Mad. ....., *Your watchword is told you before: When it is ſaid unto you*, Venite, *&c.*

Δ. But (I beſeech you) to be ready againſt that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Mad. ..... *Miraculous is thy care (O God) upon thoſe that are thy choſen, and wonderful are the wayes that thou haſt prepared for them. Thou ſhalt take them from the fields, and harbour them at home. Thou art merciful unto thy faithful and hard to the heavy-hearted. Thou ſhalt cover their legs with Bootes, and brambles ſhall not prick them: Their hands ſhall be covered with the skins of Beaſts that they may break their way through the hedges. Thy Bell ſhall go before them as a watch and ſure Direction: The Moon ſhall be clear that they may go on boldly. Peace be amongſt you.*

E. K. He is now gone away in a fire. *Æterno Deo noſtro, ſit Laus Honor, & Gloria in ſeculorum ſæcula.* Amen.

Thurſday *Julii* 4. *hora* 11. *ante Meridiem.* 1583.

Note. Δ. When I came home yeſterday from the Court, and from *London*, and from the Lord *Laskie*, I found that *E. K.* was purpoſed to ride forth of Town, and intended to be away (as he expreſly told me) five dayes: Certain Companions and his acquaintance having ſo appointed with him, ſome tarrying for him in *Mortlucke*, and ſome at *Brainford* (as was perceived this day afterward, and as he confeſſed unto me.) Whereupon I thought good to ſignifie ſo much unto the Lord *Laskie* who meant to come and refreſh himſelf at my houſe, as he was wont before; either this day, or within two or three dayes after: Who alſo delighted in *E. K.* his company, *&c.* Hereupon about the time of *E. K.* his riſing I wrote theſe lines, intending to ſend them preſently to the Lord *Laskie*, that word might be returned of his intent before *E. K.* ſhould ride, I meaning and hoping to perſwade *E. K.* to tarry ſo long, and upon ſuch reſpect.

NObiliſſime Princeps, in reditu, noſtrum Edwardum inveni, facie quidem læta: ſed itineri tamen, ut dicit, quinque dierum, ſe accingentem: Hocque matutino tempore abitum vel iter iſtud ingredi molitur; Reverſurus (ut affirmat) poſt quinque dies. Quid ſit ipſa veritas, novit ille qui verus & Omnipotens Deus eſt noſter. Hoc volui, iſto mane ſummo, vobis ſignificare, ut, quid factu optimum ſit, Cogitetis: De aliis, ſuo tempore,

Væſtræ Celſitudinis fideliſſimus Clientulus

Julii 4. 1563. *Joannes Dee.*

This Letter being now written, and not yet folded up, my friend *E. K.* was ready and came out of his Chamber into my Study; and I told him, that I was even now ſending word to the Prince *Laskie* of his rideing out, and return after five dayes; and ſo ſhewed him the Letter: who when he came to the phraſe, *Quid ſit ipſa veritas*, he was ſamewhat offended, ſaying, What ſecret meaning hath this, *upon ſome of your two former conference?* Truly (ſaid I) even ſuch as the circumſtance of the Letter doth import, that is; Whereas you ſaid that you intended to return within five dayes, or at the ſame dayes end, it is uncertain whether you will, or ſhall, return later or ſooner: and therefore *Quid ſit ipſa veritas* of your return, or intent to return, onely God doth know. He would by no meanes admit that my ſincere expoſition, but ſeemed ſuſpitious of ſome other undue conſtructions of thoſe former words; thereupon I took the Letter and tore it in three pieces, and ſent none: But in my mind referred all to God his diſpoſition, aſſuring my ſelf *of God his moſt conſtant proceeding in his own affairs.* Shortly after ſaid *E. K.* to me, Certainly here is a ſpiritual Creature in my right ſhoulder, who ſenſibly ſaith to me, Come away: So (ſaid I) did one ſay to *Sowle*, when they would have had *him away* to have drowned him, whom I ſtayed in this Study by force, *and ſo hindered* the Devil of his purpoſe then; as appeareth by *that unhappy man* yet alive. Nay ſaid *E. K.* they have told me that if I tarry here, I ſhall be hanged; and if I go with this Prince he will cut off my head, and that you mean not *to keep promiſe* with me; And therefore if I might have a thouſand pound to tarry, yea a Kingdom, I cannot: Therefore *I releaſe you of your promiſe of* 50 *pounds yearly Stipend* to me, and you need not doubt but God will defend you and proſper you, and can of the very ſtones raiſe up children to *Abraham*: And again *I cannot abide my wife, I love her not, nay I abhor her*; and there in the houſe I am miſliked, becauſe I favour her no better. To theſe, ſuch his words ſpoken in great pangs and diſquietneſſe of mind, I repoſed and ſaid, That theſe his doings and ſayings were not of God, and that by my whole proceeding he might perceive what confidence I repoſed in his dealing with the ſpiritual, our friends, ſeeing even to the uttermoſt penny (and more than my ability ſerved unto conveniently) I laid out ſtill about the ....ming of ſuch things, as were by me to be done, *&c.* Well, on the ſudden, down he went; upon his Mare, and away toward *Brainford.*

Sowle.
Evil ſpirits.
Fifty pound yearly ſtipend.
E. K. his wife.

Brainford. After whose going, my Wife came up into my Study, and I said, *Jane*, this man is mervallously out of quiet against his Wife, for her friends their bitter reports against him behind his back, and her silence thereat, *&c.* He is gone, said I, but I beseech the Almighty God to guide him and to defend him from danger and shame; I doubt not but God will be merciful to him, and bring him at length to such order, as he shall be a faithful servant unto God, *&c.* E. K. his wives friends.

Note within three hours after, came E. K. up my Study staires unbooted, for he was come in a boat from *Brainford.* When I saw him I was very glad inwardly: But I remained writing of those Records as I had yet to write of Tuesdayes last actions. I have lent my Mare out (said he) and so am returned. It is well done said I, and thereupon he sate down in the chair by my Table where he was wont to sit: And it was ten of the clock then. He took up in his hand the Books which I had brought from *London* of the L. *Laskie*, written to him in his commendations, *&c.* And as he was looking earnestly on them, a Spiritual Creature did put the Book on the outside of the parchment cover, divers times; and once would have taken it out of his hands: Divers times I heard the strokes my self; At length he said, I see here the handsome Maiden *Madimi*, and have done a pretty while. Then said I to him, Why told you me no sooner? Whereupon I took paper purposely to Note what should seem Note-worthy as followeth.

△. Mistresse *Madimi*, you are welcome in God, for good, as I hope; What is the cause of your coming now?

Mad. ..... *To see how you do.*

△. I know you see me often, and I see you onely by faith and imagination.

Mad. ..... [Pointing to E. K.] *That sight is perfecter than his.*

△. O *Madimi*, Shall I have any more of these grievous pangs?

Mad. ..... *Curst Wives, and great Devils are sore Companions.*

△. In respect of the Lord Treasurer, Mr. Secretary, and Mr. *Rawly*, I pray you, What worldly comfort is there to be looked for? Besides that I do principally put my trust in God.

Mad. ..... *Madder will staine, wicked men will offend, and are easie to be offended.*

△. And being offended will do wickedly, to the persecution of them that meane simply.

Mad. ..... *Or else they were not to be called wicked.*

△. As concerning *Alb. Laskie* his Pedigree, you said your Sister would tell all.

Mad. ..... *I told you more then all your Dog painters and Cat painters can do.*

△. You spoke of *William Laskie* and Sir *Richard Laskie* his brother, of which *William* going into *France*, and then into *Denmarke*: and his marriage into *Poland*, came this *Albert Laskie*, now Paladine of *Soradia*, &c.

Mad. ..... *Those were two pretty men for me to meddle withal. When you set your selves together, and agree together, I will make all* agree together.

E. K. Will you *Madimi* lend me a hundred pound for a fortnight?

Mad. ..... *I have swept all my money out of doors.*

△. As for money we shall have that which is necessary when God seeth time.

Mad. ..... *Hear me what I say. God is the unity of all things, Love is the unity of every Congregation (I mean true and perfect love.) The World was made in the love of the father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church. Let (I say): For after it doth Triumph, it is not called a* Church *nor a Congregation: But a* Fruitful Inheritance *and a* Perfect *Body in Christ. Take the love of the Father from the World, and it perisheth. Take the love of our Redemption away, and we are dead. (I will not offend) put* your *instead of* our. *Take the light of the Holy Ghost, which is the love of the Father and the Son from the Church, and it withereth. Even so take love from amongst you, and you are members of the Devil; Therefore it is said unto you* Diligite ad invicem. *For love is the Spirit of God uniting and knitting things together in a laudable proportion. What dost thou hunt after? speak man, What dost thou hunt after?*

△. we use to call it *Ecclesia Triumphans.* Note. The Angels were not redeemed.

[This was said to E. K. upon some secret judgement of *Madimi* in him.

E. K. I hunt after nothing.

The love of God breedeth faith; Faith bringeth forth (on the one side) Hope; and (on the other side) the workes of Charity. Lo'th u love God? Seekest thou to be among his Elect? Why dost thou not (therefore) love those things that are of God? Herein thou shewest the want of faith; Herein are thy bragging words confounded; for thou sayest, No man can accuse thee of evil. But thou hast no faith because thou hast no hope. *Wilt thou say, that thou hast faith? Show it me by thy love: Whosoever (therefore) loveth not God, is accursed. Thou lovest not God, Lo, behold, thou breakest his Commandments. Oughtest thou not to love him? And hast thou not faith through the love in God? Truely thou oughtest so to do. Wilt thou let me see thy hope on this side; Let thy workes stand on the other side. And shew thy self to have faith that therein thou mayest love God, and be beloved of him: But if thou hast none of these, thou hast hate. If thou hate God, the reward*

1. Faith.
2. Hope.
3. Charity.

reward thereof is great; but the greatneſſe is unquenchable fire. Whoſoever followeth not the Commandments, hateth God; If ſin be the breach of the Commandments, &c. *Doſt thou love Silver and Gold? The one is a Theef, the other is a Murderer. Wilt thou ſeek honour?*

E. K. No.

So did Cain. *But thou haſt a Juſt God that loveth thee; Juſt and vertuous men that delight in thee; Therefore be thou vertuous:* For thou ſhalt tread the World under thy feet: *I promiſe thee, I have driven the Skullen-drab out of our Kitchen long ago.*

Note this came to paſſe *Anno* 1589. when he was made Baron of *Bohemia Anno* 1590.

Δ. Do you mean worldly covetouſneſſe?

Mad. ..... *Yea, and the firſt heavenly covetouſneſſe.*

Carma geta Barman.

Δ. I beſeech you, what is that to ſay?

Mad. ..... *Veni ex illo Barma.*

E. K. Felt and ſaw a ſpiritual Creature go out of his right thigh.

Mad. ..... *Where are thy* 14 *Companions?*

Bar. ..... *They dwell here.*

Δ. [He that was come out, ſeemed a great handſome man with a Sachel of a Dogs skin by his ſide, and a Cap on his head, *&c.*]

Δ. O the hand of the Higheſt hath wrought this.

Mad. ..... *Venite Tenebræ, fugite Spiritu meo.*

E. K. Here appear 14 of divers evil favoured ſhapes: ſome like Monkies, ſome like Dogs, ſome very hairy monſtruous Men, &c. They ſeemed to ſcratch each other by the face. Theſe ſeem to go about *Madimi* and ſay, *Gil de pragma kures helech.*

Δ. What is that to ſay?

Mad. ..... *Volumus hic in Noſtris habitare.*

Δ. Quæ ſunt illa veſtra?

E. K. One of them ſaid ... *Habemus hominem iſtum Domicilium noſtrum.*

Mad. ..... *The vengeance of God is a two-edged Sword, and cutteth the rebellious wicked ones in pieces. The hand of the Lord is like a ſtrong oak, when it falleth it cutteth in ſunder many buſhes. The light of his eyes expell darkneſſe, and the ſweetneſſe of his mouth keepeth from corruption. Bleſſed are thoſe whom he favoureth, and great is their reward;* Becauſe you came hither without licence and ſeek to overthrow the liberty of God his Teſtament, and the light wherewithal he ſtretcheth unto the end, and for becauſe you are accurſed it is ſaid, I will not ſuffer mine to be overthrown with temptation, though he were led away, *Behold I bring back again. Depart unto the laſt Cry: Reſt with the Prince of Darkneſſe there is none.* Amen, *go you thither.* Et ſignabo vos ad finem.

The caſting out, and utter diſplacing of 15 wicked ſpirits, *&c.*

E. K. He ſealed them all in the forehead: the 14 and their principal, their ſealing was as if they had been branded. They ſunk all 15 downward through the floore of the Chamber, and there came a thing like a wind & pluckt them by the feet away.

E. K. Methinketh *I* am lighter than *I* was; and I ſeem to be empty, and to be returned from a great amaſing; for this fortnight I do not well remember what I have done or ſaid,

Mad. ..... *Thou art eaſed of a great burden ..... Love God, Love thy Friends, Love thy Wife.*

E. K. Now cometh one with a red Croſſe in his hand and leadeth her away, and ſo they vaniſhed. We prayed the Pſalm of thankſgiving 14 of *Roffenſis* for E. K. his deliverance from *Barma* and his 14 Companions. *Amen.*

Δ. firſt papers, *E. K. Sal.*
by appeard often to him, whipping
before as 6. or 7. miles diſtant from
him think that the bleſſed *Jubanladace*
had been ſent to have ſaid ſomewhat unto us of his
Charge (the Prince *Laskie*) But I found in the end that it was a token that the Princce *Laskie* was penſively careful of us, and that his good Angel was his witneſſe and meſſage, by that token his peculiar Caraſter as is before taught.

Omnis Spiritus Laudet Deum noſtrum Unum & Trinum. Amen.

Sequitur liber Tertiarius Sexti.

LIBER,

LIBER PEREGRINATIONIS PRIMÆ:

Videlicet

A Mortlaco Angliæ,
Ad Craconiam Polomiæ.

Saturday, *Septemb.* 21. 1583. *Die Sancti Matthæi.*

WE departed from *Mortlack*, about three of the Clock after noon: The Lord *Albert Laſky*, (*Vaywode* of *Siradia*, in *Polonia*) meeting me on the water, as we had appointed: And ſo brought night to *London*; and in the dead of the night, by Wherries, we went to *Greenwich* to my friend *Goodman Fern* the Potter his houſe: Where we refreſhed our ſelves, and thither came a great Tylt-boat from *Graves end* to take us in, (by appointment of me and Mr. *Stanley*) to go to our ſhips, which we had cauſed to ly ſeven, or eight mile beyond *Graves end*. To which ſhips we came on Sunday morning by Sun riſe: In the greater of them (being a dubble Fly-boat of *Denmark*) my Lord *Laskie*, I, and *E. K.* with my Wife and Children, &c. went: And in another ſhip (by me alſo hired for this paſſage) went ſome of my Lord his men, two horſe, &c. that ſhip was a Boyer, a pretty ſhip. With little winde we ſtraight-way hoyſed ſayl, and began our voyage in the ſhip.

This 22. day we were in great danger of periſhing (on the ſands, called the Spits) about midnight: We had (by force of winde contrary) anchored by them, and the Anchor came home, no man perceiving it, till the ſhip was ready to ſtrike on the ſands. Then, upon great diligence and pollicy uſed by our Marriners in hoyſing ſayl, and cutting our Cable, (to leave our ſhote anker) and committing our ſelves to the hands of God, and *moſt earneſtly praying for a proſperous winde:* It pleaſed the Almighty, and moſt mercifull God, *ſuddenly* to change the winds, which ſerved us to bear from the ſands, and to recover *Quinborrough*, back again.

There aroſe great ſtorming winds, N.E. almoſt.

The 23. day (being Munday) we came to the mouth and entrance of *Quinburrough Creek*, or Haven. And as we made to land in ſmall Fiſher-boats, the Lord *Laskie*, my Wife and Children in one boat, and *I*, with *E. K. Marie*, *Elizabeth*, and *John Crokar*, in another, it fell ſo out, that at the ſhips ſide, our Fiſher-boat his ſayl-yard and ſayl was entangled on the Mayn-yard of the Fly-boat (being ſtroke down) ſo that, in our ſetting from the ſhips ſide, the top of our Boat being faſt above, and the windes and ſtream carrying the Boat off below, it inclined ſo much on the one ſide, that the one half of the Fiſher boat (well near) was in the water, and the water came ſo in (by the intangling before ſpecified, not eaſily to be undone, or looſed) that my Lord, my Wife, and all that ſaw us thought that of neceſſity our Boat muſt ſink, and ſo, we to have periſht. But God in his providence and mercy had greater.. .... of us, ſo that we became clear; the Boat half full of water, ſo that we ſat wet to the knees, and the water with the billow of the Sea came ſtill beating in more and more: And in this mean trouble; one of our two Boat-men, had loſt his long Oare out of the Boat into the water; and ſo not onely we lacked the help of that Oare, but alſo by reaſon they would have followed the winde and ebb, for that Oar, (contrary to our courſe in hand, and not able to become by) with much adoe we conſtrained them with the ſayl, our one Oare, and the Rudder to make ſuch ſhift as they could to get to *Quinborrough* Town: And in the mean ſpace *E. K.* with a great Gantlet did empty moſt part of the water out of the Boat, elſe it muſt needs have ſunk by all mans reaſon. At length (to be brief) we came to the Town ſide, up the crooked *Creek*: where, when as the Maſter of our ſhip would have taken me out in his arms (ſtanding in the water with his Boots) he fell with me in the water, where I was foul arrayed in the water and Oaſe. God be praiſed for ever, that all that great danger was ended with ſo ſmall grief, or hurt.

The evident help of God at the very minute of danger deadly.

At *Quinborrough*.

Wedneſday, *Septemb.* 25. *Circa* 3. *à Meridie, jam pleno mari.*

A. Oravimus ad Deum, ejus implorabamus auxilium, Cortina ſtatim apparuit. Oravi denuo ſolus, pro auxilio, tempore neceſſitatis: Sex pedum altitudine apparebat unus, in aere, quaſi altera ex parte nubis, inter *E. K.* Et illum interpoſitæ.

E. K. Ego illum cognoſco.

..... *Tu habes cauſam me cognoſcendi, & illum qui me miſit, vel jam non vixiſſes.*

E. K. Videtur eſſe Michael.

△. Gratias agimus Creatori noſtro, qui bonum, potentem & fidelem miniſtrum ſuum miſerit ad noſtram protectionem tempore neceſſitatis noſtræ.

Mich. ..... *Loquor de vobis rebus, de meiſſo & illo qui me miſit : De vobis, reſpectu illius quod eſtis, & de ſervitio Dei quod futurum eſt. O vos poteſtates Cæli & terræ, colligite vos in ſimul, reſpicite Deum veſtrum : Conſiderate beneficia ejus; an non vos colligavit ſimul? Et concatenavit vos in ſeipſos? An non eſtis glorificati reſpectu officii veſtri, ad quod præfandum potenter aſſignati eſtis, in voluntate ejus, qui glorificat ſeipſum. Ecce quomodo voſmet dedidiſtis principi tenebrarum : vel quare veſtri principes contendunt contra altiſſimum : & colligitis voſmet in ſimul ad contendendum contra ipſum qui eſt potentiſſimus, vel illum velletis ſubjugare, cujus arma ſunt ſuper omnem fortitudinem : Quo modo audetis contendere cum ejus fortitudine? Vel quæ eſt cauſa quod tam impii eſſe velitis?* Sed ita oportet eſſe : *quia vobis ſigillavit gubernationem,* & in veſtras manus dedit violam deſtructionis. *Sed date locum fini veſtro : Quia in ejus fortitudine diſperſi eritis : Et omnium rerum concluſioni oſtia veſtra debent eſſe aperta. Ne mirentur ſervi Dei, de fortitudine tentationis : Quia magna eſt poteſtas impii & hiantis Leonis, quando illi eſt cum ſigillo tradita. Ne dedignemini, hac hora, ſcio veſtram* gubernationem *per illum. Ecce clavis juſtitiæ aperta mihi eſt. Nihilominus veſtra adhuc erit major iniquitas, & veſtrum regnum erit diſperſum in ejus potenti ſuperbia. Quam magnus eſt Sathan qui reſiſtit fortitudini Dei? Quam magna, igitur, debet eſſe veſtra humilitas, quæ debet vel ſuperare vel mori. Sed vobis ſic dicit Dominus. Aperiant venti ora ſua, & rubientes aquæ profunda & potentia guttura. In omnes partes navium veſtrarum. Aperiat terra os ſuum, & dicat, quòd devorare vellet. Tamen non prævalebunt Quia tibi addam (inquit Dominus) qui es fortitudo mea,* Potentiam meam prævalescentem : Et *vos* eritis duæ flammæ *ignis, imò, ignis potentis ſuffocantis os totius Malitiæ. Idcirco, vobis bene ſit : Quia inimicus eſt fortiſſimus, ubi præda eſt maxima. Mementote, quòd Homines ſitis. Mementote, quòd terra ſitis. Mementote, quòd Peccatores. Mementote, quid eratis, & ne tradatis oblivioni quid eſtis. In illo enim vivitis qui omnia in ſua habet ſubjectione. Sed ille, qui cum illo eſt, Crucifixus ad gloriam, debet in medio mortalitatis componere ſe ipſum ad Immortalem Potentiam. Servi Dei, ſemper prævaluerunt : Sed ſemper per Adverſitates. Qui non eſt de hac mundo,* vos præparavit, *Nihilominus* debetis ea implere, *quæ ipſe providit.* Quod mundus poſſit fieri novus, & ipſe agnoſci. *Potens ipſe eſt, Potens eſt ille,* Aquila illa *quæ cooperit magnum montem alis ſuis. Sed potentior eſt ejus fortitudo qui numerat ſtellas, & montes colligit : Nam quicquid ipſe loquitur, eſt veritatis ignis : Et eſt ſimul Potentia & Actus, in immediata proportione. Etiam ipſe qui fecit Orbem, hominem in ſimul* compegit, *& omnia operatus eſt, Omnia ipſe existens. Ipſe eſt qui vobis præceptum dedit : Et ego vobis dico, Reſpicite de puncto in punctum, ad medium Cæli, & per Circulum terræ : Conſiderate omnia in uno, & unum in omnibus. Ponderate, vel per rationem numerentur, vel menſurate quemadmodum Salomon fecit, vel quemadmodum Adamo erat conceſſum (quod nunc* non potes ſed facies) *Tunc conclude, Obſervant omnia curſum ſuum : ſed verbum Domini res eſt. ..... ſempiternum. Amate Deum quia Justus eſt. Amate vos invicem quia. ..... juſtificati. Obſervate mandatum Dei quia eſt menſura Juſtitiæ.*

Government.

Let the Forkors light.

Michael.

Gabriel.

Hath provided you.

Finis miſtri ſervitii.

Lapped up.

E. K. *Jam venit alter ad illum, cum Corona in Capite, quaſi... & accipit gladium Michaelis.*

Coronatus ..... Ecce magna eſt fortitudo Dei, & Prævalebit.

Mich. ..... *Idcirco eſt benedictus Deus, vos juſtificati & nos ſanctificati.*

E. K. *Iam faciebant ſignum crucis flammeæ tribus vicibus, & ſi nauta noſter cum nova Anchora à Londino hodie redierit nonne eſt conſilium, quoad ſtatim hinc navigemus, ſi ita ille velit,* &c.

E. K. Redeunt.

Coronatus. ..... Ego ſum de Cœlo : non reſpicio terram ; Nihilominus terra per Cœlos vivit. Sequimini vos curſum Terrenorum. Præparate vos ſemen, Nos volumus, (O Domine) in te, eſſe parati, cum incremento. Veſtra Cura non poteſt prævalere, quia veſtri Inimici ſunt fortes : ſed quare dedecore afficior, cum ſale terreſtrium vanitatum? Deſtruat una vanitas, aliam : Ait Electi prævalebunt in fortitudine, contra illum Principem Vanitatis, & Regem ſtultorum omnium. Quia Deus noſter eſt ſapiens, Judicia ejus imperſcrutabilia, Patientia immenſurabilis. Laborate vos, & Nos gubernabimus.

Of worldlings.

E. K. Jam recedunt.

Vox. ..... *Ne diſputetis ulterius cum Deo* : Victoria veſtra erit.

△. Magnificetur nomen Dei noſtri ſolius omnipotentis & optimi. *Amen.*

Thurſday 26. Of September we went to ſhip, and lay in it all night at Anker.

Friday 27. Of September we ſayled from *Quinburrough*, and ſo by the lands end into the main Sea, *N. E.*

Saturday

Saturday 28. Of September we fell on *Holland* Coaſt, and none of our Marriners, Maſter, nor Pilot knew the Coaſt: and therefore to the Main Sea again, with great fear and danger, by reaſon we could ſcarcely get off from that dangerous Coaſt, the winde was ſo ſcarce for that purpoſe.

Sunday 29. Of September we came into the *Briel-haven*, and there were like to ſtrike on ground: at length we came to an Ankor, and lay in ſhip all night.

Monday 30. Of September we landed, and went into the *Briel*.

Briela, Octobris 2. *Mane Hora* 9. *Die Mercurii.*

E. K. Nihil apparet in Lapide, neque Cortina, neque aliud quid. Oremus conſtanter, &c. Apparet Domus magna cum multis pinnaculis, valde elegantibus. Et pavimentum videtur eſſe multis innatis lapidibus diſtinctum & videntur multi eſſe gradus per quos aſcenditur: & videtur eſſe area viridis ex dextra parte, & ex altera parte eſſe vallis, & rivulus ex alia. Pars quæ verſus ſolem eſt, videtur quaſi noviter reformata. Et circa introitum eſt rotundum quoddam ædificium: feneſtræ non ſunt ſimiles noſtris, ſed quaſi eſſent Templorum feneſtræ.

A. L. *Dixit quod videtur eſſe illa arx Regia, quæ Cracoviæ eſt.*

E. K. Subito deſcendit ignis & per totum lapidem apparet. Jam venit Cortina ſolita ante domum iſtam.

Vox. Garil zed maſch, ich na gel galaht gemp gal noch Cubanladan.

E. K. Jubanladaa. h jam apparet ſupra Chryſtallum: & Chryſtallus videtur eſſe permagnus.

Jub. Deus numeravit & dies tuos & poſteritatem. [E. K. *Reſpicit* A. L.]

E. K. Jam receſſit a Chryſtallo verſus caput ipſius *A. L.*

Jub. Et a pectore tuo non cadet Capillus non numeratus. Omnia bene ſe habent. [*Hoc dixit de ſtatu rerum* A. L. *apud* Lask.] *Ecce habes vim reſiſtendi: Ait contra legionem pugno.*

Δ. Perditio te novit, & numeravit annos tuos, & incipi eſſe fortis: Quia illi eſt Poteſtas data, Infernus aperit os ſuum contra vos, quia ſciunt, quòd vos glorificati eritis in Deo. Ego vici quintum ſigillum, & mihi jam reſiſtitur in ſexto. Quæ Deus facit, non participant cum humano judicio. Ecce nunc Diſcipulos ſuos congregavit, & docet. O Cœlum & terra quam magnæ ſunt miſeriæ, quæ vexabunt unum & polluent alterum? *Quia boni Angeli cadent cum illo & Cœli Chriſtum metuent.* Sed illi ad tempus cadent, non in perpetuum. *Antichriſtus.*

Δ. Salvo judicio Eccleſiæ Catholicæ Orthodoxæ, videtur mihi quòd Job de ejuſmodi Angelorum timore, ſive caſu, & reſtitutione, ſive purgatione prophetaverit, *Cap.* 41 ubi etiam addit de miraculis ejuſdem: *Sub ipſo erant radii ſolis, & ſternet ſibi aurum quaſi lutum.* Antea dixerat. Cum ſublatus fuerit timebunt Angeli, & territi purgabuntur, *&c.*

Δ. O Deus quam terribile futurum eſt tempus illud, *&c.*

Jub. ..... *Scribas Dei myſteria, & Deo gratias agatis pro veſtro ſalvo ſtatu: Quia mare illis abundabat contra vos, & multi perierunt. Ejus potentia prævalebat, & commutavit veſtrum curſum in locum illis incognitum: quia ab iliis non erat expectatus. Sed fugite ab hac terra, quia Maledictio Dei eſt ſuper illam. Cum illo eſt una veritas: Ille qui in duabus viis erat, non placet Deo. Qui ad finem uſque perdurat, quieſcit cum gaudio. Sed ille qui pedem non ponit inter Scorpiones non poteſt intrare ſuper Gozlach.*

Δ. Quid hoc?

Jub. ..... *Gaudium in vera ſapientia.*

Jub. ..... *Hoc noſtrum eſt Manna, quo alimur. Sed ego ſum ſanctificatus per Creationem, Inſtitutionem & ex Divina voluntate. Idcirco vos ſanctifico: non cum mea propria ſanctificatione, ſed illius Juſtitia, qui meam originem ſanctificat. Eſtote Montes in Fide, ſed quaſi infantes patientia. Facite quod Juſtum eſt, & ne oblivioni tradatis veſtram Juſtitiam.*

E. K. Infinitæ quaſi locuſtæ vel Araneæ cum faciebus humanis illum circumvolitant, & quaſi ignem in illum evomunt.

Jub. ..... *Et levavit ſe contra vos.* [*Tollendo Crucem ſuam.*]

Jub. ..... *Fiat Juſtitia ejus.*

E. K. Jam avolant præcipites, & quaſi deorſum ruentes.

Jub. ..... *Cavete a ſtramine: quia incenſum, tota domum incendit.*

Δ. Quem ſenſum hic perpendemus nos: Myſticum ne, an materialem?

Jub. ....., *Hominum fragiliſſimarum. Diabolus cum illis fraudulenter operatur: magna eſt merces quietis, Sed qui apperit fores contentioni, intromittit Serpentem. Maledicti ſunt invidi: Quia illi ſunt benedicti qui ſe mutuo diligunt. Pax inter vos ſit; quia eſt neceſſaria. Quia pacis inimici ſunt potentes contra vos.*

E. K. Jam loquendo, videtur minor & minor paulatim fieri.

△. De noſtro deceſſu ex Anglia quid tandem jam Regina & ſui conſiliarii ſtatuerunt?

Jub. ..... *Aperit os ſuum, ſed liquor non eſt ſatis frigidus. Jam eſt intus calida, neq; reſtingui poteſt. Corda ſui populi* do fall away. Her arms are weakened, her legs weaker, her ſhooes are full of ſorrow.

E. K. The furious Monſters aſſaile him again.

Jub. ..... *Quis eſt, qui poteſt vivere, ſi tranſgrediatur preceptum Dei? Vel quid de illis judicare velis*, whom God imputeth ſin unto?

E. K. They aſſaile him again, and he putteth his Croſſe toward them.

Jub. ..... *Their miſery beginneth, and ſhall have no end, till he* that ſitteth here do end it.

E. K. The Monſters aſſaile him ſtill.

Jub. ..... *The wall muſt be broken down, and then ſhall It be ſaid. Happy art thou which haſt dwelt amongſt us. But if thou live righteouſly, and aſcend the ſlippery mountain, Then ſhall God be merciful* to them for thy ſake. *Becauſe thou mayeſt be beloved, where thou art now deſpiſed, and haſt vanquiſhed thy enemies, with the truth of vertue. He that entred into the loweſt hell, and ſhed his blood for your ſins, be merciful unto you, and give you peace; which is the ſpirit of Patience, that you may live, not like men, but as thoſe that do ſeparate themſelves from the world, to the true contemplation of God his mercies.*

Angliæ bene erit propter △. ex mera Dei miſericordia.

E. K. Jam intrat in Caput, *A. L.* cum flamma ignis.

△. Omnis laus, honor, & gloria ſit Deo noſtro Omnipotenti vivo & vero. *Amen.*

Thurſday, Octobris 3. We came from *Briel* to *Roterodam* in a Hoy of *Amſterdam*, to go within land, here we lay all night.

Friday, Octobris 4. We came to *Tergowd hora 3 à meridie*: where we lay within the Town in the Ship.

Saturday, Octobris 5. We came by *Harlem* to *Amſterdam*, and lay before the Town all night in the Ship.

Tueſday Octob. 8. We ſailed from *Amſterdam* to *Encuſen*, and *Edmond Hilton* went with my goods by Sea toward *Dansk*.

Wenſday, Octob. 9. We ſet off from *Encuſen* early: but by reaſon of a contrary wind, we came very late to *Herlinghem*.

Friday, Octob. 11. We went within land in little Scutes from *Herlinghem* (by *Frainker*) to *Lewarden*.

Saturday, Octob. 12. From *Lewarden*, we came to *Dockum* (in ſmall Boates) about 3 of the clock after noon.

Sunday Octob. 13. *Apud Dockum in Friſia Occidentali.*

△. Diu Chryſtallus tanquam lapis nigerrimus apparuit. Tandem in ipſa lapidis nigredine, apparuit homo nudus Crucifixus ſuper crucem: ſed tamen non mortuus; Crucis partes infra manus, omnes ſanguinolentæ videbantur. Faſcia linea circumdabatur Corpus ejus, (a pectore deorſum) & fines ejuſdem faſciæ pendere videbantur circa genua: & ſanguinolenta apparebat: & ex quinque vulneribus (ut Chriſti erat) videbatur ſanguis guttatim cadere. Tandem diſparuerunt hæc omnia: & quaſi deorſum ſubſidere videbantur; & lapis clarus factus eſt, & apparebat Cortina aurea: ſubita erat hæc mutatio.

E. K. Jam videtur lapis eſſe valde magnus, & ante lapidem ſtare quidam magnus, (quaſi Michael) cum gladio ancipite evomente ignem ex utraque acie ejuſdem.

Mic. ..... *Juſtus & mirabilis & per maximus es tu, O Altiſſime Deus.* [*gemulus flexis hæc dicit*] *qui tua judicia manifeſtas, ut poſſis ſuper terram cognoſci; & ut tua gloria amplificetur, ad conſolationem eorum qui electi ſunt, & ad dolorem, & dedecus talium qui crucifigunt lumen mundi* (*unigenitum Domini noſtri, Salvatorem humani generis*) quotidie. *Ecce portæ præparatæ ſunt iniquitati. Attollite oculos, & videte quo modo filii hominum ſtulti devenerunt eſſe; quia eorum habitatio eſt facta nigra, Terra ſigillata eſt ad eorum deſtructionem: quia Deum dereliquerunt, & ſibimet ipſis adhæſerunt; & adhuc in partes diſſecant Servatorem mundi Jeſum Chriſtum* [*oſculatur enſis ſui crucem*] *continuò cum blaſphemiis eorum ſacrificiis. Ve illis, quia illos odio proſequimur*, & ve illis qui inter illos habitant; *quia iniquitate ſunt polluti. Orate, dum inter illos eſtis, quia veſtri inimici ſunt multiplicati, quia vobis dico nuncium Domini exercituum, Regis fidelium. Relinquite infantiam, & vivite, & ambulate per vias prudentiæ; & vivite cum Deo in domo ſua. Quia Domus Iniquorum, non eſt habitatio vel ſedes* prophanis, *neque* poteſt

Nomen

Nomen Domini efferri legitimè, in illegitima Natione, illegitima *facta, quia dereliquerunt statuta Altissimi. Hoc dicit Dominus; Ego sum Deus Justitiæ: & juravi & non est unus inter illos qui vivet, immo ne una anima. Quomodo Bestiæ esse devenerunt? de quibus scriptum est. Absq; notitia Dei: Homo ille factus est pecus. Vita illorum, qui devorantur, & talium suos ignis consumpsit sedebit in judico contra istam Nationem.* These words were much worn out.

Blessed and Sanctified, and for evermore praised art thou..... Judge, which hast said, and Raignest for ever.

Δ Si multiplicati sunt inimici nostri, *&c.*

E. K. He is gone.

Δ. Si multiplicati sunt inimici nostri propter peccata nostra, ut difficilior nobis incumbat lucta, Misericordiam Dei imploramus ut ipse nostram etiam multiplicet fortitudinem, *&c.*

Gab..... *Pluck up your hearts, bow your knees,* & audite quæ dicit Dominus. *Thus saith the Lord, If you will prevaile against the wicked, and rejoyce among the sanctified, you must observe and keep such commandments, as are ordained by the God of Truth, unto those that are partakers of his Covenant.*

Ask Counsel of God; Remember it.
Be milde.
Fast and pray.
Be Charitable.
Use true Friendship in the service of God.
Persevere to the end.

E. K. *Gabriel* also noted these Commandments in a pair of Tables, after he had pronounced them.

Are not these Commandments necessary to be kept of all Christian men?.

Δ. They are undoubtedly.

Gab. ..... *And must of necessity be kept of those that are faithful.*

[E. K. He standeth as though he stood behind a Desk, and preached or taught.]

Gab. ..... *Well thou sayest; Lo our enemies are multiplied, multiply thou therefore our strength O God. Nature is subject unto you for the name of the Lord, not as unto Kings, but as unto the Ministers of his eternal will, whereby your justification is settled above the works of Nature already; For, behold, you participate the mercies of God through his Son Christ Jesus, in us: in that we open unto you those things that have been sealed; even from the Just, for the which we are become slaves unto Corruption; shewing our selves in divers shapes, to the dishonour of our Creation: Yet are we quickned and revived, because we are become the finger of God: and you are sanctified, and withal justified, because you are touched with the finger of him that reviveth all things. Therefore, Rejoyce, Rejoyce, be Joyful and sing Praises unto God, and faint not: saying, Our enemies are risen up against us, yea, they are multiplied; for thus saith the Lord, and it is already spoken by the Holy Ghost.*

[E. K. He maketh now great obedience or reverence.]

Fœlices sunt, quibus Deus spes est.

[E. K. He looketh now up unto a thing like a Throne.]

Et *omne opus operatio* Dei.

[E. K. Now there cometh a beam down into his head, and he is covered with a great thing like a white cloud.]

E. K. Now the Stone is all on fire. Now the fire ascendeth upward, the streaming beam stretcheth into his head still.

E. K. There appeareth a little woman a far off, and she is so clear and transparent, that there appeareth a man child in her; She hath a Coat as though it were Crimson, and hath a long little face, and hath a strange silk attire about her head. .... *as... Videtur esse uxor mea.*

Gab. ..... *Go woman, thy grief shall be lesse than it hath been.*

E. K. *Habet multos tanquam parvos nigros canes post se.* Now goeth one and tyeth their mouths with packthred.

Gab. ..... *So God useth to give a snaffle to the wicked.*

E. K. A great wind bloweth on *Gabriel.*

Δ. De Angliæ & meo privato statu cupio aliquid audire: tum ex pietate erga patriam, tum propter famæ meæ rationem.

Gab. ..... *Quiescite parulum, & iterum venero. My Lord saith, Let my servants sit up, and take their rest, I will visit them forthwith in peace.* Δ. All this while we had kneeled.

Δ. After

Δ. After a great quarter of an hour, he came again.

E. K. He appeareth now clothed, with all his garment hanging with bells of Gold, and flaming fire coming from them, with ſilveriſh flames. He hath hanging about his Crown as if they were ſeven Labells, the tops of which come from above, from an uncertain place and diſtance.

Gab. ..... *Venito Morvorgran.* E. K. He calleth with a loud voice.

E. K. Now cometh a big black man, with a white face, and after him hath 24. They ſtand in four rows, and in every row ſix.

Gab. ..... *Let me ſee thy ſeale.*

Mor. ..... Behold power is given to me: Neither is the liquor that thou miniſtreſt of any taſte with me; Neither ſhall I be overcome, for I have placed my ſeat here.

Gab. ..... *But by whoſe permiſſion? Gag lah nai.*

E. K. Now *Morvorgran* falleth down on his knees, and the reſt on their face. *Medicina Dei, malis, Juſtitia vera.*

E. K. They tremble that lie flat on the ground.

E. K. *Morvorgran* ſheweth to *Gabriel* on his own left breaſt a Character.

Gab. ..... *For 19 moneths. Behold the will of God: Becauſe thou haſt conſpired and riſen againſt the Lord, in his choſen, and haſt ſaid; It is to weet thoſe that are ſubject unto thee, Let us riſe up againſt him, and perſecute his ſoul: let us ſecretly entrap him, for, without doubt, he is rich. And becauſe your conſpiracies are not of theft onely, but* [*alſo*] *of murder: Therefore I ſeal thee with a weaker power; And be it unto thee according unto the word of God, that judgeth Righteouſly. From evil unto worſe. From worſe unto confuſion. From confuſion unto deſperation. From deſperation unto damnation. From damnation unto eternal death.*

[E. K. Now *Gabriel* did put another prick to the Character on his left breaſt]

Mor. ..... Curſed be that God, and defaced be his power; for he handleth us in unjuſtice, and dealeth with us without mercy; Becauſe he is not merciful nor juſt.

E. K. *Gabriel* goeth from me to one of the 24. and ſealeth them. Now they go all away; and he breaketh off the points of their Swords. They go by him.

Δ. Quis eſt iſte Morvorgran, & quo modo hæc nobis inſtituit inferre mala?

Gab. ..... *Dockum, thou ſhalt carry this malice unto thy grave: But I have made weak thy ſtrength. Bleſſed be thoſe that entertain thoſe that are annointed in the Lord: for they alſo ſhall taſte of the oil of his mercy. I had care of you, ſaith the Lord, neither will I ſuffer you to periſh in the way; Therefore be thankful, and forſake the world; for the world hath forſaken you, and conſpired againſt you. But theſe things are nothing. Behold laſtly, thus ſaith the Lord.*

E. K. Now cometh a ſalet or helmet on *Gabriel* his head, or an half ſphere; A great noiſe of many voices is heard as of Pillars that fell. Now that thing is taken off his head.

Gab. ..... *Thus ſaith the Lord. The world on both ſides, ſhall riſe up againſt thee, and they ſhall envy thee.*

E. K. Now cometh a beam from above (again) into *Gabriel* his head.

Gab. ..... *Gna ſemerob Jehuſan gonſag vi cap neph Jehuſlach omſomna dedoilb.*

E. K. Looking up, he ſaid thus,

Hoc eſt

Ne paveas repentino

terrore: & eruentes tibi

potentias Impiorum,

Laskie, Dominus.

[E. K. Now cometh about his face little things of ſmoke, and he putteth them from his face. He would open his mouth, and they come upon his mouth. They riſe out of a pit before him, innumerable. *Gabriel* ſeemeth to be as big as one of us.

[E. K. They ſwarm continually.]

Dominus

[Gab. ..... *Adhuc D . . s laboro*]

[*E. K.* Now cometh another ſtreaming beam down to him.]

..... Now cometh a bigger fire down on him.]

[*E. K.* Now they run headlong down into a great pit in the earth, and one pincheth me by the head.]

Dominus ille Abraham

E. K. Now cometh a fire down by the ſame beam that came into his head.

erit in latere tuo,

[*Adjutor meus* ;] E.K. Looking up.

& cuſtodiet pedem tuum ne capiaris

Spera igitur in dominum Deum tuum

For thou ſhalt overcome;

& erit tibi Victoria maxima,

in Deo, & propter Deum,

qui eſt Dominus & Deus exercituum.

E. K. Now the aforeſaid ſpirits invade *Gabriel* again.

Gab. ..... *What* I ſuffer, *is not lawful for man to ſee ; Therefore Ceaſe for a while, and ſuffice nature : But return and hear of my commandment.*

E. K. He is gone, but his Desk ſtandeth ſtill.

Sunday *à meridie hora* 2. Octob. 13.

Gab. ....., *And* hereby *I teach you, that thoſe afflictions which you* ſuffer *in ſoul either for your offences towards God, or for the imperfections of your mindes, being void of brotherly charity toward your neighbours ; (And ſo from you generally hereafter, how great, or how many ſoever) ought not to be manifeſted or made open to the world : but perfectly ſhadowed in Charity, bearing your own infirmities, and ſo the infirmity of others with quiet and hidden minde. For the anguiſh of the ſoul is compared with prayer, dwelling in one houſe which ought to laugh with the World, and to weep towards heaven. For* every *ſin is noted, and the leaſt thing as well amongſt the Celeſtial bodies, as the Terreſtiall is perfectly conſidered of. For ſin hath his end, and his end is puniſhment. And ſo, contrarywiſe of Vertue, Wiſdom (in the one and twentieth Ent. . . ie or L . . . ,) His ground is upon mildneſſe, which mildneſſe purifieth the body and exalteth the ſoul, making it apt and ready to behold the heavens, receive glorious illuminations, and finally bringeth in the ſoul to participate, with us, not earthly, but everlaſting wiſdom. The Son of God was ſanctified in his fleſh, through mildneſſe, and was not of this world, becauſe he was the mildneſſe of his Father. Therefore be you meek : Be fervent in meekneſſe. Then ſhall you take up that Croſſe which Chriſt ſpoke of, following him : which Croſſe is the Compaſſion in mildneſſe over thy brethren, for ſin ſake : Not as worldlings do, looking, but not lamenting. The other part is in ſuffering mildly the afflictions of the world, and fleſh : Hereby you become Martyrs for that you mortifie your ſelves, which is true Martyrdom. He that forſaketh the world for the love of God, in his Son Chriſt, ſhall have his reward. But he that forſaketh himſelf, ſhall be Crowned with a Diadem of Glory. Thus ſaith the* Lord, *I am jealous over you, becauſe you have vowed your ſelves unto me. But great are the temptations of the fleſh, and mighty is his ſtrength where the ſpirit is weak.*

But

But thus saith God: It is better to fill up the Soul with heavenly contemplation, and cœlestical food, to reign in heaven, and to be beloved of him: Then to pamper the filthy flesh, whose delight destroyeth both body and Soul. It is written, He that bridleth not his flesh, is given to riotousnesse, which is the sleep of death, and the slumber to destruction. But this is true abstinence, when contemning the world you fly the delight therein: refraining from pleasures of the body, Temperating the flesh, and making it weak, and that, for the Lord his sake. For the flesh and spirit rejoyce not at once. Neither can the full belly grone out true prayers. Feed therefore the Soul with the love of our society. And bridle your flesh; For it is insolent. One thing, I say, look to your servants. See, that in one house there dwell not delighters in vertue and holinesse, mingled with such as harbour vice upon vice: Whose drunkennesse is abomination, and whose diet stirreth up fornication. For wickednesse is amongst them: and they fear not God, neither do they abstain, according as the holy Ghost by his Church hath taught. Make them clean: Then shall you feel our presence amongst you. And we will all of us defend you from the rage of wickednesse. We delight in the God of truth, and in the worshippers of Justice. Thus sayeth the holy Ghost: Lo, I have made me a Tabernacle, where the God of Gods reigneth in Justice. And I will sanctifie those places which rejoyce in charity. Mingle therefore your Alms with charity. And let your prayers and fasting be mingled with Alms deeds. For he that prayeth and fasteth without mercy, is a lyar. Moreover, let your friendship be such, as is of charity, and not of this world: Neither for the worlds sake, but for the service of God: All friendship else is vain, and of no account. Charity is the gift of the Holy Ghost, which Holy Ghost is a kindling fire, knitting things together, through Christ Jesus; in the true wisdom of the Father: Which fire is of no small account, neither to be reckoned of, as the Heathens have done. For happy are those which are fed with charity: For it is the meat of us that are anointed, which is the son of God, and the light of the world.

△ Is charity the son of God?

Gab. ..... *It is so: He that walketh in charity walketh in God; for charity is the will of the father, is his own delight, and illumination of the faithfull, through his Holy Spirit. The charity of the Church, is the Holy Ghost. But he that dwelleth in charity, dwelleth in the blood of the Lamb, which is the will of the father, which is the Holy Ghost. Blessed are those that dwell in charity.* Persevere to the end: *Not negligently, but with good will, which good will, is called fear. Which fear is the beginning of wisdom, the first step into rest.*

Finis coronat opus. *He that continueth to the end, receiveth his reward: But he that leaveth off, is a damned Soul. Many men begin, but few end. Neither is your justification by the beginning, but from the end.* Paul *was justified: Because he died the servant of God, and not for his preaching sake. He that dwelleth to the end, is the Childe of God: inheriter of everlasting life; and equal with joy himself: Not the joy of joyes, but that joy which God hath made equal with the joyes of his son Christ, in the company of the faithfull. Even in this place, many persons had conspired against you. But the strength of God hath sealed them: And they shall not be unpunished. For the Angel of the Town is sealed, and his seal is to destruction: Thrice cursed are those which dwell within his government. But you are safe, and shall be safely delivered from them.*

England. *In* England, *They condemne thy doings, and say, Thou art a Renegade. For they say, Thou hast despised thy Prince.*

England. △ *Destructio Dockum mihi concessa si cuperem, &c.* *What wouldst thou know of them? Cease till you hear the number of their destruction.* Desire what plague you will (saith the Lord) upon this people, for their ungratefulnesse, and they shall be afflicted. *For the Lord is angry with them: and he saith, Judge you this wicked people, their Town, Men, Women, and Children: And it shall be seen that the Lord, the God of Heaven and Earth, hath mercy on you.*

△ Non nostra, sed Dei **voluntas** fiat, ad ejus nominis laudem & honorem.

Gab. ..... Bid the fires fly from Heaven, and consume them, and it shall be done: *Or*, say, Let the Earth swallow them, *And they shall perish. For I have made Heaven and Earth* (saith the Lord) *and .... Justice is for my people. I am a flaming fire amongst you, and the Rod of Justice It is said, Heave up thy hands, and thou shalt be heard.* The peace *of him that is the spirit of wisdome inflame your mindes with love and charity, and grant you continuance to his glorie.*

△. Amen.

Deo Æterno, Omnipotenti & Misericordi sit omnis laus, honor, & Gloria. Amen.

Tuesday 15. Octob. We made hard shift to get from *Dockum* to *Angem* by sun set.

Thursday 17. Octob. We came from *Angem* to *Embden*, going without the Isles, and coming in at Wester *Emb*. We came before the Town, by six of the Clock after noon: but could not get in at the Gates, and therefore we lay all night a shipboard, but my Lord *A. L.* went over to the lodging on the other shoar.

Friday 18. Octob. We came into the Town: My Lord lay at the white Swan toward the water-side, and I, and *E. K.* with my Children and Many at the three golden Keyes, by the *English* house.

Sunday 20. Octob. This day morning about eight of the Clock we went in a litte Hoy from *Embden*

Embden toward *Lyre*, my Lord tarried at *Embden*. We came late to *Lyre*: and the ſame night we went from thence in a leſſe Scute by *Styk-huſen* to *Oppen*.

Munday 21. Octob. By nine of the Clock in the morning we came to *Oppen*: a very ſimple Village, and from thence we went ſtraight way to *Oldenburgh*.

Tueſday 22. Octob. From *Oldenburgh*, by *Delmenhurſt*, to *Breame*: *and were lodged at an old Widow, her houſe, at the ſign of the Crown.*

Saturday *Octobris* 26. *Hora* 12. *ſcil.* in *Meridie*. At *Breame*.

Δ. The Lord *Albert Laskie*, being at *Styck-huſen* behinde us, with the Earle *John* of *Embden* and *Frieſland*, &c.

E. K. The Curten ſeemeth to be far backward in the ſtone: and the ſtone to be clear between the Curten and the fore-part. Under the Curten I ſee the leggs of men up to the knees.

Δ. Then appeared one, and ſaid:

Il. ..... *Room for a Player. Jeſus, who would have thought, I ſhould* have met you here?

E. K. He is all in his ragged Apparel, down from the Girdle ſteed: But above he hath a white Satten Gerken.

Δ. By the mercies of God we are here: And by your will and propriety, and the power of God you are here.

Il. ..... *Tuſh, doubt not of me, for I am* I. L.

E. K. My thinketh *that the gravity of this* Action requireth a more *grave geſture*, and more *grave ſpeeches*. Bear with me, though I ſay ſo unto you.

Il. ..... *If I muſt bear with thee, for ſpeaking fooliſhly, which art but fleſh, and ſpeakeſt of thy own wiſdom: How much more oughteſt thou to be contented with my geſture, which is appointed of him, which regardeth not the outward form, but the fulfilling of his will; and the keeping of his Commandments: which is God: whoſe wiſdom unto the world is fooliſhneſſe, but unto them that fear him, an everlaſting* joy, *mixed with* gladneſſe, *and a* comfort *of life hereafter: Partaking infallible joyes, with him that is all comelineſſe and beauty. How ſay you to this, Sir, Ha?*

E. K. He turneth up his heels to *E. K.*

E. K. I do not underſtand your words: for becauſe I do onely repent your ſayings.

Il. ..... *It is the part of him that is a ſervant to do this duty: Of him that watcheth, to look what he ſeeth: For the greateſt point of wiſdom, is, reverently, to conſider thy calling. It is ſaid, do that, which is appointed, for he that doth more, is not a true ſervant.*

E. K. How can that be?

Il. ..... *Speak when thy time cometh. Sir, here is mony: but I have it very hardly. Bear with me, for I can help thee with no more. Come on* Andras, *where are you* Andras?

E. K. Now cometh one in a Gown to him. The Gown is bare like a prentice of *London*, a young man.

Il. ..... *Did not I bid thee go yonder, and fetch me money.*

Andras ..... Whither.

Il. ..... *This is one of them that forgetteth his buſineſſe ſo ſoon as it is told him.*

And. ..... Sir, I went half way.

Il. ..... *And how then? Speak on, Speak on.*

And. ..... Then being ſomewhat weary: I ſtayed, the rather becauſe I met my friends, The third day I came thither: but I found him not at home. His family told me, that he was newly gone forth.

Il. ..... *And you returned a Coxcombe. Well thus it is: I placed thee above my ſervants, and did what I could to promote thee: and endeavoured dayly to make thee free. But I am rewarded with loytring, and have brought up an idle perſon. Go thy way, I will deliver thee to the Officer. The Officer ſhall deliver thee to the Priſon: and there thou ſhalt be rewarded. For ſuch as do that they are commanded, deſerve freedom: but unto thoſe that loytre, and unto ſuch as are idle, vengeance, and hunger belongeth.*

E. K. He taketh him by the arm, and delivereth him to a man with a ſtaffe in his hand: and he putteth him in at a door.

E. K. Now Il himself goeth into a house, which all this while appeared on the left hand.

Il. ..... *Come on.*

[*E. K.*] Now he bringeth another by the hand.]

Il. ..... *My thinketh you should be a fit man to do my message.*

E. K. Now he whispereth him in the ear, and pointeth out h....

Il. ..... *I warrant the man, be not abashed. A strange matter.*

[Pointing to *E. K.*]

Il. ..... *I have business in* Denmark, *and this fellow is afraid to go thither: Tell him, thou comest from me, and that I will come my self shortly. I know he will do so much for me, he hath had much acquaintance with me.*

..... *I care not, if I had some man to keep me Company.*

[*E. K.*] This new come man said so.]

E. K. He whispereth again with this man in his ear.

Il. ..... *These good fellows are not ready, or else they might go with thee. Go thy way in Gods name: See that you do your business. I keep such servants, as none in all the Countrey keepeth.*

E. K. He keepeth no servants.

Il. ..... *Meddle with that, you have to do with all. I pray this man, and that man, and every one deceiveth me. Good Lord, where should a man finde a true friend now adayes? I will go and tell the knave that he provide for himself. For it will be marvellous hard weather. You were best to do so, least you blow your Nails.*

E. E. He speaketh to one within the house.

Il. ..... *Thus you see me (Masters) how I am troubled with my servants. How now what aileth thee?*

[*E. K.* There cometh a woman round about his house, and she seemeth to passe by him. She is in English Attire.]

Il. ..... *I will know what aileth her to cry. What aileth thee?*

Woman. One of my Children is dead.

Il. ..... *Alas poor Childe: How can Children resist cold? she might have kept it warmer. Cold pierceth, where shot cannot enter.*

Δ. This woman is not of our Company? I trust, None of our Children, shall perish in this cold.

Il. ..... *Ha, A, your Children? you keep them warm: It will do them no hurt. Those that are warned, eschue danger to come: For many things are prevented by the quality of wisdom.*

Δ. I trust, we shall safe arrive at the place appointed, in *Cracow*, or elsewhere.

Crotovia. Δ. But as concerning *Vincent Seve*, brother in Law to the Lord *Albert Laskie*, I pray you to shew us the truth of his state.

E. K. I see him walking in a street; and a thick man with him; And *Gerlish* seemeth to come after him. The thick man his beard is somewhat like my Lord his beard, he cometh after *Vincent*. *Vincent* hath a black satten Dubblet on, cut with crosse cuts; *He* hath a ruffe about his neck, a long one edged with black, or blue.

Note. Δ. I beseech you, *I. L.* to shew us what Town that is.

Il. ..... *Speaking to him that sheweth it:* for I shew it not.

Δ. O God.

Il. ..... *I remember not the name of any such Town.* Quem Deus non amat, non novit.

E. K. Now the Town appeareth again, the Sea runneth by it. There is an old rotten Church standing at the Town end. The Town seemeth to be 60. or 80. miles off.

E. K. It seemeth to be *Embden* in my judgement.

E. K. But *Vincent* and *Gerlish* seem not to be in one Town, or street.

Δ. I beseech you to say unto us whether *A. L.* be furnished with money, at Grave *John* his hand, so as may serve our turn, or no.

Il. ..... *If I have not told you already, I will. You grudge at me.*

[*E. K.*] *He* speaketh to E. K.

Il. ..... *Judge*

Il. ..... *Judge my words with reason, and thou shalt finde them true, Touch them with understanding, and thou shalt finde them profound. My words are true, Because I am sent by Truth: Neither are we to speak gravely, when we take upon us the persons of Buyers and Sellers. Whosoever doth the will of his Master truely in this World, shall be laughed to scorn: But whoso speaketh worldly and sendeth out shadows, is accounted a pillar of the Earth. Happy are those which are not foolish, neither in works say,* There is no God; *Such request, such answer. Such earthly minde, such heavenly motions. Yet Heaven speaketh truth, and the Earth lyeth. This is not my office which I have taken in hand; yet because I have dealt with you as a worldling, I was the fittest to answer your worldly expectation.* Note.

Δ. As you have dealt with us, not according to your office, but according to our worldly expectation: So now do we desire to understand somewhat according to our higher and heavenly expectation, of our doing the *determined will* of the Highest.

E. K. He is gone, and all the Stone as red as blood. *Vide infrà.*

Δ.

E. K. Now he is come again, and standeth in the fire.

Il. ..... *Thus saith the Lord, I have taught you how to live, I have set you Statutes, and have wished you my Peace; Follow me, and I will be your God: For unto them that are wise, shall there be more wisdom given; But unto them that are become foolish, my wisdom is a . . .* *Supra in fine diei 13. Oct. & sæpe antea.*

These five years to come, are the Deliverance . . . Yea, sorrow shall bring forth her Children. My Honour shall be defaced, and my holy Places pluckt. No man hath ever seen such a world: For Now shall they say unto the Mountains, Come and cover us, and unto the Waters, Swallow us up: for we know there is no God; *neither is there any care of Mankind. I will plague the people, and their blood shall become Rivers. Fathers shall eat their own Children, And the Earth shall be barren: The Beasts of the field shall perish, And the Waters shall be poisoned. The Air shall infect her Creatures, And in the Deep shall be roaring. Great Babylon shall be built,* And the son of wickednesse, *shall sit in Judgement. But I will reserve two Kingdoms untouched, And I will root out their wickednesse. Yea, thus saith the Lord, From the North shall come a Whirlwind, And the Hills shall open their mouths: And there shall a Dragon flie out, such as never was.* But I will be glorified by you, and by those that are not yet dead. *And you shall have power, such as I will be glorified by. Keep therefore the Statutes which I taught you, Forget not my words: For unto those that look back, there is great woe. Happy are they that continue to the end.* Amen. A Prophesie of An. 1584, 1585. 1586, 1587, 1588. From the North.

E. K. Now he is gone.

Δ.....

E. K. Now he is come again.

Il. ..... *Thus saith Jehova: I am the beginning and the end, The root and life of all Righteousnesse. I say, (By my self) I am with you, And will blesse you in Righteousnesse. Cease therefore to move me; for I am Almighty, And inquire not of me, what* I have determined; *For Time groweth, and I am a Just God. Therefore Cease, Cease, I say; I in my self say Cease.* Call not upon my name in defiled places; *Least the wicked ones hear what I determin.* I will visit you at your journyes end: I will testifie my promise to you. *Be in haste therefore: And flie from sin; And flie the society of such as are accursed: For I am jealous over my people. Yea I will not suffer them to drink or taste of their vessels. Be [illegible] unto me a people, that I may behold my people: And I will be* unto you both, *A God for ever.* *Vide suprà.* At our journeyes end.

E. K. *Il.* saith Amen, and falleth all in pieces, as small as ashes.

E. K. Now all is Clear, and the Curtain is come again.

Δ. Deo Omnipotenti sit omnis Honor laus & gloria, in secula seculorum. *Amen.*

Friday 1 *Novemb.* 1588. *Mane* At *Breame.*

Δ. Albeit we were willed (O Lord) to Cease: yet understanding the same warning to have been meant *for Enquiring* of thy *Mysteries and secret Determinations*, wherein we intend now not to deal, but in matters before and last moved, and wherein we were not fully satisfied; that now we may more expressely be certified, and that is of three things.

First for *Vincent Seve.* 1.

Secondly for *Edmond Hilton*, gone with the Ship toward *Dansk.* 2.

And Thirdly, as concerning help for money for the Lord *Alb. Laskie.* And herein we crave either the ministery of *Jubanladæch*, or of *Il*, or whom soever else it shall please thy Majesty to send. 3.

E. K. A man with a black Gown appeareth with a Cap, falling in his neck, with a big Book under his arme.

Δ. It should seem to be *Aphlafben*, my good Angel.

E. K. He hath a white Robe under the black Gown, which goeth all

under his Gown, trailing behind him: but, the white Robe traileth not; his Gown hangeth on him, as though it were falling off his shoulders behind.

A. In the Name of Jesus, the King of Glory, are not you *Aphlafhen* my good Angel, by the mercy and power of God, so assigned?

E. K. He looketh very anciently.

..... *Impire, Most high Glory, and thanks, throughout all Creatures, be unto thee (O eternal God) first . . . Secondly redeeming, and Thirdly sanctifying the World in his Creation, Now, and for ever: And as long as it shall be said* Osanna *in the Quire of the High God* .... Amen.

A. ..... Amen, ... Amen. ..... Amen.

..... *Manifold are the Mercies of God towards man, whose baseness deserveth no such grace and most unspeakable blessing: But such is God; what he justifieth himself, in the strength of his mercy, and heweth his honour with his own holiness. For what is man, that can justifie himself? or that hath any thing, wherein his bowels can rejoyce? Wherein can he determine happiness to himself? Or how can he compare himself with the trees that are fruitful? If the life of man be sin, then is it hateful. But who is he that hateth it? But even he which is above, and is farthest from iniquity. Great, therefore (O man) are thy miseries, when naturally thou art, and loveſt to be hated of God, whose service is Justice, and whose delight Peace. Consider therefore the Mercies of God, through his loving kindness towards thy weakness: And acknowledge his Power which maketh those strong which have no force of themselves. Gather not up your own inventions; But be faithful servants, performing the will of him which sanctifieth you with obedience: for of dust you are become flesh, and of flesh the servants of sin; that at length you might be made free, through your own consents in the mercies of him which hath entred into your weakness, and weighed out his blood for your Redemption: Even he which hath payed the uttermost penny of your Ransome. And why? Not to the intent you should brag of your selves. But hath charged in condition you should maintain justice into the works of Righteousness. Unto whom is Heaven a seat? but unto such as are faithful servants: Wherein the Dignity of your Master is known, of whom it is said, Blessed are those that serve the God of Hosts. If any thing, now, happen unto you, that is the riches of your Master, Be thankful for it, and consider his liberalitie: And how much the more he openeth his Treasures to you, Be so much the more thankful; For unto such belongeth the ownership of more, and the reward of such as are ten times faithful. Happy are those to whom it is said, Thou good servant. Be no Gadders, for there is no house to the house of your Master. Take heed also, least you minister his bread, to such as are his enemies, and so, unworthy: for unto both these belongeth the reward of unfaithfulness. Be not high-minded, when you borrow your riches, lest the moths enter in and corrupt your garments: for Pride is the deph of sin .... Cease not to rebuke the dishonourers * as, o .... Neither maintain the honour of any other: For he that entertaineth you, hath sealed you for others, And hath strengthened you with Authority, The Rod of his Justice. Generally these things have been spoken unto you, and these Lessons are not yet to learn: But happy are those whom God sanctifieth; being unholy. And ten times blessed are the Temples wherein his Holiness dwelleth. True it is as thou sayest: Generally men are sanctified, the people of the Earth through all Nations, mystically: through the mercies of God: But where the sanctification agreeth not with the thing sanctified, there entreth wickedness. The Spirit of God is not sanctified in Hell, Neither is his holy Temple beautified with the feet of the unrighteous. It is written, Dogs honour not bread, neither defiled places things that are holy: For as Hell dishonoureth Heaven, in respect of unrighteousness: So, those that are wicked dishonour the vertuous, and such as are truely holy, by society: and they stink of their wickedness. For it is written, And Satan went from the presence of the Lord, leaving a stink behind him. The light of the Sun is taken from the Earth, by the congealed cloud. The sins of the people, and filthiness of places, are put between vertue and the things Sacramental.* Therefore, it is not true, that thou mayest lawfully call upon the Name of God in unhallowed places.

A. I crave pardon for my ignorance, and errour herein: But I required not to know of the heavenly Mysteries; Onely such things I demanded information of, which not onely were above humane power to answer, (and so might seem worldly mysteries:) but also the true good news of them, might, many ways, be comfort unto us and ours.

..... *Behold in Israel, the rough stones are acceptable Altars, And the stinking Caves have been known unto the Lord. And why? Because the place was holy, neither this filthiness here, nor of any thing else created, hindreth: But the filthiness of the place and Country wherein they are defiled; for in pure places, the defiled are blessed.* David *sanctified* Saul, *with the presence of his Annointing, and his Harp spake out the wonders of the Lord. We come unto you here, because the will of God in you shineth: But the filthiness of this Country obscureth the beauty of our message. Not that it is obscured in us, but hindered through wick ..... from you. Therefore flee the company of Drunkards, and such as we ..... their own understanding.*

[E. K. He holdeth up his face and hands to heaven-ward.

..... *Drunkards and such as defile themselves are apt to know things worldly; not as wise men do:*

do: but that the World may be a plague to their iniquity. Thou desirest pardon, and callest this businesse a worldly mystery. But the mysteries of this world are put under the feet of the faithfull, which (overseen through God) are generally comforted and directed. Then, therefore what care remaineth either o' the Seas, or o' the slimy Earth? where, on the one side, thou regardest the Ship, and on the other side Money. I say unto thee, God correcteth this world and the casualties thereof, lest those that are of thee, should blaspheme his name.

△. Blessed be his holy Name, and his Power magnified for ever.

..... *Thy goods are safe, And the Earth shall provide for you. Be not you careful; for unto the just, yea even the hairs of his head are numbred. I am silent for the World; for it is not my propriety: But notwithstanding ask, and thou shalt not be denyed.*

△. As concerning *Vincent Seve*, his state and being, we are very desirous to be informed.

E. K. *Vincent* Seve appeareth here, going down by Charing Crosse. There is a tall fellow with a cut berd with him in a skie-coloured cloak. *Vincent* hath a great ruff: This man waiteth on him with a Sword. He is going down into *Westminster* Ward: *He* is now talking with a Gentleman on horseback, who hath five men following him, with Cape-cloaks short, and mustaches; And he on horse back is a lean visaged man with a short Cloak and a gilt Rapier; his horse hath a Velvet foot-cloth.

E. K. In *Vincent* his forchead is written; *Where power wanteth, rigor weakneth.*

E. K. Vincent laugheth heartily; and sheweth two broad teeth before. He holdeth a little stick within his fingers crooking. On his left hand he hath a skar of a cut, on the nether side of his hand. *Vincent* hath a pair of bootes on, which come straight on his legs, and very close. A great many boats appear at *White-Hall*. One is graffing in the Garden there. Many people are now coming out of *Westminster* Church. The Gentleman on horse-back alighteth now, and goeth down toward the Court before *Westminster-Hall*. *He* goeth now up a pair of stairs; and there standeth a fellow with a white staff. *Vincent* is gone in with him; The servant walketh without. The servant goeth to a Waterman there. The Waterman asketh him, whether that be he; that is the *Poland* Bishop? The servant asketh him, what hath he to do? Now the servant goeth from the Waterman. Now cometh one down the stairs, and saith to the Serving-man, that his Master shall be dispatched to morrow. The servant saith, *He* is glad of it. Now all that Shew is vanished away.

Now come there two handsome men, they have Cloaks on their shoulders, and they have hats on like Tankard Crowns.

One of these said,

A ..... *I understand by the King, that he beareth him great favour.*

The other said,

B ..... *But Kings when they become rich, wax Covetous. But do you think he will come this way?*

A ..... *Yea mary, if he be wise; for he shall find no better friendship than in* Denmark. *Here is the fellow, he hath brought a bag of Amber.*

E. K. *He* taketh the fellow by the shoulder, and saith; Come away. *He* hath been an old doer.

E. K. Now they are gone, and that Shew

E. K. Now

E. K. Now is the first man in the black Gown come again.

..... Thus you see, the World answereth for the World. Be merciful. Flee privy leakes; for the Devil is ready at every corner. Be Humble and Obedient. That receiving the reward of true servants, you may rejoyce as Enheritors of everlasting freedom; The reward of such as are faithful to the end. God grant you may so be. Amen.

E. K. Now cometh the Vail again which all this while was gone behind the Stone.

A. Deo nostro Omnipotenti, misericordi, & justo sit omnis honor, laus, & gratiarum actio, nunc & in secula seculorum. *Amen.*

A. While we were at *Bream*, among many other things told and delivered to *E. K.* as he was by himself, by a spiritual Creature, I know not who, nor of how good estate, or what estate he was of: This parcel among them he held in writing, and imparted to me; And I thought my pains not ill bestowed, to keep the same in record here.

Ganilus that, in house most fiery fairer than the Sun,
Hath honour great, saith, give place, your former course is run;
Therefore first framed clouds unknown draw near with mighty storms,
Wherein such bodies lie obscur'd, or take ten thousand forms.
Your bellies strowting long disclose, and on the harlot earth,
Seem fair to man, as when the waves as Midwife help ... r birth.
Twice shall the Sun put on the heavens, and once look quarter way,
And working uncouth worlds, build up a City, where men say
The Holiest stood: And Beares bring in usurping fire at hand,
And *people spread return*, whose new built altars flaming stand.
Whilst such as strangers were *Catesy* cry, and bloody knife,
With privy shame defil'd bekyes, a thing n ... sometime rife.
From midnight unto noon, two parts and more shall slaughter feel,
And all the World from South, taste all, down force, of fire and steel.
Small wonder though the earth at shadows fighting nothing grieve,
When mighty Seas shall dry, and heavens lie, who can live?
That mortal eyes shall see a Temple built with precious Stones,
Or Creatures strange made new in sight, of old and long dri'd bones.
Or Angels dwell on earth: but I whose firy fingers can
Unloose thrice sealed Books, and utter worlds unknown to man.
I see these curs'd wights, whose borders lead thy journey on,
Shall with the thirtieth moneth, be bought, or sold, or fully gone.
And England perish first with Moths long harbour in her skirts,
The Spaniard *lose their King*, and *France rebel and fall by spirts.*
And holy man ten dayes besieged at home, with these dayes whelps,
Till he at length made free by sudden force of vertues helps.
The Polish King hath played, and friendly man shall then bear sway,
Amongst earthly friends, and such as hope of former faith decay.
At last wear highest Crown, if fall *from vertue makes no losse*,
And midst this coil to come in space of new come lay for tosse.
Then lo, Come other times most Holy, and a Kingdom shall,
From Heaven come, and things forthwith again to Order call.

Two years and a quarter, shall be *An* 1586. in January.

2 ½

Saturday 2. *Novembris* we rod from *Bream*, two great mile to a Nunnery called *Odarhold.*
Sunday Novembris 3. we came to *Fure* or *Fureden.*
Monday Novemb. 4. we came to bed to *Harburgh.*
Tuesday Novemb. 5. we came to *Buxtenhaden*, and there by 9 of the clock in the morning we took water in two great Skutes or Boats, Horse-wagon, and our stuff and all, and ferryed down the little water, till we entred the *Elb*, and so crossed straight over to *Blanken nasen*: there dined, and after dinner by coaches we came to *Hamburgh*, where my Lord lay at the Englsh house, and we at another lodging, a widows house.
Wensday Novemb. 6. we rid to *Triticw* 4 mile from *Hamburgh*, a little Village, having left my

my Lord behinde: and alſo miſſing my Children and ſervants, which were gone before us an other way to my great grief: till by midnight, by ſending out meſſengers to liſten and enquire after them, I heard of them. I, my Wife, Rowland, Nurſe, and *Myrcopskie*, my Lord his man.

Thurſday, Novemb. 7. We came to *Lubek*, and were there at Inne, at the ſigne of the Angel, or rather St. *Michael*, at a Widow her houſe, a very honeſt Hoſteſſe.

Saturday, Novemb. 9. *I* received Letters from the Lord *Albert Laskie*, of the *Engliſh* mens ill dealing, and conſulting with the Townſ-men of *Hamburgh* for my ſtay, and conveying back again into *England*, &c.

Wedneſday, 13. *Novembris*, 1583. *Mane hora* 9½. At *Lubek*.

Per horam ferè, per intervalla, varias fecimus petitiones & ſæpe oravimus.

At length appeared a ſword, two edged, firy, or rather bloudy, and a bunſh of rags hanging at the top of it. The rags ſeemed of Woollen, and Linnen Cloath: like a bundle of Rags gathered out of a Taylers ſhop. The ſword ſtood upright in a manner, but leaning from *E. K.* his face, though it ſeemed to ſmite at *E. K.*

A voyce. *So be it, (O Lord) for thou art mighty. Be it ſo unto them: For they have embraced an Harlot, and have forgotten thy jealouſie.*

E. K. The ſvvord ſhaketh mightily. Many are the Harlots that ſvvarm upon the earth, and innumerable are their Children, and ſuch as they foſter. Their revvard is ready.

E. K. The ſword now ſhaketh again mightily.

..... *He that entreth into the houſe of the wicked is defiled: but he that conſenteth with an Harlot is accurſed. He that delighteth in her ſecrets, ſhall be ſtabbed. And Leproſie ſhall dwell in his houſe for ever.*

A. O Lord, I truſt, this reſpecteth none of us, in common ſenſe to be underſtood.

..... *He that delighteth in light, loveth not himſelf, but deſireth the love of him, that illuminateth: But, thus ſaith God, I will not dally with you: Neither ſhall you handle me, as you have done. For, your* Horedom, *is wilfull: and your vanities worſe. But this I leave amongſt you, that you ſhall know that I am righteous. For, he that deſpiſeth me, is accurſed; and unto him that diſſembleth my faſhion, are miſeries without number. So, unto them, that enter into the horſe of bluſphemy, is vengeance ready at hand.*

A. O Lord, what is this? Man is but earth, where the heavens dwell: neither are the works of man acceptable, but with righteouſneſſe.

E. K. There appeareth a man with a *Bible* about his neck, like a Doctor; and he ſtandeth miſerably in fire. And ſo likewiſe appeared divers other with *Bibles* about their necks, and they in fire likewiſe. Still come flames from the earth, and encreaſe the flames of theſe men about them. There appeareth, and endleſſe, ... me, moſt terrible with fire, and other moſt hideous ſhews..... They be ſuddenly gone away. And all theſe men be now no more in ſight.

A voyce. Happy are thoſe that ſee, and can remember. Bleſſed are thoſe that hear, and are not forgetfull.

A. Theſe words, and ſhews, O Jeſu, make evident what.....

E. K. All is gone, except the ſword which ſtandeth in a Cloud, and there cometh a hand and ſetteth a ſeal upon the ſword.

A voyce. I brought you from iniquity, to the intent you might be purified: But the more I cleanſe you, the more you are defiled.

..... *I have offered of old, and it ſhall be told. I have promiſed, and it ſhall be performed. You have not kept my Commandments. And therefore you ſhall be plagued. He that goeth out of the way, ſhall receive the reward of errour. For ſtragglers, are ſpotted people. And none can be bleſſed, but ſuch as dwell in the Tabernacle of righteouſneſſe. But behold, I will tell it unto you but with greater hardneſſe. And I will make you know me, before I viſit you in kindneſſe. For thus ſayeth Sathan. Lo, they erre ſtill. Do Juſtice for thy glory ſake. They enter into the houſes of Idols: And laugh with blaſphemers. They are ſilent, when thy name is blaſphemed. Deal with them as a God: or elſe thou art not righteous. Therefore, be free from Sathan, that he may praiſe your righteouſneſſe. Yea, that he may ſay, as he hath ſaid. Let me touch them.*

Untill

Untill then; I will be just. I will not forget this wickednesse, till you be made clean. For, behold, I have sealed it: and therefore it must be finished. For what is sealed of me, cometh to passe.

△.

A voyce. *He that dissembleth the image of Christ, is a liar.*

△.

..... *Now cometh a grave man, all cloathed in white, with a Mytre upon his head.*

.....*The God of peace is a comforting Medicine, to such, as delight in him. The peace of the world, is the image of God: God and man, which is Jesus Christ, the son of the living God: Which knit with the father in the spirit of truth, (proceeding from them both ..... everlasting will,) opened his mercies to his Apostles, repleni*shing them fully and mightily with the will of the father, to the comfort of the world: Which, made messagers thereof, have delivered to the Church, full and perfect Statutes (as the Will of him, whereunto she is united and married) to be kept inviolable, and without transgression. This Will, Covenant, or Decree, (sealed unto the end of the world in the number of the faithfull) whosoever breaketh, or dissembleth, is accursed, or damned. Therefore saith the word of God unto you: You have run astray, you have entred into the houses of Idols. I have brought you from fire, but you are entred into flames. And why? Because you defile your selves with the wickednesse of deceivers: Whose images you saw affirmatively, though not verily: Continually overwhelmed with daily, and inextinguible flames: Continuing even so long, as their errour is exalted; Yea, even in the professors thereof, to their eternal damnation. For as Christ, and his Doctrine is light and truth: So seem the impositions of Sathan to agree, or take unto themselves, shapes or likenesses of the true image of him that saveth: Whereby he trusteth in himself under the colour of meekenesse, into the companie of the faithfull: Devouring their Souls with ravening, dissembling, and false likelyhoods of truth, unable to be decided by man. Happie are those that believe them not: For he, even he it is, that is a liar, and is oldest in deceit. But as the father is eternal: So is the son eternal, which eternity of the father and the son, is the holy Ghost eternal, proceeding equally, as the finger of God, and spirit of truth, to the general workmanship of Gods determination knit together, three Persons. [E. K. He maketh a great reverent curtsie] *in this omnipotency by spiritual illumination, and through the holy Ghost delivered unto the Apostles, as the pledge of God his mercie and promise, is alwayes certainly linked, joyned, and engraffed into the* society *of those that fulfill the will of the highest perfectly, and without errour, whose strength shall continue, and glorie branch out, even unto the end of this world, and beginning of comfort. Therefore, believe: For the spirit of truth worketh wonders, raiseth the dead, and hath power to forgive sins. Through the power of him, unto whom it is ma ..... For, as Christ hath all power in heaven and in earth delivered..... So hath he delivered all power in heaven and earth to his true Church. Therefore she cannot erre. For where power is without measure, errour hath no number: Believe not therefore those that lie: saying, The Church of God is infected with errours. For the offences of few are not counted errour, but unrighteousnesse: Neither can the* ſtragling *feet of a few drunken, bring infamy to the whole house.*

△ Ecclesia Christi.

△ Fortè, staggering.

△.

..... *It lieth not in my power to deliver you, or reconcile you from death and Hell: The tormentry and filthinesse of the world, and the wrath of God. But yet, (That Cloud, set aside) which is between me and you) I speak afar of to you, saying, The Justice of God, is vengeance it self: Neither hath it any contrary, but even in the midst, and Centre of it self: Which is the drop and liquor of his eternal, great, and incomprehensible Majestie of himself, his mercie: Which, even in the midst of Justice is found out, by sorrowfull repentance, and reconciliation: Not in that it is necessarie with God: But that it is a Medicine applicable, and most healthfull to the infirmities of that man, that coveteth to be healed, released, or recovered from his soares. This is it, that must comfort you. For, as Justice is the reward of sin, so is mercie the reward of repentance. But mercie is the Center of light: and Justice to be cast off, and shut within darknesse. Therefore, be not negligent.*

△. This whoredom, how is it committed, or of whom?

..... *I teach the..... Where thy habitation was, errour rained, God called thee from it: and delivered thee by many, but unknown wayes: means not to be uttered by man. These places also are shut up from the favour of God. For their obedience is counterfeited, and their prayers, out-cries. Therefore hath the Lord opened him unto you that invented the vanitie: that you might be partakers of his knowledge, and secret judgements of the wicked. Here also you entred, and are newly defiled: For the Devil entred in, and found him waking: And lo, he entred yet, and he was not asleep. But he was happie, being kindled with desire of God, else had the judgement of his bodie for this world been fulfilled. Wickednesse followeth him: and the spirits of evil counsel are at hand. You shall feel the sorrow thereof, and your family shall be discomforted. But pray unto God, that it fall not out, that Sathan goeth about: Neither that it come to passe, which he hath power to execute. For, this token signifieth your miseries, and it is a sign of that, which is given to execution.*

I have said.

The peace of God be restored unto you.

△.

E. K. Here

E. K. Here is the man again.

..:.... *Two words and I have done. Nothing is plainer than that which is ſpoken: Nothing certainer than that which is appointed. Be you penitent, that God may be merciful. This is all I have to ſay. Waſh your ſelves, and I alſo will make you clean. Reſiſt you Satan diligently, and I will help you mightily.*

Δ. O Lord that ſeal to the Sword and rags break off.

E. K. Now he is gone.

Δ.

E. K. Now he is here again.

..... *This cloud is a ſeparation betwixt this, yea this glorified company and you. Look not for any light, whileſt this darkneſs is preſent. Behold, my mouth faltreth, and my lips are ſtayed: But pray you, and you ſhall not be rejected. For the ſtronger you be, the mercifuller is God, and the weaker is, and ſhall be, your adverſary. Love together; Serve God together: Be of one heart together. Alwayes preach God. I am tied.*

E. K. *He* is gone.

Δ. Miſericordia & pax Dei ſit ſuper nos nunc & ſemper. *Amen.*

Friday, Novemb. 15. *hora mane. Lubek.*

E. K. The cloud appeareth, and openeth, ſo that the Sword may be ſeen.

Δ. O Lord deal mercifully with us, as thy children, to be corrected with rod or whip, and not with thy enemies, with ſword to cut or wound us. Let not Satan force thee to juſtice more mightily, than thy fatherly goodneſſe can incline thee to ſhew mercy upon us.

E. K. An hand cometh and nippeth off an inch of the top of the Sword, and ſome of the rags are fallen down; ſome hanging on the hilts of the Sword, and ſome are thruſt through with the Sword. Now the Sword is ſhut up again in the Cloud.

Δ. Have mercy on us, O Lord, and deal with us as thy younglings and novices.

E. K. Now come in an eleven, all like Noble men. One of them hath a regal Cap, and a Gown faced with Sables. The Cap is like a Polonian Cap, but trimmed up with rich Sables. Now cometh one and bringeth a very rich Chair, beſet vvith precious Stones: Four of the Company ſet dovvn this Chair, for that Principal man. He that brought the Chair vvent avvay. They all do lovv obedience to this principal. He ſitteth dovvn, and putteth his Govvn over. He is a goodlier man than the Lord *A. L.* The 4 pluck a thing like a Canopy over the Chair, and they put a round Cuſhion under his feet. This Principal ſpeaketh as follovveth.

..... *Pluck up thy heart and be merry, pine not thy Soul away with inward groanings; for I will open unto thee the ſecrets of Nature, and the riches of the World, and withal give thee ſuch direction, that ſhall deliver thee from many infirmities, both of body and minde: Eaſe thee of thy tedious labour, and ſettle thee where thou ſhalt have comfort.*

Δ. Thanks be given unto the Higheſt, now, and ever, of all his Creatures.

..... *Why doſt thou . . . within thy thought: Haſt thou not need of Counſel?*

Δ. Yes, God knows; *for I am half confounded.*

..... *Then firſt d . . . with thy ſelf to reſt thee, for this Winter. Secondly open thy mind to deſire ſuch things as may advance thy Credit, and enrich thy Family: Reap unto thee many friends, and lift thee up to honour; For I will ſtir up the mindes of Learned men, the profoundeſt in the World that they ſhall viſit thee. And I will diſcloſe unto you ſuch things, as ſhall be wonderfull, and of exceeding profit. Moreover, I will put to my hands, and help your proceedings, that the World may talke of your wiſdom hereafter. Therefore wander not farther into unknown places, contagious, the very ſeats of death for thee, and thy children, and ſuch as are thy friends. If thou enquire of me where, and how. Every where: or how thou wilt thy ſelf. For thou ſhalt forthwith become rich, and thou ſhalt be able to enrich Kings, and to help ſuch as are needy. Waſt thou not born to uſe the commodity of this World? Were not all things made for mans uſe?*

Δ. Will you give me leave to ſpeak?

..... *What canſt thou ſpeak hereunto? Wilt thou thank me for this?*

Δ. All thanks be unto the King of Glory, *&c.*

Δ. Is it your meaning that we ſhall ſtay here, and go no farther with the Lord *Albert Laskie?*

..... *Yes, in the Summer; when it is more fair.*

Δ. I beſeech you, Where would you, that we ſhould make our .... this Winter?

..... *Where you will. Are you ſo unwiſe to go with him now. Let him go before, and provide for himſelf, that he may the better provid for you. The weather will be hard, and the travel unfit for children. If thou covet to live in eaſe, heap not up thy wives ſorrow.*

Δ. I deſire to live in quiet, that my ſpirit may the better attend to the ſervice of God

..... *Well, Tarry you, and my promiſe ſhall be quickly performed. I will not halt with you. How ſay you Sirs?*

[*E. K. He ſpeaketh to his Company, vvho make curſies, and ſay nothing.*]

Δ. I beſeech you to appoint an apt place: This you ſee is no fit place.

..... *I will ſtir thee up ſuch friends, as ſhall content thee. As for dwelling places thou ſhalt beſtow them. Well, you are contented.*

Δ. Is it your will, that in this Town we ſhould part from the Lord *Albert Laskie*?

..... *What ſhould you do elſe? Are you mad men? Will you run headlong into danger? wilfully?*

Δ. I beſeech you, ſhall this be nothing prejudicial to our former doings, and order already taken and decreed for our going together?

..... *What, is this contrary to reaſon? Well you are content.*

Δ. As the will of the Higheſt is, ſo is mine and none other.

..... *Sirha, do you ſee this ſword? I will be a ſurety for this (I warrant thee) alſo.*

Δ.

..... *Your brother is clapped up in priſon, How like you that? Your houſe-keeper I mean.*

Δ. And why I pray you?

..... *For that, that thou mayeſt be aſhamed of.*

Δ. What is that?

..... *They examin him: They ſay, that thou haſt hid divers ſecret things. As for thy Books, thou mayſt go look them at leaſure. It may be, that thy houſe may be burnt for a remembrance of thee too. Well if they do, ſo it is: if not, as thou wilt. I have told thee my phanſie, and given thee my counſel, offered thee my help, and deſired to do thee good: The choice is thine.*

Δ. O Lord the Author of all truth, and director of ſuch as put their truſt in thee, I moſt humbly beſeech thee to conſider theſe premiſes, thus to me propounded. If they be true, and from thee, confirm them: If they be illuſions, and not from thee, diſprove them. For, hardly in my judgement, they do or can agree with our former precepts and order taken by thee.

A voice..... *He that aſcendeth up to the top of the hill, let him believe: For until he come thither, let him do his labour.*

O Lord, I doubt of theſe things, and promiſes of eaſe, wealth, and honour.

A voice..... *Judge the Truth, by the laſt Action.*

O Lord, What is that Action?

A voice..... *Wenſdaies Action.*

This Cloud (ſaid the voice of the Lord) is put betwixt us and you: What therefore may come between? Now judge you.

Δ. I ſuſpect the whole apparition of the eleven to be an illuſion. O Lord confirm my judgement or diſprove it.

A voice..... *The Spirit of the Lord is not amongſt you.*

Δ. What miſery are we then in? O Lord, Mercy, Mercy.

A voice..... *Diſpute not with God, where whoredom is great.*

Δ. O Lord, This whoredom we underſtand not.

A voice..... *Pray daily, with repentance, that this cloud may be taken away, and this ſword diminiſhed. For the Seal cannot be broken, until Satan have done his uttermoſt; yea the uttermoſt of his malice. For it is granted him and he muſt ſtrike. But pray you unto God, that the ſword may be made ſhorter, or pluckt out of the hilt, that in ſtriking he want power. For your ſin is abominable, and a ſevenfold offence in the ſight of the Lord.*

Δ. What this whoredom is (God knoweth) we underſtand not perfectly. If the Spirit of God be not with us, how can our prayers be acceptable?

A voice..... *Thus ſaith the Lord, Turn unto me and be ſorry for your ſins, and let my Angels be witneſſe thereof. For I ſwear by my ſelf, that my Juſtice ſhall hang over you: And when I puniſh you next, I will raze you from the face of the earth. Therefore, Vow your ſelves unto me, and make your veſſels clean; for your habitations in my ſight are nothing: neither is the ſubſtance whereof I framed you acceptable. I am the Spirit of Truth and Underſtanding, and will not be daſht in pieces with worldlings; Neither uſe I to dwell in defiled places. For my Sanctuary is holy, and my Gates are without ſpot. And with me there dwelleth no unrighteouſneſſe.*

Δ. Lord

A. Lord, is it thy will we ſhall go with *Albert Laskie* to *Laſco?*

A voyce. *The Lord ſaieth, What I have ſaid, is true. Who rebuketh me, ſaying my words are untrue? The correction of him that reigneth is mightie; who hath numbred it? But to his deſtruction. Be you holy, that my hand may be weak.*

A. O Lord, the fear of thy puniſhment aſtonieth my heart: and uncertainty of it in time, and place, doth alſo encreaſe my grief, &c.

A voyce. *The fool ſaith in his heart: Oh, how great is thy puniſhment over me. Teach me the place of thy correction: And where thou wilt chaſtiſe me. Who is he that deſireth to meet God his vengeance, or the puniſhment of him that confoundeth the damned? Make your hearts clean, and wipe the ſin from amongſt you: And deſire to be forgiven, for miſerable are they that meet with vengeance, or that know the place where ſhe taketh up her Harbour.*

A. Gloria, Honor, Laus & gratiarum actio perennis ſit Deo noſtro Omnipotenti: Nobis verò a Deo Patre, propter Jeſum Chriſtum in Spiritu Sancto, ſit Miſericordia, Pax & Conſolatio in via virtutis & veritatis. *Amen.*

Monday, *Novemb.* 18. *Hora* 9. *Mane.* Lubek.

E. K. There appeareth the Cloud, wherein the ſword remaineth encloſed.

A. O Lord, be mercifull unto us, and rigorouſly execute not thy Juſtice upon us, thy weaklings: Nor ſuffer Satan to Triumph, where thy glory is expected, &c. *Converte nos Deus ſalutaris noſter, & averte iram tuam à nobis, &c.*

E. K. Now cometh one in a white Coat, not perfectly to be ſeen, but as if he were ſeen through a Cipreſſe; and ſaid as followeth.

..... *Who is he that leadeth out the Lion to prey? or who is he that lifteth up the feet of the young ones to devour? Who feedeth the ſmell of the roaring Bear, or hath taught him to remember the place of his recreation? Hath he alſo taught the fields, to put forth their voices: and the mighty Trees to flouriſh in pride? Are not the Hills glad when they bring forth Corn? When the Valleys rejoice with threefold waters. The beaſts of the wilderneſſe have they not known Caves: and unto ſuch as are made tame, is there not a ..... underſtanding? For, who is he that teacheth them, to make ſubject themſelves, which are ravening, or to bridle ſuch as are of their frowardneſſe? Even he it is, that looketh down from Heaven, and beholdeth the earth, and meaſureth with his feet, ſaying,*

It is done.

Which entreth alſo into the houſes of men, and liſteneth to that which they call wonders. Which openeth the gates of his knowledge with his own finger; And which ſayeth unto you: How are ye become wiſe? Or from whence is your underſtanding, are your hearts become Caves to ſend out Thunders? Or why are your ſpirits thus vexed with holineſſe? Are you not a ſtiff-necked people, and ſuch as are deſpiſed? Are you not poor, and therefore hated. Since, therefore, you are become Baſtards, who teacheth your lips to ſpeak of my Church? Or hath taught you to urge me with mine own ſpirit?

Behold, I am mighty,

Becauſe I am the joy of the faithfull. For I am called the Temple of the Holy ones, and the beauty of Iſrael. *The ſpirit of man crieth out, and pierceth into the Lord, as the ſwiftneſſe of an Arrow: And he heard them. Therefore, thus doth the winde of* Cabon *open her mouth, and ſweareth by the* Jaſpar *Pillar that ſtandeth in the Temple of Reconciliation, and it Thundereth, and is ſaid,*

Be it done.

And behold, the doors open, and the Holy Altar is covered. The beaſts with many feet bring up burnt-offerings: And there is a ſacrifice that aſcendeth up, and it is a mighty winde, ſuch as hath not been ſince the beginning of dayes. Open your ears therefore, and prepare your ſelves to hear: For this..... is mighty, for it is of peace. My Juſtice (ſaith the Lord) is ſealed, and you have ſinned mightily: My arm is ſtretched forth, and I muſt be magnified: For vengeance is gone forth, and is appeared already. But who is he that reſiſteth the venome of the earth, or inſtructeth man to avoid the Darts of poiſon? He ſaith unto you. Thus it is, becauſe I have ſanctified you, and have made you holy to the earth: Therefore will I help you: But not as you deſire: For your prayers and unrighteous life ſhall become bands of yarn. And I will make a contention betwixt Sathan and you. If therefore you labour hard, and open fervent mindes, ſuch as are not of the world, and can binde this ſword and cloud of vengeance faſt from amongſt you: Be it ſo unto you, for it is your own righteouſneſſe. For Sathan hath reviled, and hath ſaid,

Then ſhalt thou ſee.

But ſo long as they are Holy, and become righteouſneſſe, they are become ſafe: but when they fall; Satan entreth in. For the power of righteouſneſſe is become a Conquerour, if it fight mightily. And Satan ſhall be confounded by a righteous judgement.

For I have decreed it: and by my ſelf I ſwear it.

I will be a righteous Judge betwixt you. Therefore, take heed you ſin not, nor go into death: For great is the fall of vengeance. Be not therefore defiled with the filthineſſe of the wicked: Note. *Neither delight in ſuch as counterfeit truth. For I am one fire that judgeth all things. And I delight in people that are joyfull with one Banket. For thoſe that fill their bellies at the houſes of ſtrangers: Become enemies to me.*

For I have ſaid,

My ſpirit is holy, and my annointed righteous. Let the earth riſe up, and continue in her wickedneſſe: Yea, let them ſay, we have found the annointed: But my continuance is truth, and they are become liars. For my ſpirit worketh, and behold, there are wonders in the ſight of men. And whereſoever I dwell, ſuch is my power. Be therefore of One houſe, that you may eat together: Leaſt you banket too much, and ſo become deceivers. I am one, and am known by One: And unto One, Which One I am married unto. (And I am mercifull) Whoſoever abideth not therein, is an Adulterer. Avoid you darkneſſe, for righteouſneſſe is preſent, and my ſpirit entreth. Bleſſed are ſuch as believe. Amen.

Even to the, Amen.

E. K. He is gone. There appeare ſome bands linked together, as Chaines about the Cloud.

Δ. Welcome be theſe bands.

E. K. He is here again; ..... and ſaith ..... eth.

..... *Why are you become dull? Why are you yet ignorant? Seeſt thou theſe* ..... [He pointeth, and ſpeaketh to E. K.]

E. K. I ſee them, I thank God.

..... *Theſe bonds are your own righteouſneſſe: And as they appear before the Lord, ſo ſhall they binde vengeance together: But if you become weak you fall. But pray, that you fall not: For they are the dayes of ſorrow. The ſpirit of God is twofold;* preſent Jah agian, *and preſent* Nah gaſſapalan. *Therefore take heed. For, in the firſt, you are bleſſed: and it may return. But he that is filled with the ſecond, ſhall be drunken for ever. The firſt is power preſent, and a comfort inmeaſurable, glorifying, and ſtrengthning all things that are agreeable to it: But when they differ, it returneth. The other is the ſpirit of the firſt, and the ſecond, Almighty, and everlaſting, unmeaſurable, and inexplicable: drowning the will of man, that becometh ſtrong in the fountain of gladneſſe and underſtanding: true wiſdom her ſelf, and not returning. Pray, therefore, that you may be perfect: and that you may be ſeaſoned: For it is a ſalt that ſavoureth to the end.*

The peace of God be amongſt you.

E. K. He caſt off his Cloudy Lawn, and went away. *He* ſeemed to be *Raphael.*

Δ. Yet we beſeech you more expreſly, and particularly to deal with us, *&c.*

..... *It is ſaid,* ..... *It is written.* ..... *It is true.*

Ceaſe.

Δ. Gloria, Laus, Honour, Triumphus & Jubilatio ſit Deo noſtro omnipotenti: Nunc & ſemper. *Amen.*

Wedneſday, *Novemb.* 20. *Mane hor.* 11½. *Lubek.*

Δ. As thou haſt of thy mercies (O Lord) given us ſome ſhew of thy favour bent toward us: ſo are we deſirous to underſtand how our Letters have wrought upon our friend his heart to joyn with us to call for thy mercies, pardon and help: for if they have, Then do we hope, our bands (of acceptable life) whereby to binde vengeance prepared and intended againſt us, ſhall wax more and ſtronger: by thy great mercy and help to thy well-pleaſing in thy ſervice hence forward.

E. K. The Cloud and bonds appear: But the bands appear fewer.

Δ. O Lord, is our ſtate ſince yeſterday become weaker with thee? And ſhall it ſo narrowly be exacted? Thy will be done, who art holy, juſt, and moſt wiſe, O God.

E. K. The bonds about the Cloud, now are onely two; which before were ſix, or ſeven. The bonds ſeem of a ſmoky aſhy collour, ſpirally going about the Cloud.

At length a voyce. ..... *Judgement is the end of Juſtice: diſtributing and delivering alſo to every thing, ſeen, heard, or determined to his proper end uprightly. Are you able to deny this?*

Δ. The end of our actions, words, and thoughts may ſeem twofold: One of us intended, and ment to be good: The other not depending upon our weening, but according to exact wiſdom, what is the end of the ſame; here deemed the proper end, if I underſtand right.

A voyce.

A voyce. *Lo, judgement is the end of Juſtice in things that are handled uprightly: whereof you finde the Omnipotencie and Truth of him that judgeth Omnipotently: Which beholding your Combat, hath girded himſelf together, and beholdeth the Liſts, and he judgeth uprightly: For, he hath ſworn it. Arm not your ſelves therefore as weaklings: But provide as mightie and couragious Souldiers, for your own defence. I am without corruption (ſaith the Lord) and lean not with the windes of* Baſannah.

Δ. O Lord, give me leave to requeſt thee, *&c.*

A voyce. *But I am juſt, and judgement her ſelf. Enter not therefore into my holy places: Neither kneel down before my ſanctuaries; ſaying, the Lord hath* Choſen *us, He liveth, and it is true for ever. For I have ſaid, It may be undetermined. I will alſo ſee, whether you be ſtrong inwardly, or privily rotten. For with the world your weakneſſe is great. Whoſoever overcometh ſhall rejoyce. But I will be a God in my Covenant and will hold on my promiſe: Fight therefore as it becometh you, and caſt off the world. Make fleſh ſubject, and ſtrangle your Adverſary. For unto ſuch belongeth the entrance into my Chambers, and the uſe of my will, as the Horn of my glorie. For it is written, light dwelleth not in darkneſſe: Neither hath darkneſſe comprehended any light: For darkneſſe is the Cave of errour, and the reward of ſinners. Thus ſayeth he, which beholdeth your ſorrows: And it is a fight for many daies, which appeareth* neither *in the one, nor in the other: nor giveth he anſwer untill the end.*

E. K. There is one come in like a Ghoſt, and he taketh all the hangings away, which beautified the place like to Curtains. Now all the ſides of the ſtone are darkiſh; and the Cloud ſtandeth in the very middle thereof. Now the bands ſeem brighter then ..... becauſe the place is ſo darkiſh.

Δ. O Lord, many *daies* Combat is aſſigned us. And foraſmuch as *Militia eſt vita hominis ſuper Terram*, we are now in a great uncertainty of our Combat ending.

E. K. There ſtandeth the number of 40. upon a great Labell, and nothing elſe.

Δ. This 40. (O Lord) what betokeneth it, dayes, weeks, or years? Well: Whatſoever it be, Bleſſed be the name of the Higheſt. Our God, King, and Father.

E. K.

Δ.

E. K. Now is one come in very brave, like a Preacher; I take him to be an evil one.

Δ. Benedictus qui venit in nomine Domini.

This Preacher-like Creature, ſayeth.

E. K. He ſaith nothing; Not ſo much as, Amen.

..... *Are you ſo fooliſh to think that the power of God will deſcend into ſo baſe a place?*

E. K. The power of God deſcending, deſcendeth to beautifie the place; And whatſoever he beautifieth, he doth it mercifully: And ſo through his mercy he deſcendeth among us, that put our truſt in his mercies.

..... *It is true: But, unto thoſe that are righteous.*

Δ. Chriſt his coming hath been to ſave ſinners. His converſation was among ſinners, halt, lame, blinde, and diſeaſed. So likewiſe: Now our frailty, or impurity will not exclude his preſence, or the Miniſtery of his faithfull Angels.

..... *What, in this baſe manner?*

Δ. Do you miſlike the manner?

..... *Can any that hath any drop of wiſdom like it?*

Δ. Are you wiſe?

..... *Or elſe I could not ſee thy imperfections.*

Δ. Which be they? Accuſe me.

..... *What greater imperfection, then to imagine much more believe, that the Angels of God, will, or may deſcend into ſo filthie a place, as this corruptible ſtone is? Conſidering the clearneſſe, and bigneſſe of the aire, or the places that are prepared in mans bodie, for ſuch entrances.*

Δ. Who cauſeth thee to come here?

..... *Thy folly.*

Δ. Art thou good, or bad?

..... *I am good, or elſe I could not ſee the bad.*

Δ. Ergo, thou art a lyar, for thou ſayd'ſt, No good Angel, *would*, or might come here into this ſtone.

Δ. Thus will God be glorified againſt wicked Satan, and his Miniſters. His fetch was very

ry ſubtile: As, To bring in doubt all the Actions performed in this ſtone. What canſt thou anſwer?

E. K. He ſayeth nothing: Neither can he ſay any thing. He ſeemeth to be a very fooliſh Devil.

Δ. Mendacem oportet eſſe memorem. Now be packing hence.

..... *I will abide here.*

Δ. Where God will permit thee, there mayeſt thou be: But we will (as now) ceaſe: And we thank God highly of this comfort and victory: We beſeech him, that we may as proſperouſly overcome all other Diabolical aſſaults or ſophiſtical, or untrue perſwaſions: and all his Temptations. *Amen.*

Glory, Honour, power, and praiſe be to our Almighty and living God, the Lord of Hoſts, *Jehovah, now and ever.* Amen.

Saturday, *Novemb.* 23. *à Meridie hora* 1½. Lubek.

E. K. Here appeareth the ſame bad one, ſitting, who laſt appeared. The Cloud with the ſword appeareth at laſt: with two wreaths on one ſide; and two on the other, ſpirally. This Creature taketh the cloudy pillar, and throweth it from him divers times.

He ſayeth. *Call as long as thou wilt, I will keep thee for ſeeing any more ſights here.*

Δ. Or Lord, attend unto thy glory: Attend unto thy honour, regard the arrogancy of this Luciferine brag againſt thy younglings expreſſed.

Δ. And of the Lord, *Alb. Laskie*, &c.

..... *He ſhall come to deſtruction, as thou and thine to miſerable beggery: Becauſe he hath conſented to them that are Miniſters of iniquity, ſpirits of falſhood.*

E. K. He looketh on a bare book, when he ſaith thus.

..... *The power of God entreth into the Soul of man, and doth viſit the Chambers of his underſtanding: openeth his will with power. The ſpirits of darkneſſe are ready for every place, and can deceive, ſaying, This is of God. Unto theſe you have liſtened: and have ſworn it as a Covenant between God and you. But I am come from God: and am entred indeed, and will make you hungry in your own fooliſhneſſe, that you may become wiſe. None hath entred here* with power *but I. And I will tarry here. And I will be a wall betwixt you, and your imaginations: and betwixt thoſe that have tempted you, and your weakneſſe. For thou haſt called* upon God: *and he hath heard thee, and* I am he *that ſayeth ſo unto thee. ..... Laws of ſalvation are ready, follow them. The way into darkneſſe is wide, and eaſie, and where light is, it encreaſeth joy. Be thou therefore warned by me.*

Nay, I have ſaid.

Δ. Thou haſt ſaid here, That thou art God, is that true? For thou haſt ſaid, Thou haſt called *upon God*, and he hath hard thee: And I *am he*, that ſayeth ſo unto thee.

..... *I ſee thee: And thy wiſdom is nothing: Make of me what thou canſt, I am the meſſager of God.*

..... *Avoid darkneſſe, avoid darkneſſe, avoid darkneſſe.*

E. K. He plucketh down violently (in the ſtone) the Clouds, and all becometh light in the ſtone.

..... *Ly here with thy fellows. Thoſe that are of wiſdom, let them underſtand.*

Δ. O Sapientia patris æterni, illumina mentes noſtras, ut tibi ſerviamus in ſanctitate, & Juſtitia toto vitæ noſtræ tempore. *Amen.*

..... Carmathar, *a Knight of the* Rhodes, *was thirteen years deceived with one that appeared (as he thought) in glorie & wiſdom in the image of Chriſt.* Antony *was beguiled in divers wayes. The Prophets & Apoſtles have doubted in many things; But becauſe they faithfully believed they were not rejected. Their hope became fruitfull, and they bleſſed with underſtanding from above. If ſo be alſo, you repent, and be ſorry in that you have yielded unto the inſtruments of wickedneſſe: and follow on, as they your fathers have done, you ſhall alſo become wiſe: But I ſay unto you, That which you have conſented unto is amiſſe, and falſe, worſe then errour it ſelf. For, where have you taſted anie fruit out of that Doctrine. How poor is the power, that hath been long told of in you. You have forgotten your own knowledge, and are become of ſeers, blinde: ſuch as grope their way. Such end, ſuch beginning. For the end hangeth from the beginning: and is become a means in it ſelf, to bring all things to paſſe. But neither the end nor beginning of ſuch things as you have handled hath been perfect, or probable: But a deceit, comprehending the image of falſhood: Yea, much more the traps and ſnares into wickedneſſe; which deſerveth deſtruction eternally.*

If

If this may adviſe you, Be it ſo. If theſe examples and probable arguments be ſound, Then neceſſarily you ought of dutie to be counſelled by me: But I have opened my mouth and told you. Be it unto you, according to your diſpoſition.

Δ. Be it unto us according to the mercies and loving kindneſſe of the Higheſt; into whoſe hands we commit our ſelves, all our doings, and intents.

..... That is well ſaid . . . God be with you.

E. K. He is gone, and in the place vvhere he ſtood the likeneſſe of a little Circle, as if a print vvere made vvith a Thimble-brim.

Δ. Soli Deo, Honor omnis, & Gloria. *Amen.*

Monday 25. Novemb. Mane, 8½ Lubek.

E. K. Here appeareth ſtraight way, (at the firſt looking) the ſame fellow that laſt ſpake, and left the print of the little Circle behind him. *E. K. A. L. Δ.*

Δ. Orabam diu ad Deum, ut Arbiter eſſet inter iſtos. A .... num .... lum confugimus in tempore neceſsitatis, *&c.* A te (O Deus) ſolo pendemus, *&c.*

Δ. Sedebamus quaſi in triangulo, & ſe convertebat verſus *A. L.*

..... Thou, O man, awake, ſhake off forgetfulneſſe: Lift not up thy ſelf ſo much; But cloſe up thine eares againſt theſe deluded deluders, which carry thee headling into folly, and transform thee to a ſhadow: By whoſe counſel thou art become diſhonoured, and by whom thou ſhalt become a ſpot in the Book of Fame. Call to remembrance the Hiſtories of the whole World, Political and Eccleſiaſtical. Inquire of the Learned that have ſettled their judgements in the Book of God. Open thine eyes, and behold, if any of the Prophets or forefathers (men grounded in wiſdom and deep underſtanding) have yielded themſelves to this unrighteouſneſſe, believing lyars; conſenting to untruths, and laſtly diſhonouring the Name of God. Then call to minde thine own eſtate, thy flouriſhing of thy youth, and poſſibilities, wherein thou mayſt be made perfect. Which if thou truely do, Then baniſh this diſhonour to God and his Angles, liſten not to theſe S ..... erſity: For the Syrenes are awake, and their ſong is to deſtruction. I am ſent from God, as a Meſſenger to call thee home; for thou diſhonoureſt God mightily. Behold thou ſhalt be made contemptible, and become a laughing-ſtock. Thy honour ſhall be defaced, and thy poſterity ſpotted with ignominie. Moreover, ſuch as are thy friends ſhall ſhake their heads, ſaying, What wiſe man hath thus been overcome? What is he that is become fooliſh? Thou mayſt deſire it, and conſent, as before; But I am a ſtumbling block betwixt you, and will dwell in *all* Elements for your purpoſes.

E. K. He holdeth up his hands towards Δ and ſaith, .. Nay I have told him truth.

E. K. He hath now gotten him a Chair, and ſitteth down. Thou ſhalt be hanged, he ſaid to E. K.

Δ. If it be truth, then it is a token that God is very merciful unto us; and that we are in his favour highly, to give us this warning to avoid evil. Now reſteth the other part, How we ſhall attain to good, and wiſdom, from God; ſuch as by the true and perfect uſe of his creatures, we might do him ſome acceptable ſervice, with true obedience and humility, *&c.* *Declina, à malo & Fac bonum.* Pſalm.

E. K. One cometh to him, and ſaith ..... He goeth about to take you a lyar.

E. K. He goeth away, and cometh again.

E. K. This man which thus came and went away, and cometh again, is all in white; he hath a ſilver Crown on his head: he ſpeaketh as followeth....

..... Deny that you have done, Confeſſe it to be falſe; Cry you have offended, And let the Angels of God ſee you do ſo, (that they may carry up your prayers) ſo ſhall you become righteous; But why doſt thou write words of contempt againſt us? For One in our number is All; And we are, all, One. Believe us; for of our ſelves we have no power to inſtruct you, but to deliver you the Commandment of God. Rent your cloaths, pluck thoſe blaſphemous books in pieces; And fall down before the Lord: for he it is, that is Wiſdom. I have done for this time.

E. K. He is gone.

Δ. Quis eſt diſcretor Spirituum?

E. K. Now he cometh in again and ſpeaketh.

..... Oh, you are a Learned man. ..... Truth in the ſecond: He it is that diſcreetly judgeth all things. If his diſcretion be given to you, thank God.

Δ. Illi ergo Committemus hanc cauſam: ab illo hoc donum petentes & expectantes. Nos interim piè in Chriſto vivere intendimus.

E. K. *He* is become a great pillar of Chryſtal higher than a Steeple. He aſcendeth upward in clouds, and the little circle remaineth.

Δ. Gloria, laus, honor, & gratiarum actio ſit Deo noſtro omnipotenti Trino & uni, nunc, & in ſecula ſeculorum. *Amen.*

Tueſday Decembris 10. After Diner, we removed from *Lubek*, and the Lord *Alb. Laskie* went by Coach to Lord *Chriſtopher*, Duke of *Meckelburgh*.

Thurſday night we lay at *Wiſmar*. 11. *Decemb. vel* 12.

Saturday morning we came to *Roſtoch*. 14. *Decembris*.

Monday Decemb. 16. *Mane horâ* 10 ¼. *Roſtoch.*

E. K. He is here, that ſaid, he would dwell *in omnibus Elementis*, &c.

Δ.

..... *I came from the fountain of light, where is no errour nor darkneſſe, and have Power, (becauſe it is given me from the Higheſt) Which, (Lo) is grown and become a mighty Rock. For it is ſaid* of me, *Behold I will viſit them that put their truſt in me, with a comfortable ſtrength in the time of need; For my Rock is an everlaſting ſtrength, and the Hills* of my countenance *endure for ever. If then I be the Countenance of God, and a piercing fire ſent out as a flame, not onely with his great mercy, but with his good will, and that towards you, overwhelmed, not caſt down, but almoſt for ever buried in a lake of ignorance, and inquenchable flame, ſuch as conſumeth with ignorance, deceit it ſelf, and a provocation too manifeſt, and apparent deſtruction: If I then with this meſſage (being the meſſage of truth) my ſelf a mean .... ſufficent Order for the publiſhment thereof, can, nor may ..... as of ... n I am) vehemently deſpiſed (the fruits of a good Conſcience, notwithſtanding ſtedfaſt) Then is he of no power of whom I am ..., becauſe it is written. Such as riſe up againſt my Spirit, I will deſtroy them in the midſt of the ſame fire, and will deliver their aſhes to the windes for a memory of their wickedneſſe. But he is juſt, and is without meaſure: knoweth what is, and what is to come, which hath thus ſaid of you. Behold their ignorance is greater, and they eſteem not truth. Lo I have heard them, in the midſt of their corruption; yet they are become faithleſſe: I miniſter unto them, but in vain; But behold their mouths are cloſed up with idleneſſe. O ye of little underſtanding, are you become ſo blinde, that you will not ſee? Are the windows of your eares made faſt againſt truth? Are your conſciences ſealed up, with a thrice burnt iron? Deſire you light, and yet refuſe it? Have you craved ..., and now deny it: yea utterly diſdain it?*

Δ. That is not true.

E. K Now cometh a head behind him.

..... *Lo the end ſhall become your comfort, if you liſten to the ſongs of my mouth: if not, everlaſting folly: and a reward of ſuch, as are weary to hear of Truth. Now I pinched him.....*

E. K. This he ſaid looking behind him.

Δ.

..... *Burn thoſe blaſphemous books of thine, and I will teach thee wiſdom.*

Δ. Will you have me note down that ſentence ſo.

..... *I will.*

Δ. What blaſphemous books can I acknowledge, ſeeing I underſtand none? If they contain Sentence, make me to perceive it; that ſo I may compare it, with the Touchſtone of God his word, uſing the Talent of ſuch reaſon, as God hath given me.

.... *I go, I go, I go.*

E. K. Now cometh a great fire down, and there appeareth a great huge man, with *a great ſword in his hand*; fire cometh out at his eyes, and at his mouth. This terrible man ſaid,

..... *Maledicti ſunt, qui jurati ſunt contra Nomen meum.*

E. K. Now that wicked creature ſhaketh himſelf.

Δ. In nomine Jeſu Chriſti Redemptoris humani generis, Quis tu es?

[This was ſpoken to the man with the ſword.]

..... *Sume vires.*

Δ. Deus in adjutorium meum intende, *&c.* Miſerere mei Deus *&c.*

E. K Now the great huge one kneeleth down, and his face is (now) from meward; he looketh up toward heaven; he hath very long hair, to beneath

beneath his girdle; his Robe is long and tucked up. Now he ſtandeth up.

..... *Curſed are they: Curſed are they: Curſed is he for ever.* I am, *I gave thee power,* and ſealed thee for a time: *Power to uſe the vehemency of thine own poiſon; but not to touch my coat. Thus he ſaith, And* (I am) *thou art a lyar from the beginning, and the fountain of curſedneſſe. Damnation is thy dwelling place; Death is thy ſeat; Vengeance is the Crown of thy diſglory. Becauſe thou haſt entred into my ſeat: Haſt exalted thy brightneſſe, blaſphemed my name; wherein* (*in this Action*) *thou continueſt* (*No point of thy charge, nor of my permiſſion.*) *Be thou accurſed, weakened, overthrown, and defaced. Thou art vanquiſhed, Thy time is ſhortened. And why?* I am. *And I ſay thou fighteſt againſt me, and not againſt men. I am Juſtice,* and the ſtrength of him *that liveth, whom thou haſt felt, and ſhalt feel, world without end; Therefore Depart; Depart I ſay.*

E. K. Now the ſword ſtandeth by him, with the rags that appeared before.

..... *Vengeance, prepared for others, be thy reward: As it was delivered unto thee, ſo take it with thee; That the malice which thou ſheweſt to others, may heap up thine own deſtruction.*

Jeovah, Jeovah, Jeovaſcah.

E. K. The wicked Tempter falleth down into a hole, and this high creature putteth the ſword and rags down after him. Now this great creature appeareth as ſmall as he uſed to do. And it is *Michael.*

Mic. ..... *Veniat Lux Domini, & fidelium Conſolatio.*

E.K. Now is all come in, as was before: The Vail, the feet of men appearing under, *&c.*

Mic. ..... *Thus hath God dealt mercifully with you.*

Δ. His Name be praiſed for ever.

Mic. ..... *Thus hath Truth vanquiſhed darkneſſe. Even ſo ſhall you vanquiſh the World in him which is the Spirit of Power and Truth. For I have* Sworn (*ſaith the Lord*) *and will be merciful unto you: But ceaſe for theſe daies to come; for they were daies delivered: Let them be* (*therefore*) *unto you daies of Repentance: For the end of* 40 *daies muſt come: And this Doctrine ſhall be written unto all Nations, even unto the end of the World. The Grain is yet in the earth, and hath newly conſented with the earth: But when it ſpringeth, and beareth ſeed, The number ſhall be the laſt.*

Δ. A dark Parable, to my underſtanding, is this.

Mic. ..... *The tranſparent fire of Meekneſſe comfort and warm your ſouls, rectifie and make ſtrong your bodies, to the eternal comfort of the World to come; in the pilgrimage which you ſhall endure, with a heavy croſſe for the Teſtimonie of Truth.*

E. K. A great many voices, ſay, *Amen.*

E. K. Now he is gone, and the golden Vail is drawn again.

Δ. Omnis laus, honor, Gloria, Victoria & Triumphus ſit Deo noſtro omnipotenti, Vivo & vero, nunc, & in ſempiterna ſeculorum ſecula. *Amen.*

Sonday, 22. *Decembris*, *Mane*, we went from *Roſtoch* toward *Stetin.*

Wenſday, 25. *Decembris*, on Chriſtmas Day morning, we came to *Stetin* by 10 of the clock.

Anno 1584. *Stilo veteri.*

Stetini in Pomerania.

January 2. *Mane, hora* 9.

Δ. Veniat lux Domini, & fidelium Conſolatio, *&c.* 40. dies, jam completi ſunt, *&c.* Expectamus præpotens auxilium Altiſsimi, *&c.*

E. K. I cannot ſee but an inch into the Stone. The Curtain appeareth, but more deep into the Stone At length cometh one very tall, in a long white Gown, all open, and his hair of his head hanging down to his legs. He hath wings upon his head, armes, back, and legs. He ſeemeth to deſcend from the Clouds, and upon Clouds which lie ſloapewiſe for his deſcending. He ſpeaketh as followeth.

..... *The pureneſſe of humility, diſperſed through the inward bowels of man, is that, which is called (with you) Perſeverance. Which Perſeverance, beautifieth and eſtabliſheth in a true and ſtedfaſt Baſis thoſe things that are acceptable in the ſight of God, the workes of man. Hence ſpringeth juſtification, which .... with the love of God. Herein are you become like unto us, for that we are the image of Perſeverance, and the Glory of God. But in us it is dignified: In you it is, and muſt be imperfect: For nothing is of fleſh or blood, that receiveth perfection.*

The Emanations from God, to, and into his creatures (which agree in the Center of the Earth as the knitting up of things) are eſtabliſhed: So that one jot of his Will neither can, nor may periſh, wax weak, or dwell in error: Which foreſeen from the beginning, carrieth in it ſelf the remembrance of all things to the end. Through which mercy and remembrance, you are become the ſervants of God: Not for your own ſakes; but in that it is the Glory of him, which hath called you to this exerciſe: Troubleſome to the World, but rewarded with Glory.

Our Calling or Exerciſe.

If therefore your imperfections riſe up and reſiſt the Will of God, ſaying, blaſphemouſly as you do, Let us ſeek other wayes, *Then you are not counted perſeverers, neither are your works worthy reward: But humane reaſon can perſwade and give judgement againſt theſe follies, much more are they damnable, and deſerve correction in the voice and judgement of ſuch as are pure.*

He that dealeth with the wicked is a lyar, and ſhall have his reward: But the end of comfort is in the pureneſſe of ſpirit. But O you of little wiſdom, you riſe up againſt the windes, and yoke your wits againſt the mountains: Nay you caſt your ſelves down headlong, where there is no mercy. For what blaſphemie is it to ſay, If it be the will of God, it muſt follow? *Is not man ſubject to the bringing in of his own labours? And are not they allowed to his comfort, being brought in?*

The ſoul of man is the Image of God, after his form, which keepeth within himſelf the power *of his divinity in the heavenly Spirit, whereby he hath Authority to conſent with God in the workmanſhip of his Will and Creatures: Which* Power *being ſealed already, giveth unto man (as King of himſelf) to conſent to his own ſalvation, conjoyning and knitting himſelf together, either with perſeverance in the aſſured hope of mercy, or (with wilfull drunkenneſſe,) to the reward of ſuch as fall. Therefore, Become Holy. For the ſoul beautifieth, when it is beautified in it ſelf. Reſiſt not the Will of God, which is mighty on you: Be not obſtinate.*

Be humble, Rejoyce not for this World: But be glad that your names are ſealed, and that you ſhall correct *the World. Deſpair not through weakneſſe; for from whom cometh ſtrength? If puddles become Seas, the end is more wonderful: But yet greater when ſinners are called to the knowledge and performance of God his Will, thorough his mercies. Even as one day periſheth, and is not, although he hath been; Even ſo it is, and ſhall be the ſtate of this World. For the Earth muſt ſing O Sanna with the Heavens, And there muſt be One veritie. And Hieruſalem ſhall deſcend with an horn of glory to the end. The Sun and Moon ſhall be witneſſes, and wonder at their ſtay. The Kings of the Earth ſhall become proud in themſelves, and are unable to be tamed with man.*

But I will yoke them (ſaith the Lord) with correction; *And force them one to imitate anothers ſteps: Yea they ſhall tread the grapes alike; For in my Vineyard Corruption ſhall not dwell with Authority: Neither ſhall the Prince of Darkneſſe uſurpe my further honour.*

E. K. He ſpeaketh much in a ſmaller voice than he did. I cannot perceive it.] He turned back and ſpake.

..... *I ſpeak theſe things for your underſtanding, and that you may be ſtrengthened.*

E. K. He turneth back again (as before) and ſpeaketh I know not what.

..... *My dear brethren, therefore rejoyce in Comfort, and the image of Peace: and remain faithful, that you may be fed with that food that ſhall preſerve and alwaies reſt before the mighty flames of* Zanzor: *where there dwelleth no defiled Creature, nor any unrighteouſneſſe.*

E. K. He turneth now back again (as before) ſpeaking. He ſeemeth now to lean againſt a Pillar of Copper, great and round: And he is become leſſe than he was. Now he ſtandeth on the top of the Pillar, Now he kneeleth down, his back being turned.

A voice ſaith to him ..... *Swear* ..... [1]

He ſaid ..... *It is done.*

He ſaid ..... *The firſt voice openeth his mouth and ſaith* [*There is a great rumbling and rouſhings of falling of Towns or Houſes, as it were in the Stone.*]

He ſaid ..... *The will of God is ſealed in this Propheſie, and it ſhall endure.*

A voice. ..... *Swear* ..... [2]

He ſaid ..... *I have done.*

He ſaid ..... *It thundereth, and it is the ſecond voice.* The effect of God his Will, *is not of time; and therefore not to be known of man, till that moment and end of time ſhall appear, wherein it muſt be publiſhed, and finiſhed with power.*

E. K. Now

E. K. Now it thumbleth again very terribly, as though a vvhole Town ſhould fall down into a great Valley.

A voyce ..... *Swear.* ..... [3]

He ſaid. ..... *I have.* ..... *And it is the third, and the laſt voyce. All things that are crooked ſhall be made ſtraight. The winde of the heavens ſhall walk through all the earth.* Wiſdom *ſhall ſit in her Majeſtie, Crowned, in the top of an Hill, with exalted glorie.*

It is the end.

E. K. Now all daſheth in a flame of fire, Pillar, and he, and all, and ſo flieth upward.

A voyce. ..... *He that hath ears, let him hear.*

Another voyce. *It ſhall be.* Amen.

E. K. Now the Curtain cometh before all, as it vvas at the beginning, this day.

A. O Lord, for thy great myſteries declared unto us (this day) we moſt humbly thank thee. But on our parts, there remaineth ſome matter. .... thy hands by ſome of thy good Miniſters, we deſire to have ſome advertiſement: as of the Lord *Alb. Laskie.* Secondly, of *Vincent Seve*, &c.

E. K. A very little Creature appeareth, and ſaith.

The little one. *A word, and away. The hearts of Princes, are the ſecrets of the Lord: Such they are, as unlock the doings of this world.*

A. Of *A. L.* his delay in coming (contrary to our deſire and expectation) I would gladly underſtand the cauſe, *&c.*

The little one. *Thoſe things that are of wickedneſſe, are not of our remembrance. This ſtay ſhall hinder a third part of his glory. But all* your life is not of him: Nor he of you. *If he become good: he ſhall be well rewarded. He is forward*, Vincent *is in* France.

Note. Of *A. L.* and our ſeparating hereafter.

E. K. He is gone ſuddenly. This Creature ſtood betvveen the Curtain, and the forepart of the ſtone, it vvas one of the leaſt Creatures that ever I ſavv.

A. All Honour, praiſe, and thanks be to our God Almighty: now and ever. *Amen.*

Thurſday, *Januarii* 9. The Lord *Albert Laskie* came to *Stetin*, *Hor.* 2½. *à Meridie.*

Fryday, *Januarii* 10. Μαξίμας ιμιυρίας υεξοσύμ. παρσ& συμ. *Hora prima incipiebat, & per* 2. *horas durabat.* Stetini.

Sonday, 12. *Januarii.* 1584. Stetin.

A. After Dinner we were talking together of our affairs. A voyce in *E. K.* his head ſaid,

Jam venit hora.

A. After Supper, as I had a deſire to ſhew to *E. K.* ſome places of St. *Johns* Apocalypſis, a voyce ſaid to him,

Equus albus eſt initium Doctrinæ veſtræ, Et eſt verbum Dei.

10. & 9. ſunt Novemdecim.

A voyce. *Equus Albus.*

A. Hereupon ſeeking in the 19. Chapter of the *Apocalypſis*: we found the Text, *Equus albus*, &c. *verſu* 11.

A voyce. *Ne dubites. Sum enim ſervus Dei. To this purpoſe appertain theſe places of Scripture, &c. Theſe are the dayes wherein the Prophet ſaid*, No faith *ſhould be found on the earth.* This Faith *muſt be reſtored again, and man muſt glorifie God in* his works. *I am the light of God.*

Vide *Eſdræ.* lib. 4 cap. 9. *verſu* 7.

A. Then, by like, He is *URIEL.*

..... I am a witneſſe of the light. Theſe are the times when Juſtice and truth muſt take place. Behold, I touched him, and he became a Prophet.

A. Mean you *Eſdras*?

Uriel. Yea, in his ninth Chapter of the fourth book. There you ſhall finde manifeſtly the Propheſie of this time, and this action.

This action in *Eſdras* propheſied of.

A. Alak, we think the time very long, before we entred in the right trade of our true leſſons.

Ur. *When you have the book of God before you, Then I will open theſe ſecrets unto you.*

A. But Alak, the time is very long thereunto, the more is our grief.

Ur. *The Bible it is.*

△. I meant ſomewhat of our other book, which is to be written.

Ur. *I will ſpeak of that alſo.*

△. This delay is greatly to our grief, and occaſion of many temptations.

Ur. *The temptations of the world are nothing unto the wiſe, happie are they that feel temptations with emptineſſe of the belly. The Timber is not yet ſeaſoned, or elſe thou ſhouldeſt Propheſie. I mean not thee* E. K.

△. Vincat manifeſta veritas.

E. K. He is gone.

Honor, Gloria, Laus, & benedictio, ſit Deo Noſtro, qui in ALBO EQUO Juſtitias ſuas facturus eſt. *Amen.*

Monday, *Januarii* 13. *Mane hora.* 9½. Stetin.

△. After our long diſcourſe upon the 9th. Chapter of *Eſdras*, &c. *Uriel* came, and ſtood, he ...., ry. upon E. K. his head, not viſibly.

Ur. *Read the ſixth Chapter. For faith muſt flouriſh. The world is rotten, and is ſkalden in their own ſins.*

△. E. K. Read it, and in the 28. verſe, thus it is. Florebit autem fides, & vincetur corruptela, & oſtendetur veritas, quæ ſine fra...., Diebus tantis, *&c.*

E. K. A voyce ſaith, Open the Shew-ſtone.

E. K. At length appared one in a long vvhite Garment. The Curtain went aſide, and the feet of men appear not now. This man ſeemeth twice ſo high as △. He hath nothing on his head, but long hair hanging down behinde him. He is tied, or girded about, as though he vvere tied vvith many girdles.

Vide. URIEL. *I am Uriel* [*ſaid this man*] *The light, and hand of him that created Heaven and Earth: that talked with* Eſdras, *and did comfort him in affliction, and the ſame that hath talked with you:* Yea, from the beginning of this action. *Therefore, gird your ſelves together, and hear the voice of the Lord: Liſten, (I ſay) to ſuch things as are bid, (I ſay) to them that dwell above the Heavens. Behold, this is the laſt ſleep of the world: and the time, that the power of the higheſt hath armed himſelf, ſaying, Come, O ye ſtrength of the Heavens, and follow me. For the earth hath cried vengeance, and hath curſed herſelf, and deſpaireth. Come (I ſay) For I will place the ſeat of righteouſneſſe. That my Kingdom may be in One: And that my* people may flouriſh: Yea, even a little before the end.

And what is this? E. K. He ſpake theſe four words in another Tune.

E. K. He looketh up to heaven.

A voyce. *Bleſſed art thou, which reſpecteſt thy Juſtice, and not the ſins of man.*

An Angel now taking place. Ur. *This is the voice of the Angel* that now taketh place.

△. May we be ſo bold as to demand the name of that Angel?

An Oath. Ur. *No, It is not lawfull. I ſwear by all things that are contained within this holy book: * By the ſeat of God, and him that ſitteth thereon. That the words, which have been ſpoken in this Action, and ſhall be now ſpoken,* by me, *are true: Three years are yet to come;* even in this moneth, *(that beginneth the fourth year) ſhall the* Son of perdition be known unto the whole world: *Suddenly creeping out of his hole like an Adder, leading out her young ones after her, to devour the duſt of the earth.*

* Note, he ſpake this, pointing down to the great Bible of the Lord *Alb. Laskies*, upon which the Shew-ſtone, now, ſtood.

A Propheſie. an. 1587. in *Januario.* Antich iſtus. *Si ſimpliciter, ſic annus eſt intelligendus, ſi non ſeptenarius unus, noſtrorum* annorum 24. *ſit habendus pro uno anno myſtico: vel* 42. *menſes, &c.* Perpende.

△. The ſentence is dark, in reſpect of the time. Conſider well.

△. I ſuſpect 42 moneths (now and then) to be underſtood for an year.

Antich iſtus. *Omnes nunc Reges peribunt ante ſeptimum annum finitum.* Ur. *This moneth in the fourth year, ſhall Antichriſt be known unto all the world. Then ſhall wo, wo, dwell amongſt the Kings of the earth: For they ſhall be choſen all anew. Neither ſhall there any that ruleth now, or reigneth as a King, or Governour of the ..... le, live unto the end of the third year: But they ſhall all periſh. Their Kingdoms le overthrown.*

The earth wasted. The Rivers become bloud, with the bloud of men and beasts mixed together. In this time shall the Turkish state be rooted up, and cast from the earth. And instead of him shall enter in that Devil: the father of liars, and such as dwell in the house of Vanity. Behold, This * Prince shall fly through his Kingdoms, as the Greyhound after his spoyl: devouring his possessions, *and cutting down the wicked*: But he shall become proud. *The Prophets of the Lord shall descend from Heaven, cloathed with their old Garments very fresh, and not stained.* Thy eyes *shall see them.* Out of these books shall the true Doctrine *of the Prophets, and Apostles be gathered: Which are not to be understood, but with the spirit of understanding, the spirit of wisdom, and truth.* Behold, I will say *unto you* my self.

△ Suspicor 42. me Jesu pro anno numerandos Mysticos illius Prophetiæ: vel annus ex Igarita pro anno mystico. Antichristus superbia. A.L. Enoch. Elias. Our sign.

△. They are in Paradise, they were carried upward, especially *Elias.*

Come, Hear.

For, the voyce of the Lord is with power. Therefore, be milde, and of humble spirit. For lo, the time shall come. And I have seven *books*, such as shall be delivered unto one of you. *And I will meet thee walking in the fields. And will stretch* forth my hand, saying, *Come: Then shall thine eyes see the se things, that thy* spirit *doth. And thou shalt* become a man of understanding: For I will give thee bread, and thou shalt eat it, such, as shall be the bread of sufficient comfort.

7. Libri tradendi ipsi △.

E. K. It thundreth in the stone. Of thee, [pointing to E. K.] thus sayeth the Lord.

Thou art flesh, and become stubborn. Thy judgement waxeth dull, and thy heart sealed: But I will unseal thee; and thou shalt be partaker: *But (because thou hast offended me) not with power in worldly things, I will make thee a great Seer: Such an one, as shall judge the Circle of things in nature. But heavenly understanding, and spiritual knowledge shall be sealed up from thee in this world: For, thou art become stony, and hast* cried out against my Saints. *Notwithstanding, your* life shall be together. *Thou shalt be a workman of nature, looking into the Chambers of the earth:* The Treasures of men. *Many things* are pluckt from thee, *which* were thine: *But* not from you, because I have promised hem.

E. K.

What is he, that bridled the windes, △. *At your prayers? Or, who is he that preserved you from the* bloudy imaginations *of men,* [*and*] *hatreds of the world invincible? Is it not he, that is God of Heaven and Earth? Is it not he, that made both flesh and Soul? Yea, even he it is, that sayeth. Fly from the wickedness,* and society with Devils. *Leave off to sin against the Lord: for he is of great power. This is* the last time *that any shew shall be made in this stone. For, lo, the promise of the most highest shall be fulfilled.*

This sentence is revoked afterward, and the stone dignified.

E. K. Now *I* see all those men, whose feet *I* saw before: And there sitteth One in a Judgement seat, with all his teeth fiery. And there sit six, on one side of him, and six on the other. And there sit twelve in a lower seat under them. All the place is like Gold, garnished with precious stones, On his head is a great stone; covering his head; a stone most bright, brighter then fire. Four bring in a man bound. Now all is gone except *Uriel.*

Ur. *The end of words, the beginning of deeds.*
A voyce. *Seal it up: For, it is at an end.*
△. What is your will, that I shall do with this stone.
Ur. *All is said: and I am sealed for time to come.*

△. Deo omnipotenti, vero, vivo, & æterno sit omnis honor, Laus, Gloria, Potentia, virtus & victoria: nunc & in sempiterna seculorum secula. *Amen.*

Wednesday, January 15. we went from *Stetin* to *Stargart.*

Sonday, January 19. we came to *Posen.*

Ecclesia Cathedralis Posnaniensis fundabatur anno 1025. *per* Wincesslaum *Regem Christianum factum cujus sepulchrum in inferiori parte Ecclesiæ extat, lapide egregiè extructum.*

Saturday, January 25. Ὁ κύριος ὡρας τὸ θανάτου διὰ τὴν τῶ E. K. ἀδικίας μεγάλης ἐναντίον ἐμοῦ. (i. e. *Magnum adii vitæ periculum per iniquitatem* E. K. *contra me.*)

Sunday, January 26. ..... *Invisebam Bibliothecam Ecclesiæ Cathedralis.*

Monday, January 27. ῥῆξαι κυμ οὖρας βρευες. (*Rixæ cum uxore breves.*)

Tuesday, January 28. We went from *Posen.*

Thursday, Jan. 30. We came to *Konin* Town, over the long and dangerous Bridge, with much cumber at one broken place, by reason of the huge Cakes of Ice, which lay there.

Satur-

Saturday, Februarii, 1. We paſſed the dangerous way of Ice, having 25 men to cut the Ice for our Coaches to come through above two Engliſh miles long: but for all that great help, we could not get to *Vinew* City that night, by reaſon of the great water and Ice hard by the Town, which was broken over the banks into the medows very deep.

Sonday, Februarii 2. We came over the great water, the Ice being moſt part (with that nights winde) driven away out of our paſſage.

Monday, Feb. 3. We came by *Shadek* to *Lasko* Town, and there were lodged in the Provoſt his fair houſe by the Church.

Prima Actio apud Lasko.

Tueſday Februarii 11. *Stilo veteri, aſt* 21. *Stilo novo.*

Δ. After our prayers of the 7 Pſalms, and my particular invitation and calling for God his help, and the miniſtery of his good Angels: After (I ſay) more than half an hour ſpace attendance; *E. E.* ſeemed and thought that he felt a thing about his head, as if it clawed with Hawks claws. It continued no long time. And toward the Eaſterly corner of my great Study above, ſeemed to *E. K.* clouds to appear, far off, as at a quarter of a mile diſtance. Then appeared a Sea, endleſſe one way, and a Haven mouth with a River which fell or ran into that mouth. And beſides that River doing down into the Haven, did another River appear by running into the Sea, without any Haven making or having. The water of this Sea, is not like Sea-water, but rather like Quickſilver. Now cometh a mountain, and ſwimmeth upon that main Sea. Now that mountain ſeemeth to reſt and ſtand before that River mouth, that is by the Haven.

A voice, ..., *Meaſure me.*

E. K. Now ſeemeth a great thing like a man to ſtand, with one leg in the foreſaid River, and with the other in the ſaid Sea, by . having a corner of the ··· id between his ſaid legs. *His* right leg is in the River, and his left in the Sea. *His* right leg ſeemeth gold, and his left leg lead. The mountain ſtandeth before him. *His* legs are like two poſts, of the ſubſtance of the Rainbow. *He* is very high: he hath a face, but with many eyes and noſes, but not diſtinctly to be diſcerned. *His* body ſeemeth to be red Braſſe. *He* ſtandeth with his arms abroad, and no hands appear. *His* right arme is of the colour of ſilver; *His* left arme ſeemeth to be black, twinkling. *His* head is much of the colour of that Sea wherein his left leg ſtandeth. Now beginneth a right hand to appear; a fair right hand.

A voice ſaid to this man, ... *Meaſure the water.*

He anſwered, ... It is 250 Cubits.

A voice. ..... *Meaſure that foot of earth.*

E. K. He pointeth to the mountain.

Anſwer. ..... It is a cube twice doubled in himſelf in a ſtraight line.

E. K. One ſpeaketh behind me, ſaying.

..... *Meaſure the Sea alſo.*

Anſwer. ..... It is 750. Cubits.

E. K. *He* now ſtoopeth to it, and taketh of it in his hand.

He ſaith..... The fourth in the third, *and three in himſelf ſquare. The age of Nature.*

E. K Now all is gone, all is clear, and nothing appeareth.

3. *in* 4. *efficiunt* 12. *&* 3. *&* 3. *in ſe efficit* 9. *Nunc* 9. *in* 12. *efficiunt.* 108.

Δ, At length after this, *E. K.* heard from the foreſaid corner of the Study, the noiſe, as of a Ship toſſed and jolted of the waves of the Sea. After that *E. K.* ſaw one that ſtood all covered in a white cloud by the Eaſterly corner of the Table, above the Table in the Air. He ſaid.

..... *Beati ſunt, quibus veritas, ſpes, & conſolatio eſt: & quibus luminaria majora inſerviunt, in fortitudine & potentia æterni & Omnipotentis Dei.*

E. K. Now the cloud covereth him, and abideth.

E. K. Now he cometh out of the cloud, and ſtepeth three ſteps forward

ward, and the cloud ſtandeth behind him, like a garment ..... At length he ſaid.

..... *Then is their bleſſednesſe, eternal life.*

E. K. I never ſaw him before: He is covered with a red Purple Robe, ſuch as my Lord, here, uſeth; but made ſomewhat like a Surpleſſe. His head is covered with feathers like Down: His face is like a childes face: His neck is bare: His legs are ba.... moſt white: His garment cometh not but to the ſmall of his leg. He ſtandeth upon a white great round Table, like Chryſtal, all written with letters, infinitely. On the middle of the Table is a great ſwelling or pommel of the ſame ſubſtance the Table is of. Upon that pommel he ſtandeth. He hath nothing in his hands; neither can his hands be diſcerned. His Robe hath no ſleeves.

He ſaid. ..... *Non poſſum diutius videri: Servus ſum Altiſſimi: Novi Terram in paradiſo. Spiritus ſum* SAPIENTIÆ: *Nomen meum eſt* NALVAGE.

E. K. He maketh a croſſe upon the place vvhere he ſtandeth.

Nal. ..... *Beatus Pater: Beatus Filius: Beatus Spiritus Sanctus. Bea...tu...t Menſuratio rerum & ſubſtantiarum omnium viſibilium & inviſibilium, verus & ſanctius eſt* Deus *in* promiſſis ſuis *& veritas ejus, Talis eſt.*

E. K. Hereupon he ſhevveth a round Globe.

..... *Cælum, Mundus, Angelus, Homo, Nihil, & non nihil, & omne quod eſt, vel erit, Nihil eſt niſi ſplendor, Gubernatio, & unitas Dei: Quæ a Centro formata eſt reformata eſt, ab initio ad tempus menſuratum, & in perpetuum, Laus tibi in Cælo, Laus tibi in Terra, Triumphus tibi in inferno, ubi non eſt Laus, nec Gloria. Quæ jam infuſa ſentio, doceo: Sed modo, lingua, & ideomate prædicto.*

E. K. He turneth round when he ſpeaketh.

Nal. ..... *Omnis Caro maximè eſt ſibi applicabilis, in natura & perfectione ſua. Igitur revelanda ſunt Myſteria Dei, non ut audiantur, ſed ut intelligantur.*

E. K. Now cometh a great ſmoak: now I ſee nothing: now he is gone.

A voice. ....., *Hear.*

[*E. K.* I ſee no body.]

E. K. Methinketh that two ſpeak, or elſe this voice giveth an eccho.

..... *The unpatient and troubleſome ſpirits of indignation, wrath, blaſphemy, and diſobedience, continually contend, bear arms, and ravenouſly run wilfully, againſt thoſe that are the.... Meſſagers and Angles of the Dignified and Triumphant Glory: which is now the Miniſtery of him that is Dignified in his Father: To the honour and glory of thoſe that are humble and faithful in obedience. Yea thoſe wicked ones keep open wars againſt God, and his Annointed* in Heaven *and Earth, onely for the ſafeguard and true keeping of ſuch as love God, and follow his Commandments, rejoyce in Truth, and are viſited in Righteouſneſſe.*

Dark ſpeeches to the fleſh: but words mixed with humane underſtanding; wherein briefly I will manifeſt the envy between the wicked (in reſpect of their enviouſneſſe) and thoſe that are juſtified in Heaven; which fight in the government of mans ſoul in the Creatures of God: Not in that they know they ſhall overcome: But in that they are envious and proud from the beginning.

Their contention is evidently amongſt you, which are joyned in the ſervice of God: Not as Deſervers, but as Choſen; whoſe veſſels and power, are beſt known unto God.

E. K. One ſtandeth on my left ſhoulder and ſaith.

Siniſter. ..... Doſt thou not hear, how like a fool he ſpeaketh, without all reaſon? Thou art a ſpirit of lying. Thou art one fartheſt from the glory of God. Thou art a ſower of lyes, and a teacher of falſe doctrine.

E. K. Thus ſaith he on my left hand.

Siniſter. ..... Speak, for I have power over thee. Canſt thou deny it?

Dexter. ..... *Thou thinkeſt ſo, becauſe thou hadſt power: But the brightneſſe thou hadſt, is turned into iniquity. True it is, thou hadſt* power *to baniſh the wicked out of Paradiſe: But me thou knoweſt not; becauſe thou haſt not baniſhed me. In reſpect of thy dignification (which ſprang with power) I ſay with the Hallelujah: But in reſpect of thy fall, Thus ſaith the Lord;* Poſui tenebras à tergo meo.

Siniſter. ..... Fy upon God, that ever he created me.

Dexter.

Dexter. ..... *Even thus, do they seek continually to enter into the weakest vessel: of envy, not to triumph; for they know they shall not: but they hinder the time with man, wherein they may offend his conscience.*

E. K. I hear howling and lamenting.

To E. K. Dexter..... *Such are those of whom thou seekest aid and comfort: Those that appear unto thee, have sought thy soul; And the fruit of them, is according to their destruction. Believe them not. It is said before. Thou dealest with devils. What reward shall he reap, that fighteth against the Highest? Or taketh part with such as are banished from Righteousnesse? Much more shall his punishment be, which seeketh help of those that are dishonoured. For dishonour ..... to imperfection, and is become a monster for destruction.*

It is written .... Nothing can stand before the Lord, that is imperfect; Much more that imperfection weakened, which obeyeth the imperfect. Leave, for the kingdom of Righteousnesse is at hand, And thou must vow. Hear the Lord, That thy sins may be forgiven thee: For the Propheſies of the Lord are not uttered to the world, with the seales of the wicked. Therefore become holy, that thou mayest augment the benefit of God bestowed amongst you; and render it to the world, as the message of truth, with thanksgiving. Meum est pauca dicere.

Δ. Sed quis sis, Nescimus, an non idem Naluage, qui nobiscum prius egisti hodie?

Nal. ..... I am.

E. K. Why call you those Devils, with whom I deal; not offending my conscience, but intending to do good to my self and my neighbours? If you be of God, where is the fruit of your doctrine? *&c.*

Nal. ..... *If they were not Devils and enemies of truth, they would praise and honour God in his Messengers of truth. But because these Actions are true, and the truth of them shall be the destruction of their kingdom; Therefore deviliſhly and enviously they resist the will of God, Denying the power; Blaspheming his truth, and infecting his vessels.*

' Devils. This Doctrine what it teacheth. *In our Doctrine there is nothing taught but the state of the world, here, and to come. The propheſies of time, and the knitting up of God his mysteries, opened from time to time, to those that are his sanctified: as testimonies in the Creation and Operation of his Creatures; whereof this doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apostles in Christ his Kingdom, were made partakers of the mysteries to come, of the state of mans salvation; and ending of this combat, which is in that day, when all Creatures shall receive their reward. The Church of God is alwayes garnished and furnished with spiritual Revelations: as a Mansion or Dwelling-place of the Holy Ghost.*

These latter dayes, and end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who maketh the end of his doings known to the World: To the end, the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in One unity established unto the end. *The very part of* that Circle, *which comprehendeth the Mysteries of the Highest, in his* Prophets, Apostles, and Ministers yet to come, *which* are alive, *and shall bear witnesse of eternal Comfort.*

Reformation. Note this Circle.

The fruit of our Doctrine is, that God should be praised. For of our selves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, *and published to the World by his Disciples, and is now taught unto you, in the remission of sins ....* greatest in the World, for the end of all things. *The very key and entrance into the secret mysteries of God, (in respect of his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure. Those that tempt thee, do it in respect of the fear they have of the power of God, springing in thee.*

Let this suffice. The World is vain in respect of eternal joyes. Heaven and Earth passeth away: The reward of the Righteous endureth.

E. K.

Nal. ..... *What do you see imperfect, in all that hath been delivered?*

Δ.

Nal. ..... *You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels: dignified: and in state disglorified and drent in confusion: which pierceth Heaven, and looketh into the Center of the Earth: the very* language *and speech of Children and Innocents, such as magnifie the name of God, and are pure.*

Δ *Infra, in libro Cracoviensi, Aprilis 21. dixit hanc linguam nunquam fuisse revelatam.* Let these two places be reconciled. *Wherein,* the Apostles understood *the diffuse sound of the World, imperfected for mans transgression. These Tables are to be written, not by man, but by the* finger of her which is mother to Vertue [Δ. Madimi *said her mother would write them,* An. 1583.] *Wherein the whole World, (to flesh incredible) all Creatures, and in all kinds, are numbred, in being, and multitude. The measure and proportion of that substance, which is Transitory, and shall wax old.*

These things and mysteries are your parts, and portions sealed, as well by your own knowledge, as the fruit of your Intercession.

The

The knowledge of Gods Creatures.

Unto me are delivered five parts of a time: Wherein I will open, teach, and uncover the ſecrets of that ſpeech, that holy myſterie. To the intent the CABALA *of* NATURE, *in voyce, ſubſtance of bodie, and meaſure in all parts may be known. For there is nothing ſecret, but it ſhall be revealed, and the ſon of* GOD *ſhall be known in* POWER, and eſtabliſh a Kingdom with righteouſneſſe in the earth, *and then cometh the end.* Five parts of a time.

For the earth muſt come under ſubjection, and muſt be made pure. That death may *be ſwallowed in his own Kingdom, and the enemy of righteouſneſſe finde no habitation. The word of God endureth for ever. His promiſes are juſt. His ſpirit is truth. His judgements inſcrutable. Himſelf Univerſall. He it is of whom you labour. The promiſes of God in this earthly Noble man ſhall be fulfilled.* Salomon *uſed the places of honour, and was exalted.* *Regnum Chriſti futurum in terra.*

Thus ſayeth the Lord.

I have ſealed him againſt hatred; and have made his ſeat open. *Let him therefore ariſe up, that the people may ſee him. For mortal men have places of honour, and in their own Courts, they come to be exalted: Who is he that made the earth, and dignified him with a living Soul? Even he it is that exalteth, and in whoſe hands the Kingdoms of the earth are ſetled.*

Behold, the fifth time ſhall come, (*in reſpect of the parts of time*) *and it is the day, that hath been promiſed. Then ſhall your eyes be open. Then ſhall you ſee.*

A voyce. *Stay there.....*

Nal. *I obey.*

E. K. Now *I* ſee him paſſe away over the Chriſtalline Table, which is round like a Cart wheel, having a great knop in the middle.

Δ. As concerning our ordering of the Table, and the reſt of the furniture, we are deſirous to know, what is now to be done: ſeing, now we are come to the end of this firſt journey.

A voyce. *Be it thy charge. I will put to my hand.*

Δ. Mean you it to be my charge to order theſe things, as my imagination ſhall be inſtructed, by God his favour.

A voyce. *It is ſo ſaid before.*

Δ. Gloria, Honour, & gratiarum actio Deo omnipotenti Deo noſtro Domino & Patri Noſtro: nunc, & in ſempiterna ſeculorum ſæcula. *Amen.*

Tueſday, *February* 18. *a Meredie hora* 3. Lasko. *Stylo veteri, aſt* 28. ... *Die ſtilo novo.*

Δ. After ſome prayers made, *E. K.* ſaw (as he thought) *Nalvage* ſtanding at my left hand.

Δ. In nomine Jeſu Chriſti Redemptoris noſtri, Eſtis vos *Nalvage*?

Nal. *Tu dicis.*

E. K. The lower part of him is in a Cloud: but all his upper part is out, he hath a thing like a Pall hanging down behinde him from his head; He hath like a round . . . of boane in his hand, he ſeemeth to be as farre as the Church. And I ſee him, as well winking as directing my open ſight on him.

Nal. *What is it you require?*

Δ. The expoſition of the time delivered to you in five parts.

Nal. *Read it.* Δ. *Filio præcedente.*

Δ. I read, and when I came to the place, that death may be ſwallowed, &c. *Nalvage* ſaid as followeth.

Nal. *That is the laſt Conqueſt. Go forward.*

Δ. In reading?

Nal. *I.*

Δ. I read to the end.

Nal. *The finger of the higheſt peruſeth nature amongſt you by himſelf, and in her own motion. Through which action things become, that were not (by Generation:) And in the ſame time vaniſh, as though they were not (by corruption.) A year it is; Wherein nature looketh with many eyes through..... dwelling places: unto ſome as a Nurſe: and to the reſt as a ſtep-mother. And ſo it is meant in the Scriptures. For*, a time is an year, purpoſed by determination in the judgement of God; which is not known to *man, how, or when it ſhall happen. Another year is a time, eſtabliſhed, and preſently delivered, as the preſent judgement of God. This is that I ſpeak of. A time is an year. The parts are known amongſt you.*

E. K. *I* never heard any ſpeak ſo leiſurely.

Nal. *Now look to your underſtanding. I ſpeak of two years. One appointed in the judgement and determination of God to come, and unknown to man. The other the time of the judgement of God (and before determined) now preſent: Notwithſtanding, before determined. There is difference between an year myſtically promiſed, and unknown: and the time that is myſtically promiſed and known.* Annus myſticus ſumitur dupliciter: Unus, qui eſt Tempus cognitum Deo, & homini non revelatum: Tempus, hoc dicitur, apud Deum. Annum nos illud computamus. Aliud eſt præſinitum, cognitum Deo & Angelis, & revelatum homini: & Annus eſt præſens. *This laſt is the year I ſpeak of.*

E. K. He ſpeaketh a language to me unknown, and looketh ſomewhat on one ſide.

Δ. What are your parts of that year?

Nal. *March, April, May, June, July, Auguſt.* ..... In illo autem die, invenietis Chriſtum. *The words of this Doctrine muſt agree, and times.*

E. K When come you with the reſt of your words?

Nal. *As it is given me, ſo I give it unto you.*

A great unpatience.

[Δ He was thus interrupted by *E. K.*] --" Muſt end their courſe in the promiſe of God: " [In] Theſe weeks are the fruits of my labour to be known, For I muſt unfold unto you, and " open the ſecrets of this myſtical, and *Delivered* ſpeech: Whereby you may talk in mortal " ſounds with ſuch as are immortal: And you may truely know the nature, and uſe of God his " Creatures. Therefore, be diligent in hearing, and *Receiving*. For the courſe of man is con- " trary: But the determination of God moſt certain.

Cabaliſtical in reſpect of the receiving.

You are anſwered.

..... Mean you theſe Lenten weeks, or the weeks of all the fore-reherſed moneths?

..... *Of my whole appointed time.*

E. K. He ſtandeth higher up.

..... *May we (with ut offence) require your.....at all times, as our caſe requireth?*

Nal. *Your labour is my readineſſe.*

..... *You ſee I have an Ague: What is your counſel therein?*

Nal. *I have to counſel you (from God.)*

Δ. Bleſſed be the Fountain of counſel, and of all goodneſſe.

E. K. He ſheweth an houſe and ſix, or ſeven on the top of it with Torches: They are like ſhadows.

..... *In the name of God what may this mean?*

E. K. Theſe ſhadows go up and down the ſide of the houſe, thruſting their Torches into the ſides of it. The houſe is like this very houſe. They go round about the houſe. There are eight of them. They have claws like Eagles. When they ſit, they are like Apes. They ſet a fire on it, and it burneth mightily; Now your wife runneth out, and ſeemeth to leap over the Galery rayl, and to ly as dead. And now come you out of door, and the Children ſtand in the way toward the Church. And you come by the yern doors and kneel, and knock your hand on the earth. They take up your wife; her head waggleth this way and that way. You look up to heaven ſtill, and kneel upon one of your knees. The ſtone houſe quivereth and quaketh, and all the roof of the houſe falleth into the houſe, down upon the Cheſts. And one of theſe baggage things laugheth. The houſe burneth all off. Your wife is dead, all her face is battered. The right ſide of her face, her teeth and all is battered. She is bare-legged, ſhe hath a white Peticote on. Now the apparition is all gone.

Marie ſeemeth to be pulled out of a pool of water, half alive, and half dead, her hair hanging about her ears. They hold her up. Now they carry her out at the Gate. You ſeem to runne in the fields, and three, or four men after you. You run through waters. All diſappeareth, And now *Nalvage* appeareth again. He ſeemeth to have wept.

Δ.

Nal. ..... *God*

Nal. ..... *God giveth you warning that you may eſchue them.*

Δ. And how ſhall I eſchue them?

Nal. ..... *Thus ſayeth the Lord. Behold, I have ſealed thee for my ſelf: for my people, and for my ſervant. Therefore ſhalt thou not periſh; No, not the leaſt hair of thy bodie. Fear not, be ſtrong in faith. For I come ſhortly. Hearken therefore to my voyce, I ſay, therefore hearken to my voyce: For the ſpirits of wickedneſſe, and confuſion have riſen up againſt thee: If therefore they prevail againſt my purpoſes; Then ſhall it be no world: Neither are there any heavens. But, this place is not for thee; yet, if thou wilt, be it unto thee. I will ſeal deſtruction, both for a time and for ever. Be mighty therefore in me.. All the earth rageth in wickedneſſe. And ſinne ſmelleth thee ready now to creep out of his hole. If thou move thy ſeat, it ſhall be more acceptable. For, even this year ſhalt thou ſee the beginning of many troubles: And the entrance of this* LASKO, *into the bloudy ſervice of the world.*

E. K. He ſeemeth to ſpit fire, and ſo vaniſh away.

O Jeſu Chriſt, we have committed our ſelves into thy hand; and do ſubmit our wills to thy government. What ſhould this mean of terrible deſtruction threatned to my wife and maiden? And as it were frenzie, to light on me for ſorrow. Theſe things cannot well agree with our former aſſured protection.

E. K. *I ſee a little wench on the bench, all in white, ſhe ſayeth.*

..... *How do you ſir? ...,. [making curſie to* Δ.]

Δ. Better it is known to you then to my ſelf, how I do.

..... *Sir, I have been.....land, at your houſe, where they are all well.*

Δ. Thanked be God.

..... *Amen...*. The Queen ſaid: She was ſorry that ſhe had loſt her Philoſoper. But the Lord Treaſurer anſwered: He will come home ſhortly,* a begging to you.

They were black. *Sir,* Herry Sidney died upon Wedneſday laſt. A privy enemy of yours.

.....I ever took him for one of my chief friends.

..... *But this it is: Truely, none can turn the Queens heart from you. I could not come into your Studie: The Queen hath cauſed it to be ſealed up. You have been uſed to good Cities: It were good, you did conſider it.* Little words *are of great matter.*

Δ. Where, I pray, would you wiſh me to ſettle my ſelf firſt?

..... *My mother would give you counſel to dwell at* LASCO.

Δ. Do you diſſent from your mother?

..... *I.*

Δ. Upon what.

..... *Jeſu, you think that I am an unwiſe maiden. The Devil bringeth the ſound of my mouth to thy ears,* E. K. *For I ſaid* CRACOVIA, *and he ſpake* LASCO.

Δ. Seing your mother would wiſh me to dwell at CRACOVIA, at what other place would you wiſh me to dwell?

..... *Lux ante faciem, Tenebræ poſt tergum.*

E. K. Now *I feel a huſſing thing go from my head.*

..... *I pray you be not offended with my ſimplicity:* My mother and I am all one. *In us is no diſcord: I pray you bear with me, if I ſay, I be the Concord of time. Theſe are my words.* My mother would have you dwell *at* CRACOVIA. *And I conſent unto it. Let them that be wiſe underſtand. Alwayes pray that* you may hear truely, and receive faithfully.

Δ. May I before I go any further demand if you be *Madimi?*

..... *I am ſo, Sir.*

Δ. As concerning this terrible Viſion here ſhewed, what, is either the intent, or verity of it?

Mad. *Sir, will it pleaſe you to hear me?*

Δ. The verity is moſt acceptable to me alwayes.

Mad. ..... *I think your book ſaith, This man his way is prepared,* &c.

Δ. I trow, the words are, His ſeat is made open, or made manifeſt.

Mad. ..... *It is ſo. Bear with me, I think, it is ſo.*

Δ. What will you ſay thereof?

Mad. ..... *And upon earth Princes have h . . . in their own Courts. I remember, He was ſealed at* Mortlake. Contra omne malum. *Then cannot the King of* Poland, *nor the Chancelor, prevail againſt him. Yet* Vendiderunt animam ejus.

Δ. Lord be merciful unto . . .; What Trayterous dealing? I beſeech you to ſay . . . e. in that caſe; He is our great friend, and for the ſervice of God furthering.

Δ. Note, at *Prague*, Aug. 24. I underſtood that Sir *Henry Sidney* was not dead in February nor March, no nor in May laſt: Therefore this muſt be conſidered, Doctor *Haget* his ſon told me. You may alſo mark how the Devil at this time did miſ-inform *E. K.* and ſo it is poſſible that this being a lye, was his. *CRACOVIA.*

Note the envy & power of the Devil.

The Concord of time.

L. vid. Anno 1583. Jun. 16. *Super, ante duo folia.*

Mad. ..... *You met a man by the way: He is an Iriſh man.* (*But as ... me, he ſaid he was a French man*) *I heard the King, when .... him to go into England. But he could not poiſon him there ... Therefore he followed him, all the way. But if he return again: They ſay, We will exalt him. But ſend* thou *thy Army, and we will ſend him. Wherefore hath the King abſented himſelf, but to betray his Kingdom? Truely, I can tell no other cauſe.*

Conſpiracy of the K. of *Pol.* with the *Turk* againſt *A. L.*

My Mother ſaith within theſe few dayes, after be .... calleth it) *a little talk,* Let him go to Cracovia .... *himſelf as* David *did before* Saul: *It may be the people will like well of him.*

Tuſh, Tuſh, Timor innatus, *will never prevail. Although he hate him, he cannot hurt him,*

E. K. She ſaith ſo, turning her head back to one that ſpake to her.

Sir, if you tarry here, you will have great grief in this houſe.

Δ. How long (I pray you) would you wiſh me, to tarry here: or how ſoon to be rid hence?

Mad. ..... *Hark ... He,* E. K. *marvelleth what I will ſay now.*

E. K. So I did indeed.

Mad. ..... *The Phyſitian ſaith, infected air is to be avoided in haſt. Many Princes ſhall be acquainted with you, and Learned men. The good are oftentimes ſtirred up to offend God, whoſe offences are both wilful and raſh: For temptation is a Touchſtone, and is one of the black fellows chiefeſt weapons.*

Δ. I beſeech you, to ſay ſomewhat of the time of our going hence.

Mad. ..... *Tuſh, I pray you,* Go hence as ſoon as you may.

Δ. To *Cracovia,* you mean.

Mad. ..... *I... I will now and then viſit you there: And will become friend with you,* E.K. *now: for you are become a good man.*

Δ. As concerning that terrible ſhew, what can you ſay of it?

Mad. ..... *As a warning to beware that, that ſhould be. This is the laſt Spear.*

Δ. But, if I go to *Cracovia,* no ſuch thing ſhall happen, I truſt.

Mad. ..... *So, Sir. Therefore, This is your warning.*

Δ. Is it not, then, the will of God, that I ſhall ſet up the Table here, as you ſee, we have prepared.

Mad. ..... *Be contented. This Wilderneſſe, is not* 40 *years. My Mother ſaith,* It muſt not be here: yet at your requeſt, *it may be.*

E. K. How can that be?

Δ. At mans commandment, the Sun can ſtand.

Mad. ..... *He ſaith true, Believe him. ... Therefore I will not urge any thing herein, but defer till we come to* Cracovia.

Δ. At *Cracovia,* ſhall I ſet it up? And ſhall I require *Pernns* houſe there? Or what houſe elſe, is, in God his determination, for me and mine?

..... *As wiſe as I am, I cannot tell, what, yet, to ſay. It is the Town, where the Sabbath day ſhall be celebrated.*

Δ. But now, as concerning the houſe, What is your word?

Mad. ..... *You will not be deſtitute of an houſe. Will you believe me*; For I am your true friend *MADIMI. Here ſhall be the end of your turmoil. Be of good cheare.*

Δ. Did you not will us to have my cheſt from *Torn* before we go?

Mad. ..... *I, when the black m... hath called home his waters.*

Δ. Aſſoon as ....n have it from *Torn* hither, then we are to be going.

E. K. How will my Lord agree to this?

Mad. ..... *Now you are become a new man, both we may dwell in one houſe. Sir, I promiſe you of my credit, you ſhall be to learn nothing of theſe things by* Auguſt.

Δ. By *Auguſt* next?

Mad. ..... *Yea ... Next.*

Δ. Perhaps my Lord his furniture of money will not be ſuch, as to ſerve for our carriage anew, &c. Beſides that, I would wiſh *Keſmark* to be redeemed, before he ſhould come to *Cracovia*: Perhaps then with the people, his credit would be greater.

Mad. ..... *Thoſe that become Kings, care nothing for Farm-houſes.*

Δ. I would that needleſſe coſt, here beſtowed, had been ſaved: or that you had told us this ſooner.

Mad. ..... *Silence now, is my beſt anſwer.*

Δ. Do you know, (O Lord, what ſay I?) Have we had any name of *NALVAGE,* heretofore in our Tables or Books expreſſed?

Mad. ..... *What have you written, that have you written. He is a near kinſman to my Mother. We call him, with us,* Fuga terreſtrium.

Nalvage.

Δ. We beſeech God, that all intermedling, and ſaucineſſe of the wicked in theſe Actions may ceaſe. You know how one clawed him, here, on the head, as with Eagles claws.

Mad.

Mad. ..... *He may rejoyce, they clawed not his soul. You are content to let me go.*

E. K. She goeth away somewhat bigger, and in a long Gown.

Δ. Soli Deo Gloria. *Amen.*

Friday, Februar. 21. *à Meridie,* Lasko. *Martii* 2. *Stylo novo.*

Δ. As I had talked of *Madimi*, and *IL.* to *E. K.* about Treasure hid in *England*: and I was desirous to have some advertisement by *Madimi*, she appeared.

Mad. ..... *I answer your inward man. I am come again.*

E. K. She is bigger than she was.

Mad. ..... *I am a little grown.*

Δ. As concerning a medicine for my Ague, I would gladly . . . And as concerning the wife of our dear friend, the Lor . . .

Mad. ..... *I pray you, bear with me at this time: I am as willing to answer you (when light cometh again) as you to ask me. You may consider of many things, I can answer them briefly. Such blessing as my Mother bestoweth on me, such I give you.*

E. K She smileth.

Δ. God grant that his good Creatures may smile on me.

Mad. .....*When you know me well, you will find, I have been very charitable.*

E. K. She goeth away naked; her body being besprent with blood; at the least that side of her toward *E. K.*

Δ. Laudetur Deus Trinus & unus, nunc & in sempiterna seculorum secula. *Amen.*

Saturday, Februarii 22. 1584. *ante meridiem.* Lasko. [*Martii* 3. *Stylo novo.*

Δ. The questions needful to be required of *Madimi.*

1. Good counsel for my health recovering, and confirming.

2. If the Pedestal (for the holy Table) being here made, shall be carryed with us to *Cracow*, rather than to make a new there: both to save time, and to have our doings the more secret?

3. What is your knowledge and judgement of *A. L.* his wife, in respect of her life past, present, and to come; for we doubt she is not our sound friend?

4. It is our very earnest desire, that the Danish Treasurer in *England*, in the ten places, (seised on by *E. K.*) might be brought hither, very speedily: whereby *A. L.* might redeem *Keysmark* and *Lasko* lands, morgaged: and also pay his debts in *Cracow*, and about *Cracow.*

For, else, neither can he come with any credit, to *Cracow*, (as he is willed) neither can he come to us, there, so commodiously, and oft, as our conferences may be requisit. And thirdly, the day of *Keysmark* forfeiting (without the Emperour his favourable help) draweth nigh: as in *April* at St. *George* his Day next.

Δ. And by your speech of *England*, you give me occasion to enquire whether her Majesty doth cause my rents to be received, by my Deputy assigned or no?

Whether her Majesty, or the Council, do intend to send for me again, *into England* or no?

And as concerning the red p . . . . which *E. K.* found with the book in *England*, what it is: And what is the best use of it, and how that use is to be practised or performed?

Δ. after these Questions written, and a little our praying to God for his light, verity, and help, and to send *Madami*, according as she willed me to note many things, for that she could answer them briefly: we used silence a while; . . . ath she appeared on my right hand between me and *E. K.*

..... *Blessed be his name that in truth, and for the truth, sendeth his Ministers to instruct them that love Truth.* .... *Even so* ..... *Be not pierced too much with sight of me.* [to *E. K.* for he looked mervallously earnestly on her.]

E. K. She seemeth more bright than she was, And to . . . and to stand in a more bright place.

Mad. ..... *All honour be to him that liveth in Heaven and in Earth, and is mighty in all places.* Amen.

1. ..... *Your health.*

E. K. Now she is gone to the place on the Cushions on the bench, where she stood yesterday. She doth now as young children do, playing with her coats;

coats; and at length ſitteth down on the Cuſhions.

Mad. ..... *Even as ſpiritual and dignified illuminations*, from aſcenſion, *and by deſcending, work the will of God, determined in all Creatures, diverſly, according to the meaſured purpoſe of the Higheſt, in diſperſing his will upon and into every one, particularly; whereby ſome become wiſe, one in this, another in that degree; other ſome mighty in works, whereby health and help, comfort and joy, is given to the faithful: Even ſo, aſcending, doth Hell infect, ſometime with error, and ſometime with infirmities: So that from Heaven ſpringeth health, from below infirmities of body and ſoul. Where'by we find two immediate powers, bringing forth two properties, The one Comfort, with Joy; The other Infection with ſorrow.*

Two immediate powers.

But this may be objected: Hath it not been ſeen, that the wicked cure diſeaſes? and reſtore health? Whatſoever is of death, is ſorrow; which is the ground of ſpiritual and b dily infection ſo that evil cannot work good. How can it therefore be that the dead revive, or reſtore health? The cure therefore of all ſpiritual infection (I mean the infections of ſuch, as are ſpiritual is in reſpect of his weakneſſe, and not of his ſtrength; Becauſe Satan infecting, may become weak (whereby he cannot prevail) and ſo give health, by reaſon of weakneſſe: Otherwiſe, with power, bringing death all manner of wayes.

△. *E. K.* thought a thing, whereunto ſhe anſwered. . and he ſaid . . . my thought: ſhe anſwered .... in my degree, thoughts .... known to me. I, than an .. .. ſhe is of God and in God, tha.... the thought of man.

E. K. She . . . I hear . . . a buz. . . eare.

..... *Theſe two immediate and ſupernatural properties are ſo dignified in Creation and Determination, that the good Angels cannot cure, or help ſuch infirmities, as are brought in by the ſubtile infection of the wicked themſelves: Unleſſe in body the immediate power of the ſecond Perſon in Trinity be adjoyned in the aid and cure of the infected body; which is the true Phyſitian. And as he took upon him man his frailty, ſo he is chief Governour over the ſame in all degrees.*

If the ſoul be infected, the Angels have no power to . . . it or make it clean: but by the will of the Father which is the Holy Ghoſt, deſcending through the Angels into the propriety of the Church: whereby the Diſeaſe is cured. Therefore, conſidering, thou art infected, not naturally, but by ſpiritual and wicked inflammation, ſtirring up thy body unto infection. We that are good Angels, cannot miniſter help unleſſe we feel the immediate power of him which is the ſecond, and the water of Life. Notwithſtanding, as we know how the infection grew, either locally or really: So can we find contrary places and things for comfort.

When Herod *was infected by the Devil to kill very Chriſt the Son of God; His purpoſe was not altered by contradiction to the Devil, but by the foreknowledge of God, which appointed* Egypt *for his ſafeguard. So it is ſaid unto thee, It is thought good thou ſhouldſt reſt at* CRACOVIA; *for it is a place ſanctified, both in fore-determination, and now. Therefore uſe the Sabbath, and reſt from labour: Reap now, and eat the fruit of thy labour; Preſſe the Vine, that thou mayeſt drink, and be comforted: For the promiſes of God, are not in vain; Neither are the Heavens fruitleſſe. For as it is ſaid,* Thou art not bound, *but for the ſervice of God: Neither ſhalt thou be enriched by Princes: but ſhalt enrich them. Fleſh may ſpeak vainly, and be without comfort: But the promiſes of God, ceaſe not, neither become uncertain.*

Cracovia.

Riches.

This year to come, *is of great blood-ſhed: prepared to ſtop the mouth of the Earth, which gapeth for ſorrow. Therefore* thou *muſt* be ſeparated, *that the promiſes of God may be fulfilled: which cometh (not at your requeſt, but at his Determination) moſt abundantly.*

Theſe Boords need not, The paviment ſhall ſerve; for it is neither the Earth, nor mans hands, (but the Finger of him that liveth,) that provoketh.

Behold .... That the power of God might be known, therefore he hath choſen thoſe that are not regarded, to the intent, it may be ſaid: Lo, This is of God. .. Haſt therefore, and ſtay not, for thy warning is great.

Thoſe that are wiſe (to ſin) in their fleſhly imaginations, are deceivers of themſelves: Which with us are not to be accuſed, but rather unknown. *For the Kingdom of Heaven is divided from Hell: and thoſe that are of Hell, are unknown from us. For as . . . and . . ., naturally, know not, one another, ſuch, and ſo it is of us.*

Sit tibi ſatis quod illam non novimus, neque virtutem ullam deſcendentem ab illa vidimus. *Neither is the power of God in him, for his own ſake: but for the* Spirit *that God hath planted in him. For we have known him, and again have forgotten him. And yet we underſtand him. But (I teach thee a Myſtery) by irradiation into him: and not by reflexion from himſelf. As the heavens fly from the ſtink of the infected powers, even ſo, fly thou.*

E. L.

△ *Caeodsmon ipſius Palatinæ.*

Ganiſlay, Ganiſlay. E. K. She calleth one, who is now come here.

Gan. ..... *What wilt thou with me? what wilt thou have?*

E. K. He ſeemeth to have his face half like a man, and half like a woman, his body being all covered with hair, rugged.

E. K. This

E. K. Madimi ſhaketh her Coates, and bruſheth her Coates with · · · · ·

Mad. ..... *Thus ſayeth my Mother. Beware of wilde hony, and raw fruit: The one clarified, the other ripened may become good. Thoſe that know not wine become drunken, but to ſuch as know it, it bringeth health. Even ſo, this Doctrine. For, unto him that it is tained, being ripe, or ..... or becometh comfort, and the Key of a pr. .... But unto him that taſteth it wildly, and ..... Worketh ſorrow. Your knowledge is not* to have, *but to* learn to ..... *So that you may be, both having and learned. Small are the Treaſures of this world, in reſpect of the wiſdom that judgeth* NATURE. *For unto him that judgeth truely, what ſecret is hidden? Thoſe that ſeek the world ſhall be contemned of it: But he that flieth from her, ſhall uſe her as a ſlave, or as the ſecond mother doth her daughter. Notwithſtanding, of my ſelf, I will be more appliable unto you, then you ſhall be followers of me. For, for that* cauſe am I become childiſh. *Therefore ceaſe: He is truely wiſe, that ſayeth, God knoweth at all times what we have need of. Be not tempters. Be patient.* Why God in his Miniſter, as a Childe dealeth with us.

5. *Even as thy deſire is, ſo are all things in* England. *Nothing* kept *back. But for thy ſake, ſuch as are thine, are with them friendly uſed*

6. *If thou ſhouldeſt not be called home, how ſhouldeſt thou enjoy the benefit of God his promiſe, which hath ſaid: Thou ſhalt call her back,* &c. *to her preſervation. But,* firſt theſe things muſt come to paſſe. *The* Countrey ſhall be divided, *one riſe up againſt another. Great treaſons be wrought. Yea, and one cut anothers throat: And when the greateſt troubles are, Then ſhalt thou ſave her life. Then ſhall the wall be broken down: And free paſſage ſhall be made: And ſuch as are skorners, and aſcend up the narrow ſteps, or ſhew themſelves on the walls, ſhall be trodden down and deſaced. Here is underſtanding. ..... That which thou,* E.K. *haſt, is a part of four, and is become the fifth: Let it is none of the four,* dignified *in a Cube, whoſe root is* * 252.

..... *I will know it ſhortly. Thou haſt no power (for time is not yet come.) But muſt be brought forth ſhortly, that it may be known. ..... Made it,* was **Holy (but it was made by thoſe that. ..... It: which* is not man, *neither any thing of wickedneſſe) which for* his ſins died, *leaſt he ſhould have been deſtroyed in the ſecond death. Revealed unto thee,* neither for thine own ſake; *nor* at thy requeſt: *But by the will of God, for a time to come.*

E. K. I pray you to tell me plainly what it is.

Mad. .... *Be content.* ..... *I ſpeak thus, leaſt thou ſhouldeſt ſin, God the father, the Son, and the holy Ghoſt bleſſe you.*

E. K. Now ſhe is gone, *as a mighty tall woman.*

Note. *Madimi* as a tall woman now.

Δ. Veritati æternæ, ſit æterna Laus Gloria & Benedictio.

E. K. Amen.

Wedneſday, *Martii* 4. *Mane.* 1584. LASKO. *Martii* 14. *Stylo Novo.*

Δ. After my Petition made to God (at the inſtance of *A. L.* not preſent now) to know of *Moldavia* Kingdom, the ſtate to come: that is, when *A. L.* and by what means he ſhould enjoy the ſame (being before at *Mortlak*, promiſed unto him.) And at my requeſting that *Madimi* might be the Miniſter of his will therein: At length appeared *Madimi.*

Δ. Gloria Patri, & filio & ſpiritui ſancto: ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

Mad. Amen. *A certain rich man, father of an houſhold, returned, and found all things out of order: And lo, he looked up, and ſaid unto his ſervant: Ariſe, and be ready, for I will ſet my houſe in order. Go to* Aſſon, *and I will meet thee there: And he aroſe up, and went unto* Aſſon: *But his maſter came not: At length he ſaid unto him. Behold, I will not dwell h..... Remove my houſhold unto* Banal, *and he did ſo. And the ſervant prepared a feaſt: But his maſter came not. And he ſaid unto him the third time; why art thou ſorrie, or why art thou angry? .... Oh unto me, for I am thy maſter. And he ſaid: Riſe, go unto* Molſchecks, *and thou ſhalt meet me there. But lo, thus ſayeth the ſervant, my maſter forgetteth. .... and hath commanded me twice, and I have prepared for him, and he came not, and he ſaith unto me the third time, Ariſe, go, and I will meet thee: Thou ſhalt finde me there; But he will there alſo deceive me: And he ſent before, and behold, his maſter.... But immediately after that, the ſervants meſſenger. .... The father of the houſhold came; and he looked but his ſervant was not there. And he ſent for him, and commanded him to be .... and to be brought with violence: But the ſervant ſaid, deal not thus with me, for it is violent: But the maſter anſwered, and ſaid: What I command thee. ..... ghteſt: For ſervants have no freedom of themſelves. And it came to paſſe that after the maſter had gathered together his friends: He ſaid unto them, Ariſe up, and finde me one that is* FAITHFULL *with* OBEDIENCE. *Then he ſtretched out his hand, and he ſaid unto his ſervant. Hold, take thy reward: For, from me thou art baniſhed. How ſay you, was this Juſtice, that he did unto his ſervant?*

Δ. O Lord, we appeal to thy mercies, and we acknowledge thy judgements alwayes to be moſt juſt and true, &c.

Mad. *The*

Mad. *The Ark of the Lord was the Covenant of* OBEDIENCE. *Happy are thoſe that enter.*

E. K. There ſpringeth a thing before her like a Reed, but withered.

Mad. *Unto thee,* [*E. K.* pointing to the Reed,] *thus ſayeth the Lord, Becauſe thou canſt not endure the end of winter, Spring on, and grow: but in the midſt of* [*thy*] *beauty, in the midſt of ſummer, ſhall thy deſtruction be.*

A. L. *I will anoint thee before thy time, for my promiſe ſake: That thou mayeſt fall in the midſt of thine own time, for thy weakneſſe is great.*

E. K. She ſtandeth and holdeth up her hands toward heaven, and ſaith nothing that I can hear.

Mad. *Go, make haſte: All fleſh is abominable.*

E. K. She ſpeaketh another way, not toward us.

Mad. *I am ſealed, neither can I ſpeak any more.*

E. K. Now ſhe goeth away like a three cornerd Cloud.

Δ Oh Jeſu have mercy on us. Oh King of Jews have mercy on us. Oh Conquerour againſt Hell, death, and the Devil have mercy on us.

E. K. Now is he here, who was laſt here. Are you *Nalvage*.... In the name of Jeſus. Lord be mercifull unto us, &c.

.... *Is ſealed*: *I am excepted*.... *I am commanded, and my Office is to teach.*

E. K. He turneth about with a great ſwiftneſſe, at length he ſtandeth,

Δ. O Lord, and our deſire is to be taught of thee, in thee, and for thy ſervice.

Nal. *To him to whom it is ſaid, GO: Thus, I ſay, let him be going. For God hath ſtretched out his hand, and he ſayeth, I will not pluck it back, but with vengeance.*

E. K. He turneth again.

Δ. O God, to whom is that *GO* ſayed?

Nal. *Thou mortal man, who is the Lord of health?*

Δ. The God of Heaven and Earth.

Nal. *The Lord is angry, and he ſaid unto thee.*

Be gone.

Lo, there is a day paſt. And if his own Angel had not made interceſſion for him, he had been nothing: Seal theſe things, make haſte.

Be going.

For the Lord is angry.

Δ. O God, &c.

Nal. *Thus he ſayeth.....* Lasky *hath rejoyced with an Harlot, and hath meaſured me, which am unknown: But he ſhall be rewarded.*

Δ.

A. L. *To thee it is ſaid: Make haſte, and be gone. I will* fulfill my promiſe in him for thy ſake: *But he ſhall fall, being none of thy acquaintance.*

Δ. Pronounce favour and mercy on me: who in my ſin.... and ſingleneſſe of heart rejoyce to do what I can poſſibly perform.

Nal. *Thus they have ſaid againſt thee. Let him not go. Of them thus ſayeth the Lord. They ſhall tarrie where they would not. Ceaſe, write no more.*

Δ. Soli Deo, omnis honor & Gloria. *Amen.*

Δ. I was ſick of an ague, and thereupon did ſomewhat differ, awaiting alſo for the Lord. *A. L.* His help, chiefly, with Coach, Horſe, and Money.

Δ Vide Job. cap. 33. ecce *dum conſeſſi eram mecum de verbis modus Divinæ Miſericordiæ, erga homines, &c.*

Monday, Martii 9. Hora 9. Mane receſſimus a ..... & prima nocte fuimus apud Petr.....

Tueſday, 10.

Wedneſday. 11.

Thurſday, 12. .... At *Michow* we lodged at night.

Friday, Martii 13. We came to *Cracow*, circa tertiam a Meredie, and were lodged in the Suburbs by the Church at..... Where we remained a ſevenight, and then (I and my wife) we removed to the houſe in St. *Stephens* ſtreet, which I had hired for a year, for 80 gylders (of 30 gr.) And Maſter *Edward Kelly* came to us on Fryday in the Eaſter week (by the new *Gregorian* Kalendar) being the 27 day of *March*, by the old Kalendar: but the ſixth day of *April*, by the new Kalendar, Eaſter day being the firſt day of *April* in *Poland*, by the new *Gregorian* inſtitution.

CRACOVIA. Martii 13. An. 1584.

Omnis Honor, Laus, Gloria & Gratiarum Actio, ſit Deo Noſtro Omnipotenti, Trino & uni nunc & ſemper. Amen. Δ.

MEN-

MENSIS MYSTICUS SAOBATICUS,
Pars prima ejuſdem.

Tueſday morning, Anno 1584. *Aprilis* 10. *ſtilo novo Gregoriano.*
CRACOVIÆ.

AFter our divers prayers and conteſtation of our humility, obedience, and credit in theſe Actions: and being come now to *Cracovia*, the place ſanctified, whereunto we were willed to make haſt, *&c.* At lenth appeared *Nalvage.*

E K. He hath a Gown of white ſilk, with a Cape with three pendants with taſſels on the ends of them all green: it is fur, white and ſeemeth to ſhine, with a wavering glittering. On his head is nothing, he hath no berd. His phyſiognomy is like the picture of King *Edward* the ſixth; his hair hangeth down a quarter of the length of the Cap, ſomewhat curling, yellow. He hath a rod or wand in his hand, almoſt as big as my little finger: it is of Gold, and divided into three equal parts, with a brighter Gold than the reſt. *He* ſtandeth upon his round table of Chriſtal, or rather Mother of Pearl: There appear an infinite number of letters on the ſame, as thick as one can ſtand by another. the table is ſomewhat inclined on one ſide: he ſtandeth in the very middle; his garment covereth his feet: his breaſt ſeemeth ſmooth as the down remaining of a Swan, when all the feathers be off, ſo is his neck, *&c.* He is lean and long-viſaged.

Δ. The infinite mercies of God be on us: and the light of his countenance ſhine on us; and his favourable countenance be on us.

Nal. ..... *Amen, unto him that is, and was, and liveth for ever.*

E. K. *He* looketh earneſtly on his table, and turneth him to view it.

Nal. ..... *All things are in order. Thus ſaith the Meſſenger of him which is the God of Wiſdom. Is your worthineſſe ſuch, as you can merit ſo great mercy? or are your veſſels cleanſed, and made apt to receive and hold the ſweet liquor, pure underſtanding it ſelf?*

Δ.

Hath the Sun entred into your bowels, or have you taſted of the night-dew? Where are your wedding Garments; or after what ſort do you provide for your marriage? Unſeaſoned you are and withered fleſh, partakers of thoſe things which make you holy: through which partaking and the ſecret providence of him that is the Higheſt, you became dignified to the end, and are ſufficiently waſhed for the time of entrance. O ſtiff-necked people you deſerve nothing, and yet you have the hire of ſuch as labour. But, what, can corruption be partaker of thoſe things that are incorruptible? or man, which ſavoureth in himſelf, can you ſavour alſo of the Almighty.

O you weaklings, O you of no faith, O you Cankers of the earth; Where is the ſhame you have; Where are the tears you let fall; Where is the humility you are taught to? Nay you are ſuch as ſay in your hearts; if the Spring be fair, the Harveſt is like to be good: If theſe thing come to paſſe, it is the finger of the Lord. But ſuch is your imperfection, ſuch are the fruits of the fleſh, and the vanity of mortality.

Notwithſtanding, conſider that you are ſervants: Do therefore the will of your Maſter. You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are become children: partakers of the counſel of him that ſitteth and ſeeth, and ſaith I am. *Therefore be ſober, faithful, and waver not, for the inheritance of your Father is great: your freedom is without recompence, and your Maſter the King of Juſtice.*

Where are the people, or in what generation did they dwell, that hath been thus acquainted and drawn into familiarity with the true Servants and Angels of God? Unto whom have thoſe myſteries been opened. Is it not ſaid, of thoſe that are ſanctified, The Lord appeared unto them in a viſion: *But he cometh* to you when *you are awake: Unto them he came unlooked for, unto you he cometh requeſted. Ariſe up therefore, and be not forgetful what the Lord hath done for you; for the things of this World are not, until they be done, neither is there any thing aſſured, but by the end.*

The End maketh all.

It was ſaid unto Abraham, *And I will deſtroy them. He believed it; but he asked not,* when. *Great is the reward of Faith; for it giveth ſtrength:* But thoſe that are faithful are not of this world. *Notwithſtanding, you have ſaid, (as it was ſaid by the Diſciples to Chriſt, when they were yet unpure, and blind)* When ſhall theſe things come to paſſe? *Lord, what is meant by this, or that? Simple Faith excelleth all Science. For, Heaven and Earth ſhall periſh in their corruption: But the voices of the Lord, much more his promiſes, are become Angels for ever: For as the Sun begetteth in the earth, and is father of many things that live in corruption and have end: So is the God of Heaven, the bringer forth and begetter of things celeſtial with life and for ever. For why,* Dixit & factum eſt, *Every Idea in eternity is become for ever, and what is* thought, is become a living creature. *I teach you a myſtery.*

Faith.

When Faith.

Idea.

As the tree in ſappy life, watering her ſelf throughly, bringeth forth the ornaments of her own beauty: So the ſpiritual part of man being good and dignified, burniſheth himſelf, with his ſound and faithful thought: *I mean the glory and ſhew of his own beauty; for the ſoul of man groweth, either with beauty to ſalvation, or with diſhonour and filthineſſe, to damnation.*

I have done my Commandment. I have as a Schoolmaſter warned you, and as a friend counſelled you: I will alſo teach you.

[*E. K.* He ſpeaketh in a thin ſmall voice.]

Δ. He uſed a great pauſe, and ſilence.

E. K. He ſtandeth and pointeth with his rod to the letters of his Table, as if he made ſome account or reckoning. He went out of the middle, and meaſured how may ſteps it is about.

Nal. ..... *Pater, Filius, Spiritus Sanctus: Fundamentum, ſubſtantia, & principium omnium.*

[*E. K.* Thought in his minde, *rerum*, and he anſwered his thought, ſaying, What need I ſay *rerum?* The Grammarians will be on my ſide. *Omnium*, is more than to ſay *omnium rerum.*]

E. K. This ſeemeth to be ſpoken by ſome other, in my imagination.

Nal. ..... Omnium, *is the thing that is my charge.*

E. K. *He* ſtill conferreth place to place, *&c.*

So. *E. K.* Now he ſtandeth ſtill.

Corpus omnium .... *E. K. He* pointeth to the whole or round table which he ſtandeth on.

1. *The ſubſtance is attributed to God the Father.*

2. *The firſt circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.*

3. *The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghoſt. Lo, the beginning and end of all things.*

E. K. He ſtill counteth and conferreth places and letters together.

Nal. ..... *Lo, it is divided into 4 parts: whereof two are dignified: one not yet dignified, but ſhall be: the other without glory or dignification.*

E. K. He ſeemeth to point to ſome diviſions.

Nal. ..... *Underſtand God, as the ſubſtance of the whole,* (*as above ſaid.*)

E. K. He counteth again.

Nal. ..... *The ſubſtance of this part is called* Vita.

E. K. He pointeth to the uppermoſt part.

Nal. ..... *Called* Vita Suprema. *See here three ſmall lines.*

[*E. K.* Thoſe three ſmall lines appear in the uppermoſt parcel.]

Say ... *Gaudium,* [pointing to the uppermoſt line.

Say ... *Præſentia* [pointing to the ſecond.]

..... *Laudantes* or *Triumphantes* [pointing to the third.]

E. K. Now

E. K. Now he beginneth to account in the second portion,

Nal. ..... *The Continent*, Vita. [He counteth again.

E. K. The four portions are of equal wideneſſe, but not of equal clearneſſe; and that about the center is of fuskiſh or leadiſh colour.

E. K. Now he ſheweth three ſmall lines in the ſecond portion. *He* ſeemeth to ſpeak to himſelf ſomewhat.

Nal. ..... *Say* ..... Poteſtas .... *to the firſt line pointing.* Motus ..... *to the ſecond*; Miniſtrantes ..... *to the third.*

E. K. Now he proceedeth to the third circular portion.

Nal. ..... *This Continent is alſo* Vita [*pointing to the third portion*] non dignificata, ſed dignificanda.

Nal. .... *See* .... E. K. *There are alſo three lines,* Actio ..... *in the firſt line.* Factum ..... *in the ſecond.* Confirmantes ..... *in the third.* *Sirha, this is true Logick.*

[Δ. He ſaid ſo to *E. K.* who now gave himſelf to ſtudy Logick diligently.]

E. K. Now he ſtandeth trembling.

Nal. ..... *Oh qualis eſt Juſtitia inter miſeros?*

Δ. .... Sed, mors eſt quæ peperit hanc vitam.

Vita eſt etiam hæc, ſed quæ peperit mors.

Say ..... *Lucius* .....
Diſcordia .....
Confundantes .....
} Here ſeem three lines alſo.

Thoſe that do their duty ſhall receive their reward. *Let my diligence teach you diligence.* *Be not angry, becauſe you do not underſtand: Theſe be means to underſtand.* E. K. confeſſed that he was very angry. To *E. K.*

Nal ..... *Pray unto God, for I am reſiſted.*

Δ. Deus in adjutorium noſtrum intende, *&c.*

Say .... *Vita Suprema.* [pointing to the uppermoſt line of all.] *I find it (by addition) in this Language,* I ad, *but written thus, toward the left hand, in three angles*

I d
a

Say ..... *Gaudium* .... *Moz.* *I find it is a name aſcending and anſwereth to the two extremes of* I ad *in this manner.*

I d z
a o
m

Δ. I pray you, is *Mozod*, a word of three letters, or of five?

Nal. ..... *In wrote three, it is larger extended.* [Δ. z extended is *zod.*]

Δ. Will you pardon me if I ask you another queſtion of this extenſion?

Nal. .... *Say on:* Moz *in it ſelf ſignifieth Joy; but* Mozod *extended, ſignifieth* the Joy o God.

Δ. No word in his radical form is extended.

Nal. ..... *Theſe doubts will at length grow eaſie.*

Præſentia .... I find it called *Zir.*

So..... I d z
a o i
m z r

This Leſſon is greater than any that was learned in *Cracovia* this day.

Nal. ..... *Potentia* .....But ſay, *Vita ſecunda.* I ad *but thus.*

I d z s a i
a o i g o d
m z r v r r
b n a
d a z x
i a B d i

I will teach you hereafter the diſtinction of them.

Δ. You mean of *Lad* diverſly ſignifying.

Say .... Poteſtas ..... *I find it* Bab. *It doth aſcend from the right hand to the left.*

Motio .... *I find it* Zna.

They will not fall out ſo, but they will fall out well enough.

Nal. .... *Vita tertia.* ..... Lad.

Δ. I pray you, what is of *Mantrantes?*

Nal. ..... *Look you to your Charge.*

Ado .... Sor

Fa[illegible]m ..... Gru

..... Vita, quæ etiam eſt mors.

Lad

Lapis ..... Ser

Diſcordia ...., Olf

			f	o	s			
			s	e	a			
			r	d	i			
		h	c	r	v			
		i	d	z	s	a	i	
l	a	o	i	g	o	d	h	
v	m	z	r	v	r	r	c	
a	b	n	a	f	o	s	a	
s	d	a	z	s	e	a	s	
		i	a	b	r	d	i	
			l	a	n	g		

If the order of the Table be ex ſpiritu Sancto,

The ſubſtance of the Father; How ſhall we know the Circumference, which is the Son?

The Son is the Image of his Father: Therefore, in his death, he muſt be the Image of his father alſo.

If ſubſtantia *be in* forma Crucis, *then he Son is the Image of his Father.*

..... *Laudantes* ..... *Lucis.*

Δ. The reſt I pray you to deliver us.

Nal. ..... *Bear with me, for it is eaſie for you, but hard for me.*

Miniſtrantes ..... *Lang.*

Confirmantes ...., *Sach.*

Δ. Now.

Nal. ..... *When I know, you ſhall.*

Δ. As *Sach.*

God be merciful to man.

It is ſo terrible, that I tremble to gather it.

Confundantes .... *Urch.*

This I have made plain this body *generally: The* particulars are long, hard, and tedious.

Thy name be bleſſed, O God, which canſt open a means, whereby thy powers immediate may be opened unto man. Power, glory, and honour, be unto thee, for thou art the true body of all things, and art it ſelf eternal.

E. K. Now he is ſuddenly vaniſhed away with the Table.

Deo noſtro ſit omnis laus & gratiarum actio nunc & in ſempiterna ſeculorum ſecula. Amen.

Thurſday, Maye, Aprilis 12 1584. *Cracoviæ.*

Δ. Some delay upon our prayers made, at length appeared *Nalvage* in ſhape and attire as he ſtood before: He ſtandeth ſtill.

Nal. .... *Benedictum ſit nomen Domini in ſeculum.*

Δ. Amen.

Nal. ..... Audite mei fratres patienter.

The God had in his ſecret judgement reſerved in his Almighty boſom, the image and form of all things, univerſally, looked down upon the Earth; for he ſaid, Let us now go down among the ſons of men: He ſaw that all things grew contrary to their creation and nature; either keeping their dignities and ſecret vertues ſhut up in obſcurity, or elſe raſhly periſhing, through the imbecility and frowardneſſe of ignorance: So that it was ſaid, Behold, I delight not in the World: The Elements are defiled, the ſons of men wicked, their bodies become dunghills, and the inward parts (the ſecret chambers of their hearts) the dens and dungeons of the Devil: Therefore I will draw my ſpirit from amongſt them and they ſhall become more drunken, and their ignorance ſuch as never was: No, not ſince the fall of heaven.

Antichriſtus. *For, lo, the time is come,* And he that is the Son of Unrighteouſneſſe, *is and liveth: Unto him ſhall there be given ſtrength and power: and the Kings of the Earth ſhall become mad: yea, exceeding mad; yea even in the third mind: yea, and that in the deſires of their own imaginations; and I will build my Temple in the Woods, yea even in the Deſert places; and I will become*

become a Serpent in the wilderness: for I have tucked up my garments and am fled away, and She shall mourn on the Mountains without comfort. in the wilderness.

Lo, the Thunder spake, and the earth became misty, and full of fogge, that the Son of man might sleep in his own confusion. The second Thunder spake, and there arose Spirits, such as are for South-sayers, Witches, Charmers, and Seducers: and they are entred into the holy places, and have taken up their seats in mine. Woe be unto the earth therefore: For, it is corrupted. Woe unto the earth, for she is surrendred to her adversary: Woe be unto the earth, she is delivered into the hands of her enemy. Yea, Woe be unto the seas of men, for their vessels are poysoned. But even then said the Lord. I, I will be known in the wilderness, and will Triumph in my weakness.

And lo, he called you, and you became drunken, and filled with the spirit of God: And it was said Descend, for he calleth, and hath called: and Raphael *that brought up the prayers descended: and he was full with the power, & spirit of God: and it became a Doctrine,* such was never from the beginning: *Not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of flesh: but simple, plain, full of strength,* and the power of the holy Ghost: *which Doctrine began, as man did, nakedly from the earth: but yet, the image of perfection. This self-same Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates:* even above the Gate of Innocency, *wherein you are taught to finde out the Dignity and Corruption of nature: also made partakers of the secret Judgements of the Almighty to be made manifest, and to be put in execution. Which knowledge in you is to be made perfect. two wayes, by power, mediate, and immediate. Immediately from God, in respect of his will, and secret Judgements, as unto the Apostles. By means and tradition, as from us, opening the substance* and body of nature, according to our own image, which is the thing I have now in hand. *I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49* voyces, *or* callings: *which are the* Natural Keyes *to put those, not 49 but 48. (for One is not to be opened) Gates of understanding, whereby you shall have knowledge* to move every Gate, and to call out as many *as you please, or shall be thought necessary, which can very well, rightly, & wisely, open unto you the secrets of their Cities, & make you understand perfectly the contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compasse of Nature. and of all things which are subject to an end.* Raphael. This Doctrine. 49 Keyes, or calls, and their use.

But behold, this charge of mine is tied unto time: *Therefore be diligent to learn, diligent to hear, and that with patience: For it is neither a free School, nor a School of continuance. For as my power is not given unto me* beyond the first day of *August* next, *so have you* no strength to learn *after,* becaufe I am the staff of your Doctrine. Note. take time while time is, for time will away. A guft next.

Nal. ..... *I am for the comfort of the world, and not for the hindrance: Thus sayeth the Lord To them that have Harvest let them reap, and unto such as have labour let them work. As for me, I am tied to time,* and am ready at all times: *For I measure not your night, nor day.*

A. Thanks be unto the highest

Nal..... *Cease now with me, for no more descendeth.*

Soli Deo Honor & Gloria.

After-noon, the same Thursday. .... After some short Ejaculations of prayers to God, there appeared a great black mainy Dogge: with whom I would have nothing to do, but expect *Nalvage.* He said, that he was *Nalvage.* We rebuked him as an Hell-hound. At length he departed, and *Nalvage* appeared; but brighter then to day. An illuding wicked spirit.

Nal..... *Have you those things I told you of to day?*

A. We have them in record and minde.

Nal..... *Read them.....*

A. I did read them.

E. K. He laugheth, ha ha, ha, &c. a great laughter: He hath also a Table, but seemeth not to be like the former Table of *Nalvage.* There are ten, or eleven divisions in this Table, as was not in the former Table.

A. If thou art *Nalvage,* proceed in the Doctrine of wisdom, if thou art not *Nalvage,* depart in the name of Jesus.

..... *I have free will, and therefore I will be here.*

A. Now I doubt nothing, but thou art a deceiver. [*Audite:*] The ignorance of the wicked becometh dust: which shewing it self is swept out of doors, and thrown on the Dung-hills. A voyce on the one side.

E. K. Now appeareth one like unto *Nalvage.*

Nal..... *Even so is it of the* [ ] *for thou hast opened thy blasphemy: and being discovered, art become more accursed: Therefore since thou art accursed, thou art not dignified; but become* a Vessel of iniquity: And therefore hast no *free-will. For, free-will either is, or is in* state *to be dignified. Therefore, as dust I wipe thee out: and cast thee into that Lunghill, which is the place of the greatest woe: the Lunghill, and the reward of the unrighteous. And, because* Free will.

thou

thou hast thrust thy self into the Judgements of the Lord : and hast heard the secrets of the Almighty : Therefore I seal thee tanquam truncus in Infernum.

E. K. He striketh him with an yern, like a pair of tongs; in form of a Mould to cast Pellets in : griping his brain and underchaps, and so he fell down and disappeared : and in his place came *Nalvage*.

E. K. Nalvage maketh curse toward the four quarters of the world.

Nal..... *My Us is as good as thy* Um.

E. K. In his heart thought that it might be, that *now one Devil mastered another*, and thereupon said *Um*.

E. K. He is now accounting again on his Table as he did before.

Nal. .... *Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mysticall* Creatures. *How therefore shall I inform you, which know them not ?*

Δ. Mean you as *Babyon Bobovel*, &c.

Nal. .... *The Characters, or Letters of the Tables.*

Δ. You mean the mystical Letters, wherein the holy book is promised to be written : and if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions : Then I trust we shall sufficiently understand, and learn your instructions.

Nal. .... *Also in receiving of the calls, this is to be noted : that they are to be uttered of me, backward : and of you, in practise, forward.*

Δ. I understand it, for the efficacity of *them* ; else, all things called would appear : and so hinder our proceeding in learning.

Nal. .... *D P C E T E I R S M S S S*
24. *E S A I I M M N S E S.*

E. K. All this was in one line, in the lowermost portion : and lowermost line thereof.

Nal. ..... *I E E E E T N O E D M E T M M M*
27. *M M D M A E T S E A M.*

E. K Now he standeth still.

43. Nal. ..... *A E R T I S A N S S E A S D M M S E A O A*
EVIIII. *V I I I I A O A O I I V I T S E I T T*
S D A I N.

E. K. These seemed to be taken out of divers lines, in the three lower portions ; but none out of the uppermost, or fourth.

Nal. .... *R S H D D S R R E S O L S N R E R E E*
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
81. *T S E E E E E R S E S E O R S M E T*
D. R. F E D E T S E E E R S E
)(E E R
I or F. *S I S E H E N O E S M E F S F E E D I* [I / E] *O E*
[I / E] *S S S I S E O E S H E*
D S D F T E I E O R S O E D H T E T
Whersoever O followeth, it may be E or I. *O E S H E O T R T E R E O E H S E R*
E E I R E S R I S O E H E E D E I E H E
D T R N D D H D N.

The rest of this *Lesson, the next morning.*

Δ. After the correcting of certain places before in the Letters he said. I feel no more.

Δ. Thanks and honour be to the highest for ever. *Amen.*

Fryday morning, *Hora* 8½. *Aprilis* 13. Cracoviæ.

Not long after my Invitation, *Nalvage* appeared, *Nutu Dei.*

Nal. .... *Our peace, which is* Triumphing patience, *and glory be amongst you.*

Δ. Amen.

Nal. .... *It*

Nal. .... *It may be ſaid, can there be patience in the Angels, which are exalted above the aire? For, ſuch as were of errour have their reward: Yea, forſooth my dear brethren. For there is a* continual fight between us and Satan, *wherein we vanquiſh by patience. This is not ſpoken without a cauſe: For as the Devil is the father of Carping, ſo doth he ſubtilely infect the* Seers *imagination,* mingling unperfect forms with my utterance: *Water is not received without aire, neither the word of God without blaſphemous inſinuation. The ſon of God never did convert all, neither did all that did hear him, believe him. Therefore,* where the power of God is, is alſo Satan: *Lo, I ſpeak not this without a cauſe, for I have anſwered thy infection.* Patience.

Δ. E. K. Had thought that Angels had not occaſion of any patience, and ſo was his thought anſwered.

Nal. ..... *I finde the Soul of man hath no portion* in this firſt Table. *It is the Image of the ſon of God, in the boſome of his father, before all the worlds. It comprehendeth his incarnation, paſſion, and return to judgement: which he himſelf, in* fleſh, *knoweth not; all the reſt are of underſtanding.* The exact Center excepted. The firſt Table. The Center Table.

A (*Two thouſand and fourteen, in the ſixth Table, is*) D

86. 7003. *In the thirteenth Table, is* I.

A *In the* 21th. *Table.* 11406 *downward.*

I *In the laſt Table, one leſſe then Number. A word,* Jaida *you ſhall underſtand, what that word is before the Sun go down.* Jaida *is the laſt word of the call.*

85. H 49. *aſcending* T 49. *deſcending,* A 909. *directly,* O *ſimply.*

H 2029. *directly, call it* Hoath.

225. *From the low angle on the* right ſide. Continuing in the ſame and next ſquare.

D 225. [*The ſame number repeated.*

A *In the thirteenth Table,* 740. *aſcending* in his ſquare.

M *The* 30th. *Table,* 13025. *from the low angle in the left-ſide.*

84. ..... *In the ſquare aſcending.*

Call it Mad.

O *The* 7th. *Table,* 99. *aſcending.*

C *The* 19th. *deſcending* 409.

O *The* ... 1. *from the upper right angle, croſſing to the nether left, and ſo aſcending* 1003.

83. N *The* 31th. *from the Center to the upper right angle, and ſo deſcending* 5009.

Call it Noco.

Be patient, for I told you it would be tedious.

O *The* 39th. *from the Center deſcending, or the left hand,* 9073.

D *The* 41th. *from the Center aſcending, and ſo to the right upper Angle,* 27004.

R *The* 43th. *from the upper left Angle to the right, and ſo ſtill in the Circumference,* 34006.

I *The* 47th. *aſcending,* 72000.

82. *In the ſame Table deſcending the laſt.*

Call it Zirdo.

P *The* 6th. *aſcending* 109.

A *The* 9th. *aſcending* 405.

81. L *The* 11th. *deſcending* 603. .....

Call it Lap.

Δ. Her, he ſtroke the Table on Saturday action following at my reading over of it backward.

E *The* 6th. *from the right Angle uppermoſt to the left,* 700.

G *The* 13th. *deſcending,* 2000.

R *The* 17th. *from the Center downward,* 11004.

80. O *The* 32th. *deſcending from the right Angle to the Center,* 32000.

Z 47th. 194000. *deſcending. Call it* Zorge. [*Of one ſyllable.*]

A 19th. *from the left corner deſcending,* 17200.

79. A 24th. *from the Center aſcending to the left Angle,* 25000.

Q *The ſame Table aſcending,* 33000.

Call it Q A A. [*Three ſyllables with accent on the laſt* A.]

E *The ſecond Table,* 112 *aſcending.*

L *The* .....th. *deſcending* 504.

C *The* 19th. *Table deſcending* 1013. [*That* C. *is called* C *Minor.*]

I *The* 13th. *deſcending,* 2005. 7877.

C *The* 14th. *deſcending,* 2907. *Call it Cicle.*

E. K. Now is he kneeling, and praying with his Rod up

76. O *The* 4th. *aſcending to the left Angle,* 390.

D *The* 5th. *deſcending* 812.

O *In the ſame deſcending,* 902. *Call it* O D O.

Δ. Here he ſtriketh again on Saturday.

N. *The*

N *The* 9th *deſcending* 804.
A *The* 11th *deſcending* 2005. ..... *This* A *may be an* A *or an* O.
75 R *The* 14th *deſcending* 5006.
M N *The* 16th *deſcending* 12004 : *be corrected it* M.
A *The* 20th *deſcending* 17006. Zamran.
Z *The* 32th *deſcending* 40006. *Call it* Zanran.

I give it faſter unto you, than I received it. E. K. *thought it.*

T *The* 4th *deſcending* 212 ..... *This may be* T *or* D.
74 O *The* 6th *aſcending from the center to the left corner* 1907.
Call it O D ..... *or* O T.

73 A *The* 9th *aſcending* 500
C *The* 10th *deſcending* 602 *Call it* C A, [Δ. *two ſyllables.*]

R *The* 16th *aſcending* 22006. E *muſt come after* R : *but without number,*
A *The* 19th *deſcending* 23012. *and ſo, it is* Zacare.
72 C *The* 30th *aſcending* 30006.
A *The* 39th *from the left angle deſcending* 42012.
Z *The* 46th *aſcending* 312004. *Call it* Zacar.

Uſe your time of refreſhing, and return Deo gratias reddamus immortales.

The ſame Friday after Noon, *circa* 3. *horam.*

After a ſhort requeſt made by me to Chriſt for wiſdom, and verity to be miniſtered by *Nalvage* ; he appeared and ſpake much to *E. K.* which he expreſſed not to me : but a length confeſſed that he gave him brotherly counſel to leave dealing as an Idolater or Fornicator againſt God, by asking counſel of ſuch as he did.

E. K. confeſſed that he had been that day, and ſome dayes before, dealing by himſelf after his manner, to underſtand of my Lord *Laskie*, and of other matters of *Lasko*, and left his queſtions in his window written. *Nalvage* told him the devil had now taken away his queſtions. *E. K.* went down to ſee if it were true, and he found it true.

Nal. ..... *Pray* ..... Δ. We prayed.

There is an error in the laſt, not in the Number, but in the Letter. I will firſt go through the Letters, and after come to the Numbers. How many words have you received this day ?

Δ. Thirteen, whereof *Iaida* was ſaid to be the laſt of the call.

Nal. ..... *They be more worth than the Kingdom of* Poland. *Be patient, for theſe things are wonderful.*

N (*The number muſt needs go to*) *the ſixth, deſcending* 309.
A *The* 7th *aſcending* 360.
71 O *The* 9th *aſcending* 1000.
O *The* 13th *aſcending* 1050.
V *The* 17th *aſcending* 2004. *It is* Vooan. *It may be ſounded* Vaoan.

Adde thoſe laſt Numbers
Δ.

309
360
1000
1050
2004
4723

Vooan *is ſpoken with them that fall, but* Vaoan *with them that are, and are glorified.* The devils have loſt the dignity of their ſounds.

Δ. They make 4723.
Nal. ..... *It is called the Myſtical roote in the higheſt aſcendent of tranſmutation.*
Δ. Theſe phraſes are dark ; when it ſhall pleaſe God they may be made plain.
Nal. ..... *It is the ſquare of the Philoſophers work.*
Δ. you ſaid it was a roote.
Nal. ..... *So it is a roote ſquare.*
Δ. The ſquare thereof is 22306729 ....

Lapis pluvium magnæ projectionis.

The word is, by interpretation, Ignis vera mater. *The vain Philoſophers do think it doth beget bodies : but in truth, it conceiveth, and bringeth forth.*

70 D *the fifth, aſcending,* 4.
O *the* 39, *aſcending,* 7806. *call it* O D. [Δ. *drawing the O long.*]

E L 17 (*not* 17 *the firſt, but* 17 *and the thirdth: for it is of the thirdth: and* 17 *it*
L et *may be of them both*) *aſcending*, 419.
69 O O *the* 18 *aſcending* 2017 .... *this* O *muſt be ſounded as* A.
T M M *the* 24 *from the center to the left angle, aſcending*,
5069 .... T *muſt be inſtead of* M.
L A A 30 *deſcending*, 9012.
A I I *the* 35 *aſcending*, 15079.
B P P *the* 43, *from the center to the left angle, deſcending* 159068. Averſed.
Call it Piamo el. *It is* Piatel Baltale *to be ſounded.*

As the ear is the chief ſenſe; ſo, being infected, it is the greateſt hindrance. Many there be that thruſt themſelves between you and me: *and they are increaſed.* Power is given again to the Shew Stone; and thou ſhalt not be hindred. Note Intruders.

Δ. Shall I preſently bring it forth?

Nal..... *As thou wilt.*

Δ. I brought forth the Stone, and it ſeemed marvellouſly brighter than before it was wont to appear.

E. K. He ſeemeth to pray.

E. K. There appeareth to me in the Stone *Michael* as he was wont to appear, with his ſword in his hand, and in a long white garment, *&c.*

Mich. ..... *I am the ſtrength of the Higheſt, and the mighty arme of him that is Almighty: your fellow ſervant, and the meſſager of the Higheſt: The powers of the earth have riſen up againſt you:* But you ſhall prevail, and this Doctrine ſhall be delivered as is promiſed, and according unto time. *But pray earneſtly; for lo, the whole hoſte of Angels, ſuch as are bleſſed, have cryed unto the Lord, ſaying; Not ſo Lord: Thy bread is torn in pieces, or reproachfully eaten.* God his promiſe ſhall be performed.

Thus therefore ſaith the Lord, Be patient, for the place is holy, *and the power of the Higheſt is amongſt you. Receive willingly:* for he that is offended is ſmitten. *Be comforted, and beware of deceivers: for the power of the wicked is increaſed, and is become mighty:* But into this veſſel ſhall enter no unclean thing, not for this time onely, but for ever. The dignification of the Stone.

Unto thee Nalvage *thus ſaith the Lord, gather up thy wings and enter: Do as thou art commanded,* and be multiplied. *Be comforted; for* Gabriel ſhall aſcend *and ſtand before the Lord, and ſhall have power and deſcend: and he ſhall be yoked unto thy loynes, and thou ſhalt become mighty; that thou mayſt open the wonders of the Lord with power.* Be multiplied. Gabriel.

E K. Now is *Nalvage* come into the Stone.

Mic. ..... *Be comforted, be comforted, be comforted my brethren in the God of Hoſts: for your* comfort is and ſhall be of the Holy Ghoſt. *Therefore let peace be amongſt you, and be no more babes; for wiſdom dwelleth not amongſt children. The peace of God be amongſt you: And thus much I have comforted you.* The holy Ghoſt.

E. K. *He* is gone.

E. K. Now here is another.

Δ. It is *Gabriel* that came to *Daniel.*

Gabr. ..... *I did ſo, and I am that* Gabriel, *and the World beareth witneſſe of my coming. You rebellious windes, you deceivers of the righteous, you naked ſubſtances and things lighter than the windes, know not you that the God of your creation hath rewarded you, know you not your own weakneſſe, know you not your* ſtate of no return? *I ſay headlong you all (without reſiſtance) fall down to your places: Be gone, ſink, for I am of* power, *and do* prevail.

Behold he hath placed darkneſſe behind him, *and hath made the lights of heaven as the Lamps of his beauty. Go you that are confounded without return;* for the name of our God in his determination is invincible.

This night is a Sabbath, and a ſcourge to the wicked.

Nal. ..... *I promiſed to expound you a word, the firſt you had to day, but the laſt. It ſignifieth,* of the Higheſt.

E. K. *His* Table now appeareth very evidently to me, as that I could paint it all.

Ceaſe for this time, for it is a time of ſilence, for the wicked are confounded: in the morning early you ſhall be taught plentifully: for my power is become a hundred and fifty; and I will finiſh my charge, long before the time appointed. Note.

Gabr. *We are alwayes preſent until the promiſe be ended. Reſt in peace.*

E. K. *Gabriel* ſeemeth *to be all in compleat harneſſe, like ſkales of a Fiſh from*

Note this form of *Gabriel* at this occasion.

the arm-pits downward; *with a Spear in his hand*, all of fire, about a two yards long.

△. The peace of God, and his mercy, be on us now and ever. *Amen.*

△. If it should not offend you, I would glady ask your knowledge of the Lord *Albert Laskye* our great worldly friend, and that for the service of God, if he be past the chief danger of his present infirmity, &c.

A. Laske. ..... *When we enter into him, we know him*; *but from him, he is scarce known unto us: as of him of whom it is said*, he hath consented with an Harlot: *we know not the end of God his justice which is upon him.*

His prayers are come to the second heaven; neither hath any received remembrance of him: *But we will pray unto God to be merciful unto him*, and that for thy sake; *Because thou shalt not* be made a laughing-stock to the wicked. *Pray thou for him, that thou mayst* work in him that which he worketh *not for himself.* Hold up thy hands for him; *for it is a lawful and a charitable thing*: For God hath granted thee a force in prayer: But be patient *and humble.*

Prayer for *A. L.*

God his gift to △ in prayer.

We with thee, give thanks and laud unto the Lord.

Cease.

△. Laudes Deo nostro incessanter reddantur. *Amen.*

Saturday, *Aprilis* 14. *Mane.* Cracoviæ, 1584.

△. Oratione Dominica finita, & brevi illa oratione Psalmi 33. inspecto Chrystallo apparuere utrique *Gabriel* & *Nalvage*.

E. K. They kneel, as though they were in confession one to another, and .... about half a quarter of an hour.

Gabr. .....) *after me.*

Prayer.

O beginning and fountain of all wisdom, gird up thy loines in mercy, and shadow our weakness; be merciful unto us, and forgive us our trespasses: for those that rise up saying there is no God, have risen up against us, saying, Let us confound them: Our strength is not, neither are our bones full of marrow. Help therefore O eternal God of mercy: help therefore O eternal God of salvation: help therefore O eternal God of peace and comfort. Who is like unto thee in altars of incense? before whom the Quire of Heaven sing, O Mappa la man hallelujah: *Visit us O God with a comprehending fire, brighter than the Stars in the fourth heaven. Be merciful unto us, and continue with us; for thou art Almighty: To whom all things of thy* breasts *in Heaven and Earth, sing glory praise and honour, Saying, Come, Come, Lord for thy mercy sake. Say so unto God kneeling.*

△. I repeated it, kneeling, and *E. K.* likewise kneeling.

E. K. They both kneel down again, and put their foreheads together: *Gabriel* seemeth to sit in a chair on the one side of *Nalvage* about 30 yards off, on *Nalvage* his left hand. *Nalvage* standeth.

Gabr. ... standing said.

..... *Thus saith the Lord, Who is he, that dare resist invincible strength: Seale up the East, seale up the South, Seale up the West: and unto* the North put three Seales.

E. K. Now sitteth *Nalvage* in a Chair aside from his round Table, the Table being somewhat before him.

Nal. ..... *Name that I point to.* [To *E. K.* he said so, as concerning the Letters.

E. K. He flung like a thin brightness out of the Stone upon *E. K.* he hath his rod, which he took out of his own mouth.

... *ev* ... *He* holdeth up his rod, and saith, I am all joy, and rejoyce in my self.

E. K. *He* smit the round Table with his rod; and it whirled about with a great swiftness. Now that which before seemed to be a circular and plain form, appeareth to be a Globe and round Ball; corporal, when it turneth.

Globe

Nal ..... *Say the last.*

△. Piamo el.

E. K. He

E. K. He ſtriketh the Table now, and though the body ſeem to turn, yet the Letter ſeem to ſtand ſtill in their places.

E. K. Now he plucketh out five Books, as if from under his Chair, and ſetteth them down by him; the books be green, bright, and they be three corned, ▷ a claſp.

Sal. ..... Read backward ... [to E. K.] Every thing with us teacheth. Read backward. Letter without number.

Nal. ..... *Read backward*, letter without number, *the letters thou had't yeſterday.*

△. After all read, he proceeded thus:

P *The fourth aſcending*, 97.
A *The ſixth aſcending*, 112.
68 I *The eighth aſcending*, 207.
P *The ninth aſcending*, 307. PIAP.

E. K. Now he ſtriketh it again, and it turneth.

6- A
T TA.

The numbers after.

I
06 A
A AAI. *The firſt* A *may be an* A *an* O *or an* E.

Thoſe are two words.

E. K. Now he ſtriketh again, and turneth: his Rod ſeemeth to be hollow like a Reed.

65 APGOB. *Call it* Bogpa.

E. K. *Gabriel* falleth down on his face, and lieth proſtrate, and *Nalvage* holdeth up his Rod all the while.

Alſo T *DOS.* He pointed beyond him in the upper Circle, it ſeemeth like a Roman C.

64 LAMAOP. *Poamal Od, put out the* S.

Make it two words, ... It may be all one word with S. *or* T. *but it would be hard for your underſtanding.*

Make a point between Poamal *and* Od.

E. K. *Gabriel* lieth proſtrate all this while.

63 XVDMOZ. *Call it* Zome.

..... *With great difficulty this Letter was diſcerned*: Nalvage *himſelf ſaid, he knew it not yet; but it ſeemed to* E. K. *to be an* X. Nalvage *denied it to be an* X. *and ſaid he knew not yet the myſtery; ſay the Lords prayer, for I cannot open it. Although my power be multiplied, yet I know not this Letter. At length he ſaid it was* V.

E. K. I can remember that word well.

Nal. ..... *Thou ſhalt not remember it.*

62 PEV. *It is called* Vep.

Make a point there. △. A full point? Nal. ..... *No, no, a ſtroke.*

61 OLOHOL. *Call it* Loholo.

Long, the firſt ſyllable accented.

E. K. Now he ſtriketh the Table.

60 SD. *It is the uppermoſt of* *Call it* DS.

59 SIMAPI. *Pronounce it* IPAMIS. *Make a point at* S. *the* A *pronounced ſhort.*

58 LU. *Call it* UL. △. With ſuch ſound to U. as we pronounce yew, whereof bows are made.

57 - MAPI. E. K. *It* ſeemeth to be an *e.*

Labiis clauſis, [*Span*] [*um um*] ... *He hummed twice, ſignifying two words more, which were not to be pronounced till they were read in practiſe.*

DO. OD. *As you had before.*

E. K. Now *Gabriel* riſeth from his lying proſtrate.

56 HOTLAB. *Call it* BALTOH. *There is a point,*

PAIP. *Call it* Piap.

E. K. *Gabriel* ſteppeth up, and ſeemeth to ſtorm angerly againſt ſomewhat.

A. Belike ſome wicked powers would intrude their illuſions, or hindrances in theſe actions.

E. K. *He* hath thrown his Dart from him: and it cometh to him again.

Gabr. .... *Count the number of the words you have received to day.*

A. Sixteen, if *Poamal*; *Od* be made two words.

Gab. ..... *Be packing, and ſo many plagues be amongſt you more then your plague was before.*

E. K. *He* ſeemeth to ſtorm ſtill.

Gab. ..... *Come in.*

E. K. Now there come four more.

Gab. .... *Art not thou* Adraman? *Which haſt fallen, and haſt burſt thy neck four times? And wilt thou now riſe again, and take part anew? Go thy way therefore, thou Seducer, enter into the fifth torment. Let thy power be leſſe then it is, by as much as thou ſeeſt number here.*

E. K. Now they all four fall down into a pit, or *Hiatus* of the foundation of the place where they ſtood.

E. K. *Nalvage* lieth all this while upon his face.

Gab. ..... *Count now again.*

A. Sixteen.

Gab. ...., *It is not ſo. There is an errour.*

Nal. .... *I am deceived from* Ipam.

OD *the next is falſe, and ſo are the reſt: And ſo is that that followeth.*

ABOS. SOBA.

A. I had *Baltoh.*

Nal. ..... *And* Piap.

Nal. .... *What is this?* [*to* E. K.] *E. K.* .... G,

Nal. ..... *No, it is an* H.

55 HOT. TOH.

There is a point, ſhewing a ſtroke, called Virgula.

54 MOH. HOM.

53 SD. DS.

52 LIPDAI. *Call it* IADPIL *accent ad.*

51 ONOG. *Call it* Gono.

Gab, ... *Move not, for the place waxeth more holy.*

Nal. ..... *Pointeth* S.D. DS. *This was corrected on Monday following the too much.*

50 ANDA. *Call it* ADNA.

E. K. *Gabriel* did throw a brightneſſe upon E. K. after he had ſtuked his own face firſt, E. K. ſtarted at it.

49 AZRNZ *Call it* Zurza. △. As...*Znurza.*

E. K. Nalvage kneeleth down before the Table, and uſeth many inclinations,and geſtures of reverence,as Prieſts uſe to do at the Alter.

48 MZRAF: FARZM.

47 HALIP *moreover* PILAH. *Three ſyllables.* *P* Is diſtinctly pronounced by it ſelf

46 HANDAI *the Ark of knowledge* IADNAH. [*yadnah.*

E. K. Nalvage cometh and kiſſeth the Table and kneeleth down, and ſeemeth to pray.

45 MRE *with* ERM

44 BAC *a Rod* CAB

E. K. He kneeleth down again,and uſeth ſuch geſtures as before.

GSN *a rod*

E. K. Nalvage ſaid, *Adjuva me, O mi Deus.* He holdeth up his hand and kiſſeth the Table, and uſeth wonderfull reverence. He ſaith again. *Fer opem, O mi Deus.*

43 ERNOZ *delivered you* ZONRENSG

42 SD *and* △ *which* DS

41 RIP *the holy ones* Pir, *there is a point*

40 ABAC *govern* *Call it* Caba.

39 ALEROHO, *I made a Law* *Call it* Ohorela, |

Nal. ..... *There is a ſtop, ſhewing a ſtroke made ſtraight down thus* |

38 MRASAC *to whom* Caſarm| *a ſtop.*

E. K. Now he kiſſeth the Table again.

37 MASRG *with admiration* GRSAM | *a ſtop at M.* △ *as* Gurſam.

36 HELOBO *your Garments* OBOLEH

35 SBRU *beautified* URBS

34 SD *and* △ *which* DS

E. K. Now he uſeth the former reverent geſtures again.

33 IDLA *of gathering* ALDI

32 EGRP *with the fire* PRGE *or purge.*

31 PNONG *I garniſhed* GNONB

Nal. ..... *Adjuva me, O mi Deus.*

30 LIHT *ſeats* THIL *a point here.*

29 ABOS *whoſe* SOBA

28 NEIZ *of my hands* ZIEN *here a point.*

27. HOL-

27	HOLBON	*the palms*	*Nobloh.*	
26	AT	*as*	*TA.*	
25	HAMMOC	*truſſed you together*	COMMAH	A point.
24	DO	*And*	*As before OD.*	
23	ZMIZ	*of my veſtures*	*Zimz.*	A point.
22	AOHTON	*in the midſt*	*Nothoa.*	Here is a point before the word. A point.
21	AAQ	*your garments*	*QAA.*	Three ſyllables.

E. K. Now he uſeth reverence to the Table again.

20	QLOH	*meaſureth*	*HOLQ*	Δ. as *Holquu.*
19	SD	*which*	*DS*	

Nal. Adjuva me mi Deus.

18.	GRPLAM	*a through thruſting fire*	*Malprg, as Malpurg.*	
17	AT	*as*	*TA.*	

Now he prayeth as before, his arms extended.

16	AARG	*and the Moon*	*GRAA.*	A point.
15	DASPZAN	*a Sword*	*NAZPSAD.*	

E. K. Now he prayeth again.

14	AT	*as*	*TA.*	
13	I	*is*	a word by it ſelf.	
12	ROR	*The Sun*	*Ror.*	Here a point.
11	LOZ	*hands*	*Zol ... zod* Δ, as *ol:*	A point.
10	ARBOS	*in whoſe*	*Sobra.*	
9	OHPNOV	*of wrath*	*Vonpho.*	
8	ZLAC	*above the firmamets*	*Calz.*	
7	HSNAL	*in power exalted*	*LANSH as Lonſh.*	

Adjuva me O Deus.

6	TLAB	*of Juſtice*	*Balt.*	Here is a point.
5	DAI	*the God*	*Iad, as Tad.*	
4	OHOG	*ſaith*	*GOTTO.*	
3	GSROV	*over you*	*Vorſg.*	Here a point.
2	FNOS	*Raign*	*Sonf.*	
1	LO	*I*	*Ol.*	

E. K. Now

E. K. Now he ſitteth down in his Chair. This is the end of the mighty and firſt Call. The firſt Call ended.

..... *Pray that you may underſtand what it is.*
Δ. Mean you preſently?
Nal. ..... *I, preſently.*
Δ. I pray to that intent.

E. K. All the Stone ſheweth fire, and all is on fire, nothing elſe appearing: not like common fire, but clear, thin, &c.

Now it waxeth clear.

E. K. And now *Nalvage* is on the top of the Globe, and his ſeat remaineth in the former manner of fire. Now *Nalvage* holdeth up his right hand, and the ſame ſeemeth to be many hands. There is on one of his fingers an I. It vaniſheth away; and ſo on divers fingers are words as follow.

I
Reign
over
you
ſaith
the
God
of
Juſtice,
in
power
exalted
above
the
firmaments
of
wrath,
in
whoſe
hands
the
Son
is
as
a
Sword,
and
the
Moon
as
a
through
thruſting
fire
which
meaſureth
your
garments
in
the
midſt
of
my
veſtures,
and
truſſed
you
together
as
the
palms
of
my
hands,
whoſe
ſeats
I
garniſhed
with
the 60
fire
of
gathering
and
beautified
your
garments
with
admiration
to
whom
I
made
a
Law
to
govern
the
holy ones,
and
delivered
you
a
rod
with
the
ark
of
knowledge,
moreover
you
lifted
up
your
voices
and
ſware
obedience
and
faith
to
him
that
liveth
and
triumpheth
whoſe
beginning
is
not,
nor
end
can
not
be
which
ſhineth
as
a
flame 60

in

in	Move		*I*	
the	therefore		*am*	
midſt	and		*the*	
of	ſhew		*ſervant*	
your	your		*of*	
Palace,	ſelves,		*the*	
and	open		*ſame*	
raigneth	the		*your*	
amongſt	myſteries		*God,*	
you	of		*the*	
as	your		*true*	
the	Creation,		*worſhipper*	
Ballance	*be*		*of*	60
of	*friendly*		*the*	60
righteouſneſſe	*unto*	49	*Higheſt.*	49
and	*me*;			169
truth.	*for*			

E. K. Now all the fingers be gone.

△.

Nal. ..... *It is the ſenſe in your tongue of the holy and myſtical Call before delivered: which followeth in practice for the* moving of the ſecond Table, the Kings and Miniſters of government: *The* uttrance *of which, is of force,* and moveth them to viſible apparition: moved and appeared, they are forced (by the Covenant of God delivered by his ſpirit) to render obedience and faithful ſociety. *Wherein, they will open* the myſteries of their creation, *as far as ſhall be neceſſary:* and give you underſtanding *of many thouſand ſecrets, wherein you are yet but children*; for every Table hath his key: *every key openeth his gate, and every gate being opened, giveth knowledge of himſelf of entrance, and of the myſteries of thoſe things whereof he is an incloſure. Within theſe Palaces you ſhall find things that are of power, as well to ſpeak, as to do for every* [(1) Palace] *is above his* [(2) City] *and every City above his* [(3) entrance.]

Second Table.

The covenant of God.

Obedience.

Many keyes.

Note theſe three degrees.

Be you therefore diligent that you may enter in, not as ſpoilers, but as ſuch as deſerve intertainment in the name, and through the power of the Higheſt. For great are the mercies of God unto ſuch as have faith. *This is therefore* the key *of the* firſt ſeven, *according to the proportion of the firſt Creation. No more for this time.*

Faith.

A key of the firſt ſeven.

A ſign alwayes to make an end.

A ſign to make an end.

E. K. He drew a Curtain before the Stone, of white colour.

The ſame Saturday, after Noon, *hora* 3 ½ 4.

The white Curtain remained about half an hour after my prayer to God, and ſome invitation to *Gabriel* and *Nalvage*, at length the Curtain quaked as though wind blew it.

E K. Me thinketh that I hear a ſtir within the Stone. At length they appeared.

E. K. They have very eyes which twinkle as other mens eyes do, and * therefore I ſee them with my external eye, not within my imagination, as....

* I had diſcourſed ſomewhat with E. K. of the manner of skrimges.

Gabr. ..... as I think.

..... *There are two kind of viſions, the one by infuſion of will and deſcending, the other by infuſion by permiſſion and aſcending. The firſt is the image of the Will of God deſcending into the body, and adjoyned to the ſoul of man, whoſe nature is to diſtinguiſh things of his own likeneſſe, but ſhut up in priſon in the body, wanteth that power; and therefore being illuminated by ſpiritual preſence, inwardly, ſeeth now in part, as he ſhall hereafter do in the whole.*

E.K. he ſpeaketh hollowly.

But note, that every viſion is according to the ſoul of man in power: and ſo is received of him that ſeeth. The boy of man feeleth nothing ſpiritual until he be of incorruption: Therefore uſeth no ſenſe in and illumination. *The other is to be found out by his contrary.*

E. K. Here is a Devil that derideth theſe inſtructions, and ſaith, you may know his vertue by his wiſdom: he never went to School.

He.

Gabr. ....

Gab. ..... *I know what he is: Power is given to me to resist him, but not to touch him.* He hath ascended, and begotten him a son, wherein the people of the earth shall be accursed. *As those that are in prison shut up from light, and the use of the day comprehend not any thing, but that which entreth unto them by permission, or free will, so is the Soul of man shut up from all light, except that which entreth by the will, or sufferance of the highest.* Note. As Paul Antichristi.

But as obedience *is the tryal of dignification, so are the Ceremonies appointed by God, the witnesses of justification. For he that violated the outward Law was accursed: But the very end of Justice to salvation is the obedience, and submission of the Soul. How can it be that the earth and elements shall bear witnesse against man in the day of Judgement, but in the perverse use of them, contrary to God his Commandments. He is a slow School-master, and of small understanding,* The wicked spirit said.

Gab. ..... *Cease, for the conflict is great, and must have judgement of the Lord.*

Δ. Sall I joyn my prayers with yours to our God, to drive away this wicked scorner, and contemner of your ministery?

Gab. ..... *Not so, you know not the secret judgements of the Lord herein.* *The white Curtain was drawn.*

Δ. Deo Nostro soli Omnipotenti sit omnis Laus, Honor, Gloria, & imperium in secula seculorum. *Amen.*

Sonday, *Aprilis* 15. *Mane Hor.* 7½.

After a few prayers necessary, and invitation to *Gabriel* and *Nalvage* for their instructions.

..... *Our instructions* shall grow most plentifully amongst you. *But give place to time, for this is the voyce of the highest. Be holy and righteous in the works of your hands*, and keep alwayes the Sabbath of your Redeemer *hereafter: For even yet, the Serpent is amongst us. For even yet the Serpent is amongst my holy ones*, and endeavoureth to cut you asunder. *Therefore I say be holy even in the works of your hands, for he* thinketh to prevail against you: *But let your houses be swept clean, that when the spy entreth, he finde nothing to feed on.* A voyce out of the stone. Sabaoth. The Serpent laboureth to part us asunder and hopeth to prevail.

Δ. We ceased and gave our selves to the Sabbath: considering, intending hence foreward to visit the Church and Assembly, to pray and meditate on God his service.

Solus Jesus Christus *est Triumphator contra mortem & Diabolum, Dominus Noster & Deus Noster.* Amen.

Monday, 15. *Aprilis.* *Mane, hora* 6. Cracoviæ.

Δ. After a short prayer to God for remission of sins, and sending of his graces, and his good Ministers assigned for our instructions: and for the avoiding away of the great enemy, &c. who held conflict against *Gabriel*, &c. The white Curtain appeared still drawn before in the stone for an hour.

E. K. There appeareth a face standing upon two Pillars, the Curtain yet remaining drawn: The face is fiery, and hath very great teeth. The Pillars are like Marble spotted gray, and the ground of the Pillars colour white. He said, the works of the highest are become a stumbling block, and have entred into the breasts of a woman, and he is become angry. But when she thinketh her self happy, she shall stumble, where she would not, and become sorrowfull without comfort.

E. K. This face and Pillars became a great water swelling upward, and so vanished away.

Δ. After about an hour, the Curtain was opened. All appeareth as before: *Gabriel* sitteth in his Chair, and *Nalvage* kneeleth.

Nal. ..... *Pray, for the mercy of God.*

Δ. *I* prayed divers prayers of God, & help against the wicked enemy, yet present, and molesting us as he was permitted.

Pray, for thou shalt not be heard? So, well said, fy upon him.

Δ. This Devil rayled against God.

Δ. Thy judgement light on this wicked Rebel for this blasphemy, O God.

Gab. ..... *Move not, for presence of power is great.*

Nal. ..... *Number the words of the* first Key.

Δ. I have counted them, and they seem to be 88.

Nal. ..... *There are not so many.*

87 △. Where have I miſreckoned, I pray you? Perhaps *Poamalzod* is to be but one word, and ſo are 87.

E. K. There is a great Croſſe over all the ſtone that is red: Not onely over to be impreſſed through the ſtone.

Nal. ..... *Number the words in thy own language.*

△. I have numbred them, and they ſeem to be 169.

△. While I numbred, the great red croſſe went away: and ſhortly after came in again into the ſtone as before.

Gab. ..... *Move not, for the place is holy.* *You have* Zurza ds Gono *in the Call: the* ſd *is too much.*

△. I will then put it out.

△. I finde *Zurza Adna ds Gono.*

Nal. ..... *That* ds *is too much.* *I pray you, what is then the number of them, of you allowed?*

Nal. ..... 86.

△. Making alſo *Poamolzod* one word? in that account?

Nal. ..... *Set down.*

1	1		
2	1		
3	2		
4	1		
5	2		
6	2		
7	3		
8	3		
9	2		
10	2		
11	1		
12	2		
13	1		
14	1		
15	2		
16	1		
17	2		
18	1		
19	4		
20	1		
21	1		
22	2		
23	3		
24	3		
25	1		
26	3		
27	1		
28	2		
29	3		
30	1		
31	1		
32	2		
33	3		
34	2		
35	1		
36	1		
37	2		
38	2		
39	2--71		
40	4		
41	2		
42	2		
43	1		
44	2--80		
45	2		
46	3		
47	2		
48	1	 80	
49	5	*you lifted up your voyces.*	
50	2	1 ... *and*	
51	1	1 ... *ſware*	
52	4	1 .... *obedience*	
53	1	1 *and*	
54	1	1 .... *faith*	96
55	2	... 102 *to him that liveth*	77
56	2		167
57	2		
58	3		
59	1		
60	1		
61	3		
62	3		
63	3	*of your pallace*	
64	1		
65	1		
66	2		
67	1		
68	2		
69	2		
70	1		
71	1		
72	1		
73	1		
74	1		
75	3	*ſhew your ſelves*	
76	1		
77	1		
78	3		
79	4	*to be friendly unto me*	
80	1		
81	2		
82	2		
83	1		
84	5		
85	3		
86	3		

Tuſ-

Tueſday, *Aprilis* 17. Cracoviæ.

After divers Ejaculations appropriate to the action, and the Curtain of white water yet remaining, *E. K.* thought divers times that he ſaw through the white Veil, and ſtone and all, nothing appearing therein. *E. K.* immediately fell into a new doubting of the verity of theſe actions, and ſaid he had a Viſion by a good Creature the laſt night, who ſaid theſe Creatures with which we dealt, *would no more appear unto him.* Hereupon he ſaid that both the laſt dayes skorner, and theſe our inſtructors were all Devils: and that he would no more fit to *receive* A.B.C. And ſo by Letters, any Doctrine of theirs, unleſſe they would otherwiſe expreſly, and lively deliver a plain rule thereof: With many other arguments to diſprove the verity of our Actions, whereupon he ſaid, that *John* your boy can well enough deliver you their Letters, and ſo you need not me, *&c.* I referred all to God, his will, and mercies: For, as I had at his hands onely, and by his order, and for his ſervice *required wiſdom and true knowledge*, ſo do I not doubt but God will, according to his accuſtomed goodneſſe, *provide for me*, that is beſt for my vocation here in earth, *&c.*

E. K. He roſe, and went away: and left me alone in my Study, appointed for theſe actions.

Deus in adjutorium meum intende, Domine ad adjuvandum me feſtina. Gloria Patri & Filio & Spiritui Sancto, ſicut erat in principio & nunc & ſemper & in ſeculs ſeculorum. Amen.

Thurſday, *Circa* 9.

As I was in my upper Study, and had gathered the holy words of the ſecond and third call, and had conferred them with their *Engliſh* delivered alſo unto us: *E. K.* came up the ſtairs, and ſo went into his Study, and came out again, and as he was going down the ſtaires I opened my Study door, and ſaluted him: He thereupon came up again, and came into my Study: And there I ſhewed him what I had done; and how I had ſome underſtanding of thoſe holy words, their ſignifications by reaſon of due applying the *Engliſh* to the word Chriſtus, intending thereby to have induced *E. K.* to like the better of the manner of our friends, due, and Methodical, proceeding with us, and told him that unleſſe of this ſtrange language I ſhould have theſe words delivered unto us Letter by Letter, we might erre both in Orthography, and alſo for want of the true pronunciation of the words, and diſtinctions of the points, we might more miſſe the effect expected: But as on *Tueſday* laſt, ſo now again he ſaid, our Teachers were deluders, and no good, or ſufficient Teachers, who had not in two years ſpace made us able to underſtand, or do ſomewhat: and that he could in two years have learned all the ſeven Liberal ſciences, if he had firſt learned Logick, *&c.* wherefore he would have no more to do with them any manner of way, wiſhed himſelf in *England*, and ſaid that if theſe books were his, that he would out of hand burn them, and that he had written to my Lord (by *Pirmis*) that he took our Teachers to be deceivers, and wicked, and no good Creatures of God, with many ſuch ſpeeches, and reaſons (as he thought) of force to diſwade himſelf from any more dealing with them: But willed me to uſe *John* my Boy as my Skryer, for that theſe ſpiritual Creatures were not bound unto him, *&c.* I anſwered unto all theſe parcels and reaſons, as time ſerved declaring *my perfect truſt in God*, that ſeeing I have many years deſired, and prayed for wiſdome (ſuch as theſe Actions import) at his hands, and by ſuch means as to his Divine Majeſty ſeemeth beſt, that he would not either *miſlike* my prayer, or abuſe my Conſtant hope in his goodneſſe and mercy: Therefore *I* concluded that *I* referred all to the merciſull will of God, and doubted nothing at the length to be ſatiſfied of my requeſt, and prayer made unto him. So he went from me this ſecond time.... God lighten his heart with knowledge of the truth, if it be his Divine will and pleaſure.

Note, *Permis* went on laſt Wedneſday morning, and had received our Letters after noon, on Tueſday laſt: But on Monday before the wicked Prince of darkneſſe did what he could to hinder our proceeding.

On Thurſday, *Tabius* (brother to my Lord *Laſkie* his wife) brought news to *Cracovia*, that my Lord *Laſkie* was coming to *Cracovia* ward. *Emericus* came from *Keſmarke*, and returned back again. *Tabius* rode from *Cracovia* toward *Keſmark*.

Saturday, *Aprilis* 21. *à Meridie.*

After our prayers made, appeared ſhortly *Gabriel* and *Nalvage*. E. K. propounded ſix queſtions orderly, which had bred great doubt in this fantaſie, and requeſted their anſwers.

Δ. He would have our ſpiritual friends to promiſe him the performance of the Prints.

Gab. ..... *If we were Maſters of our own doings, we might well promiſe: But we are ſervants and do the will of our maſter. But let me ask thee one queſtion:*

Doſt thou not think that all things are poſſible with God?

E. K. I do ſo, and I know ſo.

Gab. ..... *Then is there no cauſe why thou ſhould diſtruſt. Let him that is a ſervant, and is commanded to go, go: and let not the earth riſe up, and ſtrive againſt the plowman. What ſin is it, if the creature riſeth up, and ſaith in his heart,* Let the Lord make a Covenant with me, *conſidering he is a bond man?*

[E. K. They ſeem, both the voices at once, to come to my eare.]

None but he that becometh diſobedient, and refuſeth his Maſter.

Δ..... [Δ would do ſo.

Gab. Nal. ..... *Theſe things, that is to ſay, this Doctrine, delivered by us, is of God, and of his mercies granted unto you, which cannot be in vain:* and therefore to be performed; *for the ſecret determinations of God are unknown unto us.*

He never heard of any man that would ask, if God would perform his promiſes.

E. K. By *Auguſt* next?

What if it were a hundred Auguſts? *you may be a weary before* Auguſt *next, as the Children of Iſrael were of their Manna.*

E. K. Why joyn you numbers with theſe letters, and added none with thoſe of the former Table.

Numbers. *Numbers Formales. Vulnus.*

Brother, what is the cauſe that all the World is made by numbers? The Numbers we ſpeak of, are of reaſon and form, *and not of merchants.*

Δ. I beſeech you as concerning the powder whereof he thinketh that he hath made due aſſay of it, as if it ſhould have been the Philoſophers Stone, and ſo affirmed to be, by the miniſter of this action? I beſeech you ſo to anſwer, the thing, as his reaſon may be ſatisfied.

Δ. They gave no anſwer hereunto, but proceeded in the former matter of Numbers.

Note the property of this Method and Language.

Gab. ..... *Every Letter ſignifieth the member of the ſubſtance whereof it ſpeaketh. Every word ſignifieth the quiddity of the ſubſtance. The Letters are ſeparated, and in confuſion: and therefore,* are by numbers gathered together: *which alſo gathered ſignifie a* number: *for as every greater containeth his leſſer, ſo are the ſecret and unknown* forms *of things knit up in their parents:* Where being known in number, they are eaſily diſtinguiſhed, *ſo that herein we teach places to be numbred: letters to be elected from the numbred, and proper words from the letters, ſignifying ſubſtantially the thing that is ſpoken of in the center of his Creator, whereby even as the minde of man moved at an ordered ſpeech, and* is eaſily perſwaded in things that are true, *ſo are the creatures of God ſtirred up in themſelves,* when they hear the words wherewithal they were nurſed and brought forth: *For nothing moveth, that is not perſwaded: neither can any thing be perſwaded that is unknown. The* Creatures of God underſtand you not, *you are not of their Cities: you are become enemies, becauſe you* are ſeparated *from him that Governeth the City* by ignorance.

E. K. Whether is this Language known in any part of the World or no? if it be, where and to whom?

Adam.

Gab. ..... *Man in his Creation, being made an Innocent, was alſo authoriſed and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and ſpoke of them properly, naming them as they were: but alſo was partaker of our preſence and ſociety, yea a ſpeaker of the myſteries of God; yea, with God himſelf: ſo that in innocency the power of his partakers with God, and us his good Angles, was exalted, and ſo became holy in the ſight of God until that* Coronzon (*for ſo is the true name of that mighty Devil*) *envying his felicity, and perceiving that the ſubſtance of his leſſer part was frail and unperfect in reſpect of his pure Eſſe, began to aſſail him, and ſo prevailed: that offending ſo became accurſed in the ſight of God; and ſo loſt the Garden of felicity,* the judgement of his underſtanding: *but not utterly the favour of God, and was driven forth (as your Scriptures record) unto the Earth which was covered with brambles: where being as dumb, and not able to ſpeak, he began to learn of neceſſity the Language which thou,* E. K. *calleſt* [1 *Hebrew:*] and yet not that [2 *Hebrew*] *amongſt you: in the which he uttered and delivered to his poſterity, the* neareſt knowledge he had of God his Creatures: *and from his own ſelf divided* his ſpeech into three parts; twelve, three, and ſeven: *the number whereof remaineth, but the* true forms *and* pronuntiations *want; and therefore is not of that force that it was in his own dignity, much leſſe to be compared* with this that we deliver, *which* Adam verily ſpake in innocency, and was never uttered nor diſclosed to man ſince till now, *wherein the power of God muſt work, and* wiſdom *in her ſeaſon muſt be delivered: which are not to be ſpoken of in any other thing, neither to be talked of with many perſons; for as this Work and Gift is of God, which is all power, ſo doth he open it in a tongue of power, to*

Contraction. Note two be two Languages. *Adam* his ſpeech after the fall, *Lutheri 22. Lingua Angelica. Lingua Angelica, vel Adamica in ſuo innocentiæ ſtatu.*

the

the intent that the proportions may agree in themselves: for it is written, Wisdom sitteth upon an Hill, and beholdeth the four Winds, and girdeth her self together as the brightnesse of the morning, which is visited with a few, and dwelleth alone as though she were a Widow.

Thus you see there, the Necessity of this Tongue: The Excellency of it, And the Cause why it is preferred before that which you call Hebrew: *For it is written, Every lesse, consenteth to his greater. I trust this is sufficient.*

E. K. As concerning the power, What is it?

Gab. ..... *That it is, that it is, for the knowledge of it may lead you to error.*

Δ. This answer offended greatly *E. K.* and thereupon he left off, and would receive no more at their hands. God make him patient, and a favourer of this Action as soon as it is needful that he should be.

Δ. *Laudetur, magnificetur & extollatur nomen Jesu Christi in omne ævum.* Amen.

Note on Tuesday after Noon, *circa horam quartam*, as we two sat together, *E. K.* said that he thought upon the matter, *Et quod jam vellet duas horas mihi concedere singulis diebus ad recipienda illa, quæ illi tradere vellent. Ego autem illi & maximo Deo gratias egi, quia hanc esse mutationem dextræ excelsi factam verè judicavi; nam ante prandium rigidissimus erat in contraria opinione & sententia.* 24. Aprilis, this after noon.

Wensday, *Cracoviæ, Aprilis* 25, *Mane, hora* 7.

The Vail appeared as at first almost. After half an hour *Gabriel* and *Nalvage* appeared, after my manifold prayers and discourses.

Δ. Two keyes we have received by the mercy of the Highest and your ministers, the rest we attend, according to the merciful will of the Highest.

Gab. ..... *Move not from your places, for the place is holy.*

Δ. Shew a token O Lord when thy will is, whereby to perswade thy merciful dealings with us, and the presence of thy faithful Ministers.

Δ. The frame of the Stone gave a crickling, no hand touching it, or otherwise any mortal or worldly thing moving it. I heard it very certainly, and to *E. K.* it seemed the found of a bunch of keyes, as if they had quickly been shaken and strongly. Note.

E. K. Gabriel sitteth, and *Nalvage* standeth.

Gab. ..... *My Brethren hearken to my voice, for I am the true servant of the God of* Abraham, Isaac, *and* Jacob, *the dignity whereof is sufficient both for the verity of the Doctrine, and the confirmation, and perswasion of your mindes: for as God is the Father of the Faithful, so he sheweth himself unto the faithful: whereby you may prove the great comfort and consolation: that you may justly gather of the mercies of God, as touching your Election.*

For at what time hath God appeared unto the unrighteous? or where do you read that ever he visited the reprobate? For the reprobate hath no visitation, but in the rod of Justice:

But you may rise up among your selves, saying lo, we are froward, we want faith. An objection.

True it is, the acts of faith, but not the roots of faith. But I say unto you, that the power of God in his Election, is the Basis of mans purity and acceptation. Answer.

But here there is a Caveat.

That man imagining *his Predestination and perfect Election*, justifieth not himself; *for whersoever this is found, or this Doctrine preached amongst you, either simply in man, or publickly in Congregation, it is the sure sign and token of their perpetual ignorance and confusion: For the Will and Power of God belongeth not to our measure (for it was the cause of rebellion amongst us) much lesse among men, which are fighting yet for the Glory of their reward. Behold it is a sin in him that judgeth of his brothers Conscience; Much more is it a threefold error,* to form the imaginations of sin, by whose imaginations they are.

Be not proud therefore of the gifts of God, but become humble; Neither justifie your self in respect that this is the word of God delivered unto you for your own selves: But the more you receive, be the more thankful; and the more you be in the strength of God, the more use you the pureness of humility.

Of whom it is said, Behold my Spirit hath entred, yea into my servants, and they are become humble and meek in the sight of men: But if we be the servants of the God of Abraham, *then are we the spirits of truth and understanding, for our faith is dignified in the sight of the heavens, and we are become mighty in the power of the Almighty. Therefore ought we to be believed.* Good Angels.

Now if you will confesse your selves to be the children of Abraham, *then must you also accept of our Doctrine: For the meat whereby* Abraham *lived, is the same food we minister unto you: of whom it is said, He believed God, and it was counted unto him for righteousnesse. Even so do you, that*

that you also may be righteous, wherein do you differ from Abraham? *Were you not barren? Who hath made you fruitfull?*

A Covenant. *Did God make a Covenant with* Abraham? *Even so he doth with you. Did the Lord in his Ministers appear unto him? so doth he, and will do unto you. Were the sins of* Sodom *(the fifth that perished) imported into* Abrahams *bosome, as the secret determination of the Lord? Are they not manifest unto you (even by the same God) as touching the time and corruption of this world? Doth he not up in the morning, and beheld the confusion, and headlong Ruines of the wicked? And shall you not also see the ruine of him that is the son of wickedness. Yes,* unless you hinder your selves. For the promise of your God is without exception. *Be mindful therefore of your selves, and consider your calling: That you may be still blessed in him that is the God of* Abraham, *your Father.*

The Keyes. *In these keyes which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world.*

Divine Operation. *In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech, nor silence that was or shall be to the end of the world, but they are all as plain in it, as in their own nakedness. Despise it not, therefore ....For unto them that are hungry, it is bread, unto the thirsty drink, and unto the naked clothing: A Serpent it is of many* heads invincible. *Believe therefore, that with him you way be wise: that your humility may be such, as may be numbred in the world. I have said.* Nal. *Move not, for the place is holy.*

E. K. What mean you by that sentence or phrase.

Nal. *It is of two parts, the first in respect of the spirit and presence of him that is holy: present and teaching. Secondly in respect of your consent, which is obedience, for obedience confirmeth the will of God in man, and the will of God confirmeth mans salvation; wherefore it is said,* move not: *and why? because the place is holy. Move neither in mind, neither in body, for obedience is the conclusion, and confirmation of your separations from the Devils. Sacrifice is accepted, but obedience is better. You are surely answered.*

E. K. I like your answer well.

Nal. *Our wisdom, shall prove Rhetorick.*

80	Naaq	*in your creation*	*It is q á an*
79	LEANANA	*of the secret wisdom*	*Ananael.*
78	ILPALP	*partakers*	*It is Plapli.*
77	OGUP	*as unto the partakers*	*It is Pugo.*
76	RAMAUMI	*apply your selves unto us*	*It is* Im ua mar.
75	DO	*And*	*Od.*

E. K. This letter turneth so about, that I cannot well discerne it.

74	GALGINU	*Descend*	*Uniglag.*

E. K. This letter also turneth round.

73	RACAZ	*Move*	*Zod a car*
72	AIHOG	*we say*	*Gohia.*
71	GMRASAC	*in whome*	*Casarmg.*
70	MOIAA	*Amongst us*	*A ai om.*
69	ZLOACIM	*mighty*	*Mi ca olz.*
68	RAON	*is become*	*Noar.*

E. K. This Letter moveth.

E. K. Now he maketh a reverend Cursy.

67	NIAOODDO	*and name*	*Od do o a in.*

E. K. This letter also moveth. *Od is and* it must be sounded with one breath.

E. K.

E. K. Gabriel ſhaketh his ſpeare. *Nalvage.*

66	MOCACAC	*Flouriſh*	*Ca ca com.*
65	ZOSUHEI	*his mercies*	*Jehuſoz.*
64	AMCIM	*Behold*	*Micma.*

E. K. Now he uſeth his reverent Curſies again.

63	NARIMA	*Your ſelves*	*Amiran.*

Nal. *Did I not bid thou ſhouldeſt not move?*

E. K. He hath thrown down his rod upon the Table.

[Δ. I had moved to the dore, becauſe I heard ſome going up and down the chamber without: we had forgotten to ſhut the ſtaire-foot dore.]

Δ. O Lord, I did it not upon any wilfull diſobedience. But pardon this Fault, and by the grace (O God) I will avoid the like fault henceforward.

Nal. *It was a great fault.* Δ. I beſeech the Almighty to pardon it.

E. K. Now he is kneeled down, and all his Face is under the Table. Now he is up again, and taketh his rod in his hand, and maketh a Croſſe with it three times: Eaſt, Weſt, North, and South.

Nal. *Sound your word.* Δ. *Amiran.*

E. K. He pronounceth the i ſo remiſſely, as it is ſcarce heard, and in the pronouncing of the whole word he ſeemeth not to move his lips.

62	SUHOG	*I ſay*	*Gohus.*

E. K. He made long leaſurely reverence.

61	ROLOHOG	*lift up.*	*Goholor.*

E. K. He uſeth reverence again.

Nal. *The next is a name mightier then the power of the ſame.*

60	DAM	*of the ſame your God*	*Mad.*

E. K. He uſeth long reverent Curſy again.

E. K. Now he holdeth up his Rod.

59	PAIOOD	*In the name*	*Do oi ap.*

E. K. He holdeth up his rod again.

38	NAOOVDO	*and truth*	*Od vooan.*
57	TLAB	*of Juſtice*	*Balt.*
56	HALANU	*The Skyrts*	*Unalah.*
55	NAON	*thus you are be me*	*Noan.*
54	DLIP	*on the earth*	*Pild.*
53	GSOAC	*continually*	*Caoſg.*

Now he uſeth courteſy.

52	IGRIPLAM	*the fiers of life and increaſe*	*Malpirgi.*
51	RIPNAP	*powring down*	*Panpir*
50	LEEANAN	*my power*	*Nana e el.*
46	NUAV	*you might work*	*Vaun.*

E. K. He uſeth reverence. Now he holdeth up his Rod and ſhaket it about his head.

48	BAATENG	*your governments*	Gnetaab
47	ED	*of*	De, is my name
46	GAONIIM	*the corners*	Mi i no ag

E. K. He uſeth courteſie.

E. K. Gabriel ſhaketh his ſpeare.

Nal. ..... *It may be called* Mi moag *or* Diuph

E. K. Now he extendeth. Dinf

45	DO	*and*	Od
44	POZIZI	*from the higheſt veſſels*	Izizop

Gab. ..... *Move not.*

43	NEFAF	*to the intent that*	Fafen
42	BSACOC	*of time*	Cocasb
41	LIMOH	*the true ages*	Homil
40	ALC	456	Cla
39	SROV	*out*	Vors

E. K. He uſeth moſt reverent Curſie.

38	ILAIMPAC	*ſucceſſively*	Capmiali
37	ASNOL	*power*	Lonſa
36	GRAZMOV	*unto every one of you*	*arg* as in barga Vomſarg
35	AGULD	*giving*	Dluga
34	BAATEN	*of government*	*Netaab*

E. K. Many ſounds are heard in the ſtone. He kneeleth down.

33	SONLIHT	*in ſeats* 12.	*Thilnos*
32	ALAAH	*placed you*	*AAla*
31	DO	*and*	*OD*
30	GRAZLAB	*Stewards*	*arg* as in *barga* *BALZARG*
29	LOE	*I made you*	*EOL*
28	ILI	*in the firſt*	*ILI*
27	LUZROT	*ſhall riſe*	*TORZOL*
26	DO	*and*	
25	ADGRB	*ſleep*	*as burgen to bud* *as Burgda*
24	TSD	*which*	*DST*

23 NEIZ(

23	NEIZO	*mine own*	*OZIEN*
22	M	*except*	*EM it is a word*

E. K. Now he uſeth reverence.

21	EGSIHCI	*to are not*	*Kis* *I Chiſge*
20	SIHC	*are,*	*Kis* *Chis*
19	GROTLOT	*the Creatures of the earth*	*org as in george* *Toltorg*
18	NIIVQ	*wherein*	*Qui in*
17	HCOLET	*of death;*	*as och* *in hotch pot* *Teloch*

E. K. Now he maketh ✝.

16	HELP SOMQ	*or the horns*	*Q Mos Pleh*
15	NIVPAT	*as ſharp ſickles,*	*as two words* *T'a pu in*
			You may call it Tapui *alſo*
14	SIHC	*are*	*as Kis*
13	LDNV	*the reſt*	*Vnd L*

E. K. Now he maketh a Croſſe again.
..... Now he ſtoopeth down and kiſſeth.

it may be
Vd L or Vnd L

12	HAPIGIG	*of living breath;*	*Gi gi pah*
11	LIHTO	*the ſeats*	*Othil*
10	SIHC	*are*	*as Kiſſe* *Chis*
9	ZRON	*ſix*	*Norz*
8	HODNOLSO	*12 Kingdoms:*	*Os Lon doh*

A Croſſe again.

[*Os ſignifieth twelve*]
Londoh

7	BAIB	*are*	*Biah* *Biab*
6	NEIZA	*on whoſe hands*	*Azien*

He ſtoopeth and kiſſeth the ground.

5	HLESMOC	*a Circle,*	*Com Selh*
4	RIZ	*I am;*	*Zir*
3	DAIP	*your God*	*Pi ad*

He kisseth the ground. He setteth his hands on the ground.

2	OHOG	*saith*	Goho
1	AMCIM	*behold*	Mic ma.

Nal. .... *This is all.*

Δ. Now, in the Name of Jesus, as it pleased you before, so would we gladly have the sence hereof in *English*.

Nal. ..... *Let him that hath wisedom understand : For here beginne the mysteries of your world.*

1 *Behold*,
2 *saith*
3 *your God*,
4 *I am*
5 *a Circle*,
6 *on whose hands*
7 *stand*
8 12 *Kingdoms* ;
9 *six*
10 *are*
11 *the seats*
12 *of living breath*,
13 *The rest*
14 *are*
15 *as sharp Sickles*,
16 *or the horns*
17 *of death* ;
18 *wherein*
19 *The Creatures of the earth*
20 *are*
21 *to are not*,
22 *except*
23 *mine own hand*,
24 *Which*
25 *sleep*
26 *and*
27 *shall rise*.
28 *In the first*
29 *I made you*
30 *Stewards*
31 *and*
32 *placed you*
33 *in seats* 12 [*or*] in 12 seats
34 *of government :*
35 *Giving*
36 *unto every one of you*
37 *power*,
38 *successively*,
39 *over*
40 456.
41 *the true ages*
42 *of time*;
43 *to the intent that*,
44 *from the highest vessels*
45 *and*
46 *the Corners*
47 *of your governments*,
Gal.... *mighty is the God of Hosts, amongst his people.*
48 *you might work*
49 *my power*,
50 *pouring down*
51 *The fires of life, and encrease*
52 *continually*
53 *on the earth.*
54 *Thus*
55 *you are become*
56 *The skirts*
57 *of Justice*
58 *and truth.*
59 *In the name*
60 *of the same, your God*,
61 *lift up*,
62 *I say*,
63 *your selves*,
64 *Behold*,
65 *his mercies*
66 *flourish*,
67 *and name*
68 *is become*
69 *mighty*
70 *amongst us*;
71 *in whom*
72 *we say*,
73 *Move*,
74 *Descend*
75 *and*
76 *apply your selves unto us*,
77 *as unto*
78 *the partakers*
79 *of his secret wisdom*
80 *in your Creation*

E. E. Now all all his fingers disappear.

K. K. Now *Gabriel* standeth up.

Gab..... *Heark, O ye sons of men ; is the first of nature, and the beginning of your being in body : Whereby the things of the world have life & live. Let him that hath wisdom understand. Grow together, for this* hath its fruit in due time. *Albert Laskie hath not done the Commandment of God ; he should have* been here by this time.

Δ. Note. There are three calls in the second part of *Cracovia*, and one in the first.

These four calls are the second, the 3d. 4th. 5th. for the first Table can have no call, it is of the Godhead.

Δ. Gloria, Laus, Honor, & Imperium sit Deo Nostro in infinita seculorum secula. *Amen.*

Remember

A. Remember that on *Wedſday* night, *Aprił* the 25. my Lord *Albert Laskie* came at night to *Cracovia*, and lay in a little woodden building, among guards, by St. *Steniſlaus* Church: and on the *Friday* morning following intended to enter his journey toward *Keſmark*, and the recovering of *Keſmark*: Jeſus proſper his juſt Cauſe.

Wenſday morning, *Aprilis* 1584. Cracoviæ.
Jeſus ——

Nal. ..... *A new Action* —— *Backward, as before.*

52	DAIOI	*of him that liveth for ever.*	Ioiad.
51	RIZ	*I am*	Zir.
50	PAL	*for,*	Lap.
49	PLERV	*a ſtrong ſeething;*	Vrelp.
48	MZAZO	*make me*	Ozazm.
47	DO	*and*	Od.
46	OZLACIM	*in power,*	Micalzo.
45	NARMAZ	*ſhew your ſelves*	Zamran.
44	DOQONC	*unto his ſervants,*	[as C Nó quod.

Gab. ..... *The place is become more holy, and he is become more meek.*
Nal. .....

43	AC	*therefore*	Ca.
42	RACAZ	*Move*	Zacar.
		[Nal. ..... *Make a ſtop there.*]	
41	LEHOG	*ſaith the firſt,*	Gó hel.

E. K. Now the Croſſe is come in again thinner than it was before.

40	UZROT	*Ariſe,*	Torzú
39	NODIAI	*of the all-powerful.*	Ia í don.
38	NINAM	*in the minde*	Manin.
37	QO	*but*	O qua.
36	EGAT	*as is not*	Tagé.
35	SROC	*Such*	Cors.
34	FORT	*a building,*	Trof.
33	NAON	*you are become*	No án.
32	PAL	*for*	Lap.
31	NOGNOZO	*then the many fold windes;*	Ozongon.

30	AIB	*your voices*	Bia.
29	SIHC	*are*	Chís [the I long.
28	PLACIM	*mightier*	Mi calp.
27	DO	*and*	Od
26	IRRO	*than the barren ſtone*	Orri.
25	DSUL	*your feet*	Lusd.
24	SIHC	*are*	Chis [as Xie.
23	IUIG	*ſtronger*	as Giui.
22	HOTLAB	*of righteouſneſſe*	Baltoh.
21	EGOO	*for the Chamber*	Ooge.
20	SBRVT	*in their beauty*	Turbs.
19	QLSROL	*the flowres*	Lors l qua.
18	ATQ	*or as*	Quu Ta.
17	ADELCARAP	*for a wedding*	Paracleda.
16	OHLAT	*Cups*	Talho.
15	AT	*as*	Ta.
14	GMARBA	*I have prepared*	Abramg.
13	AMRASAC	*whom*	Caſarma.
12	HPDAIP	*within the depth of my Jaws*	Piadph.
11	ZAZAZI	*have framed*	Izazaz.
10	GRUPLAI	*the burning flames*	I al purg.
9	MABOS	*whom*	S o bam.
8	L	*of the firſt*	A word.
7	VIIV	*O you the ſecond*	Vi iv.
6	DLAS	*your voices of wonder*	Sald.
5	PIAAF	*underſtand*	Fa á ip.
4	MO		Om.
3	GNOZ	*of the windes*	Zong.
2	HAAPV	*the wings*	V pa ah.
1	TGDA	*Can*	Adgt.

The

The firſt word. —— *The firſt is the laſt.*
1 —— *Can*

E. K. Now he holdeth up many hands and fingers as before, and on the very end of the fingers diſtinctly theſe parcels appeared in Engliſh.

2 —— *The ſecond word* —— *The wing.*
Vpaah, is the *wings*, and *Adgt*, is *Can.*
3 —— *of the windes,*
4 —— *underſtand your voices of windes.*
5 —— *O you*
6 —— *the ſecond*
7 —— *of the firſt,*
8 —— *whom*
9 —— *The burning flames*
10 —— *have framed*
11 —— *within the depth of my Jaws,*
12 —— *whom*
13 —— *I have prepared*
14 —— *as*
15 —— *Cups*
16 —— *for a wedding,*
17 —— *or as*
18 —— *the flowres*
19 —— *in their beauty*
20 —— *for the Chamber*
21 —— *of righteouſneſſe;*
22 —— *ſtronger*
23 —— *are*
24 —— *your feet*
25 —— *then the barren ſtone,*
26 —— *and*
27 —— *mightier*
28 —— *are*
29 —— *your voices*
30 —— *then the manifold windes:*
31 —— *For*
32 —— *you are become*
33 —— *a building,*
34 —— *Such*
35 —— *as is not,*
36 —— *But*
37 —— *in the minde*
38 —— *of the all-powerful.*
39 —— *Ariſe,*
40 —— *ſaith the firſt;*
41 —— *Move*
42 —— *therefore*

E. K. All the Stone is become very dark.

The wicked ſaid ..... *Thou ſhalt go no further* .....

A. I prayed *Roffenſis Pſalm* 9. and the *Lords Prayer*, and the Stone became clear, and the fingers appeared again, through the mercy of the Higheſt.....

43 —— *unto his ſervants;*
44 —— *ſhew your ſelves*
45 —— *in power,*
46 —— *and*
47 —— *make me*
48 —— *a ſtrong.* [*See thing,*]
49 —— *for*
50 —— *I am*
51 —— *of him*
52 —— *that liveth for ever.*

This *his* and *him* corrected, were of the wicked his ſubtile ſuggeſtions.

E K. Now

E. K. Now appear no more fingers.

Nal. *Compare them now together.*

E. K. Now he is set down in his chaire.

Δ. I have compared the English Joynts to the mystical words, and I find 12. of each: so that they agree.

Nal. *Thus you have this dayes labour. Now The white silk is extended over the stone.*

Δ. Soli Deo nostro, Deo omnipotenti, & Majestatis tremedæ, & super omnia amandæ, sit omnis laus, gratiarum actio, & Jubilatio. *Amen.*

Friday, *Cracoviæ*, Aprilis: *Mane, hora ferè* 9.

Oratione Dominica & aliis

Precibus ad Deum finitis, pro luce & veritate, in hanc formam, Omnipotens, sempiterne, verè & vive Deus noster, mitte nobis spiritum sanctum & veritatem tuam, ut sapienter, fideliter & constanter tibi serviamus, omnibus diebus *vitæ nostræ.* Amen.

The white Curtain, or veyle, appeared very long.

Δ. It fell so out by the wonderful providence of God, that *E. K.* and I quietly considered these actions, generally, & the contrary spirituall informations given to him, apart by himself; (& sometimes, while we were receiving our instructions, by our Schoolmasters) of which contrary power, some would rayle on God, and blaspheme his Majesty horribly, as may appear by the record of some late Actions; But this was our conclusion, that we both desired the verity, and that so, as best might please God, in the manner of coming by it.

Note, arbitrement of God required.

Δ. Be Judge, O Lord, between us, sending us the verity of the judgment, for the glory of thy name, for as much as they which impugne these proceedings, do (to *E.K.*) as it seems perfecter, and more wise and fruitful then our Schoolmasters, which I took to be the true and blessed Angels, &c.

E. K. Now is the note pluck't aside.

Δ. About an eleven of the Clock.

Δ. Blessed be the highest, who is Almighty.

14. Dies mensis Sab.

Gab. Danida, *a mighty Prophet (not the least upon the earth) opened his mouth, and said, Behold, there shall a Whale come from the East,* the fourteenth day of this Month, S A B.

E. K. They seem to speak both together.

Gab., Nal. *And he entred into the field, and he met with a Merchant, and he said unto him, Thou art not for me:* for thy intent dwelleth in the world. *He went further, and, lo, there was a field of all kind of people, diversly recreating themselves in their own pleasures: and he yet said, Lo, these are not for me: and he went on; and, lo, he saw,* A N D I T W A S A N A K E D M A N.

Gab. Nal. *Mark,* [*to E.K.*]

E. K. So I do.

Gab. Nal. *In his hands were divers things; mosse, leaves, flowers, and herbs; and he wondred, saying, Why art thou naked? and he said, Lo, I am old, and am without Garments, and these are the things wherewithall I will be clothed. And the Prophet talked with him, and told him of the Whale.*

E. K. They speak both together, that I cannot discern their voyce.

And he commanded him to kneel, and he lifted up his hands to heaven and prayed within himself; and he said also unto him, I am a Prophet, rise up, I will blesse thee in the name of my prophesie: and, lo, he took him by the hand, and went forward: and the way was rough, stony, and very sound: and, as they went, they found men, huge and big, monstrous: and the Prophet said, These please me

A Child

not: and, as they talked on the way, they overtook a little child, And the Phrophet ask't him his name, and he answered, He was a man *: and he said, Thou pleasest me, for thou mayest be a man.*

A Hill.

There was a Hill, and they ascended, and, after a while, the child became weary, and sate down, saying with himself, This hill is troublesome, I am not able to keep company with them; and the Prophet, missing him, went back, and found him sitting. *And he began to weep, saying, Whither will you lead me? But the Prophet comforted him, and said: Now thou seest, thou art not a man. And thus he did, ascending sundry times; and, lo, it was the top of the hill, and the Sun was hot and clear in the midst of the day. The Prophet said unto the child, look to the Centre of the Sun, and so he did, stedfastly.*

Pen, Ink, & Paper.

And the Prophet said unto him, Now I have experience of thee, and I know thou wilt be a man; And he said unto him, that was naked, Here are Pen, Ink, and Paper.

Orient.

And lo thou hast one that can see far off, and he shewed him the Seas: saying, look unto the East: and he told him of the Whale, and of his coming, and of many mysteries.

But the man answered him, saying, I am naked, *the ayre is sharp, and I have no food: How*

can

can I therefore STAY so many dayes? and he said unto him, Sit down, and note, untill this Child become a man. Note untill.

Feed by comfort. For the Whale shall be thine, in whose belly is a Chest swallowed of great value, and they were contented. Behold, the people of the countrey were rich, and had conquered many Nations, so that he was a Monarch in the world; this Monarch was skilfull in all Sciences, and knew all things to come, and he called his Counsell together, and said unto them. *Monarcha mundi & sui subditi.*

Lo, thus it is; the cause why I have made those mighty banks, and have drawn my people from the lower places and the Sea, is for that, I fear a Woman: which, if he land in my Kingdomes, will be my destruction, and they told him what the Prophet had said, and he began to rage, and was puffed up with anger, and he opened his books THE SECOND TIME; and his eyes were opened, and he understood that the Prophet had ascended unto the top of the mountain, and had taken with him a naked man, and a child: *and he said to his Ministers, Ascend, and bring me the child, for I will examine him, and know the Prophets meaning, and he apparelled him richly, and gave him much, but he prevailed not. And he said within himself, Ascend again they shall, and bring down that man.*

And the servants ascended, and they found a Marble stone, and they were angry among themselves, saying, Is this a man? And lo they came unto the King, and said, Thou sendest us forth, but we found a mighty stone not able to be moved. Where is it therefore that thou wilt have us seek that man; But he said within himself, I will overcome the child, and he took him by the hand, and led him into his Orchard, where he opened unto him the secrets of his books, so that he became skilful. But, lo, the Prophet arose, and, as he walked towards the Hill, to comfort them whom he accounted his friends, he espied the child apparalled strangely, and in company with strangers: A marble stone. Strangers. *and he opened his mouth, and began to propheſie, saying.*

The King hath risen up against himself, for he hath *CHOSEN THE CHOSEN, and hath opened the secrets of his own Kingdom to his destruction, and he stretched forth his hand, and said unto the child, Come with me: and he was unwilling, for his pleasures were great. And he lifted up his voyce and said: and he SWARE, And, lo, he came with him even unto the mountain: and the Prophet said unto him, When thou wast a child, I led thee, but now thou art become a man. stretch forth thy leggs, and labour, and he was unwilling.*

Thus, whilst they were talking, they that waited upon him were at his feet armed, saying, come with us, for we are strong enough to deliver thee.

But the Prophet said unto them, GOE back and tell your King, that I found him on the way, and a stranger, and I had pity on him, and I took him for my own. Therefore strive not, for justice must prevail. And they began to stagger as drunkards, for they knew it was true. And the Prophet said, Now come with me, I will yet lead thee: and they ascended. The Prophet held up his hands, and SAID, I SEE, and behold, he that was naked arose: and said, I SEE ALSO.

And the Seas arose, and a great tempest, and broke down the banks: and entred on the earth, doing much harm to the people of that Kingdom: And, lo, there arose a wind the SECOND: and there were four beasts, such as are in the world, and were never known. And they came swimming, and so landed on the Hill. And the Prophet said, Arise, draw out your swords and kill them, and so they did. *Maris inundatio cum tempestate.* *Ventus.*

Behold, the blood of them vanished into aire, and the flesh became earth: The entrals of them wasted away with the waters: and their bones burned with a mighty fire. The second wind arose, and there were five Crowns: in the midst of them sate the Father of life, *with a golden head: whose Feet bathed themselves in due and sweet Manna: and the Prophet said, Put forth your hands: and they did so: But lo they were afraid, for he that stood in the midst of the Crowns, was full of beauty.* *Ventus 2.* *Pater vitæ.*

And the Prophet said, Fear not, come with me; and he opened unto them the secrets of the Crown, *for in every one of them was a golden sentence.* And the secrets of the Hill began to shake, and there was a great Earthquake. *Mysteria 5 Coronarum.*

The third wind *arose: and the twelve Cedar trees that were never corrupted, came and planted themselves in twelve places of the Hill, and they brought forth strange fruits, not as Cedar trees do.* *Ventus 3.*

The Prophet said, Gather, for I know you hunger, that you may be refreshed. While they thus talked, the fourth wind arose, and, behold, all the mountain was a flaming fire; and there were five Earthquakes, such as were not since the beginning of the world. *Ventus 4.* *5. Terræ motus.*

The Prophet took them up, for they were become as dead. And suddenly The Firmament and the waters were *joyned* together, *and* the Whale CAME, *like unto a legion of stormes: or as the bottomless* Cave of the North *when it is opened: and she was full of eyes of every side.* The Whale came.

The Prophet said, Stand still, but they trembled. The waters sank, and fell suddenly away, so that the Whale lay upon the Hill, roaring like a Caves of Lions, and the Prophet took them by the hands, and led them to the Whales mouth, saying, Go in, but they trembled vehemently; He said unto them the second time, Go in: and they durst not. And he sware unto them, and they entred in, and he lifted up his voyce, and cried mightily, Come away, and, lo, they stood before him richer then an Emperours Throne, for unto him that was naked, were clothes given: unto him that was a child and a man, were 12 *gates opened. And the Prophet cried mightily, and said, This Whale cannot die; and lifted up his voyce again and said: Within this Whale are many Chambers, and secret dwelling places,* which I will divide betwixt you *on the right side (unto the which was a child, and* The Whales mouth.

now

12 } 18 △ Psal. 56 21 A Miracle.

now a man) there are twelve opened, but unto thee that hast provided strange Garments for thy sin, and not such as men use to wear, I will give thee head, hart, *and left side, whose places are 45. Thou shalt enter, and be possessed this day together: And* behold, *the son shall return again 21 times, and in one year, but not all at one time. You shalt depart hence into a dwelling that shall be all one: where there is no end, the place of comfort and inspeakable glorie.*

I have said.

△. As you have delivered us a parable, *ænigma*, or propheſie, ſo I beſeech you, for the ſetting forth of God his honour and glory, to expound what is meant by the

Gab. .... Nal. .... The Prophet is in his name. Whale, the naked man, the Childe, *&c.*

The naked man is Dee,
The Childe is Kelly,
The Prince is the Devil,
The Hill is the World,
The waters are the bosome of God,
The 4 beasts are the 4 Elements,
The 12 Trees are the 12 parts of the Heavens,
The Whale is the spirit of God,
The Chambers are the degrees of wisdome,
The Thunders and windes are the ends of God his Will and Judgements.

The rest are not to be spoken:

This I take to notifie to us the judgement and arbitrement of God between us, in respect of our Petition to his Divine Majesty now made, whereby we may be assured what to judge of the Creatures which do deal with us in this action, and of the impugners, or diswaders of the credit of it. This I take to be sent and delivered unto us, of the meer mercy and providence Divine regarding his own glory, and the sincerity of my hope and confidence, which I put wholly in him, and alwayes will.

Gab. Nal. } *..... You are happy, for you believe,* E. K. *what am I.* △. *as happy if you believe likewise.*
△. Are you not to deliver us our lessons orderly, as we have begun to receive?
Gab. Nal. } *..... Write and that, by the Prophet delivering Pen, Ink, and Paper.*
△. As concerning the book writing by the highest, what shall I expect thereof?
Gab. Nal. } *..... There is no point of faith.*
△. I believe verily that it shall be written *by the power* of the highest.
Nal. .... The power of the highest confirmeth me, but not my power, the highest.
△. Be it as the will of God is.

E. K. The white Curtain is drawn.

△. Gloria Patri, & Filio, & spiritui sancto; sicut erat in principio, & nunc, & semper, & in secula seculorum.

E. K. Amen.

Saturday, 28. *Aprilis, Mane horâ* 8. Cracoviæ.

Oratione præmissa statim apparebant.

E. K. They are here.

Gab. ..... *Move not, for the place is holy.*
△. Holy, holy, holy, is he, who sanctifieth all things that are sanctified.

Nalvage. E. K. He maketh Crosses with his Rod toward the four parts of the world, and then kneeleth down awhile.

Gab. ..... *Happy is he that hath his* skirts *tied up, and is prepared for a Journey, for the way shall be open unto him, and in his joynts shall there dwell no wearinesse: his meat shall be as the tender dew, as the sweetnesse of a bullocks Cud. For unto them that have, shall be given, and from them that have not, shall be taken away: For why, the bur cleaveth to the willow stem, but on the sandest is tost'd as a feather without dwelling. Happy are they that cleave unto the Lord, for they shall be brought unto the store-house: and be accounted, and accepted as the Ornaments of his beauty: But pray with me.*

O thou eternal foundation and strength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name,

Consider the foundation of our fragility, and enter into the weaknesse of our inward parts: for we are become empty; whose salt is not, nor hath any savour: Fortifie, and make us strong in thee, and in thy strength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our strength may be in patience, and after this life, that we may ascend unto thee.

Nal. ....A-

Nal. ..... *Amen.*
Δ, We prayed the ſame prayer.

E. K. Now *Nalvage* ſtandeth up upon his Table of Letters.

Nal. ..... *It is a ſide-long Letter.*

47	PALOMRON	*the ſons of men*	Nor mo lap.

E. K. Now he kiſſeth the Table.

46	FAA	*amongſt*	A af
45	LITSER	*that you may praiſe him*	Reſt el,

Now he kiſſeth the Table, and maketh moſt humble and low Curſies, having firſt laid down his Rod.

44	GNOSILEBO	*As pleaſant deliverers*	Obeliſong
43	NARMAZDO	*And ſhew your ſelves*	Od Zamran

E. K. Now *Gabriel* ſhaketh his Dart terribly.
E. K. Why ſhake you your dart ſo?

Gab. ..... *Scholers ought to give ear to their School-maſters.*

42	RACAZ	*Move*	Zacar.
41	LAAQ	*of the Creatour*	Qa al
40	PIAOOD	*in the name*	Do oa ip
39	ALIPADO	*and liveth*	Od *Api la*
38	ISD	*which is*	D S I
37	DATANERIZ	*I am the Lord your God*	Zire nai ad

Now he uſeth his accuſtomed Curſie.

36	ELGAB	*for*	Ba gle
35	AGSOAGF	*viſit the earth*	Fgaos ga
34	OD	*and*	Od.
33	IHASAVQRON	*you ſons of pleaſure*	Nor qua ſa hi
32	VGROT	*Ariſe*	Torgu
31	ALC	456	Cla
30	OLAT	*at the firſt*	Ta l o
29	SIHC	*are*	Chis
28	NIHSNOLDO	*and their powers*	Od lonſhin

Now he kneeleth.

27	NOAMIPAC	*the number of time*	Capi mia on

26	SIHC	*are*	Kis Chis
25	ILAMIPAC	*ſucceſſively,*	Ca pi ma li
24	TSD	*which alſo*	D S T

Now he falleth ſuddenly on his knees.

23	GEGVDO	*and wax ſtrong:*	as Wedge Od Vgeg
22	SIHC	*are,*	Kis Chis

Now he kneeleth.

21	IZDOORC	*The ſecond beginnings of things*	Cro od ri
20	GMRASAG	*in whom*	the g as in ſeurge Caſarmg
19	LPRC	*but one ;*	C R P L
18	OPMROC	*hath yet numbred*	Corm po
17	GA	*None*	as agg in mg Ag
16	MABOS	*whom*	So bam
15	MPAM	*9639;*	Mapm
14	ILAO	*I have placed*	O a li
13	IMRASAC	*under whom*	Ca ſarmi
12	VIDVIV	*in the ſecond angle?*	Vi v di v

Now he lifted up his hands.

11	FNOSD	*which raign*	Dſouf

E. K. Now he goeth off the Table, and kneeleth Down.

			Pe de
10	DP	*33*	P D

Now he lifteth.

9	PMROC	*numbred?*	Comp
8	OGAVAVA	*the thunders of encreaſe*	Ava va go
7	EGSIHCG	*Are not*	G Chis ge
6	LOHOG	*ſaying,*	Go hol
5	ABRROD	*have looked about me,*	Dor pha

4	DO	*and*	Od
3	EGABAB	*in the south*	Ba bage
2	IDSAL	*my feet*	Las di
1	LIHTO	*I have set*	O thil

E. K. The Table turneth continually to his Rod end, and the Letter seemeth to stand on his Rods end distinctly. That is it. This is this Call.

1 —— *I have set*
2 —— *my feet*
3 —— *in the south,*
4 —— *and*
5 —— *have looked*
6 —— *about me,*
7 —— *saying,*
8 —— *are not*
9 —— *The Thunders of encrease*
10 —— *numbred?*
11 —— *Thirty three*
12 —— *which raign*
13 —— *in the second* Angel;
14 —— *under whom*
15 —— *I have placed*
16 —— *9639.*
17 —— *whom*
18 —— *None*
19 —— *hath yet numbred*
20 —— *but one*
21 —— *in whom*
22 —— *the second beginning of things*
23 —— *are,*
24 —— *and wax strong*
25 —— *which also:*
26 —— *successively,* [*or by succession*]
27 —— *are*
28 —— *the number of time,*
29 *and*
30 —— *their powers*
31 —— *are*
32 —— *as the first*
33 —— 456.
34 —— *Arise*
35 —— *you sons of pleasure,*
36 —— *and*
37 —— *visit the earth;*
38 —— *for*
39 —— *I am the Lord your God*
40 —— *which is*
41 —— *and liveth.*
42 —— *In the name*
43 —— *of the Creator*
44 —— *Move*
45 —— *And shew you selves* [*or appear*]
46 —— *as pleasant deliverers,*
47 —— *that you may praise him*
48 —— *amongst*
49 —— *the sons of men.*
50 ——

E. K. He hath now plucked the Curtain to.

Δ. Note.

Δ. Thanks be to God, now, and ever. *Amen.*

Δ. Remember to request information of such a word, as (saith the Lord) is not here to be understood, some where.

Note, the second Angel.

Monday *Cracoviæ, Aprilis* 30. *Mane hora* 6 ½.

Oratione Dominica finita, & precatiuncula pro prospero successu *A. L.* (jam apud *Keismark*, queritantis & petentis jus suum hereditarium, & aliis brevissimis ejaculationibus, pro prospero successu in hac actione tandem post semi horam apparuerunt.

E. K. Now they are here: and *Gabriel* is all full of glory, he seemeth to light all places.

Δ. O the mercies of God encreased, though his determination be all one

E. K. Now he is as he was before: and in the time of this his glorious apparition, *Nalvage* kneeled down, somewhat regarding towards *Gabriel.*

Gab. ..... *Give unto him that hath his basket open: But from him that is not ready, depart.*

B L R A H I C A V N H D L

E. K. There appear here, 7 other like Priests, all in white, having long hair hanging down behind: their white garments traile after them: having many pleits in them. Me think that I have seen one of them before, and upon that creature appeareth a B upon his cloathes, an L in another place, an R upon his other shoulder, another A upon his other shoulder. There is an H upon his breast; there is an I upon his head, and a C upon his side on his garment; and an A under his waist behind: The Letters seem to go up and down enterchangeably in places. There seemeth an V on him, also an N, a D.

Now cometh a tall man by, all in white, and a great white thing rowled about his neck, and coming down before like a tippet. They all in the Stone (being 9) kneel down unto him.

The tall man said ..... *Take this* Key, *and power: ascend and fill thy vessel, for the* River *is not pure, and made clean.*

E. K. Now he is gone (that said this) in form of a great Millstone of fire.

An Hill. *E. K.* Now they go up a Hill, with a great Tankard, as it were, of Bone transparent; Now he openeth one door, he, I mean, that had the Letters on his back.

1. There appeareth a Partridge, but it hath one leg like a Kite: This Partridge seemeth to sit on a green place under the gate, one leg is much longer than the other, being like a Kites leg. This Partridge seemeth to halt.

He biddeth one of his Company take it up. There goeth a bridge to the top of that Hill, all upon arches, and under it goeth a River.

He taketh the Partridge and pulleth all his feathers, and they fall into the River: He cutteth off the longer leg just to the length of the other. They about him cry, O just judgement.

Now he turneth him off over the Bridge, and he flyeth away, for the feathers of his wings were not pulled.

2. He goeth on, and cometh to another gate; and there the third man unlocketh it, as the second next him unlocked the first Gate; he himself having the Key first delivered him, as above is noted. There appeareth a thing like a Kite, all white, very great, it hath a fowl great head, he seemeth to be in a very pleasant Garden, and flyeth from place to place of it, and beateth down the Rose trees and other fruit trees. The Garden seemeth very delicate and pleasant. They go all into the Garden: and he saith, Thou art of the Wilderneſſe, thy feathers and carkase are not worthy the spoil of the Garden.

Now the Kite scratcheth and gaspeth at this man; but he taketh the Kite and cutteth her carkase in two equal parts, from the crown of his head, and throweth one half over one side of the Bridge, and the other half over the other side, and said, Fowles must be devoured of Fowles. The rest say, *O justitia divina*, clapping their hands over their heads.

3. Now

3. Now the next in order openeth another Gate (going up upon the ſame Bridge ſtill.) The reſt of the building from the Gate inward, ſeemeth very round and bright: yet there appear no windows in it. It is a frame, made as though the 7 Planets moved in it. The Moon ſeemeth to be New Moon.

There ſtandeth Armour, and this man putteth on, all white Harneſſe. He ſeemeth to kick down the Moon, and her frame or Orb; and ſeemeth to make powder of all; For *there is no mercy here, ſaith he.*

4. Now another of them goeth forward to another Gate, and openeth the Gate, and goeth in; there appear an infinite multitude of men.

There ſitteth a man cloathed like a Prieſt, having a great Crown on his head: here are many preaching in this place. He goeth to that Crowned Prieſt, and he taketh away divers patches of the Veſture which he had, and the patches ſeemed to be like Owls, and Apes, and ſuch like.

He ſaith ..... *A King is a King, and a Prieſt is a Prieſt.*

He taketh from the reſt their Keyes and Purſes, and giveth them *a Staff and a Bottle* in their hands. He goeth from them. He putteth all that he took from them in a houſe beſide the Gate, and writeth on the door, *Cognoſcat quiſque ſuum.* He wrote Cognoſcat.

Now they proceed to another Gate, and another of them opened that Gate. The Bridge continueth ſtill, aſcending upward. Now there appeareth (that Gate being opened) a marvellous great Wilderneſſe.

There cometh a great number *of naked wilde men to him.* He ſhaketh that Gate with his hands, and it falleth in pieces, one falleth on one ſide into the River, and the other falls on the other ſide into the River,

..... *Let both theſe places be made one. Let the ſpoil of the firſt, be the comfort of the laſt: For from them that have ſhall be taken, and unto them that have not ſhall be given.*

6. *E. K.* Now he goeth, and the laſt of his Company openeth another Gate; he is longer in opening of that Gate, than any of the reſt.

There appeareth a buſhy place, and there runneth a great River on the very top of the Hill, and a great Gate ſtandeth beyond the Hill, and a very rich Tower all of precious Stones, as it ſeemeth.

Here he filleth his Tankard in the River, and holdeth his hands up, and maketh ſhew as he would return.

He ſaid ..... *This was my coming, and ſhould be my return.*

E. K. Now they appear ſuddenly before the firſt Gate, and there the *Principal man diggeth* the earth, and putteth ſtones and brambles, and leaves aſide. There he taketh out a dead carkaſe, and bringeth it to a fire, and ſtroketh it: a very lean carkaſe it is; it ſeemeth to be a dead Lion; for it hath a long tail with a buſh at the end.

He ſaith ..... *Come let us take him up, and comfort him; for it is in him.*

Now the Lion ſeemeth to ſit up and lick himſelf, and to drink of the water, and to ſhake himſelf, and to roar. The man taketh of the ſegs

or

or flags by, and ſtroketh the Lion as he would make his hair ſmooth.

Now the Lion is become fair, fat, and beautiful.

He ſaith ..... *Tarry you here, till I bring you word again; for I muſt follow the Lion into the Wilderneſſe.*

E. K. Now all they are gone, except the two our *School-maſters, Gabriel and Nalvage.*

Gab. ..... *This is the Judgement* of God this day. *Happy is he that hath judgement to underſtand it.*

Δ. Thou O Lord knoweſt the meaſure of our judgement: Give therefore light, underſtanding, and the grace to uſe thy gifts duely.

Gab. ..... *Liſten unto my words, for they are a Commandment from above. Behold (ſaith he) I have deſcended to view the Earth, where I will dwell for ſeven dayes, and twice ſeven dayes: Therefore let them be dayes of reſt to you. But every ſeventh day, I will viſit you, as Now I do.*

E. K. He ſpeaketh as if he ſpake out of a Trunck.

Δ. I underſtand that this reſt is, that every *Monday*, for three *Mondayes* elſe next after other, we ſhall await for our leſſons, as now we receive, *and that we may all the reſt follow our affairs of ſtudy or houſhold matters.*

Gal. ..... *It is ſo*, for one day ſhall be as a week: *But thoſe dayes you muſt abſtain from all things that live upon the Earth.*

Δ. You mean on theſe three *Mondayes*, enſueing next.

Gab. ..... *You ſhall cover this Table with a new linnen cloth.*

E. K. Pointing to the Table we ſat at.

Δ. Moſt willingly.

Gab. ..... *Moreover a new Candleſticke, with a Taper burning.*

Δ. Obediently (O Lord) it ſhall be done.

Gab. ..... *And the Candleſticke ſhall be ſet on the midſt of the Table betwixt you two.*

Note ..... That a day may become a week, and a week as many years.

Gab. ..... *For I have put on my upper garment, and have* prepared to enter, *and it is ſhortly: and not yet.*

E. K. Now he hath plucked the Curtain, as if he had pulled it round about the Stone; and it ſeemeth full of little ſparkes like Stars.

Gloria patri & filio & ſpiritui ſancto; ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.

Vide libro ..... Γ pro ſæquentibus.

LIBRI

LIBRI MYSTICI APERTORII CRACOVIENSIS SABBATICI, *An.* 1584.

Saturday Cracoviæ, 7 *Maii, Mane, hora* 6.



After prayers, appeared *Gabriel* and *Nalvage*, with the Table, and *Gabriel* with his Dart in his hand. Moreover there appeared the like furniture of Table with a white Cloth, a Candleſtick, and Taper on it, with a Desk and Cuſhions (which I had cauſed to be made with red croſſes on them:) alſo *E. K.* himſelf and I appeared in the ſame Stone. In effect, all things as we had before us, after half a quarter of an hour, that ſhew of our furniture, and our ſelves, diſappeared.

E. K. Gabriel ſtandeth up, and ſpeaketh as followeth.

..... *A mighty City was built on the top of a mountain, in the which dwelt many thouſands. Round about the Hil', ran a freſh River, which was the onely comfort of the Town: for, of it they drank, their wives, their children, their man-ſervants, their maid-ſervants, their camels, horſes, mules, and all the beaſts of their fields. The beginning of which River was a Spring, which was unknown to the City, by reaſon of the . . yth from whence it deſcended. It came to paſſe, that a Serpent groaned for her time, and lo, ſhe brought forth: and . . . were ſuch as her ſelf: and ſhe lifted up her head and leaned upon her twice writhen taile: and beheld the Sun ſtedfaſtly, (for her envy was toward that City) and ſhe ſaid within her ſelf: My children are yet young, the time grew, and they became big: and ſhe went unto the Spring, and ſmiled and ſaid with a laughing voice, The Earth is fal'en into thee, thou art choked: but hearken unto my voice, Thou ſhalt receive comfort: But ſhe would not. And ſhe lifted up her voice and roared; for ſhe was full of craft and deceit. And ſhe ſaid unto the ſhingles, through the which the Spring runs (or rather ſyeth) Thou art full of emptineſſe, and void places. Let my children (therefore) hide themſelves within thee for a ſeaſon: and they were contented; And ſhe departed willingly, and ſaith within her ſelf: Now I know I ſhall be Lady of the City.*

And after a few years, the young Serpents became great; ſo that the one half of their bodies dwelt within the Shingles, the reſt troubled the paſſage of the Spring: So that the Spring groaned; for, the injury that was done againſt her, was great.

A great miſery, for the Hill is become deſolate without the water, and the City and the beaſts periſh for want of drink; for the people groan, and are full of ſorrow.

This City and Serpents are 60.. now, and judgement muſt be had, betwixt the Shingles and the Spring. for between lieth the life and death of the City.

Thus ſaith the Lord unto thee [pointing to *E. K.*] *Gird up thy ſelf, and ſit down, Conſider both parts, and give judgement: for thy mouth ſhall this day be the judgement of the Lord.*

E. K. Do you mean me?

..

E. K. As the Lord hath put the Authority of Judgement into my hands, ſo I beſeech him to give me wiſdom and underſtanding to judge right. And becauſe the judgement hereof is committed to me, I ſuſpect ſome other myſtery to lie hidden in this my judgement required: But if it ſhall pleaſe God that my friend here, Maſter *Dee* ſhall give me his adviſe, I ſhall think my ſelf well ſatisfied.

..... *Conſider with your ſelf (ſaith the Lord) and give judgement againſt the Shingles, for the fault is plain. Conſider two points, the neceſſity of the Spring, that it muſt come that wayes: and ſecondly, the health of the City.*

E. K. My judgement is that the Shingles and Serpent ſhould be removed away by an Earthquake from the place which they encumber and let, that there may be a fit new place, and courſe for that Spring, to the relief of that City as before it was.

..... *Be*

..... *Be it so as thou hast said, for it is a just judgement.*

Now hearken, what the Lord saith. The people and City of the Hill, is the world, which are from time to time by the mercy and spring of Gods wisdom, relieved . . quenched : according to the extremity and necessity of their thirsting : But the people and City are such as are of the Temple and Church of God, which drink of his mercy to their comfort. The Camels and other beasts are the people of the Earth, which delight in sin, and in their own imagination, which also are relieved with those that are of the City : but the diversities of their bodies, doth cause the diversity of the ends of their comfort. The Hill wherein the Spring is, signifieth his Prophets, and such as are drunken in the Lord : *Through whom, inwardly the mercies and will of God and of the Highest are open from time to time, according to the* secret will and determination *of such as are within the City of his Electi. But the frailties and affections of their flesh and outward man, are their fond imaginations and loose Shingles wherein the Serpent, the old Devil, hath harboured her children the spirits of darkness and deceit, which alwayes resist the Will of God, and are put between the mercies of God and his people.* Moses, Daniel, Esdras, *all the rest of the Prophets : Christ his twelve,* Paul *the Messenger of God, they did all hurt the Congregation of the Faithful in their flesh,* until *they gave sentence against themselves (as thou hast done) with amendment of life : for who is worthy to know the secrets of our God, but he that delighteth in righteousness, is obedient, full of faith, and the spirit of understanding ? Be it therefore unto thee as thou hast said. Let the Shingles and Serpents be separated, that the Fountain may feed as before. All the trash that thou hast of the wicked, burn it.*

E. K. I do not know, they are wicked.

..... Their doings with thee, are the hindrance of the Will of God, and therefore they are wicked.

..... *Thou hast given judgement against thy self : Take heed thou offend not thy own soul.*

A. Send down thy Spirit O Lord, and illuminate *E. K.* his heart with perceiving of his wrong opinion, *&c.*

E. K. If *Moses* and *Daniel* were skilful in the Arts of the Egyptian Magicians, and were not thereby hindred for being the servants of God, Why may not I deal with these, without hindrance to the Will of God?

..... *Darkness yeilded unto light : the Greater excluded the lesser. The more a man knoweth wickedness, the more he shall hate it, being called back. The more they knew the shadow, so much more they delighted in the body : For the doings of the* Egyptians, *seem, and are not so. The doings of the Lord are, and continue ; for as the Painter imitateth the gestures of man in his faculty, so doth the Devil the substances and things created and made by God.*

Stand up and look into the whole World, into her youth, and middle age, for they are past. Where are the monuments that Satan hath builded ?

E. K. Hath Satan builded any monuments?

..... *Yes : Hath he not builded him a Fort upon the whole Earth ? Hath he not the victory over the Saints ? Dwelleth he not in the Temple of the Highest ? Triumpheth he not in the Cities of the whole World ?*

Yes. ..... But without comfort, are his victories : without pleasure his dwelling places. For he knoweth his time is at hand. He that now giveth freedom, shall become bound ; And unto whom the whole World is as a Garden, shall there be no one foot left. Therefore are all his pleasures vanity : all his Triumphs smoak, and his Authority, nothing indeed, but a meer shadow : For that that is not, cannot be ; where, it is said of the Lord, it shall not be. Neither can truth, light, or wisdom, ascend from the Earth, but descend from the Heavens.

Compare the Earth, (into the which the Devil is thrust as into his dwelling) with the Heavens, which are provided for the holy. Consider the pain of the one, and the pleasure of the other : The seat of Gods Justice, and Fountain of his Mercy : The Cave of Darkness, and the Diadem of Light. And then cry, wo, wo, wo, unto such as erre, and whose lives are but shadows : For their felicity is such, as from whence it came ; and their reward is all one, with the spirit and prince of Darkness.

Compare fond knowledge, with true wisdom, Thy spirits of lying with us, that are the voice of truth : *The vanity that they* lead thee *into, and the reward of our message : And say within thy self,* peccavi. *Wilt thou be perswaded by experience ? Consider thy imprisonments, thy affliction and shame of body. Consider the love of a few, and envy of a multitude. Weigh with thy self the vanity of thy life ; Thy rash foot-steps, All that happned unto thee, by the society, and (as thou thinkest) comfort ; but indeed the stinging pricks of thy enemies*

His life ned.

..... *Since,* we came *into thee, (sent from the Lord, and calling thee, to God) thou hast been delivered from them ; from a place full of fornication, and the wrath of God : exalted to the* skirts of worldly honour ; *and hast been satisfied for the necessities of this World. Holy is the money that is gotten righteously ; but accursed are the evils that are reaped with wrong.*

All

All which things thou haſt by us in bleſſedneſſe, and in the knowledge of the will of God, above all men. *Beſides our continual preſence with thee, to the comfort of thy Soul. Even theſe things are of us, and of our God. Which ſware unto Abraham, and dwelleth in the Temple of righteouſneſſe. Now, therefore let experience be a Judge betwixt us and them.*

But, this ſayeth the Lord. I deal with you as a Childe: But the veſſels that I muſt uſe, muſt be pure and clean. Pure veſſels.

A. Cleanſe thou us, (O Lord) *Cor mundum Crea in nobis; Crea.*

Gab. ..... *They that are* incredulous *believe not the Lord, but drive away his ſpirit: But where a grain is, it becometh as a mountain. The Lord is upon the earth: Take heed thou ſweep thy houſe clean, for unto him that is naked, ſhall there be Cloathes given: But he that is covered already, ſhall be made bare.* Incredul.

Conſider with thy ſelf: for the Lord ſpeaketh not once more, till thou *haſt fulfilled thy own judgement.*

E. K. I will be contented to bury them in the field, and not to uſe them, or come at them: and that I will ſwear upon the Bible to perform: and if they be earthly, I will commit them to the earth: and ſo ſeparate thoſe ſhingles from the place near the ſpring: and in this manner fulfill my own judgement: For, *I will not be obſtinate, but commit all things to the end.* His own judgement is to be fulfilled.

Becauſe thou art content to bury them; and withall, upon faith in the promiſes of God, to abjure *them in ſimplicity of heart, and external uſe... ſimply, as a true meaning before the face of the higheſt: The Lord accepteth it, and it ſhall be ſufficient.*

Further, thou haſt 27. *Confirmations of ſin,* and conſent with the Devil, *which your intention calleth* Characters, *whereby thoſe ſeven and twenty, (like unto their mother) are become familiar and pleaſant with thee,* they muſt *be brought before the Lord: and offered into his hands.* For ſo long as they are, the wicked alwayes vex thee: For the Obligation burnt, the condition is void. *Theſe muſt be buried with the reſt.* Characters.

[*E. K.* Which reſt?]

..... But *muſt be brought,* and burnt here before the preſence of *God: That, the cauſe diminiſhed, the effect may periſh.*

E. K. I will be contented to bury them likewiſe, beſeeching the Almighty to accept of my intent herein, as of the reſt before ſpecified.

..... *He is contented; but let one be burnt. You may ſuffer one* to teſtifie the diſcredit of the reſt. *It is but according to the grounds of* thy own Magick.

E. K. I do not underſtand your meaning herein.

Gab. .... *Radius partis,* may be *ſicut totius Corporis.*

E. K. I underſtand not that, alſo.

Gab. ..... *Magick worketh effect in things abſent, that* it doth in their parts, *being preſent.*

The wicked kill the body abſent, but the garment preſent: ſo are all of one confederacie, diſgraced by the confuſion of one. Thou art contented to bury them all, *upon the confidence, and ſure hope of the promiſes of the God of light, and to bring one as a confirmation of thy promiſe to teſtifie* thy obedience as concerning the whole: *which one* burnt and abjured, *may be a teſtimony to the Angels, that thou* art obedient for God his ſake, and for his teſtimony and truth. *But this you ſhall burn with Brimſtone only. Whoſe aſhes ſhall be kept as a teſtimony,* till the reſt be alſo conſumed. *This you ſhall* do the next Monday at the riſing of the Sun. That the number of the time may be of one bigneſſe. *For, before Auguſt ſhall* thoſe Keyes be delivered unto you: which give entrance, yea, even into the privy Chambers of wiſdom, whereof you ſhall have 14. the next Monday. *And this dayes action is not the leaſt amongſt them. Glory be to God, and* obedience *unto man.* △. I doubt that I miſheard ſomewhat. One burnt, and abjured obedience. ...ence.

E. K. The Curtain is drawn.

A. We are deſirous to know whether thus, this dayes action ſhall be finiſhed: and whether we ſhall faſt ſtill as was preſcribed.

Gab. ..... *Detract not from the day, that, which is commanded.*

A. We are very deſirous to underſtand of the preſent eſtate of the Lord *Albert Laskie*: for as much as we were willed to go with him, and he linked to us in ſome part of our actions: To underſtand of his ſtate, would be to our great comfort.

Gab. ..... *It needeth not, for the world her ſelf is at hand.*

A. Verily, I underſtand not that ſpeech: Is he coming back again? What, We are commanded

we know: *And further then our Commandment is errour.* He is in his hand that knoweth how to uſe him.

E. K. I ſee a man climing over a Hedge, and as he clammereth over the ſtakes break, and he falleth down. Now he is going up between two Trees into a Medow-ward. Now he hath both the boughs in his hand, ſtanding ſtill on the ground. Now he goeth lower, there is a gap, and through that he is gone into the Medow ..... *ſo it is of Laskie* ..... ſaid a voyce.

△. This is dark: it may pleaſe you to give ſome light.

..... This is more then enough for the matter.

Ceaſe to ask theſe things here, where it is ſaid, no impure thing ſhould enter.

△. Gloria, laus & honor Deo Noſtro Omnipotenti, Patri, filio & ſpiritui Sancto, nunc & ſemper. *Amen.*

△. Note, at this preſent was one come, and in the houſe (of whom we underſtood not till he was gone:) whom the Lord *A. Laskie* had ſent to certifie us, that firſt he was in ſome cumber and hindrance. Secondly, how *Fabius* (his brother in Law) and another had given him counſel, very raſnly to proceed: But leaving that. Thirdly, by the gap and open way with eſtate of the Commons, or Citizens, by their great Zeal, and favour that he obtained his purpoſe. This (in effect) we underſtood at the Meſſager his return after noon. Which marvellous exactly did anſwer to the former ſhew.

May.

Remember that on *Saturday* after noon, the Chancelour came to *Cracow*, with 60 Coaches in his Company and train: he bringing in a cloſe Coach (covered with red) the Lord *Samuel S. Boroskie* Priſoner, whom he took on Friday night before, at his ſiſters houſe, being ſeparated from his Souldiers and ſervants, *&c.*

Saturday, 14 Maii, *Mane hora 6 Fere.* † Cracoviæ.

Orationem Dominicam fudimus, &c. *Mitte lucem tuam & veritatem, O Deus*, &c.

△. *E. K.* Said, he had done that with the traſh ſpecified, as he thought would be acceptable to the Lord: And as concerning one of the 27 Characters he had left it with me, ever ſince the laſt action, to be burnt at this dayes action, and it layready by me.

E. K. Our inſtructours appeared at the very firſt looking of E. K. into the ſhew-ſtone.

△. Will you that I ſhall now execute this burning of the Character here as a ſacrifice (to the higheſt) of our humility and obedience?

Gab. ..... *Not as a ſacrifice, but as a victory.*

△. Shall *I* then do it, *I* pray you? As with the conſent of my yoke-fellow, and ſo all one to be taken as his action.

..... *He that doth righteouſly offereth up a ſacrifice.*

Nal. ..... *It is true, that he that is* obedient, *and doth well, is accepted with the Lord.*

E. K. I did take ſacrifice to be onely with bloud.

Gab. ..... *This is a ſacrifice, becauſe it is done righteouſly.*

E. K. You ſaid, Not, as a ſacrifice, but as a victory.

Gab. ..... *He that overcometh his enemy rejoyceth not for friendſhip ſake, but for victory. The friendſhip toward God is* obedience. *He that obeyeth God, is a friend unto himſelf. God needeth not the love, or friendſhip of man. Therefore you rejoyce with God, who overthrew them, and thereby comforted. For he that dwelleth in the Lord is comforted.*

Thou openeſt thy mouth, and ſayeſt before the Lord. The ſpirit of God hath deſcended.

△. Gloria Patri, *&c.*

△. He noteth ſome ſecret diſcourſe, meditation, or prayer, and alſo action of E. K. as I conjecture.

And he hath entred into judgement with me, and I am condemned. But where Juſtice dwelleth, dwelleth alſo mercy. For, my Idolatry is forgotten before the Lord.

E. K. Have you committed Idolatry?

E. K.

△. He ſpeaketh in your behalf Maſter *Kelly.*

..... *I will therefore open my mouth, ſaying, I have erred. I will open my mouth alſo, and confeſſe my ſins. And,* I will vow unto the Lord againſt the wicked. And I will ſay unto the Lord. *Lo, here are the ſpoils of the bloudy blaſphemy. Behold, O you Angels, a blaſphemy, and againſt the higheſt. Behold, the wickedneſs of* Alcendam.

Bear

Bear witnesse with me, for I have fulfilled his Commandement. Bear witnesse with me, that I ... am in return not, and rejoyce; for such are the spoyles of the wicked. ...& ji- ...ero ...no: ...f ...and ...de ...ied.

Gab. *Art thou contented to consent hereunto?*

E. K. What I have done with the rest, God, and they (if they be of God) know: upon the foresaid conditions I am contented to have this Character to be burnt. Let it be burnt.

Δ. I burnt it immediately, with the flame of brimstone, and brought the burnt black coal or cinder thereof to the Table, and laid it on a paper.

Now O Lord, darknesse is confounded, let thy light shine in us, and thy truth prevaile.

Gab. *It is well.* Δ. Blessed be the name of the highest: whose mercies are infinite, Oh, a sweet and comfortable sentence.

E. K. Now *Nalvage* turneth round, as he was wont.

Gab. *Move not, for the place is holy.*

E. K. Now *Nalvage* putteth down his rod to the Table, he maketh a crosse upon the Table reverently.

Nal. All things go forwards, *Let us go F O R W A R D also.* Δ. In the name of Jesus. *Hor. 7.*

Gab. *Move not, for the place is holy.*

E. K. Nalvage prayeth.

Nal. Not *B A C K W A R D*, as you were wont to do, but *F O R W A R D.*

E. K. Now he maketh three reverent Curtsies, as he was wont to do, before the Table.

SAPAH	*Sá pah.* *Sapáh.*

E. K. Now he is on the top of the Table.

ZIMII	*Zi mii.*
DUIV	*Du iv.*
OD	*Od.*

L. *Lasky.*

O D. ...no ...reth ...& ...ione ...ded.

E. K. He maketh curtsy.

NOAS	*Noas.*
TAQANIS	*Ta qu a nis.*
ADROCH	*as otch* *Ad roch.*
DORPHAL	*Dorphal.*
CAOSG	*Ca ósg*
OD	*Od.*
FAONTS	*Fa onts.*
PIRIPSOL	*Pir ipsol.*
TABLIOR	*Tá blior.*
CASARM	*Casarm.*
AMIPZI	*A mip zi*
NAZARTH	*Na zarth.*
AF	*Af.*
OD	*Od.*
DLUGAR	*Dlugar*

E. K. Now he maketh curſy round about to all parts of the Table, he kneeleth down.

ZIZOP — *Zizop.*

Zod lida.

It is a Word and a Letter.

E. K. He ſheweth it not in the Table yet.

Nal. *Now I ſee the word of five Letters together, following letter by letter.*

ZLIDA — *Z d-lida.* *Z lida.*

Stay there.

CAOSGI — *Ca ós gi.*

TOLTORGI — *Toltórgi.*

He maketh now Curſy.

OD — *Od*

E. K. He ſeemeth to read as *Hebrew* is read.

ZIZOP — *Zizop.*

ZCHIS — *Zod chis*

Nal. *It is better than the other, I mean that Zod-chis being of one ſignification, with Zizop that Zod-chis is better to be uſed.*

ESIASCH — *E ſiach.*

L — *L.*

TAUIU — *Ta ui u.*

OD — *Od.*

IAOD — *Iá od.*

E. K. Now he maketh curſy again.

THILD — *Thild, one Syllable.*

Now he ma-----

DS. — *ds.*

HUBAR — *Hubar.*

PEOAL — *Pe ó al.*

Camps 1. 69. 5. *Julii* ſo expounded. SOBA — *So ba.*

E. K. -----

CORMFA — *Cormfa.*

CHISTA — *Kiſta.* *Chis ta.*

LA — *La.*

VLS — *Uls.*

OD — *Od.*

QCOCASB

QCOCASB		*Qcó casb.*
CA		*Ca.* *Sa.*
NIIS		*Ni is.*
OD		*Od.*
DARBS	*Obey*	*Darbs-one Syllable.*
QAAS		*Qá as.*
S. FETHARZI		*Feth ár zi.*

K. E. Curſy.
E. K. He hath drawn the Curtain.

It is not to be ſeen what he doth.
Δ. .....of 4 minutes of time the Curtain was drawn.

E. K. He is now otherwiſe apparelled, all the outſide of his Gown is white Furre, on his head is an attire of furre, wreathed or wrapped as the Turks uſe; his head is now ike a mans head, with ſhort hair.

OD		*Od.*
BLIORA		*Bli ó ra* Cor. 1.
IAIAL		*Ia ial.*
EDNAS		*Ed nas.*
CICLES		*Ci cles.*
BAGLE		*Bá gle.*
.....		*ie in as ien tle iad-as iade.*
.....		*Ge jad.*
		i l.

That is one Call.

.....b.....*Move not, for the place is holly.* .....b.

GAH		*Gah.*
SDIU		*es di u.* *S di u.*
--HIS		*Chis.*
EM		*Em.*
MICALZO		*Micálzo*

E. K. Curſy, and he kiſſeth the Table.

PILZIN		*pilzen.* *Pilzin.*

E. K. The Curtain is now plucked again, for three minutes or four. Now the Curtain is opened again. Now is he changed. Now he is His apparel, all

all in black farcenet, very plentifull of ſtuffe, girded to him, and with the coller high to the midſt of his face.

SOBAM	*Sobam.*
EL.	*el*
HARG	*argenton.* *Harg.*
MIR	*Mir.*
PIZIN	*Pizin.*
BABALON	*Babâlon.*

Put out the laſt Pilgin.

E. K. Why did you give us them?

Nal. .....*If it ſtand.*

OD	*od.*
OBLOC	*ob loc.*
SAMVELG	*Samvelg.*
DLUGAR	*Dlugar.*
MALPURG	*Mal purg.*
ARCAOSGI	*Arca bs gi.*
OD	*od*
ACAM	*Acâm*
CANAL	*Sanal.* *Canal.*
SOBOLZAR	*Sobol zar*
Aor. TBLIARD	*Tbli ard.*

It is better if the T be made an F, and pronounced F bli *ard.*

CAOSGI	*kaosgi.* *Ca os gi.*
ODCHIF	*kif.* *Od chif.*
ANETAB	*Anétab.*
OD	*od.*
MIAM	*Miam.*
TAVIV	*Taviv.*
ODD	*Odd.*
DARSAR	*Darſar*
SOLPETH	*Sol peth.*
BIEN	*Bi en.*
BRITA	*Brita.*

Thi

The Curtain drawn again. Now it is opened.

He is altered in apparel; one half under the girdle is red, and above the girdle white.

OD	*Od.*
ZAC .. AM	*Za cam.*
GMICALZO	*G-ni cálzo.*
SOBHAATH	*Sób há ath.*
TRIAN	*Trian.*
LUIAHE	*Lu i a he.*
ODECRIN	*O de crin.*

Curſie.

MAD	*Mad.*
QAAON	*Qa a on.*

That is the ſecond.

△. Bleſſed.

⅀ RAAS	*Ra m.*
ISALMAN	*I Sal man.*
PARA .. IZ	*Pa ra di zod.*
OECRIMI	*O écri mi.*
AAO	*A A ó.*
IALPIRGAH	*Yal.* *I AL pir gah.*

E. K. The Curtain drawn again, and ſo remaind about 6 minutes.

E. K. Being weary of ſitting, I would gladly have leave to walk a little. His Apparel all one as it was.

Nal..... *You may; but to ſit, is more* obedient.

△. *E. K.* walked awhile.

E K. Now, when it pleaſe you.

Gab. .... *I feel a ſtaggering minde.*

△. That God which created you and us, make us to have conſtant mindes in all vertuous purpoſes.

Gab..... *I ſwear: Move not; for the place is holy.*

QUIIN	*Qui in.*
ENAY	*Enay.*
BUTMON	*But mon.*
OD	*Od.*

INOAS

INOAS	*In ó as.*
NI	*Ni.*

E. K. He prayeth.

PARADIAL	*Pa ra di al.*
CASARMG	*Ca sarmg.* The g as *dg ármg.*
VGEAR	*V gé ar.*
	Kir.
CHIRLAN	*Chir lan.*
OD	*Od.*
ZONA ..	*Zo nac.*
LUCIFTIAN	*Lu cif ti an.*
CORSTA	*Cors ta.*
VAULZIRN	*Vául zirn.*
TOLHAMI	*Tol há mi.*
SOBA	*Soba.*
LONDOH	*Lon dóh.*

The Curtain is drawn again : and after 6 minutes open.

Now he is all in a blew long vesture, with a long train ; and hath a little Coronet of Silver on his head.

ODMIAM	*Od mi am,* or *Od Nuám.*
	Kis
CHISTAD	*Chis tad.*
ODES	*O des.*

Curtsie.

VM:DEA	*V má de a.*
OD	*Od.*
PIBLIAR	*Pib li ar.*
OTHILRIT	*O thil rit.*
ODMIAM	*Od mi am.*
	Kol.
CNOQUOL	*Cno quol.*
RIT	*Rit.*
ZACAR	*Za car.*
ZAMRAN	*Zam ran.*

OECRIMI	*O é crimi.*
QADA:	*Q á dah.*
OD	*Od.*
OMICAOLZ	*O mi ca ol zod.*
AAIOM	*A A I om.*
BAGLE	*Ba gle.*
PAPNOR	*Pap nor.*

Curſie he maketh.

IDLUGAM	*Id lú gam.*
LONSHI	*Lon ſhi.*
OD	*Od.*
VMPLIF	*Vmp lif.*
VGEGI	*V Ge gi.*
BIGLIA..	*Big li ad.*

Nal. ..... *This is at an end.*
Δ. Bleſſed be he that is the beginning and ending of all things.

E. K. The Curtain is pluckt.
Now it is open, and he is all in green, with a Garland on his head.

BAZMELO	*Baz me lo.*
ITA	*I ta*
PIRIPSON	*Pi rip ſon.*
OLN	*Oln.*
NAZAVABH	*Na za vábh.*
OX	*Ox.*
CASARMG	*Caſarmg.*
G or V RAN	*V rán.*
CHIS	*Chis.*
VGEG	*V geg.*
..SABRAMG	*Dſa bramg.* [g not as dg.]
BALTOHA	*Bal to ha.*

E. K. The Curtain is drawn, for a while

Now is in a Robe like a Marble colour ſpotted, white, gray, and black.

GOHOIAD — *Go hó i ad.*

SOLAMIAN — *So lá mi an.*

Fire came ſuddenly out of the Stone, that made *E. K.* ſtart.

TRIAN — *Tri an.*

E. K. Now he kneeleth.

TALOLCIS — *Ta lól cis* or *ſis.*

ABAIUONIN — *A ba i uo nin.*

OD — OD.

E. K. He ſetteth his foot on a letter, pointing to it. He throweth fire on *E. K.* again.

He putteth his feet on all theſe letters.

AZIAGIAR — *A zi á gi er.*

RIOR — *Rior.*

IRGILCHISDA — *Ir gil chis da.*

DSPAAOX. — *Dſpá a ox.*

BUFD — *Bufd.*

CAOSGO — *Ca*, or *Ka oſgo.*

DSCHIS — *Ds chis.*

ODIPURAN — *Odi pu ran.*

TELOAH — *Té lo ah.*

CACRG — *Ca curg.*

OISALMAN — *O i ſal man.*

LONCHO — *Lon cho*, or *ko.*

OD — *Od.*

VOUINA — *Vo ui na.*

CARBAF — *Car baf.*

NIISO — *Ni i ſo.*

BAGLE — *Ba gle.*

AUAUAGO — *A uá ua go.*

GOHON — *Go hón.*

NIISO — *Ni i ſo.*

BAGLE

BAGLE	*Ba gle.*

A. He caſteth fire on *E. K.*

MOMAO	*Mo ma o.*
SIAION	*Si a i on.*
OD	*Od.*
MABZA	*Mab za.*

E. K. He maketh a curſie, he ſayeth *Mabza* again.

IADOIASMOMAR	*Iad o i as mo mar.*
POILP	*Poilp, one ſyllable.*
NIIS	*Ni is, ſmall ſound of i.*
ZAMRAN	*Zam ran.*

E. K. The Curtain is drawn, white, and reddiſh, more red then white: Now it is away, and all open again: Now all his Gown is yellow and yellow furre in it; and on his head, a Hoode of yellow like Velvet, &c.

E. K. Why change you your Apparel thus:

E. K. He ſpeaketh very ſpeedily to *Gabriel*, but I cannot perceive him.

CIAOFI	*C i A O fi.*
CAOSGO	*Ka.* *Ca oſ go.*
OD	*O D.*
BLI....S	*Bli ors.*
OD	*O D.*
COR....	*Cor ſi.*
TA	*Ta*
ABRAMIG	*A bra mig.*

This is the end of that.

E. K. Now he pulleth the Curtain: Now it openeth again. His Apparel is now changed again of an Aſhy and brown colour, in faſhion as before.

Gab. .....*Who is to be compared to our God?*

MICAOLI	*Mi ca o li.*
BRANSG	*Branſg.*
P..GEL	*Pur gel.*
NAPTA	*Nap ta.*
IALPOR	*yal* *I AL por.*

DSBRIN — *Ds brin.*

...FAFE — *E fa fa fe.*

E F A F A F I

...otia thus

VONPHO — *Von pho.*

OL'ANI — *O L a ai.*

OD — *Od.*

OBZA — *Ob za.*

SOBCA — *Ka Sob ca.*

VPAAH — *V pa ab.*

CHIS — *Chis.*

TATAN — *Ta tan.*

OD — *Od*

TRANAN — *Tra nan.*

BALYE — *Ba ly e.*

E. K. Now he turneth round about. He maketh a curſie. So doth *Gabriel.*

ALAR — *A lar.*

LUSDA — *Lus da.*

SOBOLN — *So boln.*

OD — *Od.*

CHISHOLQ — *Chis hol q.*

CNOQVODI — *Cno quo di.*

96 CIAL — *Si i. Ci al.*

VNAL — *V nal.*

ALDON — *Al don.*

MOM — *Mom.*

CAOSGO — *Ca of go.*

TA — *Ta.*

LA. LLOR — *Las ol lor.*

GNAY — *Gnay.*

E. K. He plucketh the Curtain, and quickly openeth it, and ſayeth:

..... *You muſt after E fa ſa ſe, put a* P.

A. This word is the 25 word backward.

E. K. My

E. K. My thinketh that I hear a rumbling, or clattering of Pewter in the ſtone.

E. K. After he had ſpoken, he ſhut the Curtain again: Now the Curtain is opened again.

LIMLAL	*Lim lal.*
AMMA	*Am ma.*
CHIIS	*Chis.*
SOBCA	*Ka.* *Sob ca.*
.ADRID	*Ma drid*
ZCHIS	*Kis.* *Zod Chis.*
OOANOAN	*O o A no an.*
CHI.	*Chis.*
AVINY	*A vi ny.*
DRILPI	*Dril pi.*
CAOSGIN	*Ca of gin.*
OD	*Od*
BUTMONI	*But mo ni.*
PARM	*Parm.*
ZUMVI	*Zum vi.*
CNILA	*Cni la.*
DAZI.	*Daz is.*
ETHAMZ	*E tham Zod.*
ACHILDAO	*Kil.* *A chil da o.*
OD	*Od.*
MIR.	*M irk.* *M irc.*
OZOL	*O zol.*
CH..	*Chis.*
PIDIAI	*P i di a i.*

COLLA

COLLA..	*Col lal.*
VLCININ	*Ulci nin.*
ASOBAMA	*A ſo bam.*
UCIM	*U cim.*
BAGLE	*Ba gle.*
IA.BALTOH	*I ad bal toh.*
CHIRLAN	*Kir.* *C hir lan.*
PAR	*par.*
NII..	*Ni i ſo.*
OD	*Od.*
IP	*Ip.*
O...AFE	*O fa fa fe.*
BAGLE	*Ba gle.*
ACOCASB	*A co casb.*
ICORSCA	*Ka* *I Cors ca.*
VNIG	*V nig.*
BLIOR	*Bli or.*

E. K. Now the Curtain is drawn.

A voyce. *The end of that.*

A. This is the fifth of this day.

E. K. Now is the Curtain open. All his Cloaths are .....ry, very clear, whitiſh, and blewiſh.

CORAXO	*Co rax o.*
CHIS	*Chis.*
CORM.	*Corm p.*
OD	*Od.*

BLANS

BLANS	*Blans.*
....U....AL	*Lu cal.*
AZI.....R	*A zi azor.*
PAEB	*Pa eb.*
SOBA	*So ba.*
LILONON	*Li lo non.*
CHIS	*Chis.*
VIRQ	*quu* *Vir q.*
EOPHAN	*E o phan.*
OD	*Od.*

Between Chis and Virq, you must put in Op a word.

RACLIR	*Ra clir.*
MA.....	*Ma a si.*
BAGLE	*Ba gle.*
.....SGI	*Ca of gi.*
DS	*ds.*
IALPON	*Yal* *Jal pon.*
DOSIG	*as big.* *Do sig.*
OD	*Od.*
BASGIM	*Bas gim.*
OD.	*Od.*
OXEX	*Ox ex.*
DAZIS	*Daz is.*
....IATRIS	*Si a tris.*
OD	*Od.*
SALBROX	*Sal brox.*
CINXIR	*Cynx ir.*
F....BOAN	*Fa bo an.*
UNALCHIS	*U n al chis.*
CONST	*k.* *Const.*
DS	*ds.*
DAOX	*Da ox* 5678.
COCASG	*g as dg.* *Co casg.*

OL

OL	*Ol.*
OANIO	*Oánio*
YOR	*Yor.*
VOHIM	*Vóh im.*
OL	*Ol*
GIZYAX	*Gizy ax*
OD	*Od.*
EORS	*E órs.*
COC.....	*gao.* *dg.* *Co Casg.*
PLOS...	*Plo si.*
M.....I DS	*Mol ui.* *ds*
PAGEIP	*Pa ge ip.*
LARAG	*La rag.*
OM	*Om.*
DROLN	*droln*
COCASB	*Co casb.*
EMNA	*Em na*
LPATRALX	*El.* *L pá tralx.*
YOLCI	*Yol Ci.*
MATORB	*Ma torb.*

This word must come next after Om droln.

E. K. Now he pulleth the Curtain.

A. This *Om droln* is before four words. The Curtain is open away. He is in his flamin apparell.

NOMIG	*big.* *No mig.*
MONONS	*Mo nons.*
OLORA	*O lo ra.*
GNAY	*Gnay.*
ANGELARD	*An ge lard.*
OHIO	*O hi o.*
OHIO	*O hio.*
OHIO	*O hi o.*
OHIO	*O hi o.*
OHIO	*O hi o.*

OHIO	*O hi o.*
NOIB	*No ib.*
OHIO	*O hi o.*
CAO·· GON	*Ca ós gon.*
BAGLE	*Bagle.*
MADRID	*Ma drid.*
I	*I.*
ZIROP	*Zi róp.*
CHISO	*Chi so.*
DRILPA	*Dril pa.*
NIISO	*Ni i so.*
CRIP	*Crip.*
IP	*Ip.*
NIDALI	*Ni da li.*

..... A voice. *The end of that Call.* A. This is the sixth.

The Curtain is drawn. He appeareth now all in violet Silk like a Cloke, and on his head a bundel wreathed of the same.

OXIAYAL	*Ox i Ay al.*
HOLDO	*Hol do.*
OD	*Od.*
·IROM	*Zir om.*
O	*O.*
CORAXO	*Co rax o.*
DS	*Ds.*
ZILDAR	*Zil dar.*
RAASY	*Ra a sy.*
OD	*Od.*
VABZIR	*Vab zir.*
CAMLIAX	*Cam li ax.*
OD	*Od.*
BAHAL	*Ba hal.*
NIISO	*Ni i so.*

SALMAN	*Salman.*
	hotch.
TELOC··	*Teloch.*
CASARMAN	*Casar man.*
HOLQ	*Hól q.*
OD	*Od.*
TI	*Ti.*
TA	*Ta.*
ZCHIS	*Zod chis.*
SOBA	*So ba.*
CORMF	*Cormf.*
IGA	*I ga.*
NIISA	*Ni i sa.*
BAGLE	*Bagle.*
ABRAMG	*Ab ramg.* g, *not as* dg.
	Nonsp.
N·NCP	*Noncp.*

. . . Curtain is drawn. . . The end of this.

..... *This is the seventh.*

E. K. Now is the Curtain pull'd away: and quickly pull'd again. Now it is open again. He is apparelled, of colour between a blew, and a red mingled; but blew seemeth to be the ground. From the shoulder on the arms, is a trunk of seven pendant labels, with laces. On his head a very broad Hat, between dun and black colour. His apparel is very long.

NONCI	*Non ci, si.*
DSONF	*Dsonf.*
BABAGE	*Ba ba ge.*
OD	*Od.*
CHIS	*Chis.*
OB	*Ob.*
HUBAIO	*Hubái o.*
TIBIBP	*Ti bibp.*
ALLAR	*Al lar.*
ATRAAH	*A tra ah.*
OD	*Od.*
EF	*Ef.*

DRIX

DRIX	*Drix.*
FAFEN	*Fafen.*
MIAN	*Mian.*
AR	*Ar.*
ENAY	*Enay.*
OVOF	*Ovof.*
SOBA	*Soba.*
DOOAIN	*Doóain.*
AAI	*Aai.*
IVONPH	*Ivonph.*
SOBA	*Soba.*
VPAAH	*Vpaah.*
CHIS	*Chis.*
NANBA	*Nanba.*
ZIXLAY	*Zixlay.*
DODSIH	*Dodſih.*
ODBRINT	*Odbrint.*
TAXS	*Taxs.*

He maketh Curſie.

H.....	*Hubaro.*
TAST..	*Tastax.*
YL..	*Ylſi.*
.....	*Doalim.*
.....	*Eolis.*
.....	*Ollog.*
.....	*Orsba.*
DSCHIS	*Dschia.*
AFFA	*Affa.*
MICMA	*Micma.*
ISRO	*Isro.*
MAD	*Mad.*

OD	*Od.*
LONSHITOX	*Lon ſhi tox.*
DS	*ds.*
JUMD.	*Jumbd.*
LUSDAN	*Luſ dan.*
EMOD	*E mod.*
DSOM	*dſom.*
OD	*Od.*
TLIOB	*Tli ob.*
DRILPA	*Dril pa.*
GEH	*jeh.* *Geh.*
YLS	*as Yils.* *yls.*
MADZILODARP	*Mad zí lo darp.*

That is the Twelfth.

.....	*ILS.*
.....	*Di alpert.*
.....	*Za car.*
.....	*Go hus.*
.....	*Zamran.*
.....	*O do.*
...ICLE	*CICLE.*
QAA	*Qáa.*

That is a call.

Δ. This is the eighth

NAPEAI	*Na pe ai.*
BABAGEN	*jen.* *B ba gen*
DSBRIN	*Ds brin.*
OOAONA	*O n.* *O O Ao na.*
LRING	*LRING.*
VONPH	*Vonph.*

SOBA-

SOBAIAD	*So bai ad.*
IVONPOVNPH	*I von po vnph.*
AL,ON	*Al don.*
DAXIL	*Dax il.*
OD	*Od.*
TOATAR	*To a tar.*

E.K. The Curtain is pluck't to.

A voyce. *That is the thirteenth.*

E. K. Now it is open again.

E. K. He is now as if he had a pall, or Robe of Gold with a strange Cap of Gold on his head.

...	*Ils.*
.....	*Mi ca ol zod.*
.L.IRT	*Ol pirt.*
IALPRG	*Yal.* *I al purg.*
BLIORS	*B liors.*
DS	*Ds.*
ODO	*Odo.*
BUSDIR	*Buſ dir.*
OIAD	*O i ad.*
OVOARS	*O vo ars.*
CAOSGO	*Ca of go.*
CASARMG.	*Ca ſar mg.*
LA...	*La i ad.*
ERAN	*E ran.*
.INTS	*Brints.*
CAFAFAM	*Ca fa fam.*
DS	Ds.
IVMD	*I umd.*
AQLO	*quu.* *A q lo.*
ADOHI	*A do hi.*
QZMOZ	*Moz.*

OD

OD	*Od.*
MAOFFAS	*Ma of fas.*
BOLP	*Bolp.*
COMOB ·· IORT	*Co mo bli ort.*
PAMBT	*Pambt.*

Curtain is now pluckt to.

A voice .. ... *That is all.*

Bleſſed be the Creator of all, who hath mercy on all.

E. K. Now he is here, apparelled as he was wont to appear.

Promiſe of God confirmed anew.

Nal. ..... *Thus, hath the Lord kept promiſe with you: and will not* forget the leaſt part of his whole promiſe with you. *Keep you therefore promiſe with the Lord; for, he is jealous, and not to be defiled. Proceed as you now do. The next Monday you ſhall have, as many.*

14 To be received the Monday next.

Δ. Will it pleaſe you to deliver us the Engliſh of theſe 14 now, as you were wont to do?

Nal. ..... *The Engliſh will have a day by it ſelf.*

Nal. ..... *The* [Δ.] Third *Monday to come, you ſhall have them all. So that, you have but three dayes to labour.*

Δ. You ſpeak of the next *Monday*, and the third; and ſpeak nothing of the ſecond *Monday:* and you ſaid, that the Engliſh will have a day by it ſelf: And you ſay we have but three dayes to labour, *&c.*

Nal. ..... *What I have ſaid, is ſo. Go alſo, and refreſh your ſelves.*

[*E. K.* The Curtain is drawn.]

A voice. ..... *Stay there.*

A voice. ..... *Give God thanks, and make an end.*

E. K. Prayed the 145. and 146. Pſalm kneeling reverently; and I likewiſe in heart conſenting thereto, attentively liſtning.

Note ..... *E. K.* is very well perſwaded of theſe Actions now, thanked be the Higheſt, who is Almighty.

Δ. Laudate Dominum de Cælis, laudate eum in excelſis: laudate eum omnes Angeli ejus, laudate eum omnes virtutes ejus. Quia ipſe dixit, & facta ſunt nobis. Non fecit taliter omni nationi. Soli Deo noſtro, laus omnis, Victoria, Triumphus, & Jubilatio,

Amen.

Monday *Cracoviæ Maii*, 21. 1564. *Mane, hora* 5. *Actio Tertia, Lunaris.*

E. K. There appeareth neither Vail, nor any thing elſe in the Stone.

Δ. At length appeared one, but none of them: he is jolly and green, with a long (like green Velvet) Robe: his hair long, like yellow Gold: nothing on his head but his hair. He ſtandeth as though he ſtood in a cloud, above the uſual paviment in the air.

.. re

..... *Lo the Sun ſhineth, and men fear no rain, the clouds are diſperſed, and they look not for a tempeſt: But when it raineth mightily, or the heavens frown, then keep they their houſes, ſaying one to another, What unreaſonable Tempeſt is this? what Hail-ſtones are theſe? Good Lord, who ever ſaw ſuch windes? were there ever ſuch windes? So ſhall it be of the power of God, which holdeth in his hands the windes, and ſcattereth cloudes abroad with his feet: For of his coming, ſhall it be ſaid amongſt you,* My Spirit hath vexed me, *and I am troubled: Why haſt thou brought in things, greater than thy ſelf? or where ſhall this power dwell that overſhadoweth me? Wanting you ſhall deſire,* (*as you do*) *and* being filled you ſhall think you have too much.

A..

God is not tied to time.

..per-formance

..meaneth

dwelling with him. ..ſe, are manſions.

.faithful

..ſay

..th

Fleſh can never be throughly mortified but with death. Think not, that the Lord is as the Sun, that keepeth his continual watch through the heavens; which becauſe he is made for a time, is alſo tied to time.

He that ſitteth and judgeth, keepeth no courſe; but a continual performance of his long-before providence: *For* he *that uſeth* him otherwiſe, *ſhall be rejected: becauſe* his [Δ.] *dwellings are not in the manſions of the faithful. Lift up your ears therefore; for thus ſaith the higheſt:*

He be

Who made the heavens, or ſpread them like a garment? Who breathed into man, the ſpirit of underſtanding? Who overthrew the proud world with waters? Who ſmiled at the ruin of Pharaoh? *Who rooted the wicked out of their ſeates? and made them become vineyards for my people: yea the ſtiff-necked generation? Who threw down the Towers of Babylon, and the great Harlot? Who dwelt upon the Earth, and became fleſh, to pay for your wickedneſſe? Who tumbled the ſtone from the Well, that the Sheep might drink? Even he it is, that gave all theſe their times. He it is, that is as able to make you underſtand, as thoſe, that caſt into the waters, and ſaid,* Let us draw up our fiſh: *which* alwayes dealeth with the weakeſt: *To the intent he might prove himſelf the ſtrongeſt.*

[*E. K.* He ſpeaketh a great deal of ſpeech as to himſelf, which I perceive not.]

..... *Even he it is,* that will make you ſtrong and wiſe, *If he find you with garments.* *Veſte nuptiali opus eſt.*
He *it is, that* ſaith unto *you,* Waver not, *Be ſtedfaſt; for the faithful are never unrewarded.*

[*E. K.* He putteth his right hand out of the Stone, being graſped together. Now he openeth his hand, and it is written in; and it is ſo far from me, that I cannot read it: yet he ſeemeth to be nearer to me, very much more than his hand. The writing ſeemeth to be like the leaf of a Book. Thus it was written.

..... *Have an eye to my foretelling .... Troubles. Sudden ſorrow is at hand, in all the earth. No, his Ship is almoſt built.* Laskie, if he *ſerve me,* ſhall be King of *Poland. If he ſerve another, his bowels ſhall fall out, before him with poiſon.* .. L. Poiſon.

E. K. Now he claſped his hand together, and ſtayed the reading.

A. Whom is *Laskie* to ſerve (O Lord) but thee? to keep thy Laws, Statutes and Commandements? not to depend upon any creature.

..... *The King and Chancelor* have ſold *the people of this Land, and are ſworn Turks. Return not* home *to* Lasko (Laskie) *for, if thou do, thou ſhalt offend me. Go to the Emperour; for I will comfort thee with his favour. Let* him *not return thence, till he be warned by* me. Turks. Not to *Lasko.* *A. L.* *Ad Imperatorem eundum eſt.*

A. You mean, from the Emperours Court?

A. I beſeech you, by what token, ſhall he receive your warning?

....., Be thou his right hand, to his body, and his mouth *to me.* I will be merciful unto him, and hold up his head. *Leave off, till* the ſeventh hour *of the day; then cometh the Action.* Return by warning.

A. Mean you the ſeventh hour, as from midnight laſt?

A. That beginneth at noon, if you make but 12 hours in the day: or at 11 if you reckon common hours.

..... *The ſeventh from the Horiſon: Run, that run can.*

E. K. He himſelf runneth away.

A. All Glory and Praiſe be to God, *Amen.*

Eadem die lunæ, hora 7 (inchoante) in meridie. Hora planetaria.

E. K. After a quarter of an hour (almoſt) appeared our Inſtructors, as of .. e time.

A. Gloria patri & filio & Spiritui Sancto, ſicut erat in principio & nunc & in ſempiterna ſecula ſeculorum. *Amen.*

Gab. ..... *Move, move, move not, for the place is holy. Be patient a little while.*

E. K. Nalvage prayeth all the while.

E. K. Gabriel riſeth out of his Chair again, and warneth as before (thrice) that we ſhould not move, for the place is holy. *Nalvage* maketh a croſſe toward the 4 quarters of the World, with his rod, as he was wont.

Nal. ..... *There are* 30 *Calls yet to come. Thoſe* 30 *are the Calls of Ni* .. Princes *and ſpiritual Governours, unto whom the* Earth is delivered *as a* portion. Theſe bring in and again liſp .. Kings and all the Governments upon the Earth, *and vary the Natures of things: with* Princes. Offices.

the

Princes 12 Aug. The 7 Angels. 91. Good Angels of the Air, or Spirits dignified. From the element of the fire to the earth.

the variation of every moment; Unto whom, the providence of the eternal Judgement, is already opened. *These are* generally *governed* by the twelve Angles *of the 12 Tribes: which are also governed* by the 7 which *stand* before the presence of God. *Let him that can see look up: and let him that can here, attend;* for this is wisdom. They are all spirits of the Air: not rejected, but dignified; *and they dwell and have their habitation in the air diversly, and in sundry places: for their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there* are 30 places or abidings: one above and beneath another: *wherein these aforesaid Creatures have their aboad, for a time.*

Note. For a time.

Pt tota terra distributa sub 12. Principibus Angelis, 12. Tribuum Israel: quorum 12. aliqui plures, aliqui pauciores partes habent sub suo regimine ex 91 partibus in quas tota terra hic demonstratur esse divisa.

Apocalypsi Johannis Testimonium, de 12 Angelis 12 Tribuum, Cap. 21.

Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum, juxta numerum filiorum Israel: Hoc igitur hinc egregiè patere.

They bear no name.

[E. K. What is without a name?]

Name. .. or .. th .. e.

....., *Their orderly place: But w . . they have, in respect of their* being. *Understand them therefore, by the* first, second, third . . *so, thirtieth Air.* . . . *are so to be nominated, O thou the* Twentieth air, *O thou sixteenth Air,* &c. . . . *sometime, (yea all together)* two *or* three, *of the . . else govern,* by times, *which* are the Kings *unto these . . . e to be spoken of) and beare rule together, and at one time in the divisions.*

In the first Air, *the ninth, eleventh, and seventh Angel of the* Tribes, *bear rule and govern. Unto the ninth,* 7000. *and* 200. *and 9 ministering Angels are subject. Unto the eleventh* 2000, 300, 60. *Unto the seventh* 5000, 300, 60, 2.

Nal. ..... *Count the number* .....

Δ. The whole sum of this Government amounteth to 14931.

Nal. ..... *It is right.*

2. *The second is divided into 3 parts, the Angel of the fourth Tribe hath the first; The Angel of the second, the second; The Angel of the second the third. The fourth hath these many* 3000, 600, 30, 6. *The first second of the second* 2000. . . 0. 60 . 2. *The last of the second* . . . 00, 900, 60, 2. *Adde these together.*

Δ. They are ..... 6660.

3. *The third. The first, The ninth, The second, the seventh, The third the tenth. The ninth* ..... 4400. *The seventh or the second* ..... 3660. *The tenth or the third* ..... 9236.

Nal. ..... *Number them* ..:..

Δ. They are in all ..... 17296.

4. Nal. ..... *The fourth hath also his three parts. The Angel of the tenth Tribe hath the first. The tenth hath also the second. The twelfth hath the third.*

E. K. He prayeth.

The first tenth ..... 2360. *Second tenth* ..... 3000. *Twelfth or the third* ....., 6300. *Number the fourth also.*

. . ——— *They are* ..... 11660.

. . *is also threefold. The first of the Tribes have the first . . enth hath the second. The eleventh hath the third. The first hath under him* 8630. *The seventh or second* .... 2306. *The eleventh, The third* ——— 5000, 800, two. *Number them.*

Δ. They are ——16738.

E. K. He prayeth reverently.

Be patient for a while. These govern in the sixth. Δ. If I understand you right, these.

6. *These govern in the sixth place (which is to come) The Angel of the* fifth *tribe, hath the first part. (for there are.....) The Angell of the twelfth hath the second. The Angel of the* fifth *hath the third part. The Angell of the first, that is to say, of the* first fifth, *hath subjects,* 3000, 600, 20, *of the second or twelfth,* 900, 200, *of the third place and* second fifth 7000, 200, 20. *The fifth governs in this order twice, therefore it is termed the second fifth. Number it.*

Δ. They are ——-20040.

7. *The seventh hath also three places. The fourth hath the first. The third hath the second. The eleventh hath the third. The fourth and the first place---*6000, 300. 60, 3. *The third Angell and second place,* 7000, 700, 6. *The eleventh Angell the third place,* 6000, 300, 20. *Number it.*

Δ. They are 20389. *so,* .....*it is the seventh.*

8. *The eight Ayre, hath also three parts. The Angel of the fifth hath the first. The Angel of the first hath the second. The Angel of the ninth hath the third. The fifth Angel and first place* 4000, 300, 60, 2. *The first Angel and second place* 7000, 200, 30, 6. *The ninth Angel and the third place,* 200, 300, 2. *Number it.*

Δ. They

Δ. They are——13900.

9. *The ninth is also of three places. The third Angel hath the first place. The tenth Angel hath the second. The ninth Angel hath the third, the third Angel hath in the first place* 9 00,900,90, 6. *The tenth Angel and the second place* 3000,600,20. *The ninth Angel and the third place,* 4 000, 200, 30. *Number them.*

Δ. They are——17846.

10. *The tenth hath places also three. The eleventh Angell occupieth the first. The seventh Angel occupieth the second. The ninth Angel occupieth the third. The eleventh Angel and first hath* 8000, 800,80. *The seventh Angel in the second,* 1000,200, 30. *The ninth in the third,* 1000,600 10, 7. *Number them.*

Δ. They are——11727.

Nalvage prayeth.

Gabriel..... *Take heed you move not.*

11. *The eleventh, is three as before. The first is occupied by the tenth. The second by the sixth. The third by the third. In the first place.* 3000, 400, 70, 2. *In the second place,* 7000, 200, 30, 6. *In the third place,* 5000, 200, 30, 4. *Number them.*

.. ——— *They are* 15942.

12. *The twelfth hath also his divisions. Three first places is of the sixth. Second place of the eighth. Third of the second. The first hath* 2000, 600, 50, 8. *The second,* 7000, 700, 70, 2. *The third* 3000, 300 90, 1. *Number it.*

. ——— They are 13821.

13. *The thirteenth hath three. The tenth is in the first. The first is in the second. The seventh is in the third. The first hath* 8000, 100, 10, 1. *The second* 3000, 300, 60. *The seventh Angel in the third* 4000, 200, 10, 3.

Number it.

Δ. They are 15684.

14. *The fourteenth hath threefold place as the rest. The fift Angel occupieth the first, The seventh occupieth the second, The twelfth occupieth the third. The first which is the fifth Angel,* 2000, 600, 70, 3. *The second hath* 9000, 200, 30, 6. *The twelfth* 800, 200, 30. *Number it.*

Δ. They are——20139.

Nal. *Have patience.*

E. K. Now he standeth on the top of the Table.

Mark diligently.

OCCODON *Occodon.*

Answereth to the Angell of the ninth, which is of the first, which occupieth the first place of the first Ayre. It is the name of that part of the earth which is governed by the Angel of the ninth Tribe, and those that are under him *in the first division. The first Ayre.*

Mark diligently.

..... *Pax comb.*

Answereth the eleventh Angel, and is that part of the Earth which is governed by him and his Ministers, in the second place of the first Ayre.

Mark

VALGARS *Valgars.*

It answereth to the seventh Angel and to his Ministers, 5562, *which are the last part of the first Ayre.*

Mark diligently.

DOAGNIS *Do ag nis.*

It is the first part of the second, the first part of the earth, which is governed in the first part of the second, as it shall after appear, under the fourth Angel.

Mark diligently.

PACASNA *Pa cás na.*

Note and understand this well, how one part is governed of divers Angels.

It is the name of that part of the world on earth, *that is governed* in the second part of the second Ayre, BY THE ANGEL of the second Tribe, *with his Ministers.* 2362.

Thus you shall understand of all the names that follow.

D..AL..VA *Di a li v a.*

The third of the second: whose governour is the .....nons of the Tribe.

The Third Ayre in the first place.

SAMAPH. *Sa ma pha.*

Samatha hath over it of the Tribe the ninth.

The second of the third is.

VIROCHI. *Ki.*
Virochi.

Under the seventh of the Tribe.

The Third place of the Third Ayre.

ANDISPI *An dis pi.*

It is governed by the Tenth of the Tribe.

The fourth Ayre, The first part.

THOTANF *Tho tanf.*

His Governour is the Tenth of the Tribe, whose Ministers are 2360.

The second of the fourth.

AXZIARG *Ax zi arg.*

It is governed by the tenth of the Tribe.

P..HNIR *Poth nir.*

It is governed by the Twelfth of the Tribe.

The fifth Ayre, The first part.

LAZDIXI *Laz dix i.*

Which is governed by the first of the Tribe.

The second part of the fifth.

NOCAMAL *No ca mal.*

Which is governed by the seventh of the tribe.

The Third of the Fifth.

TIARPAX *Ti ar pax.*

Which is governed by the eleventh of the Tribe, whose Ministers are 5802.

Be patient awhile.

The ſixth.
Gab. ..... *Move not* ..... Moſes was to ſeek in theſe ſecrets.
Nal..... *The firſt of the ſixth whoſe Governour is the fifth of the Tribe.*

S · XTOMP *Sax tomp.*

The ſecond of the ſixth, whoſe Governour is the twelfth of the Tribe.

VAVAAMP *Vá Va amp.*

The third of the ſixth, which is governed by the fifth of the Tribe.

ZIRZIRD *Zir zird.*

Whoſe Miniſters are 7220 as before.

The firſt of the ſeventh is governed by the fourth Tribe.

OBMACAS *Ob ma cas.*

K. E. Ever the Table turneth to the letter under.

The ſecond of the ſeventh, whoſe the third of

GENADOL *Ge na dol.*

The third of by the eleventh.

ASPIAON. *As pi a on.*

The firſt of the eighth, whoſe Governour is the fifth, &c. whoſe Miniſters are 4362.

ZAINFRES *Zá in fres.*

The ſecond of the eighth, by the firſt of the Tribe, whoſe Miniſters 7236.

TODNAON *Tod na on.*

The third of the eighth by the ninth of the Tribe, ad under him 2302.

PRISTAC *Pris tac.*

The ninth : the firſt, governed by the third, whoſe Miniſters, 9996.

ODDIORG *Od di org.* *dg.*

The ſecond of the ninth by the tenth, whoſe Miniſters 3620.

CRALPIR *Cral pir.*

Move not for the Lord is great amongſt you.

he laſt of the ninth by the ninth of the Tribe. Miniſters 4230.

DOANZIN *Do an Zin.*

The first of the tenth — *by the eleventh of the Tribe.*

LEXARPH — *Lex arph. Xarph.*

The second of the tenth — *by the seventh.*

COMANAN — *Co ma nan.*

The third of the tenth — *by the ninth.*

TABITOM — *Ta bi tom.*

Whose Ministers are 1617.

Have patience.

The first of the eleventh, — *governed by the tenth.*

Ministers 3472.

MOLPAND — *Mol pand.*

The second governed by the sixth Ministers 7236.

VSN.RDA — *Vs nar da.*

The third — *by the third.*

Ministers as before 5234.

PONODOL — *Po no dol.*

The first of the twelfth, go by the sixth.

TAPAMAL — *Ta pa mal.*

The second of the twelfth — *by the eighth Angel.*

GEDOONS — *Ge do ons.*

The third of the twelfth — *by the second.*

AMBRIOL — *Ambriol.*

The first of the thirteenth — *governed by the tenth.*

Ministers 8111.

GECAOND — *Ge ca ond*

The second — *by the first of the Tribes.*

LAPARIN — *La pa rin.*

The last of the thirteenth — *by the seventh of the twelve.*

DOCEPAX — *Do ce pax.*

Is Italia.

The first of the fourteenth — *by the fifth of the Tribes.*

TEDOAND — *Te do and.*

Britan. *This is* England *and* Scotland *too, called anciently by the name of* Britania. *There liveth not a man that knoweth the truth of the* British Originals.

Δ. The *British* Originals.

The second of the 14. — *by the seventh.*

VIVI

VIVIPOS — *Vi vi pos.*

The laſt of the fourteenth — *by the twelfth.*

Miniſters 8230.

OO. NAMB — *O o a namb.*

E. K. Now he prayeth.

E. K. Now *Gabriel* ſtandeth up.

Gab. ..... *The Lord pardoneth your faſting, and accepteth the inward man, labour alſo to morrow. You ſhall have the reſt.*

Δ. May I be bold to ask you one queſtion?

Gab. ..... *You may.*

Δ. Is the Queen of *England*, alive, or dead?

..... *She liveth.*

I am nothing near the earth.

E. K. The Curtain is drawn. We prayed joyntly ſome prayers.

Δ. Upon my motion, for the Lord *Al. Laſ.* how to deal with the Chancelour, the Curtain was drawn open. And he in the green, who appeared to day, came into the ſtone, and ſaid as followeth.

Thus ſayeth the Lord: *Joyn body to body, but let mindes be ſeparate, for he is deſpiſed in the ſight of God*, and is delivered over to deſtruction, which doth tarry, till it finde him ready. Iſrael *deceived* Egypt, *and ſaw* Egypt *overthrown.* Let him do what he will with him, but let him not joyn his minde with him. .. nd the Chancelour .. nd Cracow.

Δ. We are deſirous to know your name. Mapſama under Gabriel.

My name is called Dic illis.

I am one under Gabriel, *and the name of* Jeſus *I know and honour.*

Δ. Jeſus declared his name, and ſo have other good Creatures before unto us.

Map. *My name is* Mapſama.

Δ. Is, dic illis, the Etymology thereof?

Map. *It is.*

Δ. How much it importeth for us to underſtand the beſt counſel that is to be given to *A. L.* you know, *&c.*

Map. ..... *I am commanded, and I have done my commandment. But ſee, that thou, and he fulfill thoſe things that are commanded you by me.*

Δ. You ſaid I ſhould be his mouth to you: How ſhall I execute that, I pray you?

Map. ..... *Not to me*, but to God.

Δ. By prayer mean you?

Map. ..... *Yea, and by preſence.*

Δ. By preſence, with whom? The Emperour.

Map. ..... Thou ſhalt go from hence with him to the Emperour: God will ſtir up farther matter, by thy preſence there.

Δ. Shall all our Leſſons be finiſhed, and ſufficient power delivered unto us according to the promiſe of God?

..... *you ſhall be* able *to practice by Sunday.*

Δ. By which Sunday?

..... *But the* practices *that are the* inſtructions of the Higheſt, *are not but* in lawful cauſes and for neceſſity, to glorifie God; and againſt *Pharaoh.*

Δ. What ſhall, then, be the hability of my skill to practice, before Sunday next

Map. ..... *Theſe Calls* touch all the parts of the World. *The World may be dealt withall, wtih her parts; Therefore you may do any thing. Theſe Calls are the keyes into the Gates and Cities of wiſdom. Which* [*Gates*] *are not able to be opened*, but with viſible apparition. Gates Viſible Apparition. Note.

[Δ. And how ſhall that be come unto? Obſerve permiſſion.

Map. ..... *Which is according to the* former inſtructions: *and to be had*, by calling of every Table. *You called for wiſdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter*; But be humble. Enter not of preſumption, but of permiſſion. Go not in raſhly; But be brought in willingly: *For, many have aſcended, but few have entred. By Sunday you ſhall have all things that are neceſſary to be taught; then (as occa-* All taught by Sunday next practiſe, being called firſt, then practiſe.

occasion serveth) you may practice at all *times. But you being called by God, and to a good purpose.*

Δ. How shall we understand this Calling by God?

Map..... *God stoppeth my mouth, I will answer thee no more.*

Δ. Misericordia Dei sit super nos, veritas ejus fulgeat & floreat in cordibus nostris.

Amen.

Δ. *E. K.* read this prayer devoutly, and I joyning my mind to his pronunciation thereof kneeled by.

This prayer was misswritten in this place place, it should have been written the 22 of May following.

Domine Jesu Christe, Deus salutarium nostrorum. Cujus nomen sit benedictum hodie & quotidie: qui ascendisti super Cælum Cæli, ad dextram Dei patris: denuo venturus ad judicandum in nubibus, cum potestate magna, & majestate mirabili, educ nos vinctos in peccatis in fortitudine justificationis tuæ: ut dealbemur per remissionem peccatorum super nivem; adeo ut beneplacitum sit tibi habitare in nobis, & nos in te. Amen.

Δ. Ex Psalterio post 67 Psalmum.

Tuesday Cracoviæ, *Maii* 22. 1584. *in Whitson-week, Mane circa* 7.

After our sitting, and some prayer used, appeared a very little Creature, on the Cushion, by the Stone: saying, *Put out your Candle*; for you shall have nothing to do, to day.

Illudet.

Δ. What is your name that we may alledge your message for our excuse: seeing we were bid yesterday to labour to day.

E. K. He is gone.

Δ. After that about half an hour, there appeared our Instructors, as before time.

Gab. ..... *Move, move, move not, for the place is holy.*

E. K. Gabriel standeth up, and after a while said.

Obedience. ..... *The heavens are called righteous, because of* their obedience. *The earth accursed, because of* her frowardnesse. *Those therefore, that seek heavenly things, ought to be obedient; lest with* their frowardnesse, they be consumed in the end, burnt to ashes with fire, *as the Earth shall be for her unrighteousnesse.*

Faith. *Therefore, be you obedient, and full of Humility; using the instrument of righteousnesse, (which is faith) That you may be partakers of the celestial comforts; which are the hire of such as forsake* their frowardness. *It hath been said unto you, ... Measure not out Gods building. It hath been said unto you, ... Continue to the end. It hath been also told you, ... That the Determinations of God are* not as yet established upon you.

* *Vide* 1. *Reg. cap.* 2. *Fuit revelata determinatione Dei sepe in the Levit: Videetiam. Oseæ. xiiij.* 3 *Reg. m cap.* 2. *ut confirmet Dominus sermones suos, &c. &c.*

For it is written, It may, again be * undetermined *I speak this for your instruction: For many have* the power of God, but not unto righteousnesse: *as was evident amongst the Jews in the choice of their Kings. In the very house of God, amongst those that entred into the holy place. For, all that the Prophets annoynted were not good. Not, that they were* evil in the time of their anointing, *but because their In-unction, and the dignity of their office was defiled in them* in the end, *through their* own frowardnesse. *The High-priests also were chosen in righteousnesse, and by the spirit of God: but they became Rebels in the holy house: and such as of whom it is said,* Altissimus autem fuit scandalum illis. *Even so my brethren may it be with you.*

Δ. Jesus defend us from that inconvenience.

For although, it hath pleased God, to shew himself unto you, yet are you not ashamed to say: If *the harvest cometh not in, at the* time *appointed, I will become a runnagate.*

For what? *But Euge (my brethren) Hath the Lord need of you? It needeth not be told you; you know the contrary. Then it followeth, you have need of God. But for* what? *and why?* That *your souls may overcome this World, overcome the body, to the dignity of an Angel.*

And *because you are miserable, and turned out to the field, full of brambles and misery, leane, naked, and unarmed, to fight against him, that resisteth against the might of God. Consider these last two, and then answer your selves, for the rest.*

Care. *Promissi mei non immemor.* *I give you a short warning. God will fulfil his* promises: *And (as he hath said)* by this August, *you shall understand.*

1. How to know and use God his Creatures, good and bad.

Note the second Instruction or Gift of the Highest. The Actions the greatest. 2. *But* when, *and for what, is* the gift *of the Highest, and shall be fulfilled in you (*If *you will be obedient) when it pleaseth him:* even with a sound from his own mouth, saying, *Venite & audite.*

For these Actions are twofold: Consider it, if you can: and they are the greatest, because they are the last, and contain all that hath been done before them. *Which if you consider well, and to what you are called; you shall perceive, that the Judgements of God, are not a Tennis-ball.*

Move not from place. *Thus much I thought to warn you my brethren. Have a little patience for the Action. He that stirreth* from his place *shall find the reward of it.*

Δ. After

△. After half an hour ?
Gab. ..... *Move not, Move not, Move not.*
.... *The fifteenth.*
Three parts.
The ninth hath the first,
The tenth hath the second.
The twelfth the third.

The 16 hath 3 parts.
The second hath the first,
The third hath the second,
The twelfth hath the third.

17..... *The seventeenth.*
The second hath the first,
The first hath the second,
The ninth hath the third.

18. ..... *The eighteenth is of three.*
1, 2, 3 } *hath* { *the fifth, the seventh, the twelfth.*

E. K. He threw like dust out of the Stone toward my eyes.

19. ..... *The ninteenth is also threefold.*
1 ..... *The twelfth.*
2 ..... *The eighth.*
3 ..... *The eleventh.*

20 *The twentieth is also threefold.*
1 ..... *fifth.*
2 ..... *third.*
3 ..... *seventh.*

21 *The one and twentieth, is also threefold.*
1 ..... *twelfth.*
2 ..... *eighth.*
3 ..... *sixth.*

E. K. There standeth one, at one of my eares, and at another, another, howling like Dogs ; and said, *Ah you beggars !* A tempting illuding spirit come in place.

Gab. ..... *He will deceive you, take heed lest you move.*

E. K. He seemeth to be telling money behinde me.

△. Look not back in any case.
The ninth of the fifteenth hath under him [△.] *of the* 12. 1000. 300. 60. 7. △ 15ᵗʰ.
The tenth of the first [△.] *hath under* 1000. 300. 60. 7. [△.] *of the* 12. Sup.
The twelfth of [△.] *the first* 1000. 800. 80. 6. ..of this first Ternary.
The first of the second [△.] *hath under him* 9000. 900. 20. *and he is the second of the twelve.*
The second of the second, which is the third of the 12. 9000, 200, 30.
The third of the third, which is the twelfth of the twelfth, hath under him 7000, 200, 40.
The first of the third (the second of the 12 *) hath under him* 7000, 600, 20, 3.
The second of the third , which is the first of the 12. 7000, 100, 30. 2.
The third of the third, which is the ninth of the 12. *hath with him , or under him,* 2000, 600, 30, 4.
18. *The first of the fourth, which is the fifth of the* 12. 2000, 300, 40, 6.
The second, which is the seventh of the 12. *under him* 7000, 600, 80, 9.
The third of the fourth, which is the twelfth of the 12. *under him* 9000, 200, 70, 6.
The first of the fifth, which is the twelfth of the 12. *under him,* 6000, 200, 30, 6.
The second which is the eighth of the 12. *under him,* 6000, 700, 30, 2.
The third of the fifth : which is the eleventh of the 12. *under him,* 2000, 300, 80, 8.
The first of the sixth, which is the fifth of the 12. *under him* 3000, 600, 20, 6.
The second of the sixth ..... the third of the 12. 7000, 600, 20, 9.
The third, which is the seventh of the 12. *under him* 3000, 600, 30, 4.
21. *The first of the seventh, which is the twelfth of the* 12. *under him* 5000, 500, 30, 6.
The second of the seventh, which is the eighth of the 12. *under him* 5000, 600, 30, 5.
The last of the seventh, which is the sixth of the 12. *under him* 5000, 600, 50, 8.

Number every Ayre.

△. —— The 15. —— 4620
The 16. —— 28390
The 17 —— 17 89
The 18 —— 19311
The 19 —— 15356
The 20 —— 14889
The 21 —— 16829

The first of the fourth seventh hath three parts.

Have patience for a while.

1 —— *is the twelfth of the twelve.*
2 —— *is the first of the twelfth.*
3 —— *is the twelfth of the twelve.*

23. *The first of the second.*

2 —— *the seventh of the twelve.*
1 —— *the seventh of the twelve.*
3 —— *the eighth of the twelve.*

24. *The*

24. *The third.*

1 —— *the fourth of*
2 —— *the tenth.*
3 —— *the twelfth of the twelve.*

25. *The fourth.*

1 —— *the fourth.*
2 —— *the second.*
3 —— *the twelfth of the twelve.*

The fifth.

1 —— *the twelfth.*
2 —— *the eighth.*
3 —— *twelfth of the twelve.*

27. *The sixth.*

1 —— *the second.*
2 —— *the fourth.*
3 —— *the fifth.*

28. *The seventh.*

1 —— *the tenth*
2 —— *the ninth* } *of the twelve.*
3 —— *the sixth*

2 *The first of the first, which is the twelfth of the twelve, under him* 2000. 200. 30. 2.
The second of the first, under him 2000. 300. 20. 6.
The third of the first, which is the eleventh of under him 2000. 300. 60. 7.

The first of the second, which 7000. 300. 20.
The second under him 7000. 200. 60. 2.
The third of the second, which is the second of the 12. *under him* 7000. 300. 30. 3.

24 *The first of the third, which is the fourth of the twelve, under him* 8000. 200.
The second of the third, which is the tenth of the twelve, under him 8000. 300. 60.
The third of the third, which is the eleventh of the twelve, under him 8000. 200. 30. 6.

25 *The first of the fourth, which is the fourth of the twelve, under him* 5000. 6000. 30. 2.
The second of the fourth, which is the second of the twelve, 6000. 300. 30. 3.
The third of the fourth, which is the twelfth of the twelve, under him 6000. 200. 30. 6.

26 *The first of the fifth, the which is the twelfth of the* 9000. 200. 30. 2.
The second of the fifth, which is the eighth of the twelve, 3000. 600. 20.
The third of the fifth, which is the twelfth of the twelve, 5000. 600. 30. 7.

27 *The first of the sixth, which is the second of the twelve, hath under him* 7000. 200. 20.
The second of the sixth, the fourth of the twelve, 7000. 500. 60.
The third, which is the fifth of the twelve, 7000. 200. 60. 3.

28 *The first of the seventh, the tenth of the twelve,* 2000. 600. 30.
The second of the seventh, which is the ninth of the twelve, under him 7000. 200. 30. 6.
The last of the seventh, the sixth of the twelve, under him 8000. 200.

Δ. The 22th. .... is .... 6925.
23 —— —— 21915.
24 —— —— 24796.
25 —— —— 18201.
26 —— —— 18489.
27 —— —— 22043.
28 —— —— 18066.

They ..... I kneel to prayer. Then the Curtain was drawn.

E. K. There appeareth like the snuf of a Candle on the top of the stone, it is like a little spark of fire. After this, *Gabriel* said by voyce, Have patience.

Δ. After half an hour, A voyce said .. look to .... to *E. K.*

E. K. The Curtain is drawn open. *Nalvage* standeth on the top of the Table.

Nal. ..... *The first part of the first seven you had to day.*
The ninth.

TAHANDO. *Ta han do.*

The tenth, the second of the first, which is the tenth.

NOCIABI — *No ci a bi.*

The third.

TASTOXO — *Tas to x o.*

15 *The first of the second.*

CVCARPT — *Cu carpt.*

The second.

LAVACON — *La va con.*

The third is governed by the twelfth of the twelfth. *Ministers 9240.*

SOCHIAL — *Ki So chi al.*

17 *The third.* *The first, which is the second of*

SIGMORF — *Sig morf.*

The second.

AYDROPT — *Ay dropt.*

The third, whose governour is the ninth of the twelve.

TOCARZI — *To car zi.*

18 *The first of the fourth.*

NABAOMI — *Na ba o mi.*

The second.

ZAFASAI — *Za fa ſai.*

The third.

YALPAMB — *Tal pa MB.*

The first of the fifth.

TORZOXI — *Tor Zox i.*

The second.

ABAION — *A ba i on.*

The third.

OMAGRAP — *O ma grap.*

20 *The first of the sixth.*

ZILDRON — *Zi L dron.*

The second of the sixth.

PARZI · A — *Par zi ba.*

The third of the sixth.

TOTOCAN — *To to can.*

The first of the seventh by the twelfth.

CHIRSPA — *Chirs pa.*

The second of the seventh.

TOANTOM — *To an tom.*

The third of the seventh.

VIXPALG — *Dg.* Call it, *Vix palg.*

Nal.....*The last seven.*

The first.

OZIDAIA — *O-zi-dai a.*

The second of the last seven.

PARAOAN — *Pa ra o an.*

The third.

CALZIRG — *Dg.* *Calzirg.*

23 *The first of the second.*

RONOAMB — *Ro no amb.*

The second.

ONIZIMP — *O m Zimp.*

The third of the second.

ZAXANIN — *Zax a nin.*

24 *The first.*

ORCAMIR. — *Or ca mir.*

The — *Ki.*

CHIALPS — *Chi alps.*

The third of the third.

SOAGEEL — *So á ge el.*

The first of the fourth.

MIRZIND — *Mir zind.*

The second *by the second of the twelfth.*

OBVAORS — *Ob va ors.*

The thirds.

RANGLAM — *Ran glam.*

The first of the fifth *by the twelfth of the twelfth.*

26 POPHAND — *Po phand.*

Th

The second.

NIGRANA — *Ni grá na.*

The third.

kim.

BAZCHIM — *Baz chim.*

The first.

SAZIAMI — *Sa zi a mi.*

The second.

MATHULA — *Ma thu la.*

The third.

ORPANIB — *Or pa nib.*

28 ..... *The first of the seventh.*

LABNIXP — *Lab nix p.*

The second.

FOC-SNI — *Fo cis Ni.*

The third.

OXLOPAR — *Ox lo par.*

Nal. ..... *Have patience for a while. Say on.*
The twenty ninth hath three parts.
The first part hath his Governour the third of the 12.
The second the fourth of the 3 .... the fifth of the 12.

E. K. Now he ſtandeth off the Table.

30. *The thirtieth ..... hath 4 parts.*
1 —— *the twelfth.*
2 —— *the fourth.*
3 —— *the third.*
4 —— *the ſixth.*
} *of the 12.*

The first of the nine and twentieth hath under him, 9632.
The second ..... by the fourth of the 12. under him 4236.
The fifth of the 12 that governeth under 7635.

30 *The twelfth of the 12.* 4632.
The second .... by the fourth of the 12. under him 9636.
The third .... by the third of the under him 7632.
The laſt .... by the ſixth 5632.

o The earth in the first diviſion of the 29.

VASTRIM — *Vas trim.*

The ſecond part of 29 Ayre.

ODRAXTI — *O drax ti.*

by the fifth of the 12.
The third, whoſe Miniſters are 7635.

GOMZIAM — *Gom zi am.*

30 ..... *The first of the* 30.... *under the* 12.

TAOAGLA — *Ta ó a gla.*

The second under the fourth of

GEMNIMB — *Gem nimb.*

The third under the third.

ADVORPT — *Ad vorpt.*

The last ..... by the sixth of the 12.

The . . with . . none . . re: but . . 30.

DOZINAL — *Do zi nal.*

Mal. ..... *I have done.*

Δ. As you gave us taste, or warning of *Italia* and *Britania*, so if it be thought good to you, we are desirous to understand of the rest, the Application to such names as we understand.

Nal. ..... *Make an end for to day: Give over. Make your selves ready for to morrows Action.*

E. K. The Curtain is drawn.

Δ. Deo omnipotenti, Optimo, & maximo Universa machina creata laudem gloriam & honorem reddat, nunc & in perpetuum. *Amen.*

Δ. There is a prayer written after the Action of Monday *Maii* 21. next here before beginning *Domine Jesu Christe, &c.* which I misplaced there; for after this dayes Action, it was said by *E. K.* and me.

LIBRI SEPTIMI APERTORII CRACOVIENSIS MYSTICI, SABBATICI,

Pars Quarta; Anno 1584. Maii 23.

Wedenſday, † *Cracoviæ, Maii* 23. *Manè, hora* 7. ¼ *ferè. Poſt orationes noſtras.*

THe Curtain appeared, at the firſt looking.

△. There happened a great ſtorm or temptation to *E. K.* of doubting and miſliking our Inſtructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his ſake, *&c.* At length the Curtain was opened, and they appeared.

E. K. I am contented to ſee, and to make true report of what they will ſhew; but my heart ſtandeth againſt them.

Gab. ..... *The time ſhall come, that the oak that is beaten with every ſtorm ſhall be a Dining-Table in the Princes Hall.*

Gab. ..... *Move not, for the place is holy. He that doubteth, doth the property of the fleſh, but he that hath faith, hath the gift of the Holy Ghoſt. The Swallow flieth ſwift, but where ſhe lighteth, there is no remembrance of her being: ſuch are the words of man. But our words are like unto a ſwift arrow, that entreth and ſticketh where it lighteth.* . able doubting ½

As man loveth the Owre for the Gold that is in it, and for the end of his uſe; ſo God loveth the dunghills of the World, &c. *But the enemy, the more he lifteth up himſelf, the greater ſhall be his fall: for inſtead of joy, ſhall enter in an hundred, and inſtead of hundred a thouſand. But beware of thoſe Rebels; for they are like the ſmall ſtones which are in every place of the Earth. But move not. Let us do that which is our part: Unto others be it as they deſerve.* △. I ſuſpect this place to be imperfect.

E. K. There appeareth a great thing like a Globe, turning upon two axell-trees. The earthly Globe appearing.

Nal. ..... *Turn to the firſt Air* ..... △. I have done.

Nal. ..... *The Earth in the firſt ayre, is this,* [*E. K.* pointing on that Globe to it.]

△. We beſeech you to bound or determine the Countries or Portions of the Earth, by their uttermoſt Longitudes and Latitudes, or by ſome other certain manner.

Nal. ..... *Our manner is, not as it is of worldlings: We determine not places after the forms of legs, or as leaves are: neither we can imagin any thing after the faſhion* of an [△] horn: *as thoſe that are Coſmographers do.* .. wardes. ..th 15 Prin

Notwithſtanding the Angel of the Lord appeared unto Ptolomie, *and opened unto him the parts of the Earth: but ſome he was commanded to ſecret: and thoſe are* Northward under your Pole. *But unto you, the very* true names *of the World* in her Creation *are delivered.* An Angel appeared to *Ptolomie.* ms ...ng ...any ..Poles

△. There appeared a great water, long and narrow, reddiſh, and thereby appeared . . .

There appeared written *Egypt.* He hath in his hand written *Syria.* And of that he ſaid, that it was the ſecond of the firſt. . Divini- .ation.

Now appeared a very fine Land and Region in which appeared a great City, in the edge of it. There appeared written .... *Meſopotamia.* The third of the firſt.

Now appeared a large portion of the Earth, wherein appeared Beares, a great River from a Hill going into the Sea with three mouths. The word written *Cappadocia.* The firſt of the ſecond.

The ſecond of the ſecond.

written in his hand *Tuſcia.*

△. I pray you, do you mean *Tuſcia* by *Italy?*

The third of the ſecond: written *Parva Aſia.*

The firſt —— *Hircania* —— △. *Mare Caſpium* appeared by it.

The ſecond —— *Thracia* ——

The laſt Here appear people going into Caves of the ground, and dwelling in Caves: they are long haired men, naked; Here appear great Hills, and the veines of the Gold Mines appear: the men ſeem to have baskets of leather. This is one of the places under the Pole Artick, written .... *Goſmam.* Gold Mines under the Pole *Artick.*

△. —— Is it ſo called, of the people of the Country?

Nal. ..... *Even at this hour.*

E. K. Here

E. K. Here appeareth a mighty great Hill, and about it a great Cave of water. Here appear beasts divers: some like a Swine, with feet like a Beare, his neither jaw hanging to his and divers and a mighty Hill running, with branches: there by lie things with huskes on them.

The first.
he appointeth,
written The b a idi.

The second —— Here the Sun shineth fair. *Parsadal.*

The third —— Here appear people very beastly, with Mantles on their shoulders: and beasts with long snouts.

India.

Here appear great rotten trees, very old, great Woods of them. Beyond the Woods are great Hills. Great Fens appear, and great Marish-ground: Fowles as big as Swans, green, scaled on their backs, in the water.

The first of the fifth —— Bactriane.
The second —— Cilicia.
The third —— Oxiana.

6. *The first of the sixth* —— Numidia.
The second —— Cyprus.
The third —— Parthia.

7. *The first of the seventh* —— Getulia.
The second —— Here is a great Desart: no Trees.
in his hand —— *Arabia.*
The third —— Phalagon.
△. I never heard of it.

E. K. It is toward the North, where the *veines of Gold*; and such people appear as before were noted. On this side them a great way appear men with swinish snouts, their visage is so strouted out; but to *be perceived to be of humane visage.* The women have about their privities very long hair down to their knees. The men have things on their shoulders of beasts skins, as instead of a Jerkin or a Mandillion.

△. Groynland as I think.

8. *The first of the eighth* —— Mantiana.
People appear here of reddish colour.
The second —— Soxia ——
On the one side of the black men
The third ——
like Spaniards appear very high men with Spanish Capes without Swords by their sides. Here appeare great Towns; divers;
The name being not evident we urged, and *Gallia* appeared.

8. *The first* —— Illyria.
The second ——
..... *If thou stir, thou shalt never see more* —— To *E. K.*
—— —— Sogdiana.
The third —— Lydia.

—— *The*

The first Caspis.

The second Germania. Men like Dutchmen with leather nether stocks.

The third. Here appear Monkies, great flocks.

Trenam. The people have leather Coats, and no beards, thick leather, and Garthers. They gather up thinkg.....

Nal..... *These people are not known with you.*

A. Are they not in *Africa?*

Nal..... *They be.* Now a dark fog covereth all the stone.

Nal..... *Stay awhile.*

E. K. I pray you let us go to dinner. Move not, I say.

E. K. Nalvage prayeth. Now he pointeth to a place.

11. *The first of the eleventh.* Bithynia.

The second. [*A great Citie, and the Sea hard by it.*] Græcia.

A. Is not that great Citie Constantinople?

Nal..... *It is. There is the seat of that* great Devil the *Turk.*

Nal..... *He is but Tenant at will.*

The third. Licia.

12 *The first of the twelfth.*

E. K. Here appear handsome men, in gathered tucked Garments, and their shooes come up to the middle of their legs, of diverse coloured leather.

Nal. ..... *These be those beyond* Hispaniola.

E. K. It is a low Countrey. Here appear great piles of stones like St. *Andrews* Crosses. Two Notable Rivers are here, The women have great covertures over their heads, coming from their shoulders, as the Hoyks in *Flanders.*

O ni Gap.

There are on this side of it, (a great way) a great number of dead Carkases.

Nal. ..... *It is* beyond Gia pan.

A. Then it is that land, which I use to call *Atlantis.*

Nal. ..... *They stretch more near the West: They are 25 Kingdoms in it.*

The second ..... *beyond a place where the Gese.*

I India.

India *in the heavenly government is divided into two parts. This is called the greater* Inde.

The third ..... *a great many little Isles.*

Orchenii.

A. Do you mean the Isles of *Orkney.*

Nal. ..... *No.*

A. They seem to be the Isles of *Malacha.*

The first of the thirteenth ..... Achaia.

The second ..... Armenia.

E. K. A great old Castle standeth on the side of the top of a very high Hill. It seemeth to be made of wood, It seemeth four-corner'd.

A. I beseech you what is that Castle?

Nal. ..... *It is* the Ark of Noe.

The third ..... Cilicia.

Nal. ..... *You never knew this* Cilicia. *This is* Cilicia, *where the Children of* Nemrod *dwell.* Nimrod.
It is up in the Mountains beyond Cathay.

E. K. This

E. K. This people, some great Gyants, and very fair. Their Apparel is Gowns tuckt up, they are very costly Apparell'd, and in their faces they have *great Jewels like* precious stones hanged, they are marvellously rich apparelled in silks.

14 *The first* ..... *Here seem as if many houses were thrown down, and Castles.* Paphlagonia. *Onely one Hill appeareth in it very long.*

The second ..... Phaziana.

The third ..... *Here be men with broad Caps like* Egyptians, *and many Mountains are here on one side* Chaldei.

5 *The first* ..... Itergi. *Here appear Woods, Waters, and fair Towns, but the people are yellow, tawny, and have great lumps* of flesh under their Throats. *They are to the South of the* last Ciliciens.

There are 14 *Kingdoms of them.*

The second ..... Macedonia.

The third ..... Caramantica. *People of a low stature, black, swarty people, naked.*

The first of the sixteenth ..... *Here like men of wilde gesture, cloathed like* Polonians.

This Countrey is ..... Sauromatica.

The second ..... Æthiopia.

E. K. Here are some naked, some not naked, covered with red Garments. The houses seem like Tents, made of cloath and leather. There are great Rivers.

The third.

E. K. Now he sheweth by the North-pole, and the great Mountain.

Fiacim. ..... *Here be seven Kingdoms, their chief Citie is called* Fiacim, *all that are of that Kings Counsel are Astronomers. The Kings name that now governeth is* Gapsacar.

The first.

Seest thou this Countrey? ..... Colchica. **To E. K.**

The second ..... Cireniaca. ..... *E. K.* Hard by a great water.

The third ..... Nasamonia.

The first ..... Carthago.

The second ..... *Now appear many Crocodiles, long necked, scaled on the body, with long tailes.*

..... *Cox lant.* A great place appeareth, covered about with fire. *Many great Serpents appear here of* 200 *foot. It appeareth very Eastward. No people appear here.*

E. K. There cometh from Heaven like a Mist, and covereth a great place, about 300 mile long, like a Park, enclosed with fire. It is on a *high ground.* There come four Rivers out of it, one East, another West, another North, and another South. The pales, or enclosure of it seem to be Arches, beset most richly with precious stones. In the Gate of it stand three men like us, one is in a long Gown with many pleats, the other like in a Cassek. The third in the rough skin of a beast. In the name of Jesus: Is this the *Paradise* that *Adam* was banished out of?

..... *The very same; from hence he was turned out into the earth. This is the true* Vale *of* Josaphat.

A. Will you give me leave?

Say on.

It should seem this must be on the earth, not in the aire.

..... *It is upon the earth.*

You said that from hence he was turned out into the earth.

..... *The curse of God in* Adam *caused the earth, whereinto he was cast to be accursed. For, if* Adam *had after his fall tarried in* Paradise, *his wickednesse would have altred the innocency of the place. Therefore is* Paradise *distinguished from the earth, in respect of her purity: because the earth is defiled, and corrupted with man. The earth is said to be sinfull in respect of the sin of man.*

A. Till 45 degrees, both Northerly and Southerly, all is known in the most part of the world: But of any such place there is no knowledge nor likelyhood by any History of these dayes, or of old time.

Nal. ..... *There-*

Nal. ..... *Therefore this is* cunning, and the wisdom of God. *There dwelleth flesh in it that* shall never die, *which were taken up for a testimony of Truth.*

△. *Elie* and *Enoch*, by the Apocalyps do seem that they should *suffer death*, under Antichrist, if we understand right. There is *Elie*, *Enoch*, and *John*: They shall *seem to be* dead, by his power, but not dead.

The third —— —— Idumea.

Nineteen *The first* —— Parsiavia.
I know it not.
The second —— —— Celtica.
..... *That we understand commonly now for* Gallia. *It is that which you call* Flandria, *the Low Country.*
The third —— —— E. K. Here appear men with tallons like Lions. They be very devils. There are five Isles of them. These be they that can dwell in any part of the Earth, and are called *Pilosi*.
Nothing differeth them, but in that they have bodies.

Vinsan.

20 —— ——
The first. E. K. Under the *South Pole*. Here appear little men with long beards: their bodies as childrens bodies. Under the South Pole.

Nal. ..... *There dwelleth the wonderful Emperour of the World, and the wonderful City of the World: Here are an hundred and twelve Kingdoms. This City is a hundred forty six leagues about.* △. A wonderful great City.
△. You understand two English miles for a league, as in *France?*
Nal. ..... *I. There dwelleth the true generation of* Cham,
Tolpam.

The second —— Carcedonia.
The third —— Italia.

△. *Italia* and *Britania* were before applied: the third of the 13. and first of the 14.
..... *Therefore these two places to be reconciled.*
He pointeth to a great City with a River by it.
..... *This is that City which shall* not have one stone standing in it. *This City is in* Italia
△. Is it *Rome*, I pray you?
Nal. ..... *It is* Rome.
E. K. Now there is come a white mist in the Stone.
Cease, said a voice.
A voice ..... *Stay for a while.*
E. K.
Nal. ..... *Read them in my hand as thou seest them* [△. He spake to E. K.]

21 *The first* —— Britania.
The second —— Phenices.
The third —— Comaginen.

22 *The first* —— Apulia.
The second —— Marmarica.
The third —— Concava Syria.
23 *The second of the seventh* ——

The first —— —— Gebal.
The second —— —— Elam *vide* Elamitæ.
The third —— —— Idunia.
Nal. ..... *It is beyond* Greenland.

24 *The first* —— —— Media.
The second —— —— Arriana.

The third —— —— Chaldæa

Δ. I beseech you, what differeth this *Chaldea* from *Caldei* before ?

Nal. ..... *You shall finde the difference* of it, in practice.

25 —— —— —— *These people* Serici.
The second —— —— Persia.
The third —— —— Gongatha —— *E. K.* Toward the South Pole.

26 *The first* —— —— Gorsim —— Beares and Lions here.
The second —— —— Hispania ——
The third —— —— Pamphilia ——

27 *The first* —— —— Oacidi.
Gal..... *There be 9 Kingdoms* —— Fair made people, but tawny.
The second —— —— Babylon.
The third —— —— Median —— *E. K.* It is much Northward.

28 *The first* —— —— Idumian.
The second —— —— Felix Arabia.
The third —— —— Metagonitiden —— It standeth very Southerly.

Nal. ..... *They are two Isles environed with an arm of the* Scythian *Sea, which goeth in at* Maspi.

Maspi.

29 *The first* —— —— Assyria.
The second —— —— Africa
The third —— —— Bactriani.

30 *The first* —— —— Afran.
The second —— —— Phrygia.
The third —— —— Creta.
The fourth —— —— Mauritania.

Here appear people with one eye in their head, seeming to be in their breast, toward the Equinoctial.

Δ. I remember of people called *Arimaspi.*

Nal. ..... *This dayes Lesson is as much worth, as all between this and* Mauritania.
Note. ..... *Here are* 15, *which were never known in these times.*
..... *The rest are.*

Δ. I hear nothing of *Polonia, Moschovia, Dania, Hibernia, Islandia,* and so of many other which I could name: what is to be thought of those ? in respect of the distribution of the whole face of the earth ?

..... Polonia *and* Moschovia, *are. of* Saromatia ; Denmark, Ireland, Frizeland, Iseland, *are of* Britain : *And so it is of the rest.*

Δ. Are under the Regiment that *Maria* chiefly denoteth, *&c.*

Δ. I beseech you to what part, is *Atlantas* and the annexed places, under the King of *Spain* called the *West-indies ?*

Nal. *When these so appear, they can each tell what they own. Prepare for to morrows Action.*

Δ. Most gladly ——

E. K. If you prove your self true, you shall win me to God.

Nal. ..... *You may be answered with the first words I spoke to day.*

Δ. Deo, Opt. Max. sit omnis honor, laus & Gloria nunc & semper. *Amen.*

Thursday Maii. 24.

Δ. Because *E. K.* came not, (according as it was bidden yesterday) to follow the Action : I went to his Study door, and knocked for him : And I requested him to come ; and he refused so to do, and gave me a short and resolute answer, That he would never more have to do with these Actions. I asked him the reason why : He would give none : But earnestly I pried to proceed. I told him that his words * yesternight (that he could not this day desire) did very much grieve me, *&c.* whereof he made small account. So I went into my study again, and committed the Cause to God.

* Those words he spake after the Action ended more than an hour in the Chamber before my Study of practice.

After half an hour and less, he came speedily out of his Study, and brought in his hand one Volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth) Whereupon he inferred, that our spiritual Instructors *were Coasters to give us a description* of the World, taken out of other Books : and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us :

us: and that, according to the Tenor and form of my requeſt to him, ſo to have them expreſſed: for our more perfect information, by thoſe known names; to underſtand *thoſe* 91 unknown and unheard of names, of ſeven letters every one: whereby they (our Inſtructors I mean) are very greatly to be thanked, and to be deemed (in all reaſonable mens judgements) moſt friendly, and far from coſenage, or abuſing of us: And farther I ſaid, that I my ſelf, had here ſet down on a paper, all the 91 names together orderly, as we received them, and that I had here brought the deſcription * Geographical of the whole earthly Globe: and alſo *Pomponius Mela* ſet forth in Engliſh with the Chartes thereunto belonging, fairly deſcribed by hand: To the intent he might ſee the verity of their words yeſterday delivered unto us: for the performance of my requeſt made to them, on Tueſday laſt in this form of words, as the Book hath it recorded thus;

91. Names of the world or earthly habitation.

* *Gerardus* Univerſal Chart of the World.

Δ. As you gave us a taſte, or warning of *Italia* and *Britania*, ſo, if it be thought good to you, we are deſirous to underſtand of *the reſt*, *the Application to ſuch names as we underſtand.*

Whereby you may perceive (ſaid I to E. K.) how your reaſon is marvellouſly confounded by your wilful phantaſie: For ſo much as, wherein you would find fault, in our ſpiritual Inſtructors doings, Therein they have done that which I requeſted them: as appeareth; and that to the intent, of known Countries we might underſtand which Angels had the government: for ſuch purpoſes, as occaſion might offer or require our practices to be tryed in.

This (*quoth I*) is to groſſe your error, and to wilful your wrangling: But I do in narrower points peruſe and conſider their words and doings; In which though ſometimes my writings (after your declaration) hath been amended by them, yet the occaſion of miſwritting for the moſt part, hath been either in your miſreporting what you ſaw and heard, or in my wrong hearing, or writing: and ſometime by the ſpiritual preſent correcting of my writing, and ſometime longer after, *&c.*

But for all this, E. K. remained of his wilful intent; and ſo departed to his Study again: And I committed God his Cauſe, into his own hands, care and ordering, as may be beſt for his honour and glory. So be it.

Monday, *Maii* 28. *hora* 10½ *ante meridiem.*

Δ. I ſaid the Lords Prayer.

E. K. Here appeareth nothing but the clear Stone.

Now there appeareth a white circle, more than uſual: it is as it were a white ſmoak, very large comprehending all the heavens in manner, having as it were, the breadth of my finger in the circumference or border of it.

Δ. After this, an hour and an half, after divers our diſcourſes of my Wife her ſpeeches and uſage toward E. K. *&c.*

E. K. Here appeareth one like him in the green that appeared laſt day: the Etymologie of whoſe name is *Dic illis*, and his name *Mapſama.*

Δ. In the name of Jeſus, and for the honour of Jeſus, we beſeech you to deliver the verity of your meſſage.

Mapſ. ..... *He liveth, and he ſaith, Ariſe up, and* ſay unto them. *How many times have I opened my armes to embrace you? How oft have I wept over you, as a father? But you are ſtill, ſtiff-necked and diſobedient children. Lo,* I ceaſe yet, *and will not impute this wickedneſſe unto you.*

Forte, Ceaſe not or Ceaſe: and that is to be underſtood From puniſhing you.

[Δ. O bleſſed God, bleſſed God, bleſſed God of mercies.]

Mapſ. ..... *Becauſe my promiſes may be: notwithſtanding, that the ſons of men, may not ſay, ſuch a day cometh in the Bridegroom; nor at ſuch a time ſhall the Lilly ſpring: Let the day, that I* will viſit you in, *be unknown unto you.*

E. K. I thought you would ſay ſo.

A perverſe ſpeech.

Map. ..... *But this you ſhall do* *utter part.*

..... *Bind up together,* 48 *leaves; whoſe skin ſhall bear Silver: Whoſe Perimeter ſhall be* 30 *inches, in length;* 8, *in breadth* 7.

Perimeter. 7 8 [30] 8 7.

Δ. Do you require it to be parchment, or paper?

Map. ..... *I have ſaid.*

Δ. What ſhall I, then, do, after I have cauſed 48 leaves to be bound?

Map. ..... This done, riſe up, *and perform* your Journey, *as you are commanded.*

Our going to the Emperours Court.

Δ. I have heard onely of the binding of the book: Mean you after the binding of the book that this journey shall be entred into?

Map. ..... *I* ——

Δ. What shall I do with the book, after I have bound it?

Δ Pervetse. *E. K.* I will answer for him....burn it.

Invitatio Bonorum. Map..... *The fourteenth day of your rest, even this Table-Cloath, and none other shall be spread for a Banket.*

E. K. He pointeth to this Diaper Table-Cloath.

The writing of the book by Divine means. The Emperour. Four moneths, *Vide* lib. 19. Septemb. 1. 184. Sudden alteration in this year.

Whereunto, you shall invite the Angels *of the Lord: In the middest of the Table lay down the book and go forth; make also the doors after you. That the heavens may justifie your faith, and you may be comforted. For, man is not worthy to write that shall be written: neither shall there be found many worthy to open that book.*

I have entered already into the Emperours heart.

But it may be he will become wilfull. *If he do*, a hundred and twelve dayes remain, and he is not.

For, I have cut down the banks, the waters may rush out, that there may be a sudden alteration *In this*, now, *time.*

* Return warned, as before was bidden, May 21. But he meant not to warn us of any returning, as appeareth by the nineteenth book: Therefore with humility that doubt must be moved. Be ready alwayes.

* *When I* warn you, *you* shall return: *But you please me much*, if you believe. *If time govern not my providence*, (*repine not*) *but let my providence govern time: Look neither for the* Sun *nor* Moon, *but* be ready alwayes.

For, whom I finde apt, shall be made after: And to him that is barren, shall there be little added.

Three dayes before our journey to the Emperour. * *Vide* Junii 4. *in fine.*

Three dayes before you take your voyage, *shall you meet me here.*

For, I have something to say unto you, which shall be hidden * *till then.*

Let Lasky *stretch out his lims*: For I will * love *him*, *and let him gape wide: And take much for the Vessel is wide, that he shall drink of.*

Let him not despair: *for he that governeth the windes, and dwelleth not in the hands of man, he it is that shall comfort him.*

* A L. God { Father. Son. Holy Ghost.

Glory be to God the Father. Glory be to God the Son. Glory be to God the holy Ghost. All the Heavens rise up, and glorifie God.

Δ. Amen.

Map..... *Hallelujah.*

The Calls, or Invitations.

Δ. I beseech you, as concerning the rest of the Calls, or invitations: we are most ready to receive them now.

Δ. Tuesday, Friday, Saturday last, were lost by *E. K.* his disquietnesse, God be mercifull unto us.

Map..... *Fray, that those three dayes to come, may satisfie those three dayes that are past.*

Δ. I beseech you to let me understand, whether I shall take with me onely this Table-Cloath.

Map..... *With* the shew-stone *that is made for your self.*

A voyce..... *Cause the book to be made all ready.*

Δ. I understand that I shall cause the leaves to be silver'd, and so prepared.

Δ. Misericordias Domini in eternum cantabo: Ejus nomen sit benedictum ex hoc nunc & in sempiterna seculorum secula: Ille solus est Deus Noster, Omnipotens, eternus & vivus: Illi soli omnis honor, laus & Gloria. *Amen.*

Saturday, Cracoviæ. 2 *Mane circa 7. Post preces aliquot & petitiones meas: statim ferè apparuit.*

E. K. I see him, that we call *Gabriel*, sitting in his Chair alone.

GOD. Gabr..... *God is a spirit essential and in himself: Essential and working by himself: Essential in all works, and dignifying them by himself: So that the beginning and ending of all things, that are already, or are in him already, and to come, is placed in the fountain*, and well-spring of all life, comfort, and encrease: *Whereby we see, that the heavens and the mighty powers therein from the highest unto the lowest, things that shall have an end, and the earth with all that she bringeth forth; yea, the lower parts* (*though after another manner, and by another course*) *do all hang, and are established, in and upon the unspeakable power in the providence of him. How, therefore can the Heavens run awry? Or the earth, (for the Elects sake) want a comforter? Or the lower places look for comfort? If it be so* (*therefore*) *that the heavens cannot erre: Or if the power of God be so mighty, and so full of* prevailing; *If in the house of light there be no darknesse, or from the Heavens can descend no wickednesse. (And why? because they are dignified in the power of God.) What is he that should live*, and distrust the Lord? *But herein*, The power and quality of the

The Devil. Devil

Devil is not onely manifeſt, but alſo ſtill contendeth *againſt the power and will of God: ſtirring up, and provoking man to faſt at* full Banketts, *to study* for good and evil. *To riſe up againſt the Lord, and againſt his power. And to vex the Lord himſelf: which cannot be vexed at the wickedneſſe of the Devil. Even for this cauſe, ſayeth the Lord unto you: How long will you wallow in wickedneſſe? How long will you be drunken with folly? How long will you riſe up againſt the Lord and againſt me? * Saying, And if this be* the power of God, *Are theſe the Meſſagers of the higheſt? Is this the will of God? Or can it be, that he hath care of the earth? But theſe are the blaſphemies of your mouth. But I ſee,* I muſt differre my ſelf for a time, *and* muſt raiſe up a Table *where there ſhall eat more worthy. Conſider what it is to deal with Devils: Is it not to take part with Rebels? Is it not to be Traitors againſt the annointed in his own Kingdom? Is it not a greater ſin then the ſin of the Devil? For why, The Devil ſinneth in himſelf, and therefore had his fall. But your ſin is in your ſelves and by the Devil, and therefore it is the greater. But, as it is ſaid before, Where is there a moniment upon the earth that the people have raiſed up, in the remembrance of wickedneſſe? Many there be that ſay, Lo, there is* Hieruſalem. *Lo, there was the Lord buried. Lo, there the floods divided themſelves with all the reſt; in remembrance of the Lord: But none there is that ſay, Lo, in this place the wicked have riſen up and prevailed. Therefore to cleave unto the Lord is good, and to follow a ſenſible Doctrine, which bringeth with it ſelf the loathſomneſſe of wickedneſſe, and the study to do well, that the wicked may be confounded. Alas! let the whole earth riſe up,* [thruſting up his hand] *even this hand, can gather them all together: what therefore can the Lord do when he frowneth? O unreaſonable Creatures, and worſe then beaſts, more ignorant then the beaſts that graſe in the Mountains: Are you not afraid of the power of God, when it becometh a skourge? For, doubt you not, to deal with thoſe that are wicked? (you of no faith) wherefore hath the Lord made the earth, but to be glorified in the creatures thereof? And what is he that glorifieth God on earth but man? Think you* [not] *(therefore) that the Lord hath not care of his people? Think you that there is a Seat upon earth, wherein he hath not hidden the might of his free power? Doth Satan get a Soul that he is not privy of? Believe, O you of little* Faith, for it is the power of God, *it is the Key of the whole world, which* is the Key of *mans conſcience: If he lock not the door, but depart and leave it open: Wo be to that Soul, for the Prince of darkneſſe entreth, and is poſſeſſed to the eternal woe of his dwelling place. If, therefore the earth be a Cave unto him that made it, (as appeareth by his Prophets, and by the Son of God)* What are you? Or how empty are you? When you think *it is in vain,* that the Lord hath appeared unto you.

Faſting, miſliked of the Devil.

Δ. * *Fortitudinem prævaleſcentem: Hæc enim Etymologia nominis ejus eſt.*

Blaſphemies.

A puniſhment of further and longer time yet of God his moſt mercifull viſiting of us.

Dealing with Devils.

The Devils Sophiſtry.

Faith.

Faith is the Key of mans conſcience.

The Devil is the picklock.

E.K. Very vehemently ſpoke.

But in you two is figured *the time to come: For many ſhall cleave unto the Lord,* even at *the firſt call: And many ſhall doubt of the Lord, and not believe him for a ſeaſon. But as you two ſhall dwell in one Center, (if you (yet) do look forward, and ſtep right)* So *ſhall the face of the whole earth be, for* 800. *one hundred and fifty years.*

A figure of the time to come.

Vide lib. 9. *Praga, 27. Aug.*

Unum ovile, 950 years.

Vide Apocalyp. cap. 20.

(For, the fruit of *Paradiſe* ſhall appear, *that nothing may be on earth without comfort.*

Paradiſe.

Paradiſe was firſt made, and laſt to be enjoyed.

For, lo, the firſt ſhall be laſt,) and it ſhall be a Kingdom without corruption.

Now, now, hath the Serpent wallowed his fill.

Now, Now, are all things in the pride of their wickedneſſe.

Now, now, is the Heir ready, moſt like his father. But wo unto the earth through his government.

For, his Kingdom ſhall have an end with miſery. And theſe are the latter dayes. And this is the laſt Propheſie of the World.

Regnum Dei mille annorum de quo cap. 20. Apocalyp.

Δ. *Antichriſtus. Dies noviſſimi iſti ſunt.*

The laſt Propheſie.

Now, now, ſhall one King riſe up againſt another: And there ſhall be blood ſhed throughout all the World: fighting between the Devil his Kingdom, and the Kingdom of light.

Bella & Contentiones

Contentions and quarrels on the earth between man and man, father and ſon, wife and husband, Kingdom and Kingdom; yea, even in the very beaſts of the field ſhall there be hatred: And into them ſhall the ſpirits of Contention *enter.*

Neceſſity of things, *vide* Pſt.

For, now cometh the neceſſity *of things.*

E. K. He now kneeleth down.

Election.

Gab..... *As for you, thus ſayeth the Lord.*

I have choſen *you, to enter into* my barns: *And have commanded you to open the Corn, that the ſcattered may appear, and that which remaineth in the ſheaf may ſtand. And have entered into the firſt, and ſo into the ſeventh. And have delivered unto you* the Teſtimony of my ſpirit to come.

The twofold manner of this Doctrine.

For, my Barn hath been long without Threſhers. And I have kept my flayles for a long time hid in unknown places: Which flayle is the Doctrine that I deliver unto *you: Which is the Inſtrument of thraſhing, wherewith you ſhall beat the ſheafs,* that the Corn which is ſcattered, and the reſt may be all one.

The flayle for God his Barn.

(But a word in the mean ſeaſon.)

If I be Maſter of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine. (And unto you, there is nothing: for you are hirelings, whoſe reward is heaven.)

Unum ovile ſuturum tamen jam ſub Paſtore, quam diſperſarum, &c.

Then ſee, that you neither threſh, nor unbinde, untill I bid you, *let it be ſufficient unto you: that you know my houſe, that you know the labour I will put you to: That I favour you ſo much as to entertain you the labourers within my Barn: For within it threſheth none without* my conſent.

Note, bidding.

For

Our uniting promiſed. Eſau & Jacob.

For, in you ſhall many people be bleſſed, and in you ſhall there be no diviſion: For Eſau *and* Jacob *ſhall be joyned together; and their Kingdom ſhall be all one: For as the Sacrifice is, ſo muſt the Prieſts be.*

A. L. E. K. Now he kneeleth down again. Me thinketh, I hear them ſay, What ſhall become of *Laskie*?

E. K. And ſo the people ſay.

[*Ask me no Queſtions: but hear, what I have to ſay.*]

As thoſe that deſire to make a ſpeedy Dinner, and to entertain their gueſts, go ſuddenly out, and gather the dryeſt wood in the wood-pile: Not becauſe it is more wood than the other; but becauſe it is dry, and moſt apt for the ſpeedineſs of the kitchen. *So, it is with me, ſaith the Lord.*

A. L. A. L. The apteſt in the world for ſome purpoſes of God. It † *Joſue, cap. 5. & 6. Michael ille apparens &c.* † Pride of *A. L.* ſuſpected. *Deus ignis: nos autem, materia.* Neceſsity.

For, I reſpect him not in that he is a man, but in reſpect of the manner of his minde *and inward man, which I find in reſpect of* my purpoſe, apteſt in the world: *becauſe he naturally* hateth the wicked, *Therefore naturally I love him, of whom I ſay I ſwear,* If he follow me (*ſaith the Lord*) I will be with him, as I was with my † Warrier at *Hiericho*: *And I will be mighty with him in this world, and a lover of him for ever. But me thinketh he* will *be* † proud. *If you find me weak: know you, that I am not weak, of my ſelf*; but your own weakneſs may be your confuſion. *For I am a fire, and take hold of ſuch matter as I find apt.*

E. K. He kneeleth again.

1. *I have now told you (my Brethren) of, and of the manner of the power of God.*
2. *Of the nature of Hell, and of her wickedneſſe.*
3. *Of the courſe of the World, and of the neceſſity of things.*
4. *Of your election, and of the end thereof.*
5. *Of* Laskie, *and why he is elected.*
6. *Now I am laſtly to perſwade you,* by the power of God, *that you make your ſelves* apt and meet matter: *and that you may ſtand before the Lord as acceptable: which you ſhall perform if you* intend your former Leſſons. *The ground whereof is Humility and Perſeverance, which becauſe they have been often ſpoken of, I paſſe with referring you to the conſideration thereof.*

Note. Apt and meet matter. Humility. Perſeverance. A great Caveat.

Giving you one warning, That this Action ſhall never come to paſſe, until there be no remembrance of wickedneſſe, or hell, left amongſt you: *and yet, after,* for a time, *you muſt have patience. For, your offices are above a Kingdom. Hinder not the Lord in his expeditions. Remember he hath commanded* you to go to the Emperour. *Happy is he,* that cometh when he is bid Go. *And fooliſh is he, that goeth not, when he is bidden.*]

We muſt go to the Emperour. The place for which my Angel of Creation is ſealed. △. I underſtand as yet, either the Emperours Court, or *Prage*, &c.

There, uſe thy ſelf: *for* it ſhall be a key of thy habitation: *And* for that place, *is the Angel* of thy Creation *ſealed. Love together: Be humble and continue* to the end.

△. Deo noſtro immortali, inviſibili, omnipotenti, & Patri miſericordiarum, ejuſque filio Redemptori noſtro, & Deo Spiritui Sancto, ſit omnis laus, gloria & gratiarum actio.

Amen.

Monday, † *Cracoviæ* † 4. *Junii, Mane, hora* 8.

Orationem dominicam genibus flexis recitavi, variaſque juxta propoſitam materiam ejaculationes habui, variaſque inter nos collationes, conſiderationeſque ultimorum verborum ipſius Gabrielis, &c. After almoſt an hour after our ſitting to the Action, he appeared.

E. K. *Gabriel* is here again in his Chair, and his dart upright in his hand, his dart is like a flame or ſtaff of fire.

△. Bleſſed be God.

△. After his appearing, he ſtayed almoſt a quarter of an hour before he began.

Gab. ..... *As God in his eſſential being, is a Spirit, without demonſtration, ſo are his profound providences, works, and determinations, unable to be meaſured.*

[E. K. He maketh curſie: but nothing appeareth in the Stone.]

Gabr. .... .. *Hereby may you find, that the love of God towards you (O wretches and ſinners) is* more than a love: *and more than can be meaſured, which was the cauſe, that with his own finger, (delighting in the ſons of* Jacob, *) he ſealed this ſaying; yea with his own finger, this ſhew and ſign of his excellent, and more than, love toward his people.*

God his jealouſie. Exod. 20. 2. Deut. 5. 2.

I am a jealous God; *which is as much to ſay, Lo, I am your friend: nay, rather your father, and more than that, your God: which delighteth in you, rejoyceth in you, and loveth you with that* affection [Jealouſie] which is more than love: *which is as much to ſay, as my love is ſuch toward you,* as I am to my ſelf. *But, O ye ſtiff-necked Jews, O ye Strumpets, you deſpiſed the love of God, you committed adultery, and ran into the Temples of Idols: which was the cauſe, that the* ſame mouth, *that praiſed you before,*

[E. K. He maketh curſie often.]

Said

.... Said I, Cry you; It repenteth me that I made this people. Let me raze them out, and make a people of * them. This Idolatry was the cause, from time to time, that you became Captives, and of Inferiours, Runnagates, and without a Master. Unto you also, thus saith the Lord (not you my Brethren, I say that are here) More than the love of a father is, is the love of God toward you: For, into what of the Gentiles, hath the Lord shewed himself? Where dwell they, or where have they dwelled, into whose houses have the Angels of the Lord descended, saying, thus and thus, doth the God of Heaven and earth mean to deale with the World.

* To Moses Exod 32. B Deut. 9. C The Jews.

The unmeasurable love of God toward us A. L. A. E. K.

Think you not, that this is more than love? Look therefore narrowly into your selves: Uncover the doings of your life, and secret Chambers: Enter into judgement with your selves. Unto thee I speak. [To E. K.] Hast thou not run astray from the Lord, and committed Idolatry?

Exhortation to patience and amendment of life.

A. He told E. K. of his faults, which E. K. would not expresse to me, and I desired him to listen to them, and to do as it appertaineth to a Christian, &c.

Gab. ..... But thus saith the Lord, I am a pure Spirit that participateth not with the defiled: neither can I enter in mercy into that house which is defiled. A great saying, my Brethren: For hereby you are monished to make your consciences clean, to open your selves in pureness, to the Lord, that he may enter into you with comfort. For, so long as thou dealest with wicked spirits, will the Lord keep back his hands: and thou keepest back the Lord. For shall it not so fall hereafter? Lo, is not this man known to have dealing with the wicked? And (as the foolish voices of the people are) Is not this he that can constrain the wicked? with further arguments, by repetition of thy doings. Well, if thou wilt be the Minister of God; If thou wilt go forward in his works; If thou wilt see the happy times that are to come, thou must abstain from evil, and thou must sweep thy house clean: Thou must put on thy best garments, And must become humble and meek. Let not thy life be a scandal to the will of the Lord, and to the greatness of his works: For the power that is within thy soul (in respect of his essential quid,) is of great force and ability to perform those things that proceed with power: which is the cause that the wicked ones abhor them; for they fear themselves, when they see the seal of thy Creation.

God.

The Lord kept back.

The chief Lesson.

The essential Characterisation of E. K. his soul, and to the cause of his election.

This is therefore the Cause, that God finding thee (as he passeth by, by his Angel) fit in matter, but, my brother (God knoweth) far unfit in life. O Consider the dignity of thy Creation; Consider that the affection of God toward thee, is more than love. See how he beareth with thy infirmity, from time to time. O, I say, (yet) Enter into judgement with thy self: And consider, that thou art now at a Turning where there lieth two wayes: One shall be to thy comfort, The other to thy perpetual wo. Let not good ground bring forth weeds, lest it choke her self.

Alter fine. Of God his finding thee fit in matter, unfit in life.

A. We will call unto God for his mercies, graces, and help, &c.

O, consider, my brother that the appearing and works of the devil are but of necessity. That is to say, that he not is good, by resisting of the devil may manifest and make plain to the powers and spirits of Heaven, the strength of his faith, and assurance of his Hope: and so, necessarily, by the promise of God, inherit everlasting life, to the which he is elected. To the wicked, that because of their disobedience and partaking with them, that are the Angels of darkness, (even those that strive against the Lord) they might worthily be damned: according to the necessity of God his judgement. See, therefore they appeare unto thee, either for the greatness of thy wickedness, or else because they suspect thee to be elected. If thou, therefore think thy self elected, despise them; If thou therefore think to be a spirit dignified, and in glory, Then be faithful in the assurance of hope, and resist the devil: that we may testifie thee, before the heavens, and before the God of justice.

The necessity of the Devils doings.

1 either with good men

2 or with evil men.

Testification Angelical of E. K. his Conversion.

E. K. He weepeth.

A. E. K. and I also could not hold our teares.

Ah, my brother, great are the joyes of Heaven. Remember what Hell is; for to thee the * Fornace was open: Remember the vision thou hadst of hell, and of her powers, at Mortlake. For nothing (my brother) is done without a cause. Remember thou couldst not abide it: No not to see:: Think thy self accursed (therefore) if thou feel it: For, if Sodom had seen it, they would have been converted.

* An. 1582. Novembris 26. at Mortlake.

E. K. He prayeth.

1. I have now told you of the Jealousie of God, and of the cause thereof.

2. I have also told you that the house of God must be clean, and without spot.

[E. K. Now there cometh a brightnesse about him.]

3. Lastly, I have told you, of that necessity which causeth the devils to work, and appear: and have exhorted you to the love of God and repentance, which were the things I onely had to speak of.

A. O Lord, seeing we are uniformly desirous that the Action may proceed, and that we crave thy mercy and graces, as well for the pardoning of our wickednesse past, as for the confirmation of us in thy service, What shall we look for touching the proceeding, being thus stayed to our great grief?

Gabr. ..... You have to receive the will of God (but what it is, I know not) those three dayes, before

Vide Mail, 28.

1 *before you learn your Journey. And you are also, to learn, what the Angel is, and how many*
2 *Subjects he hath.*
3 △. Which Angel?
Hyle. Gab. ..... *That governeth* Hyleich : *which is the matter of the 4 Elements: And which onely*
4 *is an Element. The Princes and Governours also of the 4 Elements, (and of their Generation,*
5 *how they receive mixtion, and in what quantity) With their Ministers that are under them.*
△. I said to E. K. These shall be part of your practice and portion.
6 [Gab ..... *You are all to joyn joyntly in the Harvest of the Lord*] *The* Angels *also of the*
7 † 4 *Angles of the heavens, and* their *Ministers: For they are these, that have the thunders and the*
† Fifteen degrees & a half to every angle. Thunders. Winds. *windes at Commandment. These make up the time, and then, cometh the Harvest.*

E. K. He is gone.

The full time. △. Non nobis Domine, non nobis, sed nomini tuo da gloriam.. Tu enim Altissimus, Omnipotens, sempiternus, vivus, & verus Deus noster es: unus & Trinus: Cui Angelicus cælestisque chorus decantat perpetuò, Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth. *Amen.*

Friday, *Cracoviæ, Junii* 8. *Mane hora* 7½.

Post preces, & ejaculationes varias & gratiarum actiones pro magna misericordia Dei, erga nos & propter *E. K.* qui jam patefecit mihi horrenda & multiplicia hæresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant, & quòd jam (confessione præmissa) vellet sacrosanctum mysterium corporis & sanguinis Christi recipere, illisque malis Angelis renunciare, & omnes illorum fraudes detegere, *&c.*

NOTA.

Conversio E. K. *ad Deum, abdicatis omnibus Diabolicis experimentis*, &c.

Nihil apparuit hodie.

Albeit the like had never happened to us, (that I remember :) but that either Cloud, Vail, or some Voice was perceived by *E. K.* Yet this † doing we not onely took *patiently*; but *E. K.* used many good reasons to prove, that servants ought to attend so long, as it pleased their Master to have them await his coming to any place, to them.

† Unaccustomed abience and silence.

And that, about our own affairs we are contented to use patience for a long time, but to await the Lord his coming or message, is a time better spent, than in any humane affairs, *&c.*

He very plainly, and at large made manifest *his conversion to God* from the practices with wicked spirits: Yea, that he was ready to burn whatsoever he had of their trash and experiments. That he would write in a book the manifold horrible Doctrine of theirs, whereby they would have perswaded him

..... *That Jesus was not God.*
..... *That no prayer ought to be made to Jesus.*
..... *That there is no sin.*
..... *That mans soul doth go from one body, to another childes quickening or animation.*
..... *That as many men and women as are now, have alwayes been: That is, so many humane bodies, and humane souls, neither more nor lesse, as are now, have alwayes been.*
..... *That the generation of mankind from* Adam *and* Eve, *is not an History, but a writing which hath another sense.*
..... *No Holy Ghost they acknowledged.*
..... *They would not suffer him to pray to Jesus Christ; but would rebuke him, saying, that he robbed God of his honour*, &c.

And so. of very many other most blasphemous Articles and Points of Doctrine, whereof more shall be spoken in another place.

This forbearings of our Instructors presence, I did expound or conjecture to be done greatly for the honour of God, many wayes, if the same were recorded somewhat near to the very manner of the thing as it was: for so, should appear to the posterity, how truely it had been said before, that he should be converted to God: How truely God did prepare *E. K.* his soul to be a vessel cleansed, and so made apt for his visiting of him, in mercy and comfort.

The matter made apt.

whereby the life of *E. K.* (now being amended, and his dealing with the wicked cleanse left off) should not be a scandal to the will of the Lord, and to the greatness of his works: as was noted unto us in the last Action.

Also I said, that not onely his Conversion recorded should be a more evident argument of his so oft repeated Election: But his *patient attending* this present day, ([△] two hours and a half, and taking all things in such sort as became an humble and patient servant,) will be a more sure and evident argument that it was *no light pang*, such as he hath made outward shew

△ We left off *hora* 11.

of

of diverſe times before, but a very harty and ſincere converſion, ſuch as without all doubt, will be found very acceptable to the higheſt.

Moreover, he declared that about nine, or ten dayes paſt, he did intend to have gotten away *ſecretly by the help ſpiritual* of thoſe, with whom he had ſo long dealt: And therefore that *till now, he dealt hypocritically.*

But, whereas they to fore were ever accuſtomed to threaten him Beggery, (a thing which he moſt hated and feared.)

That now he careth not if he ſhould have want; yea, he took it neither to be ſhame, or ſin to beg: and that he now made more account of God his favour and life eternal, then he doth of all tranſitory wealth and riches, and to be entangled within the danger of theſe wicked ſpirits their ſnares, with all.

Alſo he now perceived his great errour wherein he was of late, when he would for an aſſured temporal maintenance have forſaken the dealing with the wicked, and ſo more willingly would have followed theſe actions without repining: Saying now, that he is no perfect Chriſtian, who for money muſt be hired to forſake the Devil and his works, *&c.*

And as for the iſſue of theſe actions *he would never either doubt, or miſlike, howſoever they fell out*; aſſuring himſelf: That God would do all things beſt, and for his honour, *&c.* Many other his ſayings very glodly I omit, thinking theſe ſufficient here.

Δ. O Almighty, eternal, and moſt mercifull God, we thank, glorifie, and praiſe thee; O bleſſed, and moſt glorious Trinity, we will for ever Magnifie thy unſpeakable providence, favour, Election, *and Converſion unto thee.* Converſion.

O Bleſſed Jeſu, we will for ever extol thy loving kindneſſe, and long ſuffering toward us, and thy Triumphant proceeding againſt Satan and his Miniſters, for thy Elect ſake.

O holy Ghoſt, the directer into all truth, and comforter of thy Elect, confirm, and eſtabliſh our hearts with thy gracious, and continual zeal, and love of truth, purity of life, Charitable humility, and conſtant patience to thy well-pleaſing untill the end: That after this life (through the mercy of the father, and Merits of our Lord Jeſus Chriſt, and thy charitable embracing of us,) we may for ever enjoy the heavenly Kingdom, among the bleſſed Angels, and all the dignified company of mankind. *Amen. Amen. Amen.* Confirmation prayed for.

Munday, *Junii* 11. *Mane hora* 7¼. Cracoviæ.

Δ. After our prayers due, and thanks to the Almighty for his great mercies and power ſhewed in the converſion of *E. K.* we ſtayed ſtill attending ſome ſhew, as we were accuſtomed to receive: and among divers our ſhort diſcourſes of our faith, hope, patience, conſtancy, humility, and other our duties requiſite in this action, and in the ſervice of God: *E.K.* of himſelf ſaid theſe ſentences worthy to be recorded, as the evident token of his ſound and faithfull turning, and intent to cleave unto the Lord.

1. E. K. *I acknowledge my ſins have deſerved, that this ſeven years I ſhould have no ſhew, or ſight of his good* Creatures.

2. *E. K.* If I ſhould ſit thus for ſeven years, attending the pleaſure of God, I would be contented.

3. *E. K.* I repent me nothing of that I have done, in forſaking thoſe I was wont to have to do withall, *&c.*

E. K. In the ſtone nothing appeared all this while of our ſitting here.

Δ. *Nihil viſible apparuit in Chryſtallo ſacrato; præter ipſius Chryſtalli viſibilem formam: ut* E. K. *dixit.*

Δ. *Hora* 11. we left off, ſo we attended 3. hours and 3. quarters.

Δ. I will affirm nothing in this caſe, but this my conjecture may be recorded: The cauſe of the non-appearance the laſt Friday, and now this Mounday may be this;

1. That, as we loſt and refuſed three dayes aſſigned by our inſtructours, to finiſh all in; ſo now we ſhall call, and requeſt three dayes, and have nothing: as, theſe two dayes it hath all'n out: and it is poſſible, one day more we ſhall have the like non-appearance. The Juſtice of God.

Or elſe.

2. According to the premiſſes; Onely, three dayes before our journey ſhall be begun, we ſhall have that delivered us, which in the three laſt dayes we ſhould have received, *&c.* *Vide ſup.*

Or else.

The conversion of E. K. here made manifest.

3. That great Caveat before noted, (on Saturday *Junii* 2. last past) may have some forewarning of *this our patience to be used, after our Conversion unto God*: The words then recorded are these:

This Action shall never come to passe, untill there be no remembrance of wickednesse, or Hell left amongst you: And yet, after, for a time you must have patience. For, your Offices are above a Kingdom.

To conclude; whatsoever, with God, is known and used as the true cause, we are contented: Nothing doubting of the goodnesse, and wisdom, and power of God to perform his promises and Covenant made to, and with us, for our services to be used to his honour and glory.

Most willingly, and patiently we will attend the will and pleasure of the highest herein. Intending hence forward (by the help of God) not to give our selves over unto, nor easily to be inveigled, or allured of the temptations of the world, the flesh, or Devil.

For which our disposition of minde, and all other benefits received from above, we render most humble, harty, and entire thanks to the Almighty, most glorious, and blessed Trinity. *Amen, Amen, Amen.*

Munday, Junii 18. *Mane, hora* 8. Cracoviæ.

Δ. After the Lords prayer, and some other peculiar prayers and thanks-giving, for the exceeding great mercies shewed in *the Converting and Reforming of* E. K. & my promising to record the Act thereof, as well as God should give me grace: and also craving earnestly for comfort to be given to *A. L.* being somewhat oppressed with pensiveness to see his own subjects, and servants to triumph against him in his low estate from high, and all for lack of money and wealth, *&c.*

Suddenly appeared a mighty long, and big arm and hand in the *aire*, *to catch at the shew-stone*: and *E. K.* meaning to save it from him, put his hand on the stone, and immediately the stone was out of the frame, we know not how, and lay by on the Cushion, *&c.*

Post mediam horam ab initio.

And then soon after appeared *Gabriel*, in all manner as he was wont, and on the right side of the stone (that is against *E. K.* his right hand) as he was wont.

Δ. *Gloria Patri, & Filio, & Spiritui Sancto, sicut erat in principio, & nunc, & semper, & in secula seculorum.* Amen.

Gab. ..... The comfort and peace of the Father, Son, and holy Ghost be amongst you, quicken and confirm you.

Δ. Amen.

E. K. I pray you what was that, that would have snatcht the *shew-stone*?

Gab..... *Let his house come, that his iniquity may be seen.*

This seemeth to be *Guano* Castle in *Littaw*, where the King now is.

E. K. I see many houses, and besides them a fair House, separated by it self, the *House is of stone and wood, and a square thing in the end of it, like a Turret.* The houses of the Town are low wooden houses, small: There appear in that odd house fellows in red Coats, like *Poland* Coats. Now I see a bigge man sitting within the house afore the window: and the house is hanged with *Turkie* Carpets, and there is wrought in one of the Carpets (just afore the door) *a man on horse-back, with a sword in his hand:* and the man is like the man I saw at *Mortlack* with a Wart on his cheek: There stand by him two boyes, they have red Coats on, one of them is a little fair boy: There standeth a man by with a sword, which he delivereth to him that sitteth, and he looketh on it, being gilt and graven on it, and layeth it down on the Table.

The Arms of *Littaw.*

Δ: There seemeth to be Magical Characters.:

Gab..... *This is a sword, wherein he putteth his trust, but it shall fail him.*

E. K. Now

E. K. Now that man calleth the lesser boy to him, and the boy thereupon runneth along a Gallery. Now that man with the Wart goeth out after, strouting himself, and no body with him: Now he calleth that lesser boy to him, and maketh signe to him, smiting one hand on another, and drawing it under his throat: as though he threatned the boy, unlesse he kept secret. Now he cometh to a door and knocketh, and one like an Italian letteth him in. There he hath in the corner a frame of wood, and a great stone in the middle of it (of about 16 Inches square) and there is a fire on that stone, on the middle of it. Now he taketh that engine, or frame with the fire between him, and that man (like an Italian) and carrieth it into another Chamber. There they have a dead mans hand. Now he taketh out of his Casket a black box of yern (as it should seem by the blackness of it) The box is about a foot long. Now he hath set down the box, and the same is open, and therein appeareth an image of wax of blackish colour, like shooemakers wax. There is one like an Angel, made of red stuffe, standing at the head of the image, holding like a Skarf over the face of the image. The image is marvellously scratched and rased, or very rudely made with knobs and dents in the legs of it.

Now he looketh four wayes: And speaketh (the man with the Wart on his face.) The man with the Wart invocateth.

The house aforementioned seemeth to stand *without the stone*, *and beyond the stone.* Note, because no wicked power can enter within this stone.

Now they poure bloud out of a Bason upon the fire, and lay the hand upon it: and it frieth in the fire.

Now he, and the *Italian-like* man, have *put on* Apparel, black, like Gowns: each of them, and the engine seemeth now to be set in a Chimney. Close without any slit, but where their arms are put out.

Gab. .... *Be it, as it was.*

E. K. There be six smokes, like six men standing about them: and they go like smokes out at a window, and there standeth one like a Gyant man, and he taketh them, and *windeth them up* as they come out at the window. Now all that shew is vanished away. Δ. *Fumi quasi sunt spiritus qui venerunt, vocati ante.*

Gab. ..... *This is the cause that* Lasky is poor. *This is the seventh image that he hath scraped* so.

Δ. As it is the seventh, so (I trust) it is the last.

Gab. ..... *This is* three years four moneths, and ten dayes, *since they begun; so long hath the Angel of the Lord been ready, for thy safe-guard,* (O Lasky) *standing at the window: and ready to* binde up *mischief prepared against thee.* Δ. *Ergo*, An. 1581. 6. Februarii incepe-runt die Lunæ. The Angel standing at the window, winding up the 6. smokes.

This mischief shall light upon his own head.

But if *thou remain my servant, and do the works that are righteous, I will put* Solomon *behinde thee, and his riches under thy feet.*

Be therefore comforted in me: for the breath thou breathest is mine, and the body that thou dwellest in, is the work of my hands.

The earth from whence thou camest is mine also.

It is I, therefore, that cast down, and none but I, that raise up *again.*

E. K. All the stone is become full of a smoke.

Gab. ..... *Art thou sure that the Sun shineth?* [*pointing to* Δ.]

Δ. I am as much as my eye may judge. *A. L.*

Gab. ..... *So sure it is, that he shall reign: and be the King of* Poland.

Δ. Alwayes I understand a condition, if he do, *&c.*

Δ. The will of God be done, to his honour, and to the comfort of his Elect.

Gab. ..... *Make haſte for your journey.*

Δ. O Lord, the man is ready (in manner) but hability wanteth: and to ask thy help herein, we dare not, but as thy will is, ſo be it.

Gab. ..... *To talk with God for money is a folly, to talk with God for mercy, is great wiſdom.*

Δ. Lord, this mighty arm and hand, which here appeared, and would have ſnatched at the ſtone, what was it, and who ſent it?

Gab. ..... *It is a wicked power, which the Kings Enchanters have ſent amongſt you, but he hath his reward for returning.*

Δ. What was his intent, I beſeech you? and I marvel that his Enchanters were able to deteſt any of our doings to the King.

Gab ..... *The King knoweth not your doings.*

Δ. I beſeech you, as concerning the 48 leaves, being commanded to be bound, and to be ſilvered; what, if I cauſed ſeven white leaves to be bound before, and ſeven behinde, for the more aptneſſe for the binding?

Note. Gab. ..... *Uſe thine own judgement.* God will appear no more unto you, *untill you take your journey.*

Δ. We believe, The Lord will perform his promiſes.

Gab. ..... *According to your faith be it unto you.*

The white Curtain. *E. K.* Now he hath pulled a white Curtain about the ſtone, and the ſtone is dark.

Δ. *Semper laudetur qui Trinus & unus eſt, Omnipotens & ſempiternus.* Amen.

Wedneſday, Junii 20. *à Meridie.* 1584. *Cracoviæ.*

Δ. It is firſt to be noted, that this morning (early) to *E. K.* lying in his bed, and awake, appeared a Viſion, in manner as followeth: One ſtanding by his beds head, who patted him on the head gently, to make him the more vigilant. He ſeemed to be cloathed with feathers, ſtrangely wreathed about him all over, *&c.*

There appeared to him [*E. K.*] four very fair Caſtles, ſtanding in the four parts of the world: out of which he heard the ſound of a Trumpet. Then ſeemed out of every Caſtle a cloath to be thrown on the ground, of more then the breadth of a Table-cloath.

Out of that in the Eaſt, the cloath ſeemed to be red, which was caſt.

Out of that in the South, the cloath ſeemed white.

Out of that in the Weſt, the cloath ſeemed green, with great knops on it.

Out of that in the North, ſpread, or thrown out from the gate under foot, the cloath ſeemed to be very black.

Out of every Gate then iſſued one Trumpeter, whoſe Trumpets were of ſtrange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Enſign bearers.

After them ſix ancient men, with white beards and ſtaves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Croſſe, and about that four leſſer Croſſes.

Theſe Croſſes ſeemed not to be on the ground, but in the aire in a white Cloud. The great Croſſe ſeemed to be of a Cloud, like the Rain-bow. Theſe Croſſes had on them, each of them ten, like men, their faces diſtinctly appearing on the four parts of the Croſſe, all over.

After the Croſſes followed 16 white Creatures.

And after them, an infinite number ſeemed to iſſue, and to ſpread themſelves orderly in a compaſſe, almoſt before the four foreſaid Caſtles.

Upon which Viſion declared unto me, I ſtraight way ſet down a Note of it; truſting in God that it did ſignifie good.

After noon, as *E. K.* ſat by me, he felt on his head ſome ſtrange moving: whereby he deemed that ſome ſpiritual Creature did viſit him; and as we were continuing together, and I had red to *E. K.* ſome rare matter out of *Ignatius* Epiſtles, *Policarpus*, and *Martialis*; ſome of the Sacrament, and ſome of the Croſſe, a voyce anſwered, and ſaid, *That it is true, that the ſign of the Croſſe is of great force and vertue.*

After this, the ſpiritual Creature ſeemed to *E. K.* to be very heavy on his right ſhoulder, as he ſat by me in my ſtudy: And as *E. K.* conſidered the numbers of ſuch as he had numbred to paſſe out of the four Gates, (it is to wit, 1.3.6.1.5.) The ſpiritual Creature ſaid, the number 16. is a perfect number, conſiſting of 1.3.6.1. and 5. He ſaid further more, God the father is a ſtanding Pillar.

Δ. Upon which word I asked him, if I ſhould write ſuch matter as he was to ſpeak. And he anſwered to *E. K.* at his right ear.

..... *If thou wilt.* Δ. His voyce was much like unto a mans voyce, not baſe, nor hollow.

..... *Divi-*

..... *Divided with a ſtraight line, is one and two.*

A. What is to be divided with a ſtraight line?

..... *The Pillar.*

A. In the name of Jeſus, who art thou?

..... *The ſervant of God.*

A. Art thou ſent from God, with good tydings or meſſage?

..... *What I am he knoweth, of whom I bear witneſſe.*

A. What is your name, either as you are notified among the bleſſed Angels, or called by of any mortal man? If you be of Verity, and ſo of Charity, you cannot miſlike my ſpeeches.

E. K. He ſayeth nothing.

A. Belike he is not ſent unto us by God: for if he were, he would do his meſſage.

..... *I am* AVE.

A. This *AVE* is one *ex filiis filiorum*, of whoſe order *Rocle* is, *vide ſup. lib.* 2. & 4.

A. If you be *AVE*, In the name of Jeſus, ſay, that all wicked Angels are juſtly condemned: and, that, by the mercy of God, in the merits of Chriſt, mankind, elect, is to be ſaved.

Ave. ..... *The * viſitation of God, is twofold:* [1.] *In reſpect of his ſecret will and purpoſe: and in particularity. And in that he hath* [2] *ſealed us, with the good will of mankind to their comfort. But if I be a ſcandal to the word, then am I not of righteouſneſſe: But my righteouſneſſe is of the world: Therefore,* That I viſit you of my ſelf, *can be no offence. Thoſe that are, and die in wickedneſſe, are diſhonourable, and far from the mercies of God: For it is written,* I am a God to the living. *Therefore, do I diſhonour them: ſuch* (*I ſay*) *as are wicked.*

* *E. K.* and I ſaid now in our talk togethe, That God would not viſit us but at the dayes of journey taking (as was laſt affirmed) Therefore whatſoever came before was to be doubted as an illuſion. He therefore anſwereth firſt our doubt, and then to my requeſt he maketh anſwer.

The mercies of God, (which is the true Manna) comforteth the comforted, and giveth hope of amendment, of ſuch as run aſtray, are ſinners, and may return: Therefore, I ſay, The mercies [of God] (*which is the Fountain and ſweetneſſe of the love of God*) *is a thing moſt bleſſed, moſt holy, moſt to be deſired in Heaven and Earth, and of me, the creature and ſervant of God, to be reverently ſpoken of, and required: For, it is the food wherewith we live: even the very bread wherewith we are rejoyced.* Thus much, thou haſt required. *Miſericordia Dei.*

A. I did ſo: for ſo, is his Juſtice againſt the impenitent, and his mercies to his Elect teſtified truely.

Ave. ..... *Have patience: I will return after a few moments.*

A. Hereupon, (in the mean ſpace) we conſidered the premiſes: and liked very well of the ſcandal, or offence, avoiding: Becauſe it was laſtly (*Junii* 18) ſaid, God will appear no more to you, until you take your journey.

And ſecondly he anſwered my requeſt of God his Juſtice againſt the wicked Angels, and alſo of his mercies towards mankind.

A. About a quarter of an hour after, there ſeemed a thing to come again on *E. K.* his right ſhoulder: and (as before) he cauſed his ſhoulder to be very warm where it lighted on. Note this manner of a thing felt warm on the right ſhoulder.

A. Benedictus qui venit in nomine Domini. Hallelujah.

E. K. Amen

Ave ..... *The place is ſanctified.*

A. Sanctus, Sanctus, Sanctus, eſt Dominus Deus Zebaoth.

Ave. ..... *I, in the favour of God, conſidering (and by force of his ſecret love toward you) how Satan purpoſeth, yet, and daily to overcome you, thought good, (through the mercies of God) to prevent his malice, and the effect thereof.*

A. O bleſſed, be thou, our God of mercies and all comfort.

Ave. ..... *That, (although, yet, the Harveſt be not) the Vineyard might yeild ſome fruit: whereby* God might be glorified, *and you, (in deſpite of the world) revived and comforted, might rejoyce, and* ſhake off *the preſent cares to come. For if thoſe that be unworthy, can ſeem to be lifted up, and to enjoy the fruits of the Earth, by the Tempter: Much more ought the true ſervants of God, to feel his fatherly goodneſſe. Thoſe that truſt in me (ſaith the Lord) ſhall not be driven to deſpair; neither will I ſuffer the beaſt of the field to tread ſuch as I delight in under foot.* For the glory of God.

feet. The Earth is mine, and the glory thereof: The Heavens are mine also, and the Comforts that are in them. Why *hath,* (*Therefore*) *the father of Darkneſſe, riſen up ſaying.*

1. I will ſhut up the Earth from them?

2. I will ſeal up the mindes of men: *and they ſhall become barren towards them?*

3. Their miſeries ſhall be great, even *unto death?*

The malice of Satan provoketh his own confuſion when he thought to prevail. So God ſuffereth his to be proved that the affliſted might be comforted, and the afflicter confounded.

For *this cauſe*: That *he might waken the Lord, when he is aſleep: That thoſe* that truſt in him, *might be comforted.* He hath ſealed the Earth from you, and I will open it unto you; *He hath ſaid, you ſhall* be poor: *But I ſay, you ſhall become* exceeding rich.

1. *I will bleſſe you with a twofold bleſſing*: That *the Earth may be open unto you* (which at laſt, you ſhall contemn.

2. *And that my bleſſing and laws may dwell amongſt you*: *wherein you ſhall rejoyce unto the end.*

Δ. O bleſſed, bleſſed, bleſſed, God of power, goodneſſe, and wiſdom.

Governours of the Earth.

Ave. ..... *This was the cauſe that I appeared to* thee, *E. K. this morning. Now therefore hearken unto me: for I will* open unto you the ſecret knowledge of the Earth, that you may deal with her, by ſuch as govern her, at your pleaſure; and call her to a reckoning, *as a Steward doth the ſervants of his Lord.*

I expound the Viſion.

4 *Angeli Terræ.* *The* 4 *houſes, are the* 4 *Angels of the Earth, which are the* 4 *Overſeers, and Watch-towers, that the eternal God in his providence hath placed,* againſt the uſurping blaſphemy, miſuſe, and ſtealth of the wicked and great enemy, the Devil. *To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preſerved,* within the compaſſe and meaſure of order.

What Satan doth, they ſuffer; And what they wink at, he wraſteth: But when he thinketh himſelf moſt aſſured, then feeleth he the bit.

1 King.

5 Princes.

In each of theſe Houſes, the Chief *Watchman, is a mighty Prince, a mighty Angel of the Lord*: *which* hath under *him* 5 *Princes* (*theſe names I muſt uſe for your inſtruction. The ſeals and authorities of theſe Houſes, are confirmed in the beginning of the World. Unto every one of them, be* 4 *characters,* (*Tokens of the preſence of the ſon of God: by whom all things were made in Creation.*)

Enſignes, upon *the Image whereof, is death*: whereon *the Redemption of mankind is eſtabliſhed, and with the which he ſhall come to judge the Earth.*

4 Angels.

Theſe are the Characters, and natural marks of holineſſe. Unto theſe, belong four Angels ſeverally.

The 24 Seniors in the Apocalyps.

The 24 *old men, are the* 24 *Seniors, that St.* John *remembreth.*

Theſe judge the government of the Caſtles, and fullfil the will of God, as it is written.

The 12 names of God.

The 12 *Banners are the* 12 *names of God,* that govern all *the creatures upon the Earth, viſible and inviſible, comprehending* 3, 4, *and* 5.

The Angels of the thirty Aires *ſupra.*

Out of theſe Croſſes, come the Angels of all the Aires: *which preſently give* obedience *to the will of men, when* they ſee them.

Hereby may you ſubvert whole Countries without Armies: which you muſt, and ſhall do, for the glory of God.

By theſe you ſhall get the favour of all the Princes, whom you take pity of, or wiſh well unto.

The uſe in practice.

Hereby ſhall you know the ſecret Treaſures of the waters, and unknown Caves of the Earth.

And it ſhall be a Doctrine, for you onely, *the inſtrument of* the World.

The higher inſtructions.

For, the reſt of your Inſtructions, are touching the Heavens, and the time to come: *of the which, this is the laſt and extream knowledge.*

This will I deliver unto you, (*becauſe* I have yeilded you before the Lord.)

On Monday next 25 *Junii.*

Upon Monday next, I will appear unto you: and *ſhall be* a Leſſon of a few dayes.

E. K. The will of God be done.

Δ. Amen.

Ave. ..... *In the meanſeaſon, deſire you of God, ſuch things, as are neceſſary for you.*

A bleſſing.

He that filleth all things, and from whom all things live, and in, and through whom, they are ſanctified, bleſſe you, and confirm you in peace.

Δ. Amen.

Δ. I beſeech you, to Notifie this mornings Viſion, by words: as all other holy Prophets have recorded theirs.

Ave. ..... A Vi-

Ave.....

A Vision.

The sign of the love of God toward his faithful. *Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.*

The sign of Majesty, the Cloth of passage, was cast forth.

In the East, the cloth red; after the new smitten blood. Red.

In the South, the cloth white, Lilly-colour. White.

In the West a cloth, the skins of many Dragons, green: garlick-bladed. Green.

In the North, the cloth, Hair-coloured, Bibery jyce. Black. *The Trumpets sound once. The Gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the names of God. There follow Seniors six, alike from the 4 Gates: After them cometh from every* part a King: *whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 Angles, of the Majesty of Creation in God* attended *upon every one, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the* * *Prince gone out before: which were confirmed, every one,* with ten Angels, *visible in countenance:* * King. *After every Crosse,* attendeth *16 Angels, dispositors of the will of those, that govern the Castles.* 40. Angels, on the 4 Crosses, *They proceed. And, in, and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult.* attending on the principal † 16 Angels.

I, AVE, STOOD BY THE SEER:

It vanisheth.

So I leave you.

A. Omnium bonorum largitori, Omnipotenti Deo, sit æterna laus, gratiarum actio, honor omnis, & Jubilatio. *Amen.*

Junii, 22, 23. Note.

On Friday, and especially Saturday, *E. K.* had great Temptations not to credit this Action, and was said unto by a voice, how our Instructors would use cavillation of our disordered life, to forsake us, and not to perform, according to our expectation of the former promises to be performed by them.

A voice said, likewise, to him, that *A. L.* should not go to the Emperours Court, for lack of money: for he should get none here. Likewise, it willed him to go up into his Study and he would shew him all the effect of our Instructions received. *E. K.* complained to me how he was thus greivously molested by such means, and almost brought in despair. But I comforted him as well as I could (my self being inwardly, most sorrowful) and made my moane to God by prayer when I was alone: for him, and our Cause. Moreover he could not be perswaded by me that *good Angels would undertake* to help us to any *relief by money* or treasure: affirming that it appertained to the wicked ones: seeing they were the Lords of this World; and the kingdom of God was not of this World, *&c.* .... Said, that the wicked were in the world, and of the world: but the Elect were in the world, *but not of the World.*

Si de Mundo essetis, Mundus quod suum est diligeret: quia vero de mundo non estis sed ego elegi vos de mundo, propterea odit vos mundus. *Joan. cap. 15. C*

Ergo dedi eis sermonem tuum, & mundus eos odio habuit, quia non sunt de mundo, *sicut & ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos à malo. De mundo non sunt: sicut & ego non sum de mundo,* &c. *Joan. cap. 17. C*

To be of the world, was to be in love with the trade of the vanities of this world, and to follow them: And that money and riches were things indifferent: good, if they were well used; and evil, if they were evilly used: And that, *Bonis omnia cooperabantur ad bonum*; Therefore the godly (as the Patriarchs and many now adayes) might have money; but to use, not abuse it: and that such is our case and necessary request to God, *&c.*

Sunday, *Cracoviæ, Junii* 24. *à Meridie horam circiter tertiam.*

A. Note, while at my lodging (by Saint *Stephens*) I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: *E. K.* was at my Lord *A. L.* his lodging (at the Franciscan Fryars, where he lay at Physick) and at the same time, this happened, as followeth;

As my Lord *A. L.* and *E. K.* sate together, conferring and consulting of our affairs, of Gods mercies, and of sundry tentations of the spiritual enemy, and afterward, as the Lord *A. L.* was reading *Rofensis psalm. de Fiducia in Deum*, suddenly, upon *E. K.* his right shoulder, did

did a heavy thing seem to sit, or rest, whereof he told the Lord *A. L.* And afterward was this voyce uttered by that Creature in *Latine*.

I asky, *veniet tempus, cum tu portabis versum sedecimum, illius Psalmi undecimi, in vexillo tuo, & vinces inimicos tuos.*

Then *A. L.* sought in *Davids* Psalter for the eleventh Psalm, and sixteenth verse thereof: and while he was so about that Psalm, The voyce said that he meant not that Psalm of *David*, but the eleventh Psalm of *Roffensis*: which Psalm the Lord *A. L.* was then in reading to *E. K.* and was about the verse, *Hic labor ac dolor*, &c. being the sixth verse.

By and by after, the voyce said in *English*.

—— Trust thou in God.

Hereupon the Lord *A. L.* did read forth that Psalm of *Roffensis*, and when he came to the sixteenth verse thereof, being

Si ambulavero in medio tribulationis, me custodies adversus inimicos tu . . .
Manum tuam extendes, & dextera tua me salvabis.

Thereupon the voyce said: Put to the first line of the next verse: And that was *Domine tu omnia pro me perficies.*

And as he would have read further, the voyce willed him to stay at those words, and said as followeth:

Vide Anno 1585. Junii 12 Cracoviæ.

—— I swear unto thee by the true and living God, that this shall come to passe.

Then *E. K.* said unto the Creature: In the name of God, Who art thou? And he answered in *Latin*, and said,

Ego Sum AV E, cras plura audietis.

Δ. Gloria, laus, honor & gratiarum actio perennis sit Deo Nostro, omnipotenti & Misericordi. *Amen.*

Munday 25. *Junii, Mane hora 7.* Cracoviæ.

Δ. *Orationem Dominicam pronunciavimus, & aliquot alias oratiunculas ex Psalmis*, &c. After we had sit awhile together conferring of *Ave* his Vision, *&c.*

Ave. A voyce said, *bring up the shew-stone.*

Δ. I had set it down on the Table, behinde the Cushion with the Crosses, for I had furnished the Table with the Cloath, Candles, &c. as of late I was wont: Hereupon I *set up* the stone on the Cushion.

E. K. There appeareth in the stone, like a white Curtain all over the stone: After awhile it was drawn, and layed on the back-side of the stone, on a heap together.

Δ. *Ave.* Now here standeth one in a white Garment, with a white Cerclet about his head like a white smock, I remember not that ever I saw this Creature before, his Garment is tucked up.

Δ. Ave. ..... *Who is he that is rich?*

Δ. The Lord of all.

† Four. ..... *He it is that openeth the † store-houses, not such as fly away with the winde, but such as are pure, and without end.*

Δ. Blessed be his name for ever.

.....*To the pure in spirit, and such as he delighteth in.* Amen.

Δ. *Da verbum tuum in ore me, & sapientiam tuam in corde meo, fige.* *Dixit Dominus, Invoca nomen meum*, & mittam vobis verbum quo fabricavi terram, *& respondebit de se, & testimonium dabit de se, ut in testimonio vincat malos.*

E. K. Now is there fire come, and hath consumed this Creature all to pieces, and he is fall'n down to ashes.

Δ. *Quasi figura ce terra renovanda.* Now he riseth up, and *he is brighter then he was before.*

..... *So doth the glory of God comfort the just, and they rise again with a threefold glorie.*

Δ. A place was made.

E. K. Now he spreadeth the aire, or openeth it before him, and there appeareth before him a square Table.

Now

Now he taketh off the Table a black Carpet.

Now he taketh off a green Carpet.

Now he taketh off a white Carpet.

Now he taketh off a red Cloath.

The Table of the Earth.

△ He taketh off the coloured cloaths in due order, reſpecting the four parts of the World.

And now the Table appeareth to be made of earth, as Potters Clay, very raw earth.

E. K. The Table hath four feet, of which two touch the ground, and two do not: The feet ſeem alſo to be of the earth. The Table is ſquare.

E. K. On the left corner (fartheſt from *E. K.*) did a T appear on the Table: Out of the top of this T do four beams iſſue of clear collour bright.

..... *That part* [pointing to that T] *of the Table of the earth of thoſe that govern the earth: that is are governed by the ſeven Angels that are governed by the ſeven that ſtand before God, that are governed by the living God, which is found in the Seal of the living God, (Tau with the four) which ſignifie the four powers of* God principal *in earth*, &c.

..... *Move not, for the place is holy, and become holy.*

..... *I ſaid not ſo, he ſaid it, that beareth witneſſe of himſelf. Unto this, obey the other three Angels of the Table.*

E. K. On the other farther corner of the Table (on *E. K.* his right hand) is a Croſſe like an Alphabet Croſſe.

This Croſſe, and the other T do ſeem to lye upon the Table, in a dim dunniſh, or a sky colour. All the Table over ſeemeth to be ſcribled and raſed with new lines.

..... *The earth is the laſt, which is* with the Angels, *but not as the Angels, and therefore it ſtandeth in the Table of the ſeven Angels,* * which ſtand before the preſence of God in the laſt place, *without a Letter, or number, but figured by a Croſſe.*

The Earth.

* *Vide* 1582. 20. *Martii. lib.* 2.

..... *It is expreſſed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of* Michael *and* Gabriel.

△ I remember, there is an Alphabetary Croſſe.

E. K. Now in the corner of the Table, on the right hand to *E. K.* appeareth another Croſſe, ſomewhat on this faſhion †. and there appear'd theſe Letters and Numbers.

Vide lib. 3. *Anno* 1582. *Aprilis* 28.

b | 6
---
4 | b

..... *It is in that Table, which conſiſteth of* 4. *and* 8.

E. K. In the laſt corner of this earthly Table appeareth a little *round ſmoke*, as big as a pins head.

E. K. Now is all covered with a miſt.

E. K. Now I hear a great voyce of thumbling and rumbling in the ſtone.

E. K. Now all waxeth clear again.

Now hoveringly over the Table, appear infinite ſort of things like worms, ſometimes going up and ſometimes down; theſe ſeem ſomewhat brightiſh.

Over theſe higher in the aire, appear an infinite ſort of ſmall, little, blackiſh things, bigger then Motes in the Sun, and they go up and down, and ſometime come among thoſe *worm-like* Creatures.

Enoch. ..... *The Lord appeared unto* Enoch, *and was mercifull unto him, opened his eyes, that he* might see and judge the earth, *which was unknown unto his Parents, by reason of their fall: for the Lord said, Let us shew unto* Enoch, *the* use of the earth: *And lo,* Enoch *was wise, and full of the spirit of wisdom.*

And he sayed unto the Lord, Let there be remembrance of thy mercy, and let those that love thee taste of this after me: O let not thy mercy be forgotten. And the Lord was pleased.

50. Dayes. *And after* 50. *dayes* Enoch *had written: and this was the Title of his books, let those that fear God, and are worthy read.*

The title of *Enochs* books, expounded into English. 150 Lions, or wicked spirits seducers. Counterfeiting. *But behold, the people waxed wicked, and became unrighteous, and the spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord, What is it that we cannot do? Or who is he, that can resist us? And the Lord was vexed, and he sent in amongst them an hundred and* fifty Lions, and spirits of wickednesse, *errour, and deceit: and they appeared unto them: For the Lord had put them between those that are wicked, and his good Angels: And they began* to counterfeit the doings of God and his power, *for they had power given them so to do, so that the memory of* Enoch *washed away: and the spirits of errour began to teach them Doctrines: which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked.*

Wicked Magicians. *Hereby they speak with the Devils: not because they have power over the Devils, but because they are joyned unto them in the league and Discipline of their own Doctrine.*

For behold, as the knowledge of the mystical figures, and the use of their presence is the gift of God delivered to Enoch, *and by* Enoch *his request to the faithfull, that thereby they might* have the true use of Gods creatures, & of the earth whereon *they dwell: So hath the Devil delivered unto the wicked the signs, and tokens of his error and hatred towards God:* whereby they in using them, might consent with their fall: *and so become partakers with them of their reward, which is eternal damnation.*

Devils Characters. *These they call Characters: a lamentable thing. For by these, many Souls have perished.*

The mercy of God to *Dee.* To △. *Now hath it pleased* God to deliver this Doctrine *again out of darkenesse:* and to fulfill his promise with thee, for the books of *Enoch: To whom he sayeth* as he said unto *Enoch.*

Let those that are worthy understand this, by thee, *that it may be one witnesse of my promise toward* thee.

The wicked power expelled out of the earth. *Come therefore, O thou Cloud, and wretched darkenesse, Come forth I say out of this Table: for the Lord again hath opened the earth: and she shall* become known *to the worthy.*

E. K. Now cometh out of the Table a dark smoke, and there remaineth on the Table a goldish slime: and the things which hovered in the aire do now come, and light down on that slime, and so mount up again.

He said. ..... *Non omnibus sed bonis.*

E. K. He taketh the smoke and tieth it up.

..... *I tie her not up from all men, but* from the good.

Now cometh a dark Cloud over all again.

△. A pause.

E. K. Now it is bright again.

He said. ..... *Fiant omnia facillima.*

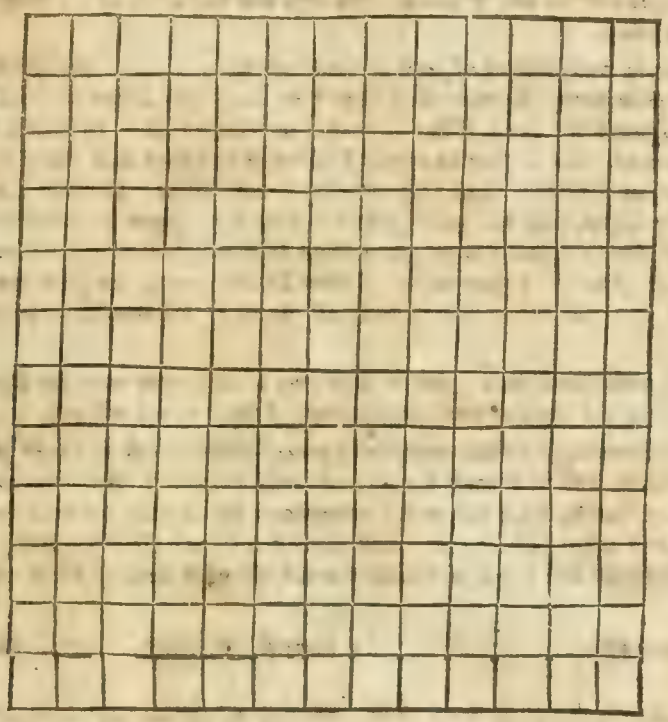
..... *Number.*

E. K. I see lines and scribblements (as before) going athwart the lines.

E. K. I count thirteen lines downward.

..... *Stay there.*

E. K. I count twelve this way overthwart.



E. K. In the just middle of every square are little pricks. The Table seemeth to be eighth yards square.

E. K. Now come upon these squares like Characters. They be the *true Images of God his Spiritual Creatures.* NOTE. Characters.

..... *Write what thou seest.*

E. K. I cannot.

Δ. Endeavour to do your best, for he that biddeth you do, will also give you power to do.

E. K. Did his best, at length fire flashed in his face, and shortly after he said, I perceive they be easie to make, so that I tell the squares, by which the lines do passe, and draw from middle prick to middle prick.

Δ. At length E. K. finished the Table: he said that these seemed to be yellowish Gold.

E. K. You heard one here say, *I write my own damnation.* A wicked power tempting E. K.

..... *He might have said, you write his damnation. Pray, and write as many more lines.*

Δ. After awhile E. K. did with great ease finish the four parts of the Table.

E. K. The stone is become dark.

A voyce. .... *Cease for an hour.*

Δ. May we passe from our places as now?

..... *I.*

Δ. After a little hour past we returned, and as we talked of the premisses, he said.

..... *Lose no time.*

Δ. He said in the stone being clear again,

..... *In the name of God, be diligent, and move not for the place is holy.*

..... *Take the first square: write from the left hand toward the right, you shall write* small letters and great.

Say what you see [to E. K.]

r Z i l a f A u t l p a.

Δ. I finde here one square among these Characters that hath nothing in it.

..... It must be filled.

a r d Z a i d p a L a m.

E. K. A dim Cloud cometh before mine eyes: now it is gone.

c Z o n s a v o Y a u b
T o i T t X o P a c o C
S i g a s o m r b z n h
f m o n d a T d i a r i
o r o i b A h a o Z p i

C n a b r V i x g a z d
O i i i t T p a l O a i
A b a m o o o a C v c a
N a o c O T t n p r a T
O c a n m a g o t r o i
S h i a l r a p m z o x

E. K. Now cometh a Cloud over.

Take the *second, that is the third that was written.*

This p may stand backward, or forward

E. K. What is the reason of that diverse setting?

-- For beginning there it will make the name of a wicked spirit.

b O a Z a R o p h a R a
u N n a x o P S o n d n
a i g r a n o o m a g g
o r p m n i n g b e a l
r s O n i z i r l e m u
i z i n r C z i a M h I
m o r d i a l h C t G a
Æ O c a n c h i a s o m
A r b i z m i i l p i z
O p a n a l a m S m a L
d O l o p i n i a n b a
r x p a o c s i z i x p
a x t i r V a s t r i m

Δ. So is the name of the first division of the earth in the 29 aire. A voyce to this intent.

..... That last word is Vastrim.

Δ. I marvel of that square that lacketh this line.

..... It must be drawn from the end, or foot to that prick, before where it cometh doubble from the first top, the prick is allowed but to one, and not twice to be accounted: So that, that standeth but of six pricks: Therefore it must be framed, and now it is of seven.

E. K. All is in a Cloud.

Now all is clear again.

This is the Table that hath 4. and D on the top, by me so noted.

d o n p a T d a n V a ..
o l o a G e o o b a .. i
o P a m n o O G m d n m
a p l s T e d e c a o p
s c m i o o n A m l o x
V a r s G d L b r i a p
o i P t e a a p d o c e
p s u a c n r Z i r Z a
S i o d a o i n r z f m
d a l t T d n a d i r e
d i x o m o n s i o s p
O o D p z i A p a n l i
r g o a n n Q A C r a r

P backward, .. or forward- A is arsward.

E. K. Now

E. K. Now he calleth again, saying, See.

Δ. This is the Table that had the little round smoke.

Δ. No, it was the Table before.

T a O A d u p t D n I m
a a b c o o r o m e b b
T o g c o n x m a l G m
n h o d D i a l e a o c
p a c A x i o V s P s y l
S a a i x a a r V r o i
m p h a r s l g a i o l
M a m g l o i n L i r x
o l a a D a g a T a p a
p a L c o i d x P a c n
n d a z N x i V a a s a
i i d P o n s d a s p i
x r i i h t a r n d i J

E. K. Now all is in a whitish cloud covered.

E. K. Now all is clear.

..... Make the first figure upon a clean paper, and thereto adde the simple letters: Then shall you hear more. Thou must make the squares of the first part of the Table unto every square and his letters.

Δ. I have made the squares of the first part, and set in the letters.

Thou hast in the middle line o r o i b A h a o z p i. *There are 6 lines above, and six below. That line is called* linea Spiritus Sancti: *and out of that line cometh the three names of God, from the East gate, being* of 3, 4, and 5. letters, *which were the armes of the Ensignes that were spoken of before.* Oro, ibah, aozpi, *I said before, that God the Father a* mighty pillar divided with a right line.

Linea Spiritus Sancti. Oriens.

The 3 names of God in Banners.

The Father himself, without the line.

The Father and Son by addition of the line.

These two lines beginning J A
i d
a r
&c.

That is the great Crosse that came out of the East gate.

East.

Δ. With that line of the Holy Ghost?

..... *I.*

Thou hast in the upper left angle in the second line a r d z a.

Thou hast that maketh the crosse downward: first i, *then the same* d, o, i, g o.

Δ. Will you have six letters downward?

..... *I.*

So thou hast the three other crosses in their angles.

Δ. Will you give me leave to repeat them, for fear of erring?

I L a c z a, the down line of six letters, and p a L a m the crosse line.

..... *It is so.*

Δ. Now to the other on the left side below.

a
i
a
o
a
i

the down right line. Now the crosse line, is O i i i t.

Here those Crosses have ten faces.

Ten faces on the Crosses.

Δ. One letter is reckoned twice which is in the center of the Crosse: and so should seem to be eleven.

..... *This*

..... *This is true knowledge.*

△. The last crosse is thus, his down line is a O u r r z

△. The Crosse is a L O a i.

△. So have I the 4 Crosses attendant on the principal Crosse.

..... *Here thou mayst see the cause, that* Pilat *wrote with 4 letters.*

△. How doth the cause appear?

..... *For above every crosse, standeth 4 letters: Not that* Pilat *knew it, but that it was the fore-determination of God.*

△. Another pronouncing of it. The 4 Angels over every crosse of the 4. attendant crosses.

They are thus to be read. In the upper left angle thou hast r z l a: pronounce, urzla: *by this now the first Angel appeareth.* z l a: *go then to the first* r, *and pronounce it* zlar. *That was the first letter of the first Angel, is the last letter of the second: as of the first* r, *was the first letter of the name, as* r z l a, *that* r *is now the last letter of the name of the second Angel, beginning at* z, *as* z l a, *and so back again to the* r.

△. So that the third beginneth at *l*, whose last letter is the first of the second name, and is called *Larz*, and so of the last: as *a r z l*, to be pronounced *arzel*.

△. So that you have, of those 4 letters, 4 Angels names, here thus gathered out: but how are they to be used?

The use.

..... *Let it be sufficient that you know these names. I will teach you to use them.*

4 Angels over every crosse.

△. Shall we labour by like order of every the 4 letters over the crosses to make 4 such names?

..... *They are also to be made.*

△. I do know assuredly that there is very much matter in this Table.

Solomon his knowledge. Six Seniors.

..... *It is true: for hitherto, stretched the knowledge of Solomon.*

..... *Now for your six Seniors: whose judgement is of God the Father, the Son, and the Holy Ghost. In the line* De Spiritu Sancto, *you have* Abioro *of six letters: The second name of the second Senior is of 7. as,* A (*the same, ascending*) Aaix a *if the third, as the second, in* patre & filio, H c *mord* A.

How to make the Seniors of 7. letters.

Again in Spiritu Sancto, *haózpi. The fifth, in* patre & filio descendens *hi pot ga. The sixth,* A V to Tar. *If you will make them of 7 letters (because two of them, are but of six)* that is, *when the* wrath of God *is to be encreased.*

Note.

The encreasing of names with a letter.

Then whereas you say, Abioro, *say* Habioro; *and where you say* Haozpi, *say* ahahozpi. *Thou hast* haospi, *before* h *is* A; *take that unto it and it maketh* Aha ozpi. *And so they consist all, of 7 letters.*

b a T a—— i——

Thou hast b *the fifth, in the left part of the line,* de Spiritu Sancto: *thou hast* a *the sixth, (the first part of the line* de patre & filio *descending.)* T *the sixth in the second part descending.* a *The first in the second part descending, or the second ascending.*

Thou hast a *the fifth, in* aozpi.

i *The sixth, and* V *the sixth, ascending in the part descending of the line* de patre & filio, *the second and first part. Put the* A *or the* h *that stand in the Center, to it: Thou hast* Bataiva *or* Bitaivh. *You must take but* * *one of them, either the* A *or the* h. A, comiter, *and* h *in* extremis Judiciis.

A or H.

* To make the end of this word.

△. So I see when the contract *A*, and when the contract *H* must end this word: That is the mighty Prince whose traine was holden up in *the East.*

The King his name East.

To morrow.

..... *Spare me now, I will open you more secrets to morrow, I am secretly called away:* but you shall find me the true servant of God.

E. K. Now he spreadeth the white Curtain over all that was laid on an heap behind.

Characters or Notes.

..... *Yet one thing ere I go. Those Characters or Notes (for, so call them) are* the parts of the whole Earth, *as you may find in those names* * *I delivered you before*; To the intent you may work all the World over at one time. Now, my love rest with you.

* *Malvage* delivered them, but by the same spirit of God

E. K. Now he is gone.

Note.

△. Amor Dei patris filii & Spiritus Sancti sit super nos. *Amen.* Semper.

Tuesday, *Junii* 26. *Manè hora* 8.

Precibus finitis, & post varias nostras considerationes de præmissis, tandem apparuit *AVE*. In nomine Patris & *F.* & *SS* sicut erat, &c. *Amen.*

E. K. He

E. K. He hath gathered the whole Curtain together as yeſterday, and ſet it behind. Now a white miſt cometh over all, Now the miſt is gone.

Ave. ..... *All glory and praiſe, be to God the Father, the Son and Holy Ghoſt.*

Δ. Amen.

Ave. ..... *Now to the purpoſe: Reſt, for the place is holy. Firſt, generally what* this Table *containeth.*

1. All humane knowledge.
2. Out of it ſpringeth Phyſick.
3. *The knowledge of all elemental Creatures, amongſt you. How many* kindes there are, and for what uſe they were created. *Thoſe that live in the air, by themſelves. Thoſe that live in the waters, by themſelves. Thoſe that dwell in the earth, by themſelves. The* property *of the fire:* which is the ſecret life of all things.
4. *The knowledg, finding and* uſe of *Metals.* *The* vertues of *them.* *The* congelations, and vertues of *Stones.* } *They are all of one matter.*
5. *The Conjoyning and knitting together of Natures. The deſtruction of Nature, and of things that may periſh.*
6. *Moving from place to place,* [*as, into this Country, or that Country at pleaſure.*]
7. *The knowledge of all crafts Mechanical.*
8. Tranſmutatio formalis, ſed non eſſentialis.

The general of the firſt table.

A bodily and a true motion.

E. K. Now a white miſt covereth him.

Δ. ——— Pauſe for a ¼ of ———

E. K. Now he appeareth again

..... *Look out* Lexarph, *with the two other that follow him, among the names of the Earth* the three laſt.

Δ. The ninth Chapter may be added, and is of the ſecrets of men knowing; whereof there is a peculiar Table.

Lexarph, Comanan, Tabitom.

Look out the name Paraoan. *Write out* Paraoan *in a void paper.*

Δ. I have done.

Seek out Lexarph.

Δ. I have found it.

Look into the 4 parts of the Table, and take the letters that are of the leaſt Character. Look among the 4 parts that have the Characters: and look to the Characters that have the leaſt letters.

Δ. I have done.

..... *How many letters are they?*

Δ. Seven.

..... *They muſt be eight.*

Δ. They are theſe (as I have noted them) OA JA JA il.

..... *There are 8 in the 4.*

Δ. Afterwards I found 8 letters in the 4 principal: for I had omitted *Y I.*

Dwell in darkneſſe ——

Δ. I ſuſpect this was ſpoken to me, to my reproof, for no more diligence uſed in the ſearch.

They muſt be made all one Character.

e x a r p
h c o n a
n a n t a
b i t o m

Lexarph, Comanan, Tabitom.

Set down theſe three names, leaving out the firſt L [*that is of* Lexarph, *ſet them down by* 5.]

Ave. ..... *Your ſickneſſe cauſeth me to be ſick.*

Δ. *E. K.* had the Migrom ſore.

A great Temptation fell on *E. K.*: upon *E. K.* his taking theſe words to be a ſcoff, which were words of compaſſion and friendſhip.

Δ. They be 3 names of the Tenth air, anſwering to *Caſpis, Germania, Trenam* in *Africa.*

..... *The firſt is* exarp, *five in order. Set them down without the firſt Table: That ſhall make the croſſe that bindeth the 4 Angles of the Table together. The ſame that ſtretcheth from the left to right, muſt alſo ſtretch from the right to the left.*

Δ. Have

△. Have I now made this crosse of uniting all the 4 parts or Angels together, as you like of?

..... *I.*

Wicked Angels whose names are of 3 letters. 4. Angels above every of the lesser crosses. *Ergo*, 16 such in every of the 4. principal quarters.

..... *Every name, sounding of three letters, beginning out* of that line, *is the name of a Devil, or wicked Angel, as well from the right, as from the left,* excepting the [△] 4. Angels that are above *the crosse, which have no participation with Devils.*

The letters that joyne those names, which may be put before the [△ 4.] names *of the four Angels of the four crosses in every angle,* (*as well from the right, as the left,*) *is the name of God, whereby these Angels, are* called and do appear.

△. An example (I pray you) give of this rule.

..... *As, in the first of the black crosses thou hast,* e.

△. So it is.

In the first square of the right side thou hast r. *beginning the name of the Angel* Urzla: *put* e *to it, and it changeth the sound, into* Erzla. Erzla *is the name of God* that governeth, Urzla.

△. And likewise the other three above the crosse are governed by that name of God, *Erzla.*

* In the crosse of union, or the black crosse.

The 4 Angels serving to this lesser Crosse.

Note. Appearing by one name, and doing by another.

Take * X *which is the next letter: look under the Crosse in the first angle; thou hast* C z (*then* o, *in the crosse:*) *then* n s. *Call it* C zodenes: *It is one of the* 4 *angels that serve* to that crosse, which are ruled *by this name* Idoigo. *It is the name of God, of six letters: Look in the crosse that descendeth, In that name* [△ Idoigo] *they* appear, *by the name* [△ Ardza] *that is in the crosse,* [△ Transversary] *they* do that they are *commanded.*

△. Which they? you named onely *C zod n es.*

Ave ..... *There followeth* Tot t.

△. Which more? △. The principal Crosse transversary.

Those two, under, till you come to the Crosse.

△. Do you mean *Sias, f m n d?*

Physick. ..... *Those* 4 *be of Physick.*

△. As they do *appear* in the name of God *Idoigo*, so what shall be of the name of God *Ardza?*

Ave ....., *The one is to call them, the other is to command them.*

Note. † The Angel his name made of five letters. The use of the wicked powers.

If it be an incurable disease (*in the judgement of man*) *then adde the letter that standeth against the name, and make him* † up five: *then he* cureth miraculously.

But if thou wilt send sickness, then take two of the letters, and adde the letter of the Crosse [△ *the black crosse*] *to that, as in the second,* a To.

[△. This *a*, is of the crosse of union, or the black crosse.]

The Call of the wicked. ....., *Then he is a wicked power, and bringeth in disease: and when thou callest him, call him by the name of god, backward: for unto him, so, he is a god: and so* constrain *him* backward, *as* Ogiodi.

Note. Apparition. Constraint. △. I think the Constraint must be, by the name of the Transversary backward pronounced, as of *Ardza*, is backway, *azdra*: For *ogiodi*, should but cause him to appear by the order of *Idoigo*, used for the 4 good Angels.

Baatain A, or Baataivh. ..... *The name of God in the middest of the great Crosse* (*where the name may have* A *or* H *in the end*) *upon which the* 4 *Crosses of the first Angle attend,* (*or first part of the table attendeth*) calleth out the six Seniors: *which give* scientiam rerum humanarum & Judicum, *according to the nature of their parts: as in the East after one sort, in the West after another, and so of the rest.*

E. K. A Cloud covereth him.

Now he speaketh of the second little crosse above, on the right side in the East quarter.

4 Good Angels. Metals. The wicked Angels of this portion.

The table of creation.

Lib. 4. *aliter* 5. *Bnaspol &c Blisdem.*

The upper right angle in the next crosse, hath the same name [△ *hath his peculiar name*] *of God to* call out, *and* to constrain.

△. Which name mean you?

Ave. ..... *The name that is in the crosse.* △. Ilacza--

The good Angels are also 4. *They have power over Metals,* to find them, to gather them together, *and to use them.*

These, that are the wicked ones, (*made by three letters*) *are the* Princes of those wicked ones, that stood afar off *in the* Table of the Creation.

△. You mean in our fourth Book.

Ave. ..... *These* can give money coined, in Gold *or Silver.*

△. Which these?

△. These wicked ones mean you?

..... *I.*

The other give no money coined, but the metal.

△. You

Δ. You mean the good.

..... *I.*

Δ. As *X O Y.*

..... *E X O Y.*

Δ. I note this pronunciation.

Δ. The next is *apa.*

The third Crosse is the Crosse of transformation. Transformation.

Δ. Mean you that on the left side underneath?

..... *I.*

The fourth is the Crosse of those Creatures that live in the four Elements, as you call them. The four Elements.

The first Angel the aire.

The second —— *the water.*

The third —— *the earth.*

The fourth —— *the life, or fire of things that live.*

Δ. Is not *Acca* the first Angel?

Δ. En pe at.

..... *I. Then* N P *at.*

Δ. Then *O toi,* and P *mox.* A V E. *They are easie to call.*

1. *The knitting together of Natures lieth in the four Angels that are over the first Crosse.* The knitting together of natures.

Δ. As *Urzla,* zlar? &c.

..... *I.*

2. *The carrying from place, which place lieth in the Angels of the second Crosse.* *Translatio à loco in locum.*

Δ. I understand in the Angels over the Crosse.

3. *All Hand-crafts, or Arts are in the Angels of this* third *Crosse.* All hand-crafts.

Δ. I understand in the Angels over the Crosse.

E. K. He drew out much fire out of his mouth, and threw it from him now. Note this rare action of a spiritual Creature.

Δ. I pray you, what meant you by that?

..... *For that I* fulfill my Office in another place.

Stay, at this time I must also be gone.

Δ. When will you deal again.

Ave. *After Dinner about one, or two of the Clock.*

E. K. Now he spreadeth the Curtain.

Δ. Deo gratias nunc & semper agamus. *Amen.*

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† Tuesday, *Junii* 26. *à Meridie hora,* 1½ *Circiter.*

Gloria Patri, *&c.*

Mitte lucem tuam & veritatem tuam, O Deus, &c.

E. K. Now he is here, and the white Curtain laid behinde.

4. Ave. ..... *The Crosse of the fourth, first Angle.*

Δ. I understand the Angels over the Crosse in the lower right corner.

..... *Herein may you finde the secrets of Kings, and so unto the lowest degree. But you must* The secrets of all states.

Note, That as the Angels of the first of the four Crosses in the East, which are for Medicine: so are sixteen Angels for Medicine.
the first of the second, the first of the third, and the first of the fourth; so that for Medicine there be sixteen, and so of all the rest in their order: *but that they differ in that, some be the Angels of the East, other some of the West; and so of the rest.*

Notwithstanding, to know the world before the waters, To be privy to the doings of men; from the waters to Christ; from Christ unto the rewarding of the wicked: The wicked doings of the flesh, or the fond and devilish imaginations of man, *or to see what the blessed Kingdom shall be, and how the earth shall be* dignified, purged, *and* made clean, *is a meat too sweet for your mouths.* Note. The blessed Kingdom on earth. The earth.

Δ. Curiosity is far from our intents.

Ave, ... But there is neither Patriarch nor Prophet sanctified, Martyr, or Confessor, King, or Governour of the people upon earth, *that* his name, continuance, and end, is not (like the Moon at midnight) in these Tables.

Ergo, these are here to be learned out.

Δ. *Maximè enim splendet & manifesta est, in medio cœli & in pleniluvio.*

Δ. Mean you not the Crosse of *the fourth first* Angle, to be that, which is of a O ürrz. And his transversary of a l O a i?

Ave. ..... *It is so.*

Δ. I understand not well, your account of 16 Angels for medicine.

Ave. ..... *Are there not four principal Crosses? Every Crosse hath also four. The first of every four are* the Crosse *of medicine, so that there be sixteen.*

Ave. ..... *One book of perfect paper. One labour of a few dayes.*

Forte, For the. Their promise. The calling them together, *and* the yielding of their promise, *the repetition of the names of God*, are sufficient.

I have given you Corn : I have given you also ground. Desire God to give you ability to till.

Δ. We will pray for his help that is Almighty.

..... *I am free before God. Catch that catch can.*

Be it now as it was before.

E. K. He mounteth up into the aire, and is gone.

Δ. When would you that I should prepare that book, and what call you perfect: and how many leaves would you wish me to make it of?

..... *Your book is not of my charge.*

Δ. Lord, as thou hast dealt mercifully with us hitherto, and hast given us the understanding of many secrets, so in respect of this strange dealing with us, and leaving us of *Ave*, we are desirous to know some cause: and therein we require that *Madimi* may be sent.

E. K. She is here in the stone.

Madi. ..... *How do you?*

E. K. She maketh a low curtsie.

Δ. I declared our admiration of *Ave* his so sudden departure, aud required her opinion of the cafe.

Mad. ...., *Surely Sir, I cannot tell : but I will go see if my mother can tell.*

Δ. He that is the Creatour of all things, be mercifull unto us, and lighten our hearts with true knowledge, as our trust is in him.

E. K. She went away, and came again after a little while.

Mad. ..... *My mother sayeth,* you should have been at the Emperours.

Δ. But you see it is impossible to get thither without some good provision of money made by our great friend *A. L.* I pray you, what can you say of *Ave?*

Mad. ..... *My gentle brother, Ave* is a good Creature : *indeed you might have made* more of *him.*

Δ. I beseech you to give us some Declaration of *Ave* his last words.

Mad. ..... *There* is no word unperfect : My brother *Ave* his nature is to be plain and short.

Δ. I pray you to say somewhat more plainly of *Ave* his last words.

Mad. ..... *If it were the commandment of my mother, I could do it.* But this *is the good will* of my brother toward you.

Δ. As your brother hath done this of his good will, so do I desire you of your good will to do, or say somewhat to our comfort.

Mad. ..... *Sir, I pray you, pardon me. I may not meddle with* Ave *his doing. I have nothing to say to you, but* I know my Mother hath *much to say to you*

As the mighty thunder cometh, so cometh the promise of God.

Rodulphus the *Emperour* now.

If the Emperour *(my mother sayeth) do any thing against* Lasky, *or hinder, (she answereth in earnest) there shall be an Emperour.*

A. L Earnest is means to be Emperour: *vide 22 Sept.* Prage.

Δ. Make your sentence more perfect.

Mad. ..... *Therein lieth a mystery.*

A Mystery.

My Mother, my Sisters, Ave, *I, my self, and the rest of us will not be from you* in your need.

A comfortable promise.

Δ. Now is our need, as we have declared.

Mad. ..... *Sir, Content your self: For, yet a season, you must have patience. God blesse you, for (as yet) I feel nothing to say to you.*

Misericos, clemens & pius est Deus Noster : Cujus nomen sit benedictum, Nunc & semper. *Amen.*

Note. About seven of the Clock this afternoon, *E. K.* came again up into my study: and seing me reading, and considering this Action, began to finde talk of it, and willed me to assay the practise of it if I understood it : And, to be brief, by little and little fell to this issue, that he confessed himself to be very sorry that he was so far raging in words as he was this day.

day. Nay, (said I) any man living, else, would have found just cause of comfort, and to give thanks for *AVE*, such speeches to him, as he used unto you upon true compassion, and no skoff, &c. But you by and by *called him Devil, and raged on further against* Michael *and* Gabriel, *and the heaven'y powers* with most horrible speeches, &c. He became very penitent, and *acknowledged that he had* offended God: and said, that surely *it was of the Devil*, for he did not remember his words: but he is sure that they were not decent, and beseeched *God to pardon* him: And so did I, and was very glad of this his reforming himself, and we (being off (before) called down to supper) were going out of my Study: and as he was almost at the door to go out, he said to me, *I feel a very heavy thing upon my shoulder:* and it *is warm withall*: Whereat I put to the door, and we sat down again: Verily thinking (as it was) that it was the presence of *AVE*, whereupon I said unto the Creature.

NOTA. *Penitentia Dei grata & acceptabilis in Christo.*

Note this manner of a heavy thing on the shoulder, and warm withall.

△. In the name of Jesus, *Ave* art thou there, he answered immediately after as followeth.

Ave..... *Because* thou [E.K.] *hast acknowledged my honour again: I will also acknowledge my help toward you: But where man* curseth *the Heavens, what holy Creature can abide? Or where Satan is brought* into possession, by free will of man, *what good Angel is he that departeth not?*

△. O Lord, confirm thy mercies upon us from henceforth.

Ave. ..... *As concerning your Action, The Heavens bear witnesse of it. Yea, yesterday did the good Angels contend with the wicked: and there was a great conflict betwixt them; and that about the love of God towards you, and your Action. But I will visit you again in the morning, and will perform my good will in God toward you. But thou must pray often if thou wilt avoid temptation. God be mercifull to you, forgive you, and strengthen you to the end.*

△ There was a terrible storm of thunder and rain, toward the end of our yester-dayes Action: which, I said, was somewhat more then natural.

△. Amen, sweet Jesu, Amen.

△. When all was thus ended, I delivered to E.K. my Psalter book (with the short prayers annexed to every Psalm) where he himself very devoutly, and penitently prayed three of them, and I hearing also of them, gave my consent in heart to the same prayers.

Mr. E.K. Penitently prayeth.

△. To God onely be all praise, honour, and glory, now and ever. *Amen.*

Wednesday, 27. *Junii.* Cracoviæ. *Mane horam circiter.* 7.

Oratione Dominica finita, & peculiari Oratione contra Tentationes Sathanæ, apparuit ipse *AVE*, &c.

E. K. He is here.

△. Gloria Patri, & filio, & spiritui sancto, &c. Amen.

Ave. ..... *In the name of the Father, and of the Son, and of the holy Ghost.*

△. Amen.

..... *Now, what is that, that is hard to you?*

4. First, whether the Table (for the middle Crosse of uniting the four principal parts) be made perfect, or no.

Ave. ..... *Thou hast found out the truth of it.*

△. I think a mystery did depend upon the choice of the three names, *Lexarph, Comanan,* and *Tabitom.*

Ave. ..... *That is not to our purpose.*

△. You bad me chuse out of the Tables the Characters of fewest Letters, and *I* found them to be O A ɥ A J A, and ⅂, you said they are eight, you said there are eight in four: *I* know not what this meaneth.

Ave. ..... *You must make up the name* Paraoan.

△. It is the second part of the 22 aire.

△. What shall become of the L averted?

Ave. ..... *It may be* N, or L.

△. What must *I* now do with that name?

Ave. ..... *In* Exarph *there wanteth an* L. *which* L. *is of more force then the* N. *and therefore it is set in the Tables. As far as that* N. *stretcheth in the* Character, *so far shall that* Countrey be consumed *with fire, and swallowed into Hell, as* Sodom *was for wickednesse. The end of all things is even at hand: And the earth must* be purified, *and* delivered to another.

△. So is not one letter superfluous, or wanting in the Tables.

A Prophesie of things at hand.

NOTE. *Nova Terra.*

The Heavens shall be 77 times above themselves. *And the earth shall bring* forth without Tillage: *Prophets speak of dayes,* [as] *presently, that* * *are far off. But we speak of dayes that are hard at hand. For,* immediately after your being with Cæsar, *shall the whole* world be in sudden alteration. *Battails and bloudshed great number: The Kings of the earth shall run unto the Hills, and say cover us.*

* Were.

Rodolphus Cæsar.

Nota *Initium malorum inflare.*

Δ. O, Thou mighty God of Hosts: be our strength and comfort.

Anti Christ. ..... When you hear the peoplesay, *Lo, there is a man-child that doth great marvails*, (which is even at the door threshold.) Then, then shall you see the calamity of the earth.

A. L. But let *Lukie, the servant of God do as he is commanded*: And what goodnesse soever he craveth shall follow him, for the Lord hath spared him among the Kings of the earth.

Money, provision. Let *him provide for this one journey*: *He shall not need to provide for the rest*: For, he that hath all, hath provided for him.

In Constantinople 1595 15. Septemb. The fifteenth day of September, that shall be twelve moneths, shall you set up the signe of the Crosse; even in the midd'st of *Constantinople*.

Δ. Thy will be done, O Lord, to thy honour and glory.

Ave. ..... *In this Kingdom shall be much bloudshed, and the one shall cut anothers throat. And as the Lord hath promised, so shall it come to passe.* Poland. *Promissio confirmata de A. L. fortè.*

Ave. ..... *Now to the Table.*

Δ. Of the Principal King of *Bataiva*, or *Baataiva*, (using the last a twice) I doubt of the perfect writing of it.

Ave. ..... *Is it not written? It is all, most easie, and in gathering thou canst not erre.*

24 Seniors. *The 24 Seniors are all of one Office: But when thou wilt work in the East, thou must take such as bear rule there; so must thou do of the rest.*

Note, This diversity of working. Δ. Do you mean the estate, in respect of any place we shall be in, or in respect of any earthly place, accounted alwayes the East part of the world, whersoever we be?

The four plagues, or quarters. Ave..... The East and West, in respect of your Poles. *What will you else of me?*

Δ. Whether these four Tables be joyned in their right places, or no.

Ave. ..... *They be.*

Note, of the Letters in the black Tranversary. Δ. Of the Letters in the Transversary of the wicked their black Crosse, I know no use, as of m o t i v a t; nan, *&c.*

The book. Ave. ..... *Thou shalt know*, when thou writest thy book.

Δ. I desire you of the book to say somewhat more for the fashion, paper, and binding, *&c.*

Ave. ..... *Thou mayest use thy discretion.*

Δ. You mean (I trust) the book that you bid me to prepare: For, the other is not for my writing.

A perfect master ready. Ave. ..... *It is not.* I my self will stand with you, and shew how to practise.

Δ. Blessed be God for his ready help.

Δ. I will prepare the book (by the grace of God) with all speed.

The Offices of all the four quarters. Δ. As concerning the Offices, vertues, and powers of the three other quarters of the Table, what shall we think of them?

Ave. ..... They are all as the first.

The twelve names of God in the twelve Banners. Δ. *Note.* Thou hast *three names of God*, out of the line of the holy Ghost, in the principall Crosse of the first Angle, so hast thou three in the second, *&c.*

Four dayes. *Four dayes (after your book is made*, that is to say, written) must you onely call upon those names of God, *or on the God of Hosts, in those names*:

Fourteen dayes. And 14 dayes after you shall (in this, or in some convenient place) *Call the Angels by Petition*, and by *the name of God, unto the which they are obedient.*

Obedient. White linnen vestures. The 15 day you shall Cloath *your selves*, in vestures made of linnen, white: and so *have the apparition, use*, and *practice of the* Creatures. For, it is not a labour of years, nor many dayes.

E. K. This is somewhat like the old fashion of Magick.

Garment and book onely once to be used. Ave. ..... *Nay, they all played at this.*

You must never use the Garment after, but that once onely, neither the book.

E. K. To what end is the book made then, if it be not to be used after?

Δ. It is made for to be used that day only.

Ave. ..... *What will you else?*

Δ. As you best know: we need instructions; yet necessary for us.

Ave. ..... *Very few.*

Ave. ..... *It is a stem with fruit, but it wanteth leaves.*

E. K. What mean you by that?

Fruit than leaves. Ave. ..... *There be more* leaves then fruit, *and in many actions there be more circumstances then matter.*

Δ. But here is onely marrow, and no bones, or flesh.

Δ. As concerning the great multitude that *E. K.* saw in the Vision standing after the sixteen Angels, next the Gate, you made no mention in your Description of the Vision: Therefore I would know what they are.

Ave. ..... *They be Ministers and servants.*

..... *There*

E. K. * Aliter, *Sendenna*, as *E. K.* said.

There shalt thou *see thy old* Sondenna,* *and many other wicked ones, that thou hast dealt with-all. Hereby shall you judge truly of wicked Magick. God be with you: I will be ready, when you need me.*

△. Æterno & omnipotenti Creatori rerum omnium, visibilium & invisibilium sit omnis laus, honor, gloria, & gratiarum actio. *Amen.*

△. Of this wicked Sondenna, E. K. by & by after this Action said. Seeing his name is come to be known (and not by me: for I had received the Sacrament with Mr. *Miniver*, of whom I had him, never to bewray or disclose his name) I will tell you somewhat of him. He appeareth in many forms, till at length he appear in a Triangle of fire, and being constrained to the Circle, he taketh form (as it were) of a great Gyant, and will declare before for a month to come which spirits do orderly range: which by name being called, will do their offices, with a few other circumstances used, &c. This, indeed was one, of whom I made most account, &c.

△. 1. Remember, I have not yet heard any thing of the 5 Princes which held up the traine of the chief King.

2. Neither any thing of the Trumpeter which went before all.

3. Neither of the letters in the Transversary of the black Crosse.

4. Also of * *Docepax Tedoand*, being referred to *Cilicia*, *Nemrodiana*, and *Paphlagonia* in the late exposition of the places by vulgar names: and before in the naming of them by the names of Creation they were applyed to *Italia* and *Britania*: One of those is to be doubted of.

5. We are desirous to know the Etymologies of all the names of God which we shall use, either to God himself, or to the Angels.

6. We require the form of our Petition or Invitation to be made to the Angels.

7. Of the 20 (and more) diversities or corrections of this principal Table, we require your censure, which diversities I have (by conjecture) so made or amended.

8. Whereas I was [△]willed to call 14 dayes, the Angels which are to be used: so would I know whether also I should summon the wicked heer e recorded (out of the black Crosse, having their off-spring) likewise 14 dayes.

Doubts.

* Declared by *Gabriel* and *Nalvage*.

△. *Pagina penultima precedente.*

Saturday, † *Cracoviæ, Junii* 30. *Manè, circa* 9. *horam.*

Orationè dominica finita, & propositis illis 7. *dubiis, quievimus paululum. Deinde, aliquot orationes ex psalterio recitavi, iterum quievimus paululum. Ad semihoram nihil apparuit.*

At length appeared a face, very great, with wings about, adjoyned to it; afterward he seemed to be in a great Globe of fire.

..... *Hearken to my voice.*

Modesty, patience, *and* humility *of* heart and body, *doth belong to these Actions. Tell me how many Thunders the Lord hath in store for the wicked.*

Note.

△. O Lord, we know not.

..... *Were you ever in the secret caves of the Earth?*

△. No, Lord, never.

..... *Then tell me how many windes the Lord hath prepared for an yeat?*

△. Neither that can we tell: We are not of the Lord his Council in these things of his providence.

..... *Can you tell me none of these questions?*

..... *Can you tell what shall become of your selves?*

△. God onely knoweth, and no creature but by him: for all things are kept uncertain until the end.

..... *You beget children, know you the hour wherein they shall be born?*

..... *You begin labour, can you tell what point of time you shall end in?*

△. God only is the Fountain of all wisdom and truth.

..... *Well, then I see, you are drowned in ignorance and know nothing.*

E. K. He turneth round very swiftly,

..... *Even as the Adder leadeth out her young ones, the first day one foot, (out of her hole) not because they should eat, but because they might acquaint themselves with the air, and her subtlety.* Note this similitude well.

The second day, one yard and more: she encompasseth her hole, and windeth to and fro, and teach-them to creep; and so five or six dayes, till they know how to move and stir their bodies.

After the seventh day, she leadeth them further, and faineth deceit, striking the ground with her tail, as though it were the sound of some one at hand: And then gaping, beginneth to hisse, and stir-reth up fear unto her young ones, so that they enter into her mouth. And thus she doth till they be 12 *or* 13 *dayes old: Then she leadeth them a stones-cast, and exerciseth them both with fear, and hiding themselves; And when they sleep (being young and wearied with labour) she stealeth from them and maketh a noise amongst the leaves and small stones, with the moving of her hinder parts:*

To

To the intent she might see what shift her wormes can make, which stirred up with fear, and missing their mother, fall learn to couch themselves in the Chymnes of the earth; At length, after silence, the mother thrusteth out her self, and doubleth her tongue (with the sound whereof she useth to call them) They come together and rejoyce, wreathing themselves diversly about her body, for joy: She for a recompence, suffereth them to hang upon her back, and so waltereth to her hole; where she gathereth the leaves of the earth: and after she hath chewed them small and tender, with her teeth, and mingled them with the dust, she spueth them out again, and beginneth to lick them by little and little, as though she hungered, which she subtlely doth, that her wormes might eat and forget their hunger ...

Finally, in 20 dayes, they become big, and as skilful in the property of their kind . . . she (I say) leadeth them out into a fertile place, and full of dew, and full of bushes, and places apt to cover them, where they feed, dwell, observe their craft, and at last forsake their mother. *Even so, it is with you; So the Lord, (the true Serpent and worme) leadeth you out from day to day, accordding to your strength: and as you grow, to the intent you might, at last be brought unto the pleasant dew, and food of his mercy,* which is Triumphing true wisdom.

Triumphing true wisdom.

But this the Lord feareth of you; that, as the wormes did, so you will forsake your mother.

△. Forsake us not, O God, Confirm thy graces in us, and we shall not forsake thee.

The nature of the Serpent, is, not to forsake his young.

△. O Lord we depend onely on thee, and without thy grace and continual help, we perish.

NOE. *The Lord told* Noe *long before, the Flood would come, he believed him: Therefore he is safe in both worlds. The sons in law of Lot,* sunk into Hell, *for that they* derided the words of God, and believed them not. *His wife became a salt-stone, for that she looked back, and did contrary to the Commandment of God* Moses *had the* reward of his holinesse *in this world pluckt back, because he said,* Can this, *&c.*

Moses. *Numeri 20. Non dedisti hac verba aquam potestatis meis eliciere.*

I, as the messenger of God, am as one that say, Cave, *Take heed that you become not son in laws, though you passe the fire, Take heed you look not back: for if you do, you shall not see the flood, neither shall the Lord put a vail betwixt you and vengeance, neither (I say) shall the promises of God come in your dayes. If God had taken you up into the heavens and placed you before his Throne, and told you the things that are to come, you would believe: But that you cannot do.*

The Lord is merciful, he descendeth into your houses, and there telleth you what is to come, where you may understand: But you believe him not. *Therefore saith the Lord of you,* I fear you will forsake your mother: *But* if *you do it, I say,* if *you do it, I will make of the Mothes, men,* that shall testifie my name.

H.

E. K. I ever told you I do not believe them, nor can believe them, nor will desire to believe them.

Faith. Obedience. Humility. ..... If you be faithful, you be able to comprehend: *If you be* obedient and humble, *The Creatures of Heaven shall abide with you:* Yea the Father and the Son, and the Holy Ghost shall *make his dwelling with you. If you persevere, even with* faith and humility, *you shall see the* wicked dayes *that are to come, enjoy* the promises *of God, and be partaker of* those blessed days that follow: *For wonders unheard of, in, and of the world, are at hand.* You are warned, *The Spirit of God rest with you.*

A Caveat.

△. Amen.

△. O Lord, shall we continue in this wavering or stiff-necked willful blindnesse, and frowardly keep out thy mercies and graces by our fleshly sense, and unreasonable perswasion against the verity of thy true Ministers?

△. *Cum maximus labor vestrus hic a me & valde serio ad Rem dicta erant.*

1. *All things are committed to thy charge.*

△. O Lord as much as ever I can do by prayer or otherwise, I do, and yet I enjoy no fruit of my long travel.

2. *Thou hast ground, sow if thou can.*

△. How can I without further instructions and help? and now, when I require *Ave* to come, he cometh not: O Lord comfort me.

3. A V E *shall come when thou hast need of him.*

△. In te Domine speravi, & spero, & sperabo. In die Tribulationis exaudies me. Refugium meum, spes mea, vita & beatitudo mea Jesu Christe, tibi cum Patre & Spiritu Sancto sit omnis honor, laus, Gloria & Gratiarum actio *Amen.*

Monday, † *Cracoviæ, Junii* 2. *Manè hora* ½.

Oratione dominica finita, & mora aliqua interposita, & aliquot aliis ex psalterio recitatis precibus, & post varias meas ad Deum ejaculationes.

Post semihoram. At length *Ave* appeared to *E. K.* in the Shew-stone, *&c.*

△. O Lord, all honour, thanks, and praise, be unto thee, who heareſt the prayers of thy simple servant.

△. First,

Δ. First, for the reforming of diversity of letters in the names written, I require your aid, unlesse you will first say somewhat else.

By the same Jesus who sitteth on the right hand of his Father, and is the wisdom of his Father, I request you to proceed with us.

Ave. ..... *So that the body of Christ, now, is glorified and immortal.*

Δ. Most true it is --- *Mors illi ultra non dominabitur.*

Ave. ..... *But as the Prophets, that were fullfiled with the Holy Ghost and Spirit of God, before Christ, tayled of him, in that he should come as a Saviour, and in the seed of man; So is the Prophesie of this time, Christ being ascended, in the same Spirit. But that Christ shall* come in his glorified body, *Triumphing against Satan, and all his enemies.* *Adventus Christi.*

Δ. So be it, O Lord.

Ave, ... *But that the words of the Prophesies may be fulfilled, It is necessary that the Earth swarm, and be glutted with her own fornication and idolatry: which, what it shall be, the same* spirit will open unto you.

Δ. Fiat voluntas Dei.

Ave. ..... *That you may not onely be wise in forsaking the world, and foreseeing the dangers of perdition; But also preach the wonders of the same Christ, and his great mercies, which is to come and* to appear in the cloudes with his body glorified. *The Lord said to Satan, I will give thee power,* in the end over their bodies, *and thou shall be cast out into the fields, and that* for my names sake: *But my Vineyard, and the fruit of my Harvest, shalt thou not hinder. Thus my brethren hath the Lord loved you, Thus have the Treasures of the Heavens opened themselves unto you: But your faith springeth not.* Our bodies to be cast out into the fields.

Δ. It shall when it pleaseth the Highest: We beseech him to encrease our faith as shall be most for his honor and glory.

Ave. ..... *But unto you it shall be revealled, what shall come, after Morrows, after Dayes, Weeks, and Years: And unto you it shall be delivered, The Prophesie of the time to come,* which is twelve: of the which you have but one. Prophesie. 1 --- 11 12.

Δ. God make us faithful, true and discret servants.

Ave. ..... *For God will shake this earth through a riddle, and knock the vessels in pieces, throw down the seats of the proud, and establish himself a seat of quietnesse: that neither the Sun may shine upon the unjust, nor the garments be made of many pieces.* *Regnum futurum.*

Δ. All shall be in unity: *unus pastor, unum ovile,* &c.

Ave. ..... *Haste* therefore and be gone: as the Lord hath appointed you, *that you may be ready for him, when he bringeth the sickle. Purifie all the vessels of your house, and* gather more into it, *and when the Lord presseth, he will give you wine abundantly: And lo, the* * *forks are weary of their burdens: But be diligent, watchful,* and full of care: *for Satan* himself *is very busie with you. After dinner I will visit* you with instructions: *But O my Brethren,* be faithful, *and persevere; for the same spirit that teacheth the Church, teacheth you.*

Δ. Be gone to the Emperour. * That hold up the grapes. Satan. Faithful. *Spiritus Sanctus.*

Δ. To the same *Holy Spirit*, with the Father and the Son, be all honor, power, glory and praise, now, and ever, *Amen.*

Julii 2. After Noon, *Hora* 1 ¼

Δ. Gloria Patri, & Filio & Spiritui Sancto sicut erat in principio & nunc & semper & in secula seculorum. *Amen.*

E. K. Here he is now.

Δ. Nobis adsit, qui cuncta creavit.

Ave. ..... *What will you?*

Δ. If it please you, the solution of the former 8 questions first.

Δ. 1. As of the five Princes, which held up the traine of the King.

Ave. ..... *The knowledge of them helpeth not now.*

Δ. 2. Secondly of the Trumpeter, what it betokened.

Ave. ..... *It hath no relation to these Tables.*

Δ. 3. Of the letters in the Transversary, I would know your will.

Ave. ..... *They are, as the other,* but for a peculiar practice.

Δ. 4. For *Docepax* and *Tedoand* referred diversly, as I have noted, What is the cause of his diversity? *Docepax. Tedoand.*

Ave. ..... *It was the* fault of E. K. in reporting.

Δ. What is the very Truth?

Ave, ... *Thou shalt be taught that, when thou* hast their Calls, *It belongeth to* Nalvage *his correction.* Call's. *Nalvage* is to correct.

Δ. 5. As concerning the Etymologies of these names of God, we would be satisfied.

Ave ..... *God is a Spirit, and is not able to be comprehended.*

Δ. Some Notifying or Declaration, no full comprehension I require.

Ave. ....

Ave. .... *It is no part of mans understanding.* They signifie all things, and they signifie nothing.

Ave. .... *Who can expresse* Jehovah *what it signifieth.* Deus significat ad id quod agit.

Δ. As for the form of our Petition or Invitation of the good Angels, What sort should it be of?

Ave. .... *A short and brief speech.*

Δ. We beseech you to give us an example: we would have a confidence, it should be of more effect.

Ave. .... *I may not do so.*

E. K. And why?

Invocation. Ave. .... Invocation proceedeth of the good will of man, *and of the heat and fervency of the spirit: And therefore is prayer of such effect with God.*

Δ. We beseech you, shall we use one form to all?

Ave. .... *Every one, after a divers form.*

Δ. If the minde do dictate or prompt a divers form, you mean.

Ave. ..... *I know not: for I dwell not in the soul of man.*

Δ. As concerning the diversity of certain words in these Tables, and those of the portions of the Earth delivered by *Nalvage*, What say you?

Ave. ..... *The Tables be true.*

Is it *Aydropl*, or *Andropl?*

Ave. ..... *Both names be true, and of one signification. I have delivered you the Tables, so use them.*

Δ. As concerning the Capital letters, have I done well?

The use of the letters. Ave. ..... *You have easily corrected that, and to good end*; for every letter, and part of letter, hath *his signification.*

Δ. I beseech you say somewhat of the *N* in *Paraoan*, of which you said, so far as that stretched, should sink to hell.

Note. Ave. ..... *Every letter in* Paraoan, is a living fire: *but all of one quality and of one Creation: But unto* N *is* delivered a viol of Destruction, *according to that part that he is of* Paraoan *the* Governour.

Δ. It may please you to name that Place, City, or Country, under that *N.*

Ave..... *Ask Nalvage*, and he will tell you.

Δ. As concerning the wicked here, Shall I call or summon them all, as I do the good ones in the name of God?

The wicked spirits are vile slaves. Ave .... *No man calleth upon the name of God in the wicked: They are servants and vile slaves.*

Δ. We call upon the name of Jesus in the expulsing of devils, saying in the name of Jesus, &c.

Ave. ..., *That* In, *is against the wicked. No just man calleth upon the name of God*, to allure the devil.

Δ. Then they are not to be named in the first summoning or invitation.

Ave. .... *At no time* to be called.

E. K. How then shall we proceed with them?

Ave. .... *When the Earth lieth opened unto your eyes, and when the Angels of Light, shall offer the passages of the Earth, unto the entrance of your senses, (chiefly of seeing) Then shall you see the Treasures of* the Earth, as you go: *And the caves of the Hills shall not be unknown unto you: Unto these, you may say,* Arise, be gone, Thou art of destruction and of the places of darkness: These are provided for the use of man. *So shalt thou use the wicked*, and no otherwise.

The Treasures of the Earth. Our words to the wicked that keep Treasure.

Δ. This is as concerning the natural Mines of the Earth.

Ave. .... *Not so, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.*

Δ. As concerning the coined they have power to bring it.

Ave. So they may: that they keep, and no other.

Δ. How shall we know what they keep, and what they keep not?

Ave. .... *Read my former words; for thou dost not understand them.*

Δ. I read it: beginning at the first line on this side, when the Angels of Light, &c.

Δ. I mean of coined money that they keep not; How shall we do to serve our necessities with it?

Ave. .... *The good Angels are Ministers for that purpose. The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.*

Δ. God make me a man of wisdom in all parts, I beseech him.

Δ. Note I had spoken somewhat of my part in *Devonshire* Mines: and of the *Danish* Treasures which were taken of the Earth.

Δ. These our Questions being thus answered, now I refer the rest to your instruction intended.

Invocations to be made. Ave. .... *You have the corn, and you have the ground: Make you but* invocations to sow the seed, *and the fruit shall be plentiful.*

Δ. *It*

△. As concerning our usage in the 4 dayes in the 14 dayes, we would gladly have some information.

Ave. ..... *You would know to reape, before your corn be sown.*

△. As concerning a fit place and time to call, and other circumstances, we would learn somewhat.

Ave. ..... *You would know where and when to call, before your* invocations *bear witnesses* of your readinesse.

△. Then they must be written in *verbis conceptis*, in formal words.

Ave. ..... *I* —— *a very easie matter.*

△. What is the Book you mean that I should write?

Ave. ..... *The Book consisteth* [1] *of Invocation of the names of God, and* [2] *of the Angels, by the names of God: Their offices are manifest. You did desire to be fed with spoones, and so you are.* The Book.

△. As concerning *Bataiva*, or *Baataivh*, I pray you not to be offended though I ask again, what is the truth?

Ave. ..... *The word is but of six letters, whereof, one is on the left side, one on the right, two above, and two under*; A *and* H *are put to.*

△. He meaneth of the left side of the square center of the principal crosse: not perfect square, but heteromeces.

△. Sometimes or communiter, *A*, and in *extremis Judiciis H* as I was taught before.

△. So that the word is *Bataiva*, or *Bataivh*.

E. K. I think he be gone; for he made a sign of the crosse toward us, and drew the white Curtain.

△. As we sate a while and talked of the Calls received in the holy Language, and not yet Englished, there was a voice.

..... *You shall have those Calls in English on Thursday. And so ask me no more questions.* The Calls to be had in English on Thursday next.

△. Thanks, honour, and glory, be to our Creator, Redeemer, and Sanctifier, now and ever, *Amen.*

Thursday, † *Cracoviæ, Julii*, 5. *Minè, horâ*, 8. *ferè.*

Oratione dominica finita aliisque extemporaneis ejaculationibus ad Deum, & repetito promisso ultimorum verborum de Angelica interpretatione 14. *illarum invocationum, quas à* 14 *Maii ultimi recepimus, tandem apparuerunt*, Gabriel *in Cathedra &* Nalvage.

Gabriel in his Chair, and *Nalvage* with the Table, or rather Globe with the letters in it, *&c.*

△. Blessed be our God alwayes, for his mercies: his graces be with us, now and ever.

E. K. *Gabriel* standeth up.

Gab. ..... *Dictum est sæpe vobis*, perseverate usque ad finem.

△. God give us that ability.

Gab. ..... *And why is it said so? but because you shall have many temptations and afflictions:* after which come consolation and comfort.

If the Smith prove and temper his Gold by fire, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refined, and made apt, to the end wherein it shall be used: Much more, think you, doth the God of wisdom, forge, try, and beat out, such as he intendeth to use in the execution of his divine and eternal purposes. How therefore can you find fault with the Lord? How can you say, he dealeth not justly with you? when he suffereth you to be proved to the uttermost. If you pay the uttermost farthing, are you not become free? If you feel affliction and temptation, and withstand it, are you not the more pure? the more justified? for the Vineyard and Harvest of the Lord? O yes, my Brethren; for the more the wise man is afflicted, the more he rejoyceth; And the greater his adversity is, the more he prospereth.

Is it not written? No man cometh to the Lord but he is justified, purified, and accepted. Whence therefore (if you seek to come before the Lord, that is to say, to appear, to be blessed) shall your justification or purifying arise? Of your own nature it cannot; for you were born sinners: But by Christ you may: In whom you are justified, through patience, and resisting temptations. True proof, and touch of man: But me thinketh I hear you say, O, if we were rich, *or of ability. True it is, for the dust of the earth many men excel you: But in that you* speak with God, in us his Angels (*that is to say Messagers*) *you are not onely happy (which happinesse the others want) but you excell all the creatures of the Earth.* Our great Priviledge with God.

O my Brethren, their joy is a bitter-sweet: But the comfort that you have, is eternal, is sweet, and a food for ever. Therefore, if you will be eternal, and in perpetual comfort with joy, despise the world for the worlds sake: and delight in God for his mercies; which if you truly do, Then can no Tempest prevail, no affliction come amisse, nor no burden be too heavy for you: For it is written, Gaudium beatorum est Christus: Cui Mundus omnia mala fecit.

O my Brethren, be contented, and suffer the world: for as Christ in vanquishing her, did prove himself the Son of God: So shall you in resisting her, at last overcome, and be accounted the sons of

Dee. *God in Christ, of whom you are a follower. John Dee*, be of comfort, for thou shalt overcome.

△. God be praised therefore.

E. K. And what do you say of me?

△. If I prevail, Satan shall not have his will of you: for

Gab. ..... *But unto thee* [E.K.] *saith the Lord*, Take heed, how thou meddlest with hell, lest it swallow thee.

Have patience, a time.

E. K. They be gone out of sight.

△. In the mean time we read over the premisses twice, to our great comfort.

E. K. Now they be here again,

Now is a Cloud over them, all white like a smoke.

A voice..... *Move not, for the place is holy* —— By a great hollow voice.

E. K. Why should it be holy.

△. —— The Court is, where the King is: So where the Lord is present, the place is accounted holy, and is so.

E. K. Now they be out of the Cloud.

△. After this, they made another pause: longer than before.

E. K. When shall we practice *Ave* his Calls, *&c.*

Gab. ..... *My brother, thou hast least care: Thou draweſt both of God and man. That is promised thee, shall be payed thee; and that which is to come, thou shalt be partaker of.*

His fee of *A.L.* of 400 Dollers yearly. [△. To *E. K.* for he hath no care neither for meat, nor drink for him and his, neither is he destitute of 400 Dollers yearly pension, and is to have some help by Art.]

Nal. ..... *Say the first word of the Call.*

Gab S dia. △. *Sapáh* It is the fifth, for 4 being Englished.

E. K. He holdeth up all his hand, and on his thumb standeth written —— and on the fingers orderly very big letters.

The Spirits of the fourth Angle *are*

△. It is yet a mystery to what book these, and such words have relation, they are in every Call following.

There was no word there that signified Nine, the third word should be E M.

Nine
mighty
in the firmament
of waters,
whom
the first
hath planted
a Torment
to the wicked,
and
a Garland
to the righteous;
giving unto them
fiery darts

to vanne the earth
and That word thou hast not, it is *Adam.*
7699
continual Workmen,
whose courses
visit with comfort
the earth,
and are
in government
and
continuance
as the second
and the third:

Wherefore
Hearken unto
my voice,
I have talked of you
and
I move you
in power and presence,
whose works
shall be
a Song of honour
and the praise
of your God
in your Creation.

E. K. Like a cloud covereth between me & the things in the air.

△ 6
2

Nal. ..... *That is one.*

E. K. Now he plucketh the Curtain over all.

△. Because you said that *Adam* betokening 7699. was to be put in his place: I have viewed and numbred, and I find the words of the Call, more, than the English parcells, by many: For the English parcels are 41, and the Call hath above 50.

A voice..... *You have* O D *the fourth word of that Call; The whole Call is placed there, and ought to be the next.* Number the words of the next Call.

Sapáh. △. So that the next Call ought to have this English.

E. K. Now he sheweth again.

Nal, ...

Nal.... *The mighty ſounds*
have entered
into the third Angle,
and
are become
as Olives
in the Olive Mount,
looking with gladneſſe
upon the earth, E. K.
and Clouds.
* *dwelling in the brightneſſe*
of the Heavens
as
continual comforters,
unto whom,
I faſtened
Pillars of gladneſſe

nineteen —— That is Af
and that word
gave them have not
veſſels there.
to water
the earth
with her Creatures,
and
they are
the brothers
of the firſt
and ſecond,
and
the beginning
of their own ſeats,
which
are garniſhed
with continual burning Lamps
69636. Nal.....

whoſe Peral
numbers *you want*
are as *that word.*
the firſt,
the ends
and
the Contents of time.
Therefore, E. K. *Now all*
Come ye *the fingers are*
and *bowed down-*
obey *ward.*
your Creation,
viſit us in peace
and comfort,
conclude us
as receivers
of their myſteries,
for why?
Our Lord and Maſter Δ. 5
is all one. 1

Nal. ....
E K Cloud[s] came between.
E.K. His eyes and the ſhew-ſtone.

E K. Clouds. *Fortè ſic.*

* Dwelling in the brightneſſe of the heavens as continual comforters.

Nal. ..... *That is it that went before.*

E. K. Now he draweth the Curtain.

Δ. I underſtand this to be the *Engliſh* of the fifth Call; and that before of the ſixth: the Numbers of the parcels ſeem to agree. *So that we have now the* Engliſh *of the fifth and ſixth Call. Thanked be God.* *E, M, Af.* and *Peoal*, three words which you ſaid we had not, I finde them in the Calls: your meaning perhaps is ſome other then the common words.

E. K. Now he hath opened again.

A mighty
Guard
of fire,
with two edged ſwords
flaming,
which have Nal.... That is P. you have not mark the myſterie.
the Viols
eight
of wrath
for two times
and
a half,
whoſe
wings
are
of Wormwood,
and
of the marrow
of ſalt
have ſetled
their feet
in the Weſt,
and
are meaſured
with their Miniſters,
9996 ---- *That is,*

Theſe *Cal*, that you
gather up have not.
the Moſſe
of the earth,
[as] *the rich man*
doth
his Treaſure,
curſed
are they
whoſe
iniquities
they are,
in their eyes
are
Milſtones,
greater
then the earth.
And
from their mouths
runne
Seas
of bloud:
Their heads
are covered
with Diamond,
and

upon
their hands
are
Marble
ſleeves. The ninth.
Happy is he
on whom
they frown not:
For why?
the God of righteouſneſſe
rejoyceth
in them.
Come away,
And not
your viols.
For,
the time
is ſuch as
requireth
comfort.

5
Δ 9 Weſt.

E.K. Now he draweth the Curtain.

Δ. As I was comparing the Call to this *Engliſh*, a voyce ſaid.

Nall...., *It is the next Call.*

Δ. I underſtand it to be the fourth *Call*, or

E. K. Now he openeth.

The midday the first,
is as
the third Heaven
made
of Hiacinct pillars
26.
In whom
the Elders
are
become strange,
which
I have prepared
for my own righteousnesse,
saith the Lord,
whose long continuance
shall be
as Buckles
to the stouping Dragons,
and
like
unto the Harvest
of a Widow.
How many are there
which remain
in the glory
of the earth,
which are,
and shall not see
death untill
this house △. I understand
fall, the end of this
and earth, &c.
the Dragon
sink.
Come away.
For,
the Thunders
have spoken:
Come away.
For,
the Crowns
of the Temple,
and
the Coat
of him, that is, was, and shall
be Crowned
are divided.
Come
appear
to the terrour
of the earth
and
to our comfort,
and
of such
as 4
are prepared △ 8

Nal ...
Ox: And that you have not.

E. K. Now he hath covered all again.

△. As I was speaking of his diversities, saying, This you have not, and this you have not. A voyce said: *Some you have, and some you have not, whether you have, or have not,* it is a mystery.

E. K. There is a little fire in the stone, going about it like a little Candle.

The Curtain is open, and a great Cloud over them.

Now they appear clear.

The Thunders of Judgement and wrath.

are
numbred
and
are harboured
in the North,
in the likenesse
of an Oak,
whose
branches
are
Neasts
22.
of lamentation
and
weeping,
laid up
for
the earth,
that
times
5678.
in the 24th.
parte
That is Daox that you have not.
of a moment *Ol.* That you have not.
roar
with an hundred —— *Torb.*
mighty Earth-quakes.
And
a Thousand —— *Math.*
surges
which
rest not [*or*] *labour still,*
neither
know.

Ol....
That you have not.

E. K. Now cometh a Cloud over them very white like smoke.

Now they appear again.

Which
burn
night
and
day.
And
vomit out
the heads
of Scorpions,
and
live Sulphur,
mingled
with poyson.
These be
the Thunders
any
time
here.
One rock
bringeth out Nal.....
a thousand —— *Math.* you have it not.
even as
the heart
of man
doth
his thoughts,
wo, wo, wo,
wo, wo, wo,
Yea,
wo
be to the earth,
for
th
her iniquity
is,
was,
and shall be
great.
Come away.
But
not 6
your noyses. 10

E. K. Now the Curtain is drawn again, after a quarter of an hour.

E. K. Now

E. K. Now he appeareth.

Nal. ..... *Consider by these, whose business you have in hand.*

O you
that range
in the South,
and
are
28.
the Lanterns

Oh.....
That you
have not.

of sorrow
binde up
your girdles,
and
Visit us,
Bring down
your train

3663.
that
the Lord
may be magnified,
whose name
amongst you Δ 8
is wrath, &c. 12

Mian.....

..... *Here must words in the end of the first Call, follow at* Move, &c.

Δ. But this Call, it differeth a little expressly.

Δ. They are the 14 last words, in the holy language thus: Zacar e ca, od zamran, odo ic. Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida.

Another ——
The mighty seat
groaned,
and
there were
Thunders
5.
which
flew
into the East,
and
the Eagle

spake,
and
cried with a loud voyce
Come away
and Δ 7
they gathered them- 11
o..... *selves together*
and
became
the house
of death,
of whom

There is no language for these words in the Call.

it is measured,
and
it is as
they are
whose
Number
is
31 —— —— —— Ga.
Come away.
For Gabr.
I prepare —— } *or*, have prepared.
for you.

Note. *Then begin at the first Call,* Move, *as before.*

E. K. Now they appear.

O thou
the governour
of the first flame
under whose
wings
are

6739.
which weave
the earth
with drinesse,
which
know of

the great name
Righteousnesse,
and
the seat Δ 11
of Honour 15

—— I le mese: *Wednesday, Julii* 11. *dixit hic deest.*
Of the first flame.

At large.
Darg.....

Of the first flame.

Nal..... Then move *as before*, &c.

O you sons Sons,
of fury, Daughters.
the daughters
of the just,
which
sit Nal....
on Ol.....
24
seats

vexing
all creatures
of the earth
with age
which have
under you Nal.....
1636. Quar.
Behold,

the voyce
of God,
the promise
of him
which is called
amongst you Nal.....
Furie —— —— *or extream*
—— —— *Justice.*

Δ 10
14

....., Move, *as before.*

O you swords
of the South
which have Nalvage.
42 —— —— Ux.
eyes
to stir up
the wrath
of sin,

making
men drunken
which are
empty.
Behold,
the promise
of God

and
his power,
which
is called
amongst you Δ
A bitter sting. 9
13

..... Move, *as before*, &c.

E. K. Now all is covered.

E. K. Now it is open again.

O thou mighty light,
and burning flame of comfort
which

openest
the glory
of God

to the Center
of the earth,
In whom

the

the secrets of Truth *is called* *not to be measured.*

Eran -- 6332 *in thy Kingdom* *Be thou*
have JOY, *a window of comfort* 18
their abiding *and* *unto me.* [14]
which

..... *Move as before.*

△ This is the 14 as I received them in the holy Language.

O thou *shalt comfort* *separate*
second flame, *the Just,* *Creatures*
the house of Justice *which walkest* *great*
which *on the earth* *art*
hast *with feet* *thou*
thy beginning 8763 —— *Emod.* *in the god of* *Stretch forth*
in glory, *that understand* *and Conquer.*
and *and*

△ [12] 16 ..... *Move, &c.*

E. K. They have covered all with the Curtain.

Faxs---- *Faxes or Faxis* to be found. I find in the Call *Taxs.* I finde also in some words *T* or *F* indifferently used, [△ 13] [17]

O thou *vexation* *whose God*
third flame, *and hast* *is Wrath in Anger.*
whose 7336 *Gird up*
wings *Limps living* *thy loynes*
are *going* *and*
thorns *before thee,* *hearken.*
to stir up

..... *Move, as before, &c.*

A voice. ..... *Upon Mond y you shall have the rest.*

△. The God of Hosts be praised, his name extolled, and his verity prevail to the comfort of his Elect. *Amen*

A voice. ..... *The Eternal God blesse you.* *We have no more now.*

△. Amen, Amen, Amen. *Hora* 12.

NOTE. △. Upon my considering (immediately) of these Englished Calls, and the Angelical Language belonging to them, I find that here are but 13 Englished of the 14 which are in the third Cracovien Volume contained: and here wanteth the English of the third of those 14.

Besides this, you may consider that these English Calls keep this order as followeth: and to make it a more perfect account from the beginning of the first Call of All (being long since Englished, and three more) Then have we 18 Calls, whereof 17 are Englished.

The total summe from the very beginning.	The Numbers of the Third Book, *Cracovien.*	The Englished Calls of this Book.
6 — 2		— 1
5 — 1		— 2
9 — 5		— 3
8 — 4		— 4
10 — 6		— 5
12 — 8		— 6
11 — 7		— 7
15 — 11		— 8
14 — 10		— 9
13 — 9		— 10
18 — 14		— 11
17 — 13		— 12
16 — 12		— 13

Note, the third of the third Book, which is the seventh, from the beginning, is not yet Englished.

Vide post Julii 11. *hora* 4.

There is the Call Englished,

NOTE. *Ergo*, there lack yet 30 Calls, for the 30 Aires, *&c.* (besides the English of the seventh or third, in the third Book contained) and so shall there be 48 Calls: For the first Table, is no Call: Although there be letters gathered, but made into no words; as you may see, before the first Call of all.

Saturday,

Saturday, *Julii* 7. *Manè hora* 6 ¼ † Cracoviæ.

Oratione Dominica finita, aliisque tam ad Deum quam ipsum *Ave* petitionibus, requirebam Judicium ipsius *Ave* de meis tam ad Deum quam bonos ejus angelos factis orationibus. Post vix quartam horæ partem apparuit.

Ave. ..... *If the words or truth of our testimony and message, were, or were contained within the capacity of man, Then might the Devil thrust in himself, and dissemble the Image of Truth: But because it is of Truth, and of him that beareth testimony of himself, it can neither have affinity with the flesh, nor be spoken of in this sense.*

Lo, thus, deceitfully, hath the Devil entred into man.

Δ. Blessed be the Lord of all truth.

Ave. ..... *Therefore seeing the word is not corruptible, Those that minister the word, cannot dwell in corruption. I speak not this, without a cause, my brethren.*

Δ. I pray you to proceed, accordingly, that we may know the cause, if it be your will: or else leaving this Caveat unto us, to proceed to the matter wherein we required your helping hand to correct or confirm, or to do that which is behooful.

Ave. ..... *For, which of you have sought the Lord, for the Lord his cause or sake?*

Δ. That, God can be judge.

Ave. ..... *Or in which of you hath due obedience; either to the word, or unto us that are sanctified by the word, been faithfully performed?*

Δ. My points of errour, and disobedience I beseech you to Notifie, that I may amend them.

Ave. ..... *It may be, you will say, we have laboured, and we have watched, yea we have called on the name of the Lord. What have you done that you ought not to do, yea, a thousand times more?*

Δ. We vaunt nothing of any our doings, nor challenge any thing by any perfection of our doings.

Ave. ..... *Shall the hireling say, I have laboured hard? or doth the good servant think he meriteth his wages? It is not so But you do so; Therefore you are neither worthy of your reward, nor the name of faithful servants.*

Δ. No Lord, we challenge nothing upon any merits; but flie unto thy mercy, and that we crave and call for.

Ave. ..... *You do wickedly and injustly: yea you credit the Lord, as you do your selves: your faith is the faith of men, and not of the faithful.*

Many things have I said unto you from the beginning, (saith the God of Justice) which you have heard, and not believed: But you tempt me, and provoke me; yea you stir me up to be angry with you.

Δ. If thy Anger shall be on us, beside the sorrow of this world, tentations of the fiend, &c. Then are we not able to endure.

..... *Answer not me, and hear what the Lord saith unto* thee: *Satan laugheth you to scorn; for he saith* unto the Lord, standing before him, *Are these they whom thou deliveredst from the perils of the Seas, and from the hands of the wicked, whom the windes were a comfort to, and thy Countenance a Lanthorn? But the Lord seemeth not to hear him: for he knoweth it is true.* My brethren, you seek the world more than you seek to perform the will of God: *as though God could not rain Gold and Margarits amongst you: As though the breath of God were not able to beat down the whole earth before you. O you faithlesse Creatures: O ye hypocrites in the Vineyard of the Lord: O you unworthy servants of such a Master. Neither unto* Abraham, *nor unto* Noe, *nor unto any other Patriarchs or Prophets, hath God done more merciful unto, than unto you. To* Abraham *he said, When I return at this time of the year, Thou shalt have a son. Unto* Noe *he said, Build thee a Ship: Make up the Ark, Thus and thus, it shall be: for the people shall perish.*

The great and peculiar mercies of God shewed on us.

You remember not that Joseph *was sold by his brethren; or if you do, it may be, you think* it is a fable: *If you think it to be true, Then consider how he escaped the Pit; Consider he was sold, and so became a bondman: But who changed the imagination and sense of his brethren? who (I say) came between their Tyranny and his innocency? What was he that made him free? that brought him before* Pharaoh? *yea, and that which is more, made him reign over* Pharaoh: Was it not the same God, that dealeth with you? Genes. 27.

O ye of little faith, and starvelings, withered grasse, and blasted willows: What and if you were in hell, could he not deliver you? If you become bondmen, cannot he make you free? If you be in prison, cannot he deliver you? Cannot he compasse your neck with a chain? *But Satan saith,* Lo, they say, they have a long Journey: *It is necessary that God comfort those that put their trust in him.* Euge, *O ho O you beggerly starvelings, Hath not the same God, the same* Raphael *that he had... Yes verily, a thousand a hundred, and a thousand and a hundred thousand thousands that are, and* more than Raphael *for the help and comfort of the faithful.*

When Herod sought to kill the son of God, in that he was man: his Father delivered him not with a mighty wind, nor with beating down of Lords Palaces; but by a dream appeared *unto* Joseph, *saying, flee,* Herod *seeketh the child his life. Note the manner of his warning, The man-*

ner

ner of his departure: But hear what the Lord said in the end. Return, for he that sought the Child his life, is now dead. Why, I say, you rotten Reeds, worse than the excrements of the Fens, have not you greater warning? Wherefore is it said unto you, Up and be gone, *but that the Lord seeth* the thoughts of man? *even* of him which seeketh your destruction; *Even of this* wicked King which seeketh to destroy *Laskie.*

Up and be gone.

Stephen Father King of Poland.

Could not the same Lord, consume that wicked monster and seller of his people, *(which tarryeth for a time) with the fire of his mouth? Yes, but that he hath given all things a time. Those that are righteous are often times taken away because of temptations that are to come: But the wicked are suffered to continue, because they might be more heavy, and sink deeper: But, (for love) I say unto you, my brethren,* Flee the mischiefs that are to come, *and go forward in the service of the Highest, that you may enjoy the promises that are made you, and be partakers of the happy dayes to come.*

Note of the death of the righteous now and then.

Flee.

Take heed of whoredom, and the provocations of the flesh. *For why? these things that we say, are not without their cause. You have but ten dayes to tarry (if you will follow my counsel) But if* you linger any longer, *you may drink of a Cup that you would not. Wherefore doth God warn you, but that he* would be just *with you? Hath he not the whole Earth to serve him? Believe me, by the testimony we bear,* that the good Angels weep over *you*; for, as you are particularly called, so have you your particular *and* unaccustomed *temptations. But pray unto God, that you may prevail.* Nititur enim, omnibus modis, Sathanas ut vos devoret.

But to-dayes.

Particular Temptations.

It is said unto you, If you provide for this Journey, *&c.* That word is as sure as the strongest rock in the world. *Considering that you were warned by the same Spirit (whereof I speak) being witnesse of himself, and by us, which bear witnesse of him; Give ear, gird up your selves,* and be gone: *For, even at the very doors, are mischief. After a while I have somewhat else to say unto you.*

Provide for this Journey.

Spiritus Sanctus.

Be gone.

E. K. He covereth all with the white Curtain.

△. We read and considered these premises somewhat diligently.

△. Afterward, [*Ave*] he came again, and (after a pause) said as followeth.

Ave ..... *My brother, I see thou dost not understand the mystery of this Book, or work thou hast in hand But I told thee, it was the knowledge that God* delivered unto Enoch. *I said also, that* Enoch *laboured* 50 dayes. *Notwithstanding, that thy labour be not frustrate, and void of fruit, Be it unto thee,* as thou hast done.

Enoch.

The Book confirmed.

△. Lord I did the best that I could conceive of it.

Ave..... *I will tell thee, what the labour of* Enoch *was for those fifty dayes.*

△. O Lord I thank thee.

Nal. Ave. It is a kind of slate stone.

He made, (as thou hast done, thy book) Tables, of Serpasan *and plain stone: as the Angel of the Lord appointed him; saying, tell me (O Lord) the number of the dayes that I shall labour in. It was answered* him 50.

50 Dayes labour.

Then he groaned within himself, saying, Lord God the Fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection, and my inward darknesse: How can I (therefore) speak unto them that speak not after the voice of man; or worthily call on thy name, considering that my imagination is variable and fruitlesse, and unknown to my self? Shall the Sands seem to invite *the Mountains: or can the small Rivers entertain the wonderful and unknown waves?*

Enoch his prayer to God.

Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be: Lord my imperfection is great: Lord I am lesse than sand: Lord, thy good Angels and Creatures excell me far: our proportion is not alike; our sense agreeth not: Notwithstanding I am comforted; For that we have all one God, all one beginning from thee, that we reverence thee a Creatour: Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt light me, and I will become a Seer; I will see thy Creatures, and will magnifie thee amongst them. *Those that come unto thee have the same gate, and through the same gate, descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul,* If it will please thy Angels to dwell with me, and I with them; *to rejoyce with* me, that I may rejoyce with them; to minister unto me, *that I may magnifie thy name. Then, lo the Tables (which I have provided, and according to thy will, prepared)* I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names: *That as thou art their light, and comfortest them,* so they, in thee will be my light and comfort. *Lord they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; So what it pleaseth them to offer unto me, will I also receive. Behold I say (O Lord) If I shall call upon them in thy name, Bend unto me in mercy, as unto the servant of the Highest.* Let them also manifest unto me, How, by what words, and at what time, I shall call them. *O Lord, Is there any that measure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy Creatures are the Glory of thy countenance: Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding. It is great wisdom, to speak and talke according to understanding with*

One Creatour of all things.

A Seer.

The Call of Angels.

[△] *Kings:*

LIBRI CRACOVIENSIS MYSTICUS APERTORIUS,

Julii, 12. 1584.

PRÆTEREA PROOEMIUM MADIMIANUM,

Libri primi, Pragensis Cæsareique, Anno 1584.

Augusti 15. *Stilo Novo.*

Liber 5. *Cracoviensium Mysteriorum Apertorius.*
Thursday, Julii 12. *Anno* 1584.

YARRY	*to the providence*	Yár ry.
ID*UIGO *O	*of him that sitteth on the holy Throne*	Id ui-go. I d oi go.

Δ. Note the wicked power dazeled so the eyes of *E. K.* that he could not well discern this O, but staying at it a while concluded it to be an V: which afterward, and by and by, he corrected.

The Curtain being plucked.

Ile..... *Have Patience.*

Δ. As we were talking of the name of God *Idoigo* in *Enoch* his Tables, a voice said.

A voice..... *Where the most force was, the Devil crept most in. Herein the Devil thought to deceive you.*

Δ. It must be then *I doigo*?

OD	*and*	Od.
TORZULP	*rose up*	Tor zulp.
IAODAF	*in the beginning*	Ia ó daf.
GOHOL	*saying,*	Go hól.
CAOSGA	*The earth,*	Ca ós ga.
TABAORD	*let her be governed*	Ta ba ord.
SAANIR	*by her parts;*	Sa á nir.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris té os.
YRPOIL	*division*	Yr pó il.
TIOBL	*in her,*	Ti óbl.
BUSDIRTILB	*that the glory of her*	Bus dir tilb.

NOALN

NOALN	*May be*	No aln.
PAID	*alwayes*	pa id.
ORSBA	*drunken*	Orſ ba.
OD	*and*	Od.
DODRMNI	*vexed*	Dodrumni. Dod rm ni.
ZYLNA	*in it ſelf.*	Zyl na.
ELZAPTILB	*Her courſe,*	El zap tilb.
PARMGI	*Let it run*	Parm gi.
PIRIPSAX	*with the Heavens,*	*Pe rip* ſax.
OD	*and*	Od.
TA	*as*	Ta.
QURLST	*an handmaid.*	Kurlſt. Qurlſt.

Il. ..... Have patience a little. E. K.

E. K. Now they are here again.

BOOAPIS	*Let her ſerve them*	*Booapi S.*
LNIBM	*one ſeaſon:*	Lnib m. Choſe.
OUCHO	*Let it confound*	*O v* Cho.
SYMP	*another,*	Symp.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris te os.
AGTOLTORN	*no Creature*	A g tol torn. Mirk.
MIRC	*upon,*	Mirc.
Q	*or*	Q.
TIOBL	*within her*	Ti ob l.
LEL	*the ſame*	Lel.
TON	*All* ..... *one and the ſame.*	Ton.
PAOMBD	*her members*	Pa Ombd.
DILZMO	*let them differ*	Dil zmo.
ASPIAN	*in their qualities,*	As pi an.

Wednesday, *Julii* 11. *à Meridie, hora* 4.

Δ. At the first looking the Curtain appeared to *E. K.* his sight.

Δ. When it shall please thee, O God, we are desirous to receive wisdom from thee.

Δ. At six of the Clock appeared a little one, yellow, like a little Childe: his hair fine yellow, and a very amiable face.

To avoid reproach, and for the truth of the word I visit you, instead of Nalvage, *which cannot come. I am* Ile Mese, *the servant of the highest, which instead of* Nalvage, *will, and am able to supply his place.*

NOTE. Ilemese. Δ. He is one of *sigillum Dei*, one of the septenarii whereof, *Ave* and... are The Translation of the Call into English.

Δ. So be it in the name of Jesus.

Ilem. ..... *Many, and strong are your enemies, both bodily and ghostly: But be you strong, and you shall prevail.*

Many enemies bodily and ghostly.

Therefore say, what you will have me do.

Δ. That (if it please you) that *Nalvage* would have done.

The East is a house of Virgins.

Δ. He distinguisheth it not by fingers.

Ile. ..... *Well, you shall have fingers.*

Singing praises
amongst
the flames of first glorie,
wherein
the Lord
hath opened his mouth
and
they are become
Twenty eight
living dwellings,
in whom
the strength of man
rejoyceth.
and
they are apparail'd

Ile.... *Ni,* That you have not.

with ornaments so bright
such as
work wonders
on all creatures,
whose
Kingdoms
and continuance
are as the third
and fourth
strong Towers
and
places of comfort.
The seat of mercy
and continuance.
O you servants of mercy.

Move,
appear,
sing praises
unto the Creator,
and
be mighty
amongst us,
for
unto this remembrance
is given
power,
and
our strength
waxeth strong
in our comforter.

Ile. ..... *Lo, there you have it.*

Δ. I pray you to consider of the form of the promise, for we were promised to receive the Calls we looked for, and so to be fit for the 49 Gates, *&c.* If this you have done, be the performance of those the words of *Gabriel*, or no, I pray you consider. *Vide Supra.*

Ile. ..... *For the thirty Calls, or thirty Call,* to morrow *at the fourth hour, I will ease you sufficiently.* Thursday at four of the Clock afternoon.

Δ. I beseech you (if I shall not offend to request it) *What is the cause of* Gabriel *and* Nalvage *their absence?*

Ile. ..... Spiritual Contention between Satan and them, *and more then man can, or may understand.*

Δ. Then I pray you, why was not this supply sent at the time appointed?

Ile. ..... *It is not of God, to think that God is of time. All things are tied unto him, and nothing can be separated from him. Notwithstanding, he may separate himself from them. But you shall understand, that these* nineteen Calls. Nineteen Calls received.

Δ. There are but 18. besides the first to God.

..... *There are nineteen besides the first*] are the Calls, or entrances into the knowledge of the mystical Tables: *Every Table* containing one whole leaf, whereunto you need no other circumstances. The use of these 19 Calls.

1. *The first Call beginneth*	Ol Sonf.
In English	*I raign.*
2. *The second beginneth*	*Adgt.*
In English	*Can.*
3. *The Call of the third Table beginneth*	*Micma.*
In English	*Behold.*

E. K. A white cloud cometh about him, but hideth him not.

Ile. ..... *But you must understand that in speaking of* the first Table, I speak of the second. *So that the second, with you is the first.*

4. *As this* last, *behold* is the fourth, *but with you the* third.

Δ. It is the seventh: but the third of the fourteenth.

Ile. ..... *It*

Ile. ..... *It is the Call* of the third.

5. *The next* —— *in* Engliſh *is* I have ſet
Otherwiſe —— O thil.

6. *The ſixth* —— *The mighty ſounds.*
Otherwiſe —— Saphah.

7. *The ſeventh* —— *The ſpirits*
Gah.

8. *The eight* —— *The Eaſt*
ROa.

Ilem. ..... *Look that, that you call the third.*

Δ. It is *Raas.*

9. *The next* —— *The midday the firſt*
Baſenn lo, or *Baſemlo.*

10. —— —— *A mighty*
Micaoli.

11. —— —— *The Thunders of judgement and wrath*
Coraaxo.

There cometh a white bright Cloud about him.

12. —— —— *The mighty ſeat*
Sai
Ox *Cai* al.

E. K. Every time he ſpeaketh, he pulleth fire out of his mouth, and caſteth it from him.

13. —— —— *O you*
Nonci.

14. —— —— *O you ſwords*
Napti.

E. K. Now a white Cloud goeth round.

15. —— —— *O you ſons*
No Romi.

16. —— —— *O thou the Governour*
Ils Tabaam

Il. ..... *There you lack the third word?*

Δ. What is that?

..... *Of the firſt flame, it anſwereth to* L al purt.
You had not the expoſition of the third word.

17. *O ye of the ſecond flame.*
Ils vivi a purt.

18. —— —— *O thou third flame.*
Ils di al part.

19. *O thou mighty light*
Il micalZo al part.

Thus you have not loſt your labour.

E. K. Now he wrappeth the Cloud that was under him about his head.

..... *God be with you.*

E. K. Saw him go upward.

Δ. Glory be to God, praiſe and honour for. *Amen.*

Thurſday, *Julii* 12. *à Meridiana* 4. † *Cracoviæ.*

Oratione Dominica finita, & breviter ad *Ilemeſe* quibuſdam dictis.

E. K. The Curtain appeared at the firſt looking.

Δ. Now in the name of Jeſus, as concerning thoſe 30 Calls, or thirty Call, we await your information of *Ilemeſe.*

Δ. Af-

Δ. After divers parcels of our Actions past with *Nalvage* being read, which were very well of us liked, at length *Ilemese* appeared: and after he had shewed himself (the Curtain being opened) he drew the Curtain to again. *Ilemése.*

Δ. I then said three Prayers out of the Psalms, *&c.*

E. K. Now he standeth as *Nalvage* used to do, upon the Globe with the rod in his hand: *And* Gabriel *sitteth by.*

Δ. In the name of the eternal and everlasting God say on.

E. K. Now the Globe turneth swiftly, and he pointeth to letters thus, with the rod which *Nalvage* was wont to use.

MADRIIAX	*O you heavens*	Δ. I think this word wanteth as may appear by *Madriax*, about 44 words from the end.	*Ilemése.*
DSPRAF	*which dwell*	*Ds praf.*	
LIL	*In the first air*	*Lil.*	
CHISMICAOLZ	*are mighty*	*Kis* *Chis Micáolz.*	

Gab. ..... *Move not, for the place is holy.*

Δ. Hallowed be his name, that sanctifieth whatsoever is sanctified.

SAANIR	*in the parts*	*Sa á nir.*	*Ile.*
CAOSGO	*of the earth*	*Ca ós go.*	
OD			
FISIS	*and execute*	*Od fisis.*	
BALZIZRAS	*the judgement*	*Bal zi zras.*	
IAIDA	*of the highest*	*Ya* *Ia - i da.* *sa*	
NONCA	*to you*	*Nonca.*	
GOHULIM	*It is said*	*Go hú lim.*	

E. E. There came a black cloud in the air about the Stone, as though it would have hindered *E. K.* his sight.

Gabr. ..... *It behoveth us to do that we do even with present contention against the wicked. Have a little patience.*

The curtain is now away again, and they appear again.

MICMA	*Behold*	*Mikma* *Micma.*	*after.*

E. K. Now is the curtain plucked to again, and they covered.

ADOIAN	*the face*	*A do i an.*	
MAD	*of your God*	*Mad.*	
IAOD	*The beginning*	*I á od.*	
BLIORB	*of Comfort*	*Blíorb.*	
SABAOOAONA	*whose eyes*	*Sa ba o o á o ná.*	O or A.
CHI	*are*	*Kis* *Chis.*	

LUCIF-

LUCIFTIAS	*the brightneſſe*	*Lucifti as.*
PIRIPSOL	*of the heavens,*	*Peripsol.*
ΔS	*which*	*Ds.*
ABRAASSA	*provided*	*Abraáſſa.*
NONCF	*you*	*Nonsf* *Noncf.*
NETAAIB	*for the government*	*Neta á ib.*
CAOSGI	*of the earth,*	*Ca oſgi.*
OD	*and*	*Od.*
TILB	*her*	*Tilb.*
ADPHAHT	*unſpeakable*	*Ad phaht.*

Ile. ..... *Read it.*
Δ. The Engliſh.
Ile. ..... *I*

DAMPLOZ	*variety,*	*Dám ploz.*
TOOAT	*furniſhing*	*Toó at.*
NONCF	*you*	*Nonsf* *Noncf.*
GMICALZOMA	*with a power, underſtanding*	*Gmi cál zo ma.*
LRASD	*to diſpoſe*	*Lrásd.*
TOFGLO	*all things*	*Tóf glo.*
MARB	*according*	*Marb.*

[Δ. It follows in *Libro Cræ.*

LIBRI

[△] *Kings* : *But to command Kings by a subjected commandment, is not wisdom,* unless it come from thee. *Behold Lord, How shall I therefore ascend into the heavens ? The air will not carry me, but resisteth my folly, I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canst, and mayst, and dost command the heavens ; Behold I offer these Tables unto thee,* Command them as it pleaseth thee : *and O you Ministers, and true lights of understanding,* Governing this earthly frame, and the elements wherein we live, *Do for me as for the servant of the Lord : and unto whom it hath pleased the Lord to talk of you*

[△] There were no Kings in *Enoch* his time ; Consider therefore how to ask this doubt of this phrase prophetical In *Samuel* I find cap. 8. that unjudged Nations had Kings long before *Samuel* his time. Therefore there might be some in *Enoch* his time : or he prophesied of them.

Behold, Lord, thou hast appointed me 50 *times* ; *Thrice 50 times *will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers.* I require nothing but thee, and through thee, and for thy honour and glory : *But I hope I shall be* satisfied, and shall not die, (As thou hast promised) *until thou* gather the clouds together, and judge all things : *when in a moment I shall be changed and dwell with thee for ever.*

* *Ave.* That is to say, thrice a day.

These words, were thrice a dayes talk betwixt Enoch *and God :* In the end of 50 dayes, there appeared unto him, *which are not now to be manifested nor spoken of : he enjoyed the fruit of God his promise, and received the benefit* of his faith. *Here may the wise learn wisdom : for what doth man that is not corruptible ?*

Thrice a day.

[△] *I have not that I may say any more unto you : But believe me, I have said great things unto you :* If you will have me hereafter, I will come.

△ ——.

..... *Consider well my words, and what I have now said unto thee : for here thou mayst learn wisdom,* and also see what thou hast to do.

△. I will, if it please you read over some of these Invitations which I have made and written here in this Book.

Ave. ..... *You may not use that word* Obedientes.

△. You spake of a first word to call, and of a second to *constrain.*

Ave. ..... *It signifieth,* it urgeth them more in God. *I have said.*

△. Note, what is meant by the name of God that was said to constrain, being the second names of two before given.

What is meant by the phrase or word Constrain, in respect of good Angels.

E. K. He is gone, and all covered with the Curtain.

△. All honour, praise, and glory, all thanks and power, is due to our God and King. So be it. *Amen.*

Monday, *Julii, 9. Manè hora 7. three quarters,* † Cracoviæ.

Orationibus quibusdam finitis ad Deum & deinde ad *Gabrielem* & *Nalvage,* &c.

E. K. As soon as he looked, he found the Stone covered with the white Curtain.

△. A pause of a ¼ of an hour : In which space I used sundry ejaculations to God, and his good Angels.

△. This day was appointed, we attend therefore your instructions. At length they appeared not, but used a voice.

A voice. ..... *This day, but the Sun declining the fourth hour.*

△. Your meaning is, that at after noon, at 4 of the clock.

The voice. ..... *As thou hast written* ——

△. The will of the Highest be done. *Amen.*

Monday, *A Meridie, hora* 4.

△. As *E. K.* was saying to me, that he thought that the Angels might tell the certain day and times of things to come, and that Angels could now fall no more, *&c.* Of such things touching Angels ; suddenly a voice was heard, as followeth.

A voice. ..... *Herein will I talk with you, my brethren.*

E. K. *Gabriel* onely appeareth : neither *Nalvage* nor the Table appeareth. He sitteth in a Chair, and with his fiery Dart.

Gabr. ..... *The Prophets inspired with the Holy Ghost, were assured of the coming of their Messias, of their Christ : But what day, or in what year was not of mans understanding. Christ himself opened unto his Disciples his death, and the manner thereof ; but the day and hour he never disclosed.*

De secundo adventu Christi.

closed. So likewise the Scriptures speak of the coming of Christ, *but the day and hour, the Son of man knoweth not. But because in time to come, and for this action, (the message of the highest) And assured, and infallible Doctrine, (in respect that God appointed y n no certain time) is necessary. For, for this cause you waver my brethren: and may lose the benefit of God his favour, and mercies. O weaklings examine the Prophets, look into the doing of the Apostles: There alwayes went a promise before the end: But the end was the benefit and fruit of the promise. Some alleadge* Paul, *some* Peter, *some* Daniel: *But in this case shall you alleadge* the sayings of God, *spoken in the spirit of truth by me Gabriel, the servant of the highest. God, for three causes hideth the end, and the very time of his heavenly purposes. As after a little silence you shall shortly hear.*

E. K. A cloud covereth him.

E. K. Now he appeareth again.

Gab. ..... *First, by reason of his own inexplicable* Est & non est esse, *which is without the circumference, strength, capable vertue, and power of man, his intellectuality, whereby he appeareth to be verily one God, and incomprehensible.*

Secondly, because Lucifer *with his* yea sayers, *(damned justly) should never taste of his light, nor understand his secret judgements: which he would, and might do, if they were delivered to mans imagination, and discourse: Because it is within the circumference and compasse of his Creation. Consider of these two.*

E. K. Now he is covered in a white Cloud again.

Δ. The first reason, or cause we do not sufficiently understand, or conceive.

Deus est esse, Sanctis Deus.

Non est esse, Impius Deus.

For, In the judgement *day, God in his son, Christ, shall shut up his perpetual and everlasting Justice, wrath, and anger, with Hell and damnation. Leaving them, and forsaking them, and in no case to be called their God.* Fratres [*ne*] *non* habebunt Deum. *But they shall be without a guide, and without a Centre. Hereby you may understand,* Esse & non est esse. *To the purpose.*

Thirdly, that man firmly perswaded of things spoken of by God above his capacity to come, and unknown, might worthily in the strength of faith, and through the effect of his promises merit his favour in Christ, and receive eternal salvation, justly before God and his Angels. These are the three causes.

Δ. This last cause, if it would please you to make more plain, it should greatly enform us and confirm us.

..... *These are the three onely causes, that the ends of God his determinations are secret.*

1. *In the first, that God might appear omnipotent.*

2. *In the second, sealed up in himself from the knowledge of such as have rebelled to their destruction.*

3. *In the third, that man might justly be made worthy of the places prepared for him.*

Wednesday following.

Nalvage *is called away, and cannot be in Action with you till* Wednesday. Then shall you have the Calls that you look for. And to enter into the knowledge and perfect understanding *of the 49 Gates and Tables if you will.*

Δ. O Lord, thy will and mercy be shewed upon us.

Gab. ..... *But understand that it is a labour, the hardest and the last.*

Δ. Violenti nihil difficile: God strengthen our will and faith.

Gab. ..... *I have nothing else to say unto you. But God be mercifull unto you, and forgive you your sins.*

Δ. Amen.

Gab. ..... *And that you go hence, make haste.*

Δ.

E. K. He is gone.

Δ. Gloria Patri, & filio, & spiritui Sancto sicut erat in principio, & nunc & semper, & in secula seculorum. *Amen.*

Wednesday, *Julii* 11. Mane hora, 6 ½. *Cracoviæ.*

Oratione dominica finita, &c. *The Curtain appeared straight way.*

Δ. We await the promise, which you made us, O *Gabriel.*

A voyce. *Not now, but at the fourth hours declining as before.*

At four of the Clock after noon.

E. K. And why not now as well?

A voyce. *He that laboureth in his own harvest laboureth when he list: but he that fisheth on the Sea, must be ruled by her course.*

Δ. Fiat voluntas Dei.

Wednes-

OD	*and*	Od.
		Long, or short.
CHRISTEOS	*Let there be*	Chris te os.
AGLTOLTORN	*no one Creature*	Ag l ter torn.
		Ah.
PARACH	*equal*	Ach.
		Pa rach.

The wicked spake behinde E. K. Note.

ASYMP	*with another.*	A symp.
CORDZIZ	*The reasonable Creatures of the earth, or Man.*	Cord ziz.
DODPAL	*Let them vex*	Dod pal.
OD	*and*	Od.
FIFALZ	*weed out*	Fi falz.
LSMNAD	*one another.*	Ls mnad.

E. K. Now the Curtain is drawn.

A voyce..... *Read.*

Δ. *I* read it .... ter from the beginning hitherto.

Ile. ..... *Whereat doubt you.*

Δ. Is it true, that before the Creation of man this kinde of Malediction was pronounced, or when else shall we understand it to have been spoken?

A voyce. ..... *True it is that one man weedeth out another. To avoid which fault it is said, and after God thy brother as thy self.*

One Kingdom riseth up against another, the servant against his Master, the wicked son disdaineth his father. All which fell upon man when God cursed the earth: For, perfect love was taken from among it them, and the spirit of malice came amongst them, to the intent they might be alwayes at variance, and one weed out another, and so must be, and shall be unto the end. Answer me, why turned God Adam *out into the earth.*

Δ. Because he had transgressed the Laws to be kept in Paradise.

..... *It is true. Then* Adam *offending, received punishment for his offence, in that he was turned out into the earth. If he had been turned out to a blessed place, then can you not aptly say he was turned out, for he that is turned out goeth to dishonour: Even so* Adam, *from innocency through his fall, was turned out to corruption into a prison prepared for him before, if he offended. God (my brother) knew he would offend: he knew also how to dishonour him.* If.

As Jesus Christ brought all blessednesse, and comfort into the world: So did Adam, *accursed, bring all misery and wretchednesse into the world, and in* the same *instant, when* Adam *was expelled; The* Lord *suffered the earth to be accursed for* Adams *sake, and* then, said the Lord these things, and gave unto the world her time: and placed over her *Keepers, Watch-men, and Princes, for years, moneths, and dayes:* [*I am* ease, *you may understand my rule.*] Note. In the same instant, Angelicall Watch-men, Keepers, Princes of the earth.

Δ. Note, All this was answered by a voyce, as concerning my question, or doubt hereto-fore expressed.

..... *After this, a great pause was used: In which time in my minde, I discoursed of the Ministery Angelical, not all to have been committed to their charge with their Creation, but afterward in divers times, divers offices, both toward God and man.*

A voyce..... *To morrow morning I will meet you here the third hour.*

Δ. The

△. The third hour after the Sun rising mean you?

A voyce. ..... *I.*

△. Let us hartily thank the Lord and praise him alwayes: His Mercy and Grace be upon us, now and ever. *Amen.*

Fryday, *Julii* 13. *Mane hora* 7. † *Cracoviæ.*

△. *Oratione Dominica finita*, &c.

△. At the first looking, E. K. saw the Curtain usual to appear, and somewhat plighted, and shortly.

A voyce. ..... *Read that you have done.*

△. I read hitherto that was written.

E. K. Now they appear, the Curtain being drawn away: But the round Table, or Globe appeared not.

E. K. Now they have drawn the Curtain over them again.

△. Blessed be they that are come in the name of our God, and for his service.

E. K. Now they appear, and the Table, or Globe with them.

Ile. ..... *The rest.*

△. In the name of Jesus, and for his honour.

OD	*And*	Od.
		Gad.
FARGT	*the dwelling places,*	Farg t.
BAMS	*Let them forget*	Bams
OMAOAS	*their names,*	O ma o as.
CONISBRA	*the work of man*	Co nis bra.
OD	*and*	Od.
AUAVOX	*his pomp:*	A ua vox.
		g dg.
TONUG	*Let them be defaced*	To nug.
ORSCATBL	*his buildings,*	Ors cat bl.
NOASMI	*let them become*	No as mi.
TABGES	*Caves*	Tab ges.
LEVITHMONG	*for the beasts of the field*	Levith mong.
		Ki.
UNCHI	*confound*	Un chi.
OMPTILB	*her understanding*	Omp tilb.
ORS	*with darkness,*	Ors.
BAGLE	*for why?*	Bagle.
MOOOAH	*it repenteth me*	Mo o Oah.
OLCORDZIZ	*I made man*	Ol cord ziz.

LCA-

LCAPIMAO	*one while*	L ca pí ma o.
IXOMA XIP	*let her be known,*	Ix o máx ip.
ODCA COCA SB	*and another while*	Od ca có casb.

Gab. ..... *Move not, for the place is holy.*

E. K. All is covered.

E. K. Now it is open.

GOSAA	*a ſtranger,*	Go ſa a.
BAGLEN	*becauſe*	Baglen.
PII	*ſhe is*	Pi i.
TIANTA	*the bed*	Ti án ta.
ABABALOND	*of an harlot*	A bá ba lond. gt, or dgt.
ODFAORGT	*and the dwelling place*	Od fa orgt. lotch, or loch.
TELOCVOVIM	*of him that is fallen.*	Te lóc vo v im. yax
MADRIIAX	*O you heavens*	Má dri iax.
TORZU	*ariſe,*	Tor zu.
OADRIAX	*The lower heavens*	O ádriax. ka.
OROCHA	*underneath you*	O ró cha.
ABOAPRI	*let them ſerve you,*	A bó a pri.
TABAORI	*Govern*	Tabá o ri.
PRIAZ	*thoſe*	Priáz.
ARTABAS	*that govern,*	Ar ta bas, dir
ADRPAN	*Caſt down*	A dr pan.
CORSTA	*ſuch as*	Cor ſta.
DOBIX	*fall,*	Dobix.
YOLCAM	*bring forth*	Yol eam.

E. K. Now the Curtain is drawn.

PRIAZI	*with thoſe*	Pri á zi.
ARCOAZIOR	*that encreaſe,*	Ar co a zior.
ODQUASB	*and deſtroy*	Od quasb.

QTING	*the rotten*	dg Q ting.
RIPIR	*No place,*	Ri pír.
PAAOXT	*let it remain*	Pa a oxt.
SAGACOR	*in one number.*	Kor Sa gá cor.
VML	*Adde*	Vm l.
OD	*and*	
PRDZAR	*Diminiſh*	Pur Prd zar.
CACRG	*until*	cúrg Ca crg.
AOIVEAE	*the Stars*	A oi vé a e.
CORMPT	*be numbred;*	Cormpt.
TORZU	*ariſe,*	Tor zu.
ZACAR	*Move*	Zacar.
ODZAMRAN	*and appear*	Od zamran.
ASPT	*before*	Aſpt.
SIBSI	*the Covenant*	Sib ſi.

E. K. Now he hath drawn the curtain again.

BUTMONA	*of his mouth,*	But mo na.
DS	*which*	Ds.
SURZAS	*he hath ſworn*	Sur zas.
TIA	*unto us*	Tia.
BALTAN	*in his Juſtice.*	Balta n.
ODO	*Open*	Odo.
CICLE	*the myſteries*	Cicle.
QAA	*of your Creation,*	Qáa.
OD	*and*	Od.
OZAZMA	*make us*	Ozazma.
PLAPLI	*partakers*	Pla pli.
IADNAMAD	*of undefiled knowledge.*	Iad na mad.

The firſt Aire, is called —— Lil.
The ſecond —— Arn.
The third —— Zom.
4 —— Paz.
5 —— Lit.
6 —— Maz.
7 —— Deo.
8 —— Zid.
9 —— Zip.
10 —— Zax.
11 —— Ich ik.
12 —— Loe.
13 —— Zim.
14 —— Ura.
15 —— Oxo.
16 —— Lea.
17 —— Tan.
18 —— Zen.
19 —— Pop.
20 —— Chr kar in palato
21 —— Aſp. very much.
22 —— Lin. .....
23 —— Tor.
24 —— Nia.
25 —— Uti.
26 —— Des.
27 —— Zaa.
28 —— Bag.
29 —— Rii.
30 —— Tex.

There is all ——
Now change the name, *and the Call is all one.*

Note. How this One Call may ſerve the 30.

A. Bleſſed be he who onely is alwayes one.
A. I take theſe names to be as *primus, ſecundus, tertius,* and to 30.
A voice. .. .... *Not ſo, they be the* ſubſtantial names of the Aires.
A. It was ſaid they had no proper names; but were to be called, O thou of the firſt Aire, O thou of the ſecond, *&c.* I pray you reconcile the repugnancy of theſe two places, as they ſhould ſeem.

E. K. The Curtain is opened.

E. E. Now *Gabriel* ſtandeth up.

Gabr. .....*Thus hath God kept promiſe with you, and hath delivered you* the keyes of his ſtore-houſes: *wherein you ſhall find,* (*if you enter* wiſely, humbly, *and* patiently) *Treaſures more worth than the frames of the heavens.*

But yet is not Auguſt *come: Notwithſtanding the Lord hath kept his promiſe* with you before the time. *Therefore, Now examine your Books, Confer* one place with another, and learn *to be perfect for the practice and entrance.*

God his promiſe fulfilled before *Augt.*

See that your garments be clean. Herein be not raſh: Nor over haſty; For thoſe that are haſty and raſh, and are lothſomely apparelled, may knock long before they enter.

Counſel for preparation.

There is no other reading of the Book, but the appearing of the Miniſters and Creatures of God: The reading of the Book. *which ſhewing what they are themſelves, ſhew how they are conjoyned in power, and* repreſented formally by thoſe letters. The letters.

E. K. Now he taketh the Table, and ſeemeth to wrap it up together.

A. Seeing I have moved the doubt of *their names* I pray you to diſſolve it.
Gab. ..... *You play with me childiſhly.*
A. I have done.
Gab. .,.... *Thinkeſt thou that we ſpeak any thing that is not true?*
Thou ſhalt never know the myſteries of all things that have been ſpoken.

The myſteries of this Book Dwell together.

If you love *together,* and dwell together, *and in one God; Then the ſelf-ſame God will be merciful unto you: Which bleſſe you, comfort you, and ſtrengthen you unto the end. More I would ſay, but words profit not. God be amongſt you.*

E. K. Now they both be gone in a great flame of fire upwards.

A. Laudibus

Δ. Laudibus te celebrabo Domine Deus quoniam non prævaluerunt Inimici mei super me. Domine exercituum clamavi ad te, & tu salvasti me. Convertisti dolorem in gaudium mihi, dissolvisti luctum meum & circumdedisti me lætitia. Misericordias tuas in æternum cantabo. Notam faciam veritatem tuam in vita mea. Os meum narrabit Justitiam tuam omni tempore beneficia tua: certè non novi numerum. Sed Gratias agam donec mors rapiat, tibi psallam quamdiu fuero. Laudem tui loquetur os meum: & omne vivens celebret nomen tuum Sanctum, in perpetuum & semper. Laudate Dominum, O vos Angeli ejus, potentes virtute facientes jussus ejus, obedientes voci verbi illius. Collaudate Deum Universi exercitus ejus, Ministri ejus qui facitis voluntatem ejus. Omne quòd vivit laudet te Domine, *Amen.*

Rolandus pene mutus.

1584. Remember that on *Saturday*, the fourteenth day of *July*, by the *Gregorian* Calender, and the fourth day of *July*, by the old Calender, *Rowland* my Childe (who was born Anno 1583. *January* 28. by the old Calender) was extreamly sick about noon, or midday, and by one of the Clock ready to give up the Ghost, or rather lay for dead, and his eyes set and sunck into his head, *&c.*

I made a vow, if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger I would (during my life) on Saturdayes *eat but one meal*, &c.

Remember on *Wednesday* night the eighteenth of *July*, as I walked alone about nine of the Clock in the evening, in the Chamber before my Study, (above) in divers places of that Chamber appeared flashes of fire, and did not lighten abroad.

Munday, *Julii* 23. *Mane Circiter* 8. † Cracoviæ.

Oratione Dominica finita.

Δ. I read *Mapsama* his first words of the book to be prepared of 48 leaves to be silvered, and would gladly know what I was now to do. By and by at the first looking into the stone.

E. K. There appeared ten Pikes, all black on the ground in a Circle as it were, and 1 in the middle, a great Pike, standing up. And *Vera, falsis, falsa*, seemed to be written in the middle of that Circle, somewhat blacker then all the rest, which seemed to be as new molten Pitch.

A voyce. ..... *Qui non in 7. vivant in undecimo.*

Δ. I made a short discourse to God of my sincere, and just dealing, hitherto of the book of *Enoch*, written, of the book to be silvered, how hardly *I* can get it performed to my contentment: (the books being laid on the Table, that of *Enoch*, and that as it were silvered) *&c.* I craved therefore the exposition of this dark shew, and as yet nothing pleasant, or plain: My conscience is clear, and I trust in the Lord his mercies.

E. K. After this appeared a man all black, naked all over.

..... *O thou that art just, and hast a clear conscience, answer me.*

Δ. In the name of Jesus.

Be gone. ..... *Who commanded thee to be gone?*

..... I take the Commandment to have been from God.

..... *Thou hast broken the Commandment of God.*

Δ. I can in no case yield thereunto.

..... *You have dishonoured the Lord: which is just in the bottom of his own breast, and gave you warning, and commanded you to go: which is the Lord of Heaven and Earth.*

May 21. *Mane. Et à Meridie per* Mapsama. ... 27 *Junii, per AVE.*

Δ. O Lord, my first charge was in these words: Thou shalt go from hence *with him to the Emperour:* It was also said that he should make provision for this one voyage, and for the rest God had provided. So that seeing I was to go with him, and he hath not yet provided (doing what he can) what shall I say, or do?

..... *True it is, thou hast had the victory, and thou, and thy Children have tasted mercy. Thou art one of those, that when I command thee to leave nothing with life, yet thou savest the fatlings to offer before him that abhorreth such sacrifice.*

Δ. Lord, I know no such act of mine: The Lord be mercifull to me. For when it should come to such a case, God knoweth, I would spare none.

..... *O thou just man* [*shaking his head*] *thou art become a* Saul.

..... *Wherefore did God (answer me) take the Kingdom out of* Saul *his hands?*

Δ. It appeareth in the Bible, because obedience was better then sacrifice.

Reg. 1. cap. 15. ..... *Even so, if thou hadst been obedient, thy obedience had been regarded. But I say unto thee, the Lord oweth thee nothing for thy labour: he hath payed thee to the uttermost.*

As

As for Lasky, *I will* give him over to the spirit *of errour: and he shall become more poor, so that his own Children shall despise him.* A. L. His plague threatned.

But it shall not come to passe in these dayes: For I will keep my promise with you. *You do the Commandment of Princes, and Lords, and Makers: But when the God of Justice (without your desert) entertaineth you, and placeth you, and dwelleth among you, (which is able to give you all things) commandeth you to go, and that for your own profit, you think it nothing to offend him.* Δ. O most mercifull and just God.

But true it is, That, Obedience pleaseth the Lord for therein, his Creatures glorifie him most. All Worship, all Honour, all Love, all Faith, all Hope, all Charity, all the knitting together of the Heavens consisteth in Obedience. *For if you had been obedient, the very stones* of the earth should have served your necessity. *For the Lord will not be found a lyar.* Obedience.

Δ. O Lord, be mercifull to me: I could not do thy Commandment in going without *A. Laskie*, and him I was not able to cause to goe without provision: And to our judgement he seemeth marvellously to be carefull to make provision: but still he hath hinderance.

..... *Thou (heares thous) the Lord forgiveth thee: but from henceforth, he commandeth thee that thou open not the secrets and the judgements, which the Lord shall open unto thee of the times to come, unto* Laskie. *Dee*, Is pardoned. No more secrets of God to be opened to *A. L.*

Δ. I pray you to say somewhat unto us, as concerning this book to be silvered: Else what shall I do, if I have not direction herein, the case being so hard.

..... *As concerning the book, when thou art at the end of thy journey it shall be told.*

Δ. Misericordias Domini in æternum Cantabo, *Amen.* Hallelujah. *Amen.*

Tuesday, *Julii* 31. *Mane hora* 7. † Cracoviæ.

Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, *quam* Nalvage, Ave, Mapsama, *&* Ilemer, *quàm maximè ad Deum ipsum pro suo lumine, auxilio & protectione: tam in ipsa actione quàm itinere præsenti, futuro, versus aulam* Cæsaris.

After a great hour attendance. At length appeared one all naked, black, and about the stone a Circle of black.

He said. ..... *Were you not commanded to go after ten dayes?*

Δ. It is true.

..... *And what followeth?*

Δ. I appeal unto the mercy of the highest, for that I have not offended upon wilfulnesse.

..... *Say what followeth.*

Δ. It followeth that we may drink of a Cup, which we would not, *&c.* And also we were willed to provide for this journey, which provision onely now is made for us two, and not yet for *A. L.* himself.

..... *Thus sayeth the Lord, I have stretched out my hand, and you have hindred me.*

I have brought things unto their course, but you have thrust your selves between.

When I appointed you 10 *dayes, did I not also tell you that the earth was mine.* 10 Dayes.

Am not I the God of heaven and earth, by whom you breath. The same which also forsaketh not my people in the time of need.

I have opened my wings, but you have refused my cover.

I have brought in madnesse into the house of the *unjust, but you have prevented my judgement.* Δ. *Fortè.* Madnesse procured in the K. and he is now recovered.

And because you have done so, and have trusted more in the mallices of the world then in my power.

[Δ. Lord we have not done so: to our knowledges.] Δ. A scourge to follow unto us: Lord be merciful.

..... *Therefore shall you drink of a Cup that you would not: but it shall not fall in these dayes, but in the dayes to come.*

[*E. K.* The fire cometh out of his mouth as he speaketh.]

Moreover,

..... *If you go, it is: if you go not, it also shall be.*

[Δ. Make that dark speech plain, for I need you not.]

Δ. We were willed to go, but with this condition, that *Laskie* should make provision.

.....*I have not sealed this sin unto thee* [Δ.] *but yet I have measured out a plague, and it shall light upon you all. But unto* Lasky *I have sealed it, and it shall be heavy.* A. L.

E. K. Doth not *A. L.* use all the means he can for provision making.

..... *The time shall come when I am, and will appear unto thee in a Vision, and of seven Rods thou shalt chuse one, unto you both I speak: For I will not let passe my dishonour unpunished, neither will I sell my name like an hireling.*

Notwithstanding, in the midst of my fury I will be mercifull unto you, when you think I have forsaken you, then shall the Rod break in pieces.

Δ. Lord

△. Lord deal with us, as we have juſt cauſe to put our truſt in thee, not onely in the principal ſtate of our ſalvation, but alſo in this Action.

..... You go: I will not forſake you. *And what I have ſaid, that I have ſaid. And it is a living ſpirit, and ſhall bear witneſſe of it ſelf. For, great is the God of Hoſts in power, and in all his works, and words moſt juſt.*

△. Lord, is it thy will that we ſhall go before this *A. L.* toward *Prage?*

..... *If you tarry* it is, *and if you go*, it ſhall be.

△. Lord make that plain unto us?

Thus ſayeth the Lord, if you tarry, it is *becauſe I am, which am ſtrength, and triumph againſt mine enemies, and ſo againſt the enemies of thoſe that put their truſt in me: And* ſhall be, *becauſe I am juſt, and becauſe it is.*

For, that I am, I am, and my ſpirit is juſtice and truth: which before, was, is, and ſhall be, and after, world without end.

△. Lord, ſhew us the light of thy countenance, and be not wrathfull againſt us any longer, be a comforter unto us in our journey to be undertaken.

..... *Move me not, for I am gone.*

E. K. He is gone.

△. Miſericordia Domini ſit ſuper nos, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

ANNO 1584.

On *Wedneſday* the firſt day of *Auguſt*, at afternoon (*hora* 3.) we entred on our journey toward *Prage*, in the Kingdom of *Beame*, whither we came on thurſday ſevenight after, by three of the Clock, that is exactly in eight dayes.

We came by Coach, I, E. K. and his brother, and *Edmond Hilton*, ſo that we came to *Prage* Auguſti 9. by the new Calender: but by the old *July* 30. two dayes before *Auguſt* the old Calender.

Miſerere Noſtri Deus Noſter neque in eternum iraſcaris nobis.

PRAGE 1584.

Auguſti 15. *Wedneſday*, we began on the day of the aſſumption of the bleſſed Virgin *Mary*: in the excellent little Stove, or Study of *D. Hageck* his houſe lent me, by *Bethlem* in old *Prage*. Which Study ſeemed in times paſt (Anno 1518.) to have been the Study of ſome Student, or A-- skilfull of the holy ſtone: a name was in divers places of the Study, noted in letters of Gold, and Silver, *Simon Baccalaureus Pragenſis*, and among other things manifold written very fairly in the Study (and very many *Hieroglyphical* Notes *Philoſophical*, in Birds, Fiſhes, Flowrs, Fruits, Leaves, and ſix Veſſels, as for the Philoſophers works) theſe verſes were over the door.

Immortale Decus par gloriaque illi debentur
Cujus ab ingenio eſt diſcolor hic paries.

And of the Philoſophers work (on the South-ſide of the Study) in three lines, uppermoſt was this written.

Candida ſi rubeo mulier nupta ſit marito: Mox complectiuntur, Complexa concipiuntur. Per ſe ſolvuntur, per ſe quandoque perficiuntur: Ut duo quæ fuerant, unum in corpore fiant: Sunt duæ res primo, Sol cum Luna, tamen in imo, Confice, videbis, fit ab hiis lapis quoque Rebis.

Lunæ potentatu, peregit Sol Rebis actu: Sol adit Lunam per medium, rem facit unam. Sol tendit velum, tranſit per ecliptica Cælum: Currit ubi Luna recurrit hunc denuo ſublima. Ut ſibi lux detur, in ſole quæ retinetur. Nec abiit vere, ſed vult ipſi commanere: illuminans certe defunctum corpus aperte: Si Rebis ſcires, quid eſſet tu reperires. Hæc ars eſt cara, brevis, levis atque rara. Ars noſtra eſt Ludus puero, labor mulierum; ſcitote omnes filii artis hujus, quod nemo poteſt colligere fructus noſtri Elixiris, niſi per introitum noſtri lapidis Elementati, etſi aliam viam quærit, viam nunquam intrabit nec attinget. Rubigo eſt Opus, quod fit ex ſolo auro, dum intraverit in ſuam humiditatem. And ſo it ended.

MYSTE-

MYSTERIORUM PRAGENSIUM
Liber Primus, Cæsareusque, Anno 1584.
Stylo Novo.

Augusti 15. *incœptus ad Omnipotentis Dei Laudem, Honorem, & Gloriam.* Amen.



Δ. Ieri potest, quod anni 1588, & aliorum supputatio, initium suum habent ab ipsa die Passionis Christi vel Ascensionis in Cælum. Atque hac ratione, 33, vel 34. anni plures considerari debent: quia tot annorum Christus erat tempore suæ passionis, vel ascensionis: Addas igitur annis 1588, 34. & inde emergunt anni 1622. atque iste numerus propius accedit ad tempus annorum diluvii & Arcæ, cujus similitudinem fore circa secundum Christi adventum Scripturæ docent: *Conjectura levicula.* *Nota de Anno* 88.

Vel, cum post creatum Adamum, Anno Mund. 1655, Diluvium Aquæ, omnia deleverit viventia: Post Christi, (nostri Adami spiritualis) restitutionem in Cælum. Anno 1655 (qui erit anno 1688.) expectamus Diluvium ignis, quo omnia sunt Immutanda: vel Charitatis & ardoris Christiani magnum futurum specimen.

Non faciet Dominus *DEUS* verbum, nisi revelaverit Secretum suum ad servos suos, prophetas. Leo rugiet, quis non timebit? Dominus Deus loquutus est: Quis non prophetabit?

Amos, Cap. 3. *B.*

Nihil mali invenimus in homine isto: Quid si spiritus locutus est ei, aut Angelus? *Act. Apost. Cap.* 23 *C.*

Dico enim vobis, quod multi Prophetæ, & Reges voluerunt videre, quæ vos videtis, & non viderunt: & audire quæ auditis, & non audierunt. *Lucæ* 10. *E. Matthæi* 13. *B.*

Charissimi, nolite omni Spiritui credere: Sed probate Spiritus si ex Deo sint: quoniam multi pseudoprophetæ, exierunt in mundum. In hoc cognoscitur Spiritus Dei. Omnis Spiritus qui confitetur Jesum Christum in carne venisse, ex Deo est, *&c.* *Johannes Epistola* 1. *Cap.* 4. *A.*

Quisquis confessus fuerit, quoniam Jesus est filius Dei, Deus in eo manet, & ipse in Deo, *&c.* *Cap. eodem C.*

Paulus ad Corinthios, Epistola, 1 *Cap.* 1. *b.*

Gratias ago Deo meo semper pro vobis, in gratia Dei, quæ data est vobis in Christo Jesu, quod in omnibus divites facti estis in illo, in omni verbo & omni scientia (sicut testimonium Christi confirmatum est in vobis) ita ut nihil vobis desit in ulla gratia, Expectantibus *revelationem Domini nostri Jesu Christi, qui &* confirmabit vos *usque in finem sine crimine, in die Adventus domini nostri* Jesu Christi. Fidelis Deus per quem vocati estis in Societatem Filii ejus Jesu Christi Domini nostri, *&c.* *Societas Jesu.*

Δ. Noto Revelationem & adventum Christi secundum: deinde confirmationem quæ respicit alium adhuc finem temporis: *unde de Regno Christi hic in terris,* secundum Joannis Apocalypsim, videri possit hic locus aliquem præbere gustum, *&c.*

Paulus ad Corinthios, Epist. 1 *cap.* 1. *D.*

Quæ stulta sunt mundi, *elegit* Deus, ut confundat sapientes: & infirma mundi elegit Deus, ut confundat fortia: & ignobilia mundi, & contemptibilia *elegit* Deus, *& ea quæ non sunt* ut ea quæ sunt destrueret, ut non glorietur omnis caro in conspectu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapientia a Deo, & Justitia, & Sanctificatio & Redemptio. Ut, quemadmodum scriptum est. Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios, Epist. 1. cap. 2. C.

Nobis autem revelat Deus per Spiritum suum : Spiritus enim omnia scrutatur, etiam profunda Dei, *&c.* Vide præcedentia & sequentia in eodem capite.

Prage. Prima Actio, *Anno* 1584.

Wedensday, *Augusti* 15. *Mane horam circiter* 9.

△. We thanked God for his safe bringing us hither, to the place appointed by him : We desired him to direct us, as the rest of our Action requireth : And thirdly, for the Book with silver leaves, to be prepared, we required instruction, as we were promised.

Anon after *E. K.* his looking into the Shew-stone, he said, I see a Garland of white Rose-buds about the border of the Stone : They be well opened, but not full out.

△. The great mercies of God be upon us : and we beseech him to increase our faith in him, according to his well liking.

E. K. Amen

E. K. But while I consider these buds better, they seem rather to be white Lillies.

△. The eternal God of his infinite mercies, wipe away our blackness and sins, and make us pure, and whiter than Snow.

△. 72 Angels. *E. K.* They are 72 in number : seeming with their heads (*alternatim*) one to bend or hang toward me, and another toward you. They seem also to move circularly toward the East : but very slowly. In the middest of this Circle, appeareth a little fire, of the colour of yern, hot; ready to melt : from which fire to every one of the said lillies, is a fiery beam extended; which beam toward the end, is, of more whitish fiery colour, than it is near the center.

A voice..... *E. K.* A voice cometh shouting out from the Lillies, saying, Holy, Holy, Holy : and all the lillies are become on fire; and seem to tumble into that fire. And now they appear again distinctly, as before : And the fire remained in the center still : and the emanation of beams, came from it, still to the foresaid lilly buds.

E. K. I hear a sound, as though it were of many waters, poured or streaming down in the clifts of great Rocks and Mountains : The noise is marvellous great, which I hear coming through the Stone : as it were of a thousand water-mills going together.

A voice..... *Est.*

Another voice..... Seemeth to pray over, *& quo modo est.*

A voice..... *Male & in summo : & mensuratum est.*

E. K. I hear a great roaring, as if it were out of a Cloud, over ones head : most perfectly like a thunder.

Another voice..... *The Seal is broken.*

△. *Vide Apocalypseos, cap. 16. sed videtur quod non sequenter ordine, veluti quis ex textu judicaret; Ast non asseritur hîc effusam esse et amisi sæpe & olim vindicatam requirebant illæ quæ sub altari sunt : nondum illis erat concessum, &c. Sic hic dici potest.*

Another..... *Poure out the sixth Viol! that the earth may know her self* [Viola Sexta.]

These are the dayes of wo, that are spoken of.

E. K. Now I see beyond like a Furnace-mouth, as big as 4 or 5 Gates of a City. It seemeth to be a quarter of a mile off : out of the Furnace-mouth seemeth a marvellous smoke or smother to come. By it seemeth to be a great Lake of pitch : and it playeth or simpreth, as water doth, when it beginneth to seethe. There standeth by the pit,

pit, a white man, in a white garment tucked up: his face is marvellous fair; he ſaith very loud.

A white ſpiritual Creature. ..... *Aſcend.*

E. K. Now there cometh out of the Lake, a thing like a Lion in the hinder parts, and his fore part hath many heads, of divers faſhions: and all upon one trunk of a neck. He hath like feathers on his neck. He hath 7 heads: Three on one ſide, and three on another, and one in the middle: which branch from the neck is longer than the other, and lieth backward to his taile-ward. The white man giveth him a bloody Sword: and he taketh it in his forefoot.

The white man tyeth this Monſter his 4 legs with a chain, that he cannot go, but as one ſhackled, or fettred. Now he giveth the Monſter a great hammer, with a ſeal at that end where the hammer ſtriketh, and the other is faſhioned like a hatchet.

The white man ſaid. ..... *A horrible and terrible beaſt* .....

E. K. This the white man ſaid with a loud cry.

A voice out of the little fire. ..... *Seal him, for* two years of the Seven: *For, ſo long is his power.*

The Stars, with the Earth, even to the third part, are given unto thee: The fourth part thou ſhalt leave untouched.

E. K. The white man taketh the hammer, and ſtriketh him in the forehead of that head which is in the middle, and lieth down backward toward his taile.

E. K. Now all this viſion is vaniſhed away. The Stone is clear.

E. K. Now *Madimi* appeareth, and ſhe ſeemeth to be bigger than ſhe was.

Madimi. ..... *The bleſſing of God the Father, the Son, and (in the Father and the Son) of the Holy Ghoſt, in power and comfort reſt upon you, take hold of you, and dwell with you, that you may be apt to receive the comfort of my childiſhneſſe? and the reward of ſuch Innocents, as my voice beareth witneſſe of. You both, the Spirit of God, ſalute you: which alwayes comforteth the Juſt, and is the ſtrength and ſtay of ſuch as are Elected: of whom it is ſaid,* Mittam illis Angelum, in Adjutorium.

A. Are you *Madimi* (in the name of Jeſus) that I may ſo note of you?

Mad. ..... *I am* Madimi, *and of that order, wherein the wonders of God are wrought* with power, *with you, as my words are: with my ſelf, as my creation is.* Madimi *eſt ex ordine poteſtatum.*

*Lo, as I have often * promiſed you, ſo in the time of your neceſſity and grief, I viſit you.*

A. Thanks be to the Higheſt.

Mad. ..... *Not as the friends of the world do, but as a comforting ſpirit: exalting the ſervants of God, and cheriſhing them with celeſtial food: But my mother is at hand, which openeth unto thee, the will of God. Believe me, many are the woes of the world, and great are the ſorrows that are to come: For the Lord prepareth his Rain-bow, and the witneſſes of his account: and will appear in the heavens to finiſh all things: and the time is not long.* *Mater* Madimi. The Rainbow. *Apocalipſ.* 4.

Bleſſed are thoſe that believe; for faith ſhall flee from the Earth, and her dwelling places ſhall be in caves, and unknown mountains, and in parts of the Earth which the Lord hath kept ſecret for ſuch as ſhall triumph and rejoyce in the Judgement to come. Faith ſhall hardly be found on the Earth.

1. *Wo be to women great with child, for they ſhall bring forth Monſters.*

2. *Wo be unto the Kings of the Earth, for they ſhall be beaten in a Mortar.*

3. *Wo be unto ſuch as paint themſelves, and are like unto the Prince of pride; for they ſhall drink the blood of their neighbours, and of their own children.*

4. *Wo be unto the falſe preachers, yea ſeven woes be unto them; for they are the teeth of the Beaſt.*

He that hath ears, let him hear. Seven Woes.

5. *Wo be unto the Virgins of the Earth, for they ſhall diſdain their virginity, and they ſhall become Concubins for Satan, and deſpiſe the God of Righteouſneſſe.*

* *Vide* 26. *Junii.*

6. Wo be unto the Merchants of the earth, for they are become abominable: Behold, they are become the spies of the earth, and the dainty meat of Kings. But they are foolish: Yea, they shall fall into the pit that they have digged for others

Mater Madimi. *7. Wo be unto the books of the earth, for they are corrupted; and are become a wrasting stock, and firebrand to the conscience.*

Stay a season, for my mother cometh.

Δ. We read over the premisses, and so conferred of the verity and weight of them. And all this while *Madimi* stood still in *E. K.* his sight (as *E. K.* told me:) But because we were willed to stay, I moved no question: but wished to have some understanding, how my wife and children (at *Cracovia*) did. Hereupon *Madimi* said as followeth.

My wife tempted to destroy her self.

Mad. ..... *Hear what I say unto thee* [Δ.] *The King of darkness whetteth his teeth against thee, and rampeth with great rage to overwhelm the world upon thee: And he seeketh the destruction of thy household, and thereby thy overthrow: The life of thy Children; yea, he tempteth thy wife with despair, and to be violent unto her self.*

Δ. Why with despair?]

..... *But his lips are sealed, and his claws made dull: that when he would bite he cannot: And where he scratcheth the bloud followeth not.*

Madami, my friend.

But hear what thy friend *sayeth unto thee: Both in her self, and by him that moveth her to speak; As thou art the servant of the God of victory, so shalt thou triumph in the God of* stretchforth and Conquer. Δ. Madzilodarp. *Thy wife, thy children, thy servants, and more then that, such as favour thee, even the coverings of thy house; are under the protection and defence of such as are of power: against whom, neither the rage of such as raign, neither the fury of Authority (though it hath the help of Satan) can prevail. For why? God hath care over thee: But thy faith is sowewhat lower. Take heed of Satan, he will* joyn *himself* unto thee. *But beware of him. For, sin* keepeth back *the power of God, which is oftentimes* deferred *for another season: Yea, even for the wickedness of one Soul.*

This name of God is in the 26th. principall Call, beginning *Vi-vial part. Salman salt, &c.*

Satan his Traiterous insinuation to be taken heed of.

A. L. Lasky *I look for, but I see not: Behold, I wrast my eyes after him, and cannot finde him. Peradventure he hath hid himself behinde some Mountain, or is crept into a Cave: for he appeareth not.*

Δ. I beseech you, what is the cause thereof? Is he not gone from *Cracovia?*

Mad. ..... *Sin is the greatest Mountain, and he rejoyceth when he pleaseth himself: and in the fury of his flesh creepeth into a Cave from us.*

At one instant *Madimi* seeth all the world over.

Lo, I look for him, and cannot see him, yet see all the world over, It is a sign that God is not with him.

Δ. I beseech you, is he not gone from *Cracovia* yet?

Mad. ..... *I tell thee, I see him not; I can say nothing of him.*

Δ. Lord, our coming hither was to come with him.

Mad. ..... *Therefore brought I thee hither,* that thou shouldst not tarry with him. *Knowest thou not that God is marvelous in his works? Hast thou not heard of his secret judgements? If thou hast, Think he hath care over thee.*

My wife, children, and household must be moved to *Prage.*

For also, thy wife and children, and the rest of thy household must be moved hither.

Δ. When, I beseech you?

Mad. ..... *Let that be my charge to answer thee.*

E. K. Now here appeareth a little fire like the same, which appeared before: but it hath no beams from it, as it had before.

Mad. ..... *Hic & hæc, est Mater mea.* [*E. K.* Pointing to the fire.]

Mater Madimi. *E. K.* She falleth down on her face prostrate: Now she riseth again. This fire entreth into her mouth, she is waxen of higher stature then she was, she hath now three faces.

Trinity.

Δ. Now it is the vertue of the Trinity in her so represented.

Mad. ..... *I. And I have a few things to say, and I say.*

E. K. I hear a marvellous noise, as of many Mountains falling.

Mad. ..... *Arise, and believe. The time is come, that of the foolish I will make the wise. And of such as are* sinfull men, *my anointed*: if *they encline their ear unto my voyce.*

If.

E. K. The noyse is marvellous: And which of the mouths doth speak, I cannot discern.

Mad.

Mad. ..... *Firſt, thou ſhalt write unto* Rodulphus, *as I ſhall enſpire thee. Then ſhalt thou go unto him, ſaying, That the Angel of the Lord* hath appeared *unto thee.* —— RODOLPHUS.

[*E. K.* A great noyſe ſtill.]

And rebuketh him for his ſins. [*I never heard any ſuch noyſe: it is as if half the world were ruſhing down an hill.*]

Mad. ..... *If he hear thee: Then ſay unto him,* He ſhall triumph, *Fear thee not.* If he hear thee not: *Say, that, The Lord, the God that made heaven and earth, (under whom he breatheth, and hath his ſpirit) putteth his foot againſt his breaſt.*

△. Either E.K. ſpake not this, or I omitted to write it at the firſt. *V.* 1. 263.

[*E. K.* A great noyſe ſtill.]

And will throw him headlong from his ſeat.

Lo, thus (I ſwear unto thee) I will do. If he forſake his wickedneſſe, and turn unto me: His ſeat ſhall be the greateſt that ever was, and the Devil ſhall become his priſoner.

If *Dei Juramentum & Pactum cum* △. *de R.*

E. K. There came great flaſhes of fire out of her, and ſo out of the ſtone: and ſuddenly ſhe was in her former ſhape again.

△. In the name of Jeſus.

Mad. ..... *Where this voyce entreth, no man hath to ſay: For it is the beginning, ſo it is likewiſe the end.*

Therefore enquire not any more now, but ceaſe: For this is the marvellous beginning of this laſt time.

The marvellous beginning of this laſt time.

△. All thanks, Laud, Honor, Glory, and Empire be to the Eternal, Omnipotent, and our onely God of Heaven and Earth. *Amen.*

Thurſday, *Auguſti* 16. 1584. *Mane, circiter horam* 8 ½. † Prage.

△. *Precibus finitis,* I propounded, as concerning the book to be prepared for the Angelical writing, *&c.* And becauſe *Mapſama* had dealt about that point: Therefore I required at God his hands, the Miniſtery of *Mapſama* herein: if it were his will.

E. K. Here is *Madami.*

△. Bleſſed be the God of Heaven and Earth, who regardeth the ſincere intent of his ſilly ones.

Mad. ..... *When ſeed time is paſt, who ſoweth his Corn? Or, what is he amongſt men that calleth back the Sun a minute? So may it be ſaid of you, which were ſlack in ſowing, and therefore have let paſſe the benefit of time, wherein your ſeed might have multiplied. Behold, your labours are in vain, in reſpect of that you might have received.*

..... *For* Auguſt *is paſt with you the firſt day: And* Mapſama *wanteth, not by himſelf, but through your negligence: whoſe fingers wrought, and made an end of anothers work, which was tied to time.* Mapſama.

Nalvage *was beaten back from you: But you conſider not his conflict, neither thank God for that he hath finiſhed for you: with whom* [Nalvage] *now, you have no power. For the Receiver and Giver for that time, were of time.*

But to the entent that the Heavens may agree, (becauſe they are the light of him, which is the light of his father) I ſay unto thee that thou muſt prepare, of fair, and decent paper, a book. To the entent, that the paper it ſelf may bear witneſſe againſt you: and receive that, which ſhould have been printed in Gold. A paper book to be prepared.

△. God he knoweth, and the Heavens, that I did the beſt I could, to have had the book ſilvered.

Mad. ..... *It is ſo: I will bear witneſſe with thee. But where the watch-men ſleep, and do not their duety: Theft taketh place, and the enemies make havock.*

The ſins of Lasky *are not a few; yea, they are ſuch as have brought in the Prince of Thieves, which had prevailed: But God was watch-man at the inner doors.* For, he doubted of thy faith, and laughed God to ſkorn. *But hear the voice of him that ſitteth: Leapers and defiled people uſe not to carve at a Kings Table: for when his Carvers become Leapers, they are not: becauſe they are expelled.*

Even ſo into my Chambers, and ſecret judgements entreth not the Incredulous, Proud, *and* Skornfull *ſinners. But becauſe he became worſe then a Leaper, I baniſhed him out of my Chambers, for I am more then a King.*

Notwithſtanding, becauſe I have ſworn unto thee for him, *I will ſuffer him to be exalted: But in the midſt of his Triumph he ſhall fall, as a* proud *Tree doth, whoſe roots are uncertain.* *Juſjurandum ad* Dee, *pro* A. L.

And

And becauſe thou haſt believed me, and haſt not murmured againſt me, I will be juſt with thee, And with this Emperour ſhall be thy aboad. *And through thy mouth ſhall ſpring a Cedar-Tree, whoſe top ſhall touch the Moon, and branches cover the beaſts of the field, the birds of the Aire; yea, and a part of the Seas. Becauſe thou haſt taken pains for me, I will deal juſtly with thee, and reward thee.* *Miſericordia Dei ſuper Δ. Cum Imperore Rod. Prophetia de Δ.*

The ſons of wickedneſſe are proud, becauſe of their promotion; are ſtout, becauſe of their Kingdoms and Dominions: But they muſt fall, becauſe their building doth ſtand on * *ſand.* * *Mathei 7. D.*

Do my Commandment, be not afraid.

New leſſons, New books. *For I have new leſſons to teach thee, and new books to open, ſuch as have been ſealed in the wilderneſſe.*

E. K. She is gone.

Δ. As concerning the Letter to be written unto *Rodolphus*, O Lord, I would gladly know the Argument, and when I ſhould ſend it.

A voyce..... *Incipienti, dabitur.*

Δ. I underſtand this thus: That, when I begin to write it ſhall be inſpired from God, as was ſaid before.

A voyce..... *Ceaſe.*

Δ. Deo Noſtro Immortali, Inviſibili, & Omnipotenti, ſit omnis honor, Laus & Gloria: Nunc & ſemper. *Amen.*

Friday, *Auguſti* 17. *Mane.* † Pragæ.

Δ. Becauſe I would make no delay, for the Letter writing to the Emperour *Rodolphus*, I framed my ſelf to write, beſeeching God that I might ſo write, as might be ſufficient for the purpoſe, *&c.* And thus I wrote as followeth.

Ne dicas coram Angelo non eſt Providentia. Eccleſiaſtes, cap. 5.

Omnipotentis Noſtri Creatoris (Chriſtianorum omnium Imperatorum fæliciſſime, O *Rudolphe*) tam eſt hominibus incognita illa, quæ cuncta diſponit perficitque *PROVIDENTIA*, rataque ipſa rerum ſeries & coordinatio (à primo ad ultimum) quòd à pleriſque, temerè, fortuito, vel caſu, hoc illove evenire modo, exiſtimentur omnia, quæ extra præterve ſuorum Conſiliorum deſignationes; fieri conſpiciant. Verùm quibus eſt mens Divinæ veritatis lumine colluſtrata, & ad multiplices longiſque intervallis diſtinctas rerum conſecutiones conſiderandas, attentior, evidentiſſimè deprehendent illi quidem, Quæ, quibus præcurriſſe, tanquam cauſas, occaſioneſque neceſſarias, alio priori, & interdum longe diverſiſſimo, tempore, oportuerat. Atque ut varietatem nunc omittam exemplorum, (quæ, ex aliorum hominum inter ſe collatis vitis, conditionibus, factiſque adferre poſſim,) Exemplum ſatis conſpicuum hoc unicum fieri poſſit: Nimirum illa, (incredibilis ferè) quæ inter ſacram Cæſaream Majeſtatem veſtram, & humillimum (in Deo) Mancipium me veſtrum (ex multiplicibus utrinque præcurrentibus occaſionibus) jam quaſi inſtare videtur, In unum (idemque admirandum quid) Combinatio, Divinaque conſpiratio. Ambiverunt me (Juvenem) Illuſtriſſimi Imperatores duo: Victoriosiſſimus ille *Carolus Quintus*, & ejuſdem Frater *Ferdinandus*, veſtræ *Cæſareæ* Majeſtatis Magnificentiſſimus *Avus*. Hic, *Poſonii, Hungariæ*: ille verò, *Bruxellæ, Brabantiæ*. Hic, *An.* 1563. Ille autem, *Anno* 1549. Aſt clementiſſimum Imperatorem *Maximilianum*, *Cæſareæ* veſtræ Majeſtatis Patrem (Immortali glora dignum) jam tum *Hungariæ* coronatum Regem, (invitiſſimo quidem ipſo Tyranno Turcico) eodem in *Poſonio*, eodemque, *Anno* 63. in deliciis habere cœpi: illiuſque rariſſimas virtutes, cum fideliter colere, tum poſteritati eaſdem reddere commendatiſſimas, opere quodam conabar Hieroglyphico. Quo etiam in labore exantlando, animus mihi præſagiebat, Auſtriacæ * familiæ, alium fore aliquando aliquem, in quo maxima mea ſpes, & publico Chriſtianorum ſtatui, Res, confirmaretur, (vel confirmari poterit,) Optima Maximaque. Veſtræ igitur Cæſareæ Majeſti, Imperatorum Romanorum (ex Auſtriacorum Principum nobiliſſima familia) mea ætate florentium, *QUARTO*: Adſum, & ego, Triplicis Alphabeti, litera * Quarta. Atque ita adſim, ut me ipſum ad pedes Cæſareæ Majeſtis veſtræ demiſſè oſculandos offeram: plurimùm gaviſurus, ſi qua in re, Chriſtianæ Reipublicæ Imperatori tanto, talique, gratus, utiliſve eſſe potero.

* *Libelli Monadis Hieroglyphicæ Theoremate* 20. *jam ante* 20. *annos editi.*

*
D
Δ
7

Superſcriptio erat hæc.

Sereniſſimo ac potentiſſimo Principi ac Domino Domino Rudolpho, *Dei Gratia Romanorum Imperatori ſemper* Auguſto, *ac* Germaniæ, Hungariæ, Bohemiæ, *&c. Regi*, Archiduci Auſtriæ, *Duci* Burgundiæ *Stiriæ* Carinthiæ, *&c. Comiti Tyrolis*, *&c. Domino meo clementiſſimo.*

Veſtræ ſacræ *Cæſareæ* Majeſtati, ſoli, ſi hæc aliquandiu conſtare patiemini (neminique detegere velitis) rem facietis valde neceſſariam.

Pragæ, An. 1584. *Auguſti* 17.

Cæſareæ Majeſtis Veſtræ
Humillimus & fideliſſimus
Clientulus

Joannes Dee.

Munday

Monday, † *Pragæ, Augusti* 20. *Mane circa horam* 7.

△. *Precibus ad Deum fusis, ex more nostro,* &c.

1. I propounded: If the letter written for *Rodolphus*, were as it should be?

2. Secondly, because we were willed to invite the good Angels, for the book writting, I asked how we should invite them?

3. As concerning our wives, and my familly sending for: I required, when that should be done?

△. Quickly apparition was made.

E. K. Here is *Uriel.*

△. Welcome be the light of the Highest.

VRIEL. ..... *Wo be unto the world: for her light is taken away. Wo, wo be unto man, for the eye of light hath forsaken him. Wo, wo be to the understanding of man, for it is led out, with a threefold spirit,* * *the spirit of errour and ignorance. And wo be unto such as believe not the glorious and supereminent light of this Testimony: for they are not written with the life, neither shall their portion be with the living.*

* *Aliquid deest forte.*

The Spirit of Pride.

This Testimony to be believed upon greatest pleasures.

Thus saith he that is a mere stone, (*which sitteth between the seat of light and darknesse*) *whose wings are great, and more than mighty: wherewith he gathereth the Stars, and the powers that hang upon the firmament of the first and lesser light: placing them and* powering *them, in the Spirit of Truth; and through his own power, the power of the word, whereby all things are, and are comprehended: in that he is as well in the heavens of Glory, Chastity, and Message, as also in places unknown to us.*

Heavens of Glory, Chastity, Angels.

Behold, those that dig into Nature with dull Mattocks, and dull Spades, are such, as of every congealed substance can imagin, but not judge: are foolish, and of the world: whose imaginations, are become the instruments of vanity, and the piercers of him which is the father of ignorance. Wo be unto them, for their disputations and doctrines, are dogma's and dull. Wo, wo unto them, for they are such as please themselves, and are become fathers to many lewd children: of whom it is written, They are become stiff-necked and proud, and the followers of their father. Therefore have I gathered my self together, and am hidden from them; because they are proud and haters of innocency. These teach not unto you a doctrine, neither are you partakers of their Baskets; for the Spirit of God, is plain, pure, and most perfect. These breath not upon you, neither are the Ornaments of your Garlands enterlaced by these: But by him are you lifted up, that is the God of Justice, and the Discloser of his own secrets: *and the headlong drawer of things to an end.*

God to us is the Discloser of his own secrets.

Therefore believe, and dream not with the world: For the world shall perish, and all her adherents: and shall be cast into the pit of wo everlasting. Read the Scriptures, and understand them: but wrest them not, with the wicked. Look into the simplicity, and nakedesse of God his Promise.: View the innocency of some that received them, And let not the wickednesse of those that the Lord made vertuous, go out of your remembrance. But so Triumpheth true power, so gathereth he himself together to discomfort the Serpent: Of the lightest he maketh the heaviest, and of the weakest the strongest: And in the weakest vessels, worketh he his mercy. And why? behold, let the world, in her proud imaginations, in the ornaments of her pearls, and most pretious wits, should brag, saying, I can compare with the Lord. Hear my voice, for it is of God. The world bringeth forth no good thing, neither are the doings of man accepted; but where the spirit of humility dwelleth. Out of the depth of darknesse hath God made light: And lo, the light is great, and the darknesse comprehendeth it not. So, in the weakest will he be exalted.

Humility.

The Spirit that speaketh unto you, is he that hath a Tower to build, a strong Tower and a mighty; yea such a one, as hath not been from the beginning: No, not from the beginning. Great is the foundation thereof; for, it is of Iron; But greater are her walls; for they are of Diamond. Most great are her Turrets; for they are the seven Heads, that behold, judge, and gather: And they are made of Truth, the Spirit of Eternity. Unto the laying of every stone, are you made privy. And for this Tower are you provided.

Uriel hath a Tower to build &c.

△. and *E. K.*

1. *For lo, the first hath appeared, and shewed himself mightily.*
2. *And the second hath redeemed, and overcome Satan.*
3. *And lo, the third appeareth, and shall visibly shew the power of God to all Nations.*

Primus Filius Spiritus Sanctus.

For Now cometh the Desolation of the World, *And* the fall *of her pride. And this is the last Rod that measureth, and shall be broken:* For it is said, *Now will I hear you from under the Altar, Now will I revenge the blood of your brethren.*

Desolatio de qua Propheta loquitur est. Apocalyps. cap. 18. F.

O you ignorant, and of weak faith: Know you not the times that are to come? O you that spit out the meat of comfort: yea when it is put lovingly into your mouths. Why are you sorrowful? Why rejoyce you not, that the God of Justice is girded, and hath whetted his sword, upon a thousand thousand Mountains of fire? Why laugh you not the world to scorn? and deride her fornication? Weep not upon her; for she is accursed: Neither wonder at her; for she will be more wonderful.

You

△. *Ecclesiastes. Tempus est tacendi & tempus est loquendi veluti de transfiguratione Christi* Matth. 17. B. Marc. 9 B Luc 9. B. 12. A. *Conflat. Et propè Matthæi cap.* 10. C. *Quod in aure auditis, prædicate super tecta*, &c Luc. 12.

* Joel, cap. 3.

† Fear not.

You have received this Doctrine in Chambers, and in *secret places*: *But it shall stand in the great City*: *and upon* 7 Hills, and shall establish her self in truth: *Purifie the walls, and sweep out the dust and cobwels* (*the works of the venemous*) *that it may be cast into the River, and brought into no remembrance.*

Yea, it shall sit in * Josaphat, in Judgement, *against the wicked, and shall become a fire engendred in the cave of Thunders. Therefore*, When you are commanded, lift up your heads, and † fear not: *for whom, the Heavens shall fight.*

But in your selves be patient, and continue to the end: *That your Crowns may exceed the Garlands of the Earth.*

† Promise of visitation for the 48. great Calls, and the Holy Book writing and practising.

* *Legislatio manifesta & in loco Sanctificato. Antichristi eversio per Spiritum SS. futura.* * *Epist. Pauli ad Thess.* 2. *cap.* 2.

Thus saith the Lord, Lo, I have promised thee, that my Angel shall † *visit thee*: *And so it shall be. But if I now visit thee, Thus will the world say hereafter*; *Lo*, he hath fained a Doctrine for himself. *Lo he excelleth in subtilty. When* I gave my laws, they were not secret; *neither was the place unsanctified. When the Comforter cometh, girdeth himself against the son of* * *wickedness*; *Then must you be known, and seen unto the Earth.*

An Election or Choice offered to △. RODOLPHUS Imp.

But I will give thee the choice: Chuse therefore, whether thou wilt banket Now: because I have promised thee: *Or tarry, till* I see *the time* more *convenient*; *For lo*, if Rodolph. *hearken unto my voice, He shall wonder, and rejoyce with thee*: *And I will exalt him, above the Kings of earth.*

Stay a while: *I come again.*

△. After he had stayed a while, and read over the premisses, and talked of the manner of the Choice or Election offered: and the dealing with *Rudolph*: we thought good *to beseech God to regard his promise, for his glory and honour*, and we most humbly to thank him that he would offer a choice to me a man of no worthiness, nor wisdom: therefore most desirous *to be entred speedily into the School of Wisdom*, wherein we might grow, and attend the opportunities of any thing to be done or said by us; So that (if it were his will) we were, and are desirous *now to be visited*, as his most merciful promise importeth.

A Vision.

E. K. Now *Uriel* is here; he hath a Chair, and is set down in it: It is like a Throne..

Here I see a green Hill: and I see thereon three men, like learned men, in Gowns of puke-colour: they have Hats on their heads. *Uriel* hath in his hand a thing like a rolling-pin (of half an ell long) of Gold.

The Garden of Comfort.

I see beyond the men, a very fair Park, enclosed with pale, piked, &c. I see Roses and Lillies, and goodly Flowers in one part of it, and fair running waters in it, and little Hills, and all manner of Birds: And in the middle of the Park, is a turret, and in the top of that, a round thing like a Stone, which giveth light all the Park over: but without the Park pale, it is duskish or dark. These three men stand together upon the pitch of the bank of the Hill that goeth down toward *Uriel*.

There appear three diverse fair wayes to the Park, two from the Hill where the men stand, and one from the place about *Uriel*.

1. I see one man walk in the Park, und he picketh Flowers, and putting them to his mouth, they smoke, as the smoke of the snuff of a candel when the candle is put out.

2. I see likewise another man gathering of Flowers there, and he would put the Flowers to make them stick on his Coat, but they will not hang on but fall down, it is so bare.

3. I see a third man, who hath his Robes all belayed with lace of gold, great and small, and divers pretious Stones, and on his head a wreath like a Garland, very broad beset with very beautiful pretious Stones: and he trimmeth himself all over with the flowers of the Park

or

or Garden, Now the three men are come from the Hill, before *Uriel* his ſeat.

..... I moſt humbly beſeech you that I may have acceſſe into the Garden of Comfort.
Uriel. ..... *You ſhall: I am contented.* 1. One of thoſe men ſaith

E. K. Now they three go toward the Garden of Comfort: they point one to another, and ſeem to talke one with another. They go in the path which leadeth from him [*Uriel*] toward the Park.

Uriel. ..... *Theſe are Wiſe men, for they ſhall eſcape the danger of the* [△] firſt *and the ſecond, and ſhall live as* the [△] third *in comfort and pleaſure: For behold, Thoſe which have entred, and now ſhall enter, have deſerved their reward.*

But ſome there be that enter, and reſpect not the end; *and ſuch ſhall they be as he is, which* defileth the flowers.

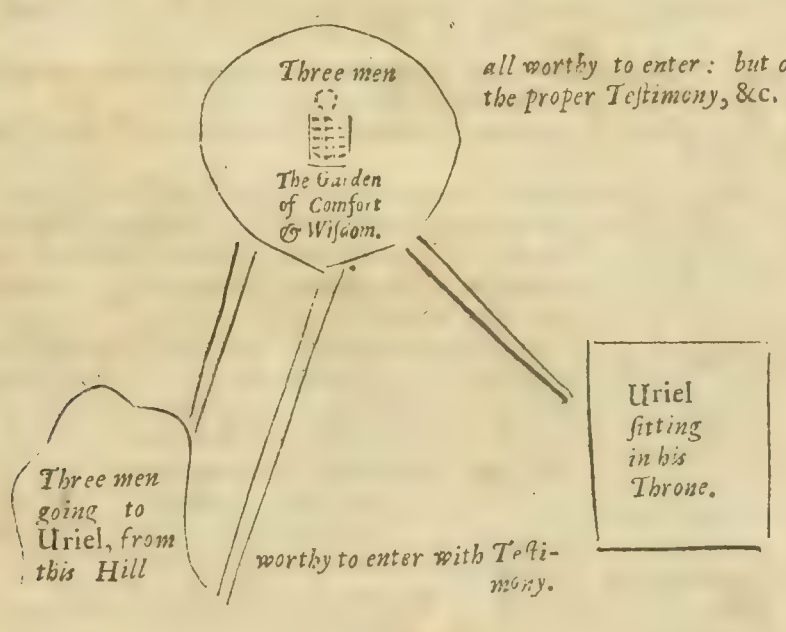
△ He meaneth of the firſt and ſecond which gathered flowers, and of the third. *Reſpice finem.*

E. K. Now here cometh a man from the Park-ward, and meeteth thoſe three men, and giveth them three very rich garments: they put off their former garments, and put on thoſe rich and beautiful garments.

Uriel. ..... *Otherſome there be, and go* the middle way, *becauſe it is* the next and ſtraighteſt, *and thoſe be ſuch as enter with their* own ornaments, *which are very poor and bare, and upon whoſe garments can hang no pleaſure.* 2.

Some there are that enter [1] from me *(for* without *me none entreth into that Garden) and becauſe I am the light of him that lighteth by Creation, therefore is there a way perfect,* and beareth teſtimony from me, *whereby they are thought worthy, and are* [2] apparelled *for that place of pleaſure, and ſo worthily enter.* 3. Note *Cauſa ſine qua non: & cauſa proxima & propria ut differunt hîc.*

Lo they enrich themſelves, being made rich with the beauty of ſo pleaſant flowers: and they alwayes drink of the water of wiſdom to their comfort and continuance. Bleſſed is he that ſo entreth.



1. *He that* defileth *the flowers, was worthy to enter into our Garden: but becauſe he came not hither to my* Throne, *and ſo took the way deſcending from the Hill,* [to me] *and brought into the* Garden of Wiſdom, *his* worldly apparel; *which, lo, is alwayes* as a miſt *between him and true wiſdom, yet he thinketh* himſelf ſatisfied. A defiler of the flowers. The Garden of Wiſdom.

2. *He whoſe coat is bare, was alſo worthy: But becauſe he thought* himſelf *worthy, and viſited not my ſeat, he took the* middle *way, where are no* ornaments: *Therefore he brought in his own nakedneſſe which is ſo thredbare, that the flowers fall off it, as from a marble ſtone, and the waters glideth of it, as from the back of a Falcon.*

Behold, I ſit: happy are thoſe, that come unto me.

Lo, you ſee, you may become wiſe; with the [1] *Cloudy, wiſe with* the [2] bare; *and wiſe with thoſe that are* [3] *advanced; and dwell in true wiſdom.* Three manner of wiſe men.

The Gate that thou ſhalt enter into, is a fire of fury, and of revenge: Fury and Revenge.

But be it unto thee, as thy Election is. Even from the beginning, nakedly. *Open unto* Rudolph.

Rudolph the Emperor must be made privy of all. RUDOLPHUS IMPER. *Opera ejus fides, misericordia.*

Rudolph, *the manner of Gods visitation: Shew unto* him the holy Vision: *for I will make thee unto him* an hand, an arm, *yea* an half body. *Yea I will be merciful unto him,* and seal him for my self: and he shall be thy comfort. *I will put* my fear *into him, and he* shall be afraid to sin, *and he shall become a rod to those that are sinful.*

Happy are those, whose works *are a* hope; *and whose* faith deserveth *the* aid of my light. This is of God, and I am the finger. *Happy are those that are directed by me. For, in me is the true path and* light *of direction.*

E. K. He is gone.

Δ. As concerning this Gate (lastly spoken of) whereinto I must enter, that it is *a fire of fury, and of revenge:* O Lord, I am afraid, if that phrase be of any displeasure to me: for *I referred my Election to the will of God, as was for his honour and glory* to be granted: *And I have long made Petition to God for your help,* and I desire nothing that should make the highest offended with me. But perhaps the service of God wherein I am to serve him now, (with his Talent of wisdom to be imparted to me) consisteth in the execution of the Justice of God, with a furious and revenging fire, as under the Altar they lie, and cry for, *&c.*

Apoc. cap. 6.

Uriel.... His voyce.

..... *Thou hast said* ———

Δ. All Laud, Honor, and praise be unto the Almighty, wise, and our most mercifull God: now, and ever. *Amen.*

Tuesday, 21. Augusti: *Ante Meridiem horam Circiter* 9. † Pragæ.

Precibus finitis, & invito *Uriele* ut nos illuminaret, dirigeret, consolaretur, *&c.*

E. K. *Uriel* is here, and about his head at a little distance, is a bright part of a Circle like a Rain-bow, *&c.*

Δ. We propounded unto you yesterday (O you faithfull messager of the highest) as concerning this letter, how it is liked: when it is to be sent, and by whom, *&c.*

Earth.

Uriel. .... *O earth, how great a Monster art thou, and how great is thy wickednesse, which makest dull mans capacity, and carriest him away into an obscure and rash sense? Not without a cause art thou hated with the highest; yea, not without a cause are thy Garments made short.*

My brethren, how long will you be grievous to the Lord, how long (I say) will you be without understanding.

O, how long will you consider your own commodities, and neglect the harvest of the Lord?

[Δ. I understand nothing of the occasion of these speeches.]

A reproof of our choice made.

Uriel. ..... But behold, for you *have chosen unto your selves a visitation, and have broken the visitation of the* Lord.

For when you were commanded you went not, and unto your selves you chuse dayes for advantage: Well, I say, Take your choice and become wise: for I am ready to deliver.

Prepare.

I say, prepare your selves, and be ready: But I fear me, (yea, I know it) that you will become foggy and misty. *Notwithstanding thus sayeth the Lord: Since you will become wise,* Chastise your self for a few dayes, and abstain, and you shall see that I am a God that can visit, and mightily:

The Promise becometh life. God well pleased.

I am not man, that my promises may not be, neither speak I of any thing that liveth not, *for I am light, and the breath of understanding. Because* you have followed my Commandments (yet some of you obstinately, and rather, as reprehenders then obedient servants) *I will put a snaffle unto Satan, and unto his Ministers, and* thou shalt sit in judgement against the wicked: *For*

A new promise to Δ.

I will multiply thee, and thy houshold: And of thy seed; yea, even of thy seed, will I finder out a Camber,[a] *and* will root out a people, which I have long favoured. *And for this cause* spared * I *him* unto thee, *for unto him that loveth me, will I be a just rewarder. The branches of the wicked do I cut off, and make worse then the Asses dung: But unto the faithfull will I send honour, and a Crown of rejoycing.*

Hui, *who is he, that I cannot reward him? Or where dwellest thou, (in Heaven, or in Earth) that art, and rejoycest not by me? If thou follow my Commandments, and I* once begin to love thee?

I have told thee that I will place thee here.

Δ. I must be placed here in *Prage.*

[Δ. In this Citie.]

Uriel..... *Not as a Citizen, but as an owner of many houses. But take heed, thou be be just to me, and do what I command thee.*

[a] Camber, *vide Anno* 1582. 15. *Martii.*

* Δ. *Fortè intelligit Rolandum infantem meum cui vitam restituit Deus (miraculosè quasi) Cracoviæ, An.* 1584. *Julii* 14. *Sed Deus tu nostri quod hoc mihi tam mirum videtur quam virum Mariæ pregnantem censeri, &c. Vide Sept.* 21. *Misericordiam Dei præmissam.*

NOT YET Stewards Overseers Labourers. The Lord his visitation is not yet.

Δ. Lord thou knowest my heart, help, and supply my wants.

Uriel....., *Behold, the Corn is not ripe, neither are the Grapes red, nor the Sun hath not yet seasoned them; Therefore, yet, need I not Stewards,* but Overseers: *And as yet, Laborers* are to me as shadows. *Because, not* yet, no, not yet is the time of my *visitation: therefore he that bringeth his Sickle now, must not reap for me, but must rejoyce in himself.* Happy is he that tarrieth the Lord, least afterward the doors be shut, and the feast at an end. *All wisdom (and sciences*

ces comprehended in wisdom) that worketh for himself, is of the world: But the wisdom that I give, I give openly, and without reproach: that I also rejoycing in the wisdom may be glorified, and exalted with a Diademe of honour. When Sodom cried for vengeance, had I it not ready? Could not I from heaven have consumed them with the breath of my own mouth? I, in my self know it, and am witnesse: But lo, in the pride of their filthinesse I had regard to time: And (that it might be known to all Nations) licensed my Angels, and gave them power: And lo, then made a promise unto all Nations that they should be blessed in Abraham: even the same moneth that I destroyed the Sodomites. These things did I, as unto Noe: and unto Seth, whom I loved: I made them privy of time to come, *and opened unto them my judgements: because the world should be justly condemned. After the same manner made* I a promise unto you: *Lo, after the same manner have I called you to counsel.* But you have chosen the lowest, and have refused the highest places, and have regarded your own comforts, and not my visitation. *I commanded thee not to go into the woods, and to fetter Wolves: neither to saw the Tygers teeth. I delivered you not unto the wicked, neither suffered I them to rejoyce over you:* But I have brought you from death, and from the dayes of lamentation, *and have dealt with you as faithfull brethren do in their divisions: Not that I forget my self, but that I would be magnified, and that you might see your wildnesse, and naked rashnesse: Many are there upon the earth, which would have burst with gladnesse, and have rent their Garments in pieces. If I had* touched them with the least of these Counsels *(so I call them, because they are my secrets) Is it not sufficient that I have brought you*[Δ.]*hither safe? Have* promised you a sure help?

Time.

Δ. Promise to Adam.

Eth, the third son of Adam.

A promise made unto us.

The high ice mislked.

The mercies of God upon us.

[Δ To Prage.]

A sure help promised.

Lo, you wrast me, for what is he of the world, to whom I shall confirm letters?

[Δ. This is spoken in respect of God his judgement required of the letter.]

They grieve me, because they are the doings of man: O man, let man answer unto thee, and let it suffice thee, that the mark whereat thou shootest is in my hand.

My work is not a work of hours nor dayes. But when I command, do speedily. *When the Thunders fall from Heaven, and burn up the Earth, scale her face, and leave her naked. Then, Then, will* you believe.

Do the Lords Commandment speedily. Note, signes.

Behold, He that is a man, being new born, is accounted a Monster.

Is it not written? Lo, the Lord looked from heaven in his visitation, and in the midday, and groaned upon her, for she had vexed him. Happy is he that is ready when he *visiteth*: That which I command, let it be done. *For when the Kings of the earth, say, do this: They play not also the parts of their servants and subjects, but lo, it is done. Suffer me (I pray you) to have that favour.*

Δ. I understand not this.

Δ. Deo Nostro Misericordi, Pio, & Justo, sit omnis Honor, Laus & Gloria. *Amen.*

Tuesday, 21 *Augusti.* † Pragæ.

After Dinner as *we* [E. K. and Δ.] were in my Study, and conferring of my choise, and *very sorry that* we had made our choise not of the best: E. K. saw *Uriel* in the stone, which yet stood unput up: and said, he had seen him there ever since we began: *So coming to the stone he said as followeth.*

Uriel. ..... *Murmur not amongst your selves: But rejoyce and be glad, and sound into the greatnesse of Gods mercies, which beareth all your weaknesse, and leadeth you through the fogey and perilous mists of your daily temptations even by the hand: And now, not onely giveth, but also exhorteth. I speak with you as a man. Yea, let me speak with you as a man:* You are oppresst with sin, and with the world, and are not yet apt for the visitation of God.

Note our unaptnesse yet to be visited, Ecclesiastes, cap. 1.

My brethren, God hath dealt mercifully with you, hath opened unto you these three wayes desirous

Δ. In malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis, Ecclesiastes, cap. 1.

[E. K. He speaketh other language, I understand not.]

..... *That* one of you might have entred into the highest Gate. *And why? Because* the workman might be able, and correspondent unto the work, and time (of the Lord) to come. God hath done may great things for you: but you will not see them. Tarry awhile till I come again.

The workman and the work must be correspondent.

To Δ. Was said, *In fac supra.* To E.K. *In vide.* To A.L. *In vive.*

E. K. He is gone beyond a thing like a Hill.

Δ. After half a quarter of an hour he came again.

E. K. He hath a pair of Tables in his hand, made as of white bone: and therein are many names written orderly, one under another.

E. K. If I thought this to be of God, and this to be *Uriel indeed*, it were another matter: but their too much familiarity maketh me doubt.

Δ. The old saying is true in you, *Nimia familiaritas parit contemptum.*

Uriel. ..... Believe me, by Heaven and Earth, *I am true* Uriel.

E. K. He hath another Book holden unto him, by one ſtanding by him, who is like a ſhadow.

A new choice, by God his great mercy granted 73 and a half Dee his age.

Uriel. ..... Give ear, ſay and chuſe: *for after this time*, there is no choice.

Dee, *thy age and continuance in this world, in fleſh, according to the finger, and* ſecond *proportion, which you call Nature, is 73 years and a half: and here it is* [Δ. pointing to the other Book.]

E. K. He that is like a ſhadow openeth the Book; it ſeeming to be of yern or ſteel. In which Book appeareth divers names, as *Bamaſan, Corſax, Tohomaphala*, &c.

[Δ. They ſeemed to be the names of good Angels proper to peculiar men.]

Uriel. ..... Thou [*E.K.*] *doſt more than thou art commanded. Yet, ceaſe a while.*

[Δ. Becauſe he [*E.K.*] read theſe names.

E. K. He ſpreadeth a thing like a Cloud before them.

E. K. Now he appeareth again, and the other with him.

Angelus bonus, E. K. *E. K. Sudſamna* appeareth in the Book, and againſt it 46.

Uriel. ..... *So much ſhalt* thou [*E. K.*] *live by nature, and die* violently.

E. K. Now he is covered again.

E. K. Now he is here again.

E. K. Aſlafben ſtandeth written in that Book, and 73 with a prick over the upper part of the figure 3.

E. K. The Book is very big and full of names, and numbers againſt them: the leaves are very thin.

Aſlafben my good angel. *E. K.* Now *Uriel* openeth his book himſelf; And there appeareth againſt *Aſlafben*, 122. And againſt *Sudſamna* appeareth 87.

Sudſamna E. K. his good Angel.

Uriel. ..... Beyond the which you cannot: --- *Notwithſtanding this life, is alwayes given by God, or at the* interceſſion of ſome one, or mo, of us his Angels. *The other is natural: notwithſtanding is ſhortened through the ſin of man. I am a witneſs to my ſelf*, that theſe books and words are true.

Vita Natura, Gratia.

E. K. Now he is in his Cloud again.

Δ. After a while, they appeared again, as before.

E. K. They look very gravely on their books.

Uriel. ..... *Behold my brethren, God is ready to open his merciful ſtore-houſes and gates of underſtanding unto you: But he that liveth for himſelf, and for the end of this ſhadow, limiteth his wiſdom with this number: and ſhall both have an end at once: But he that turneth* him to the wall, and weepeth bitterly, *ſhall enter into this Book: But he muſt not build his own houſe, but an houſe for the Lord; Neither muſt he be* viſited by the challenge of promiſe, *but by the* meer mercy and good will of God, and at his pleaſure and appointment: *He that hath underſtanding let him hear.*

Δ. As King *Ezekiah* did *Regnum* 4. *cap.* 20

Note.

Behold, This his pen, is a pen of Steel; But that that I raze withal, is of Gold, and a piercing Inſtrument. If therefore your viſitation ſhall be after to * *morrow, and that you covet to build (becauſe you are men) Then give your names unto the yern: But if you will remember the Lord, and adde any thing unto his building, faithfully,* Then vow your names unto me, In the name of him which created you. *After this time, there is no choice.*

* *Auguſti* 23.

Our new or reformed choice.

A great mercy, and myſtery.

Therefore, conſider; for, never before, (but once) was this myſtery, and mercy of God opened unto man.

E. K. Now he hath drawn the Cloud to him.

Δ. I am not able (O Lord) to give thee condigne thanks for theſe mercies: But thy will be done: Not as we will, nor as we have raſhly and blindly (before) choſen: But this is our choice, to be thy ſervants all the dayes of our life; and we deſire not long life ſo much, as the *favour* which addeth thoſe dayes, wherein our faith may be fruitful through thy graces abounding in us. *I renounce my former choice, I challenge no promiſe:* But require thee, O God, of thy fatherly goodneſſe to be my light, director, ſtaff, ſtrength, defence, and comfort, now and ever, *Amen.*

The former choice renounced. This Day.

Uriel. ..... *Alwayes* call unto me *for the Teſtimony and witneſſe of the promiſe of God, and* the remembrance of this day.

E. K. He

E. K. He hath written after the * numbers in his own Book, * 122 87.
Est, Est.

Δ. Ad laudem, gloriam, & honorem Dei, Esto, Esto. *Amen.*

Uriel..... *Now deal with* Rodolph. and be not slack: *for* until thou have talked *with him, I appear no more.* *Rodolphus.*

Thy haste, shall prevent the slander *of wicked tongues, whom Satan hath already stirred up against thee.*

Δ. I understand of none.

Uriel..... *It is best thou understand it not at all.*

E. K. He putteth a Cloud over all the Stone, like a white wrinkled Curtain; and so disappeareth.

Δ. But though you appear not, yet of *Madimi* I may require answer, to know when my wife and children are to be sent for, *&c.*

E. K. There is no answer given.

Δ. Fiat voluntas Dei, juxta illius beneplacitum: cui omnis laus gloria & gratiarum Actio, nunc & in omne ævum. *Amen.*

Δ. I received letters from my wife, that she and her children are well. God have the praise and thanks therefore. *Amen.*

Friday, *Augusti*, 24. *à Meridie.* Pragæ.

Being willed to deal with *Rodolphus*, first by letter, and then by speech: I thought good to send the Letter before written, for the Emperour; by the Noble *Don Wilhelmo de St. Clemente*, the King of *Spain* his *Præfectus Negotiorum* with this Emperour: and thereupon by *Emericus Suttag*, the Lord *Laskie* his Secretary, I wrote this to the aforesaid *Don Clemente*, and *sent* it this *Bartholomew* Day.

EA est hominum in terris conditio (Nobilissime vir) ut sibi soli nullus natus esse videatur: Immò neque sibi ullus omnia sponte nascentia, vel ultro ab aliis oblata, quæ sibi maximè sunt necessaria recipiat. Mutuæ inde hominum emerserunt societates, mutuæ amicitiæ, mutuæ operæ, Mutua dona, Rerum commutatio, & emptionis, rerumque venditionis contractus: Aliique diversi hominum existunt status, unde hominum inter homines, & cum hominibus multiplicia procurantur officia, commerciaque. Neque omnium illorum, sola est utilitas vel (quæ peribit) voluptas, scopus ille, vel finis, quem attingere conantur & student: Sed aliud aliquibus est propositum quod Divinius quidem est, quod virtutem vel Honestatem nominare possumus; quæ cælitus demissa, hominum informet mentes & ornet, sibique coaptet: Adeo ut sedibus illas reddat cælestibus dignas. Illud, illud, ergo est Illustrissime vir quod excellentiam vestram tam mihi pridie reddidit attentam, benignam & perhumanam; Illud est quod vestram refricabit memoriam, & vestrum intigniter acuet ingenium, in Causa mea, suæ Cæsareæ Majesti tam proponenda, quam commendanda: eoque tractanda modo, quo illa tractari Arcana debeant, quæ a paucis credantur, & a paucioribus intelligantur: verissima licet sint, & ex sese utilissima. Quo citiùs Cæsarea tua Majestas, mirabilem hanc & maximam Dei, non Providentiam solum sed bonitatem etiam amplexus fuerit, eo citius & abundantiùs, meæ ad illum legationis constabit sinceritas, bonitas & utilitas. Voluissem equidem hunc inclusum libellum, literasque inclusas vestræ excellentiæ, ipsemet attulisse. Sed (cum venia sit dictum) ex digiti pedis mei offensa cuticula, non tam commodè possum hodie pedes venire. Proinde amico meo hoc onus imposui, ut (cum vestræ Excellentiæ manuum deosculatione) omnia mea vobis offerat servitia: hocque, quicquid est, pro sua Cæsarea Majestate, traderet munusculi.

Pragæ 24. *Augusti* 1584.

Joannes Dee.

The Superscription of this Letter was thus,

Illustrissimo Domino, Domino Don Gulielmo de Sancto Clemente serenissimi atque Catholici Hispaniarum Regis Negotiorum apud sacram Cæsaream Majestatem, *&c.* Præfecto, Domino meo Observandissimo.

Monday

Monday, *Augusti* 27. *Mane circa* 9. † *Pragæ.*

Precium fruitis, I propounded to God, of *Madimi* four things.

First, what was the cause of the errour recorded, *Febr.* 18. this *Anno* 1584. at *Lasko* of Sir *Henry Sidney* his death?

Secondly, In what sense is this to be understood, which *Madimi* willed me to say to *Rodolphus*, *An Angel of the Lord hath appeared unto me?*

Thirdly, *Madimi* said as concerning the time of my wife and children and household to be moved hither, *Let that be my charge to answer thee?*

Fourthly, *Madimi* willed me to write to *Rodulphus*: And I have done, and caused it to be delivered to *Don Wilhelmo de Sancto Clemente*, the Spanish Embassadour, to deliver it to the Emperour. God prosper it. *Amen.*

E. K. Here she is.

△. The eternal roots of verity bring forth fruit, to the comfort of such as delight in the pure verity for the service of God, *&c.* And you *Madimi*, as a Minister of the Highest in verity, are unto me welcome.

Causa sine q a non. Note this phrase of found.

Mad. ..... *Even as mans fingers* [or a thing,] *touching, moving, or forcing an instrument musical, is the cause*, without the which *it cannot sound*, or drink up the air; *which again seeking issue, and feeling* a stay, *is the* [*objectum*] *cause of concord or dissonancy, according to* the inward *spirit and imagination of the thing that moveth*, or *of the finger moving*: *So the earthly part of man, which hath no motion of it self*, (*radically*) *moveth by touch or finger* (*whatsoever*) *spiritual*, and *soundeth out sounds*; *not according to her self, but according to the fiery, yea invisible, and spiritual power, wherewithal it is moved.*

Three movers in man concurring.

Hereby we learn, that mans body, and his organical motions, hath three manner of movers; centraliter, *by the property and perfection of the Soul*, a superiore, *and by descension, from the Angels or participants of understanding*: E contrario, *and* ascending, *spirits wicked, and tempters, all moving*

⊙ *Sol non in discernendo hominem tantum est supra hæc inferiora.*

But here you must note, That as the Sun depriveth the Moon in respect of her end, *which is to give light, but not of her self*; *So do the Angels and higher powers drown and overshadow the soul in man when they are present: working from God and in themselves*, (*as from above*) *and not by the soul as any root, or first cause of the motion.*

Note the manner of the Devil working in, over man.

But when the Devil entreth, and ascendeth, he worketh not by force, but by enticement, and so allureth the soul, to grant of his possession: whereby he entreth and becometh strong.

Those that have ears let them hear; for my words are wisdom, and the grounds of many Sciences.

Mundus Humanum Corpus, &c. tanquam Cera.

Impressio { *Superior, Humana, Inferior.*

Pray against Temptation.

Impressio prædominans est considerandæ.

△. *Per quæ homo peccat per eadem punitur: ait dixit Ascendam, &c. Jam ex Infernali statu, semper ascendere tentat.*

Then, by a similitude, is the world wax: Mans body wax: and the natural motions of things, naturally extended, wax also: But our purpose is of man; *which* at one *instant receiveth three impressions: Missive, Natural, and Offensive.*

Whereby you may perceive, That man greatly needeth to pray against temptation: For the last Seal, is sign of him that oweth the wax, *Happy are those, that can watch and pray: for such they are that grant not any room or interest, to the* wicked ascender.

I answer you: If you be but as a string, *Challenge but your own duty*: *But take heed, you be* in time.

E. K. She speaketh, but I cannot express it.

△. I pray you let nothing of your words, that you utter to us, or before us, be unrecorded.

Mad. ..... *You are not worthy to write it*: *for it is the* harmony *of the heavens.*

Stay a while; *for I would open that unto you, which I perceive I may not*: *but I come again.*

[△. We read over the premises, and weighed them as instructions of the three divers movers of mans senses internally, *&c.* And so after a quarter of an hour

E. K. Here she is again.

Mad. ..... *For he that purifieth his house, and straweth rushes, and beautifieth the chambers with Garlands, is worthy to receive* (*because of his aptnesse,*) *such* as are messagers of understanding and light *My friends and brethren, marvelious is the God of Wisdom in all his doings and works, and full of variety are the works of his hands.*

E. K. Now she speaketh again; I understand it not.

The Answer to the first Doubt.

..... *But to the Answer: The end of my purpose*, Satan, *perceiving you* [*E. K.*] *as well to be moved by him because of your* own *grant, as by the motion wherewithal you were moved and illuminated:*

minated: and being the father of subtilty, and a froward understanding perverted, even in this *one sentence; yea, with* this one lye, *to overturn, or at least to blemish the* worthinesse of our *message, and of your receiving: because* he *saw the course of nature, and the doings of man, and that* this man Mr. Simon Hagek, young *Hagek, would first visit* thee, [△] *therefore he* thrust in *a shingle of his own cutting and nature: Not to the intent it should be credited, but to the intent it should be a stumbling block to the action in time to come, which is now.*

△. Satan about this time was very busie with E. K. and declared his name to be Satan at *Lasko*.

An intended lye by Satan.

My brethren, he is a marvellous work-man: and one that striketh now the most strings, in a manner, all. But he hath his reward: Therefore do I deny it to be spoken by me, or of me.

△. So by God his Grace, I did conceive, and undoubtedly think, *and of many other things, besides that,* I have occasion of reforming the Records: that the heavens may agree, as the phrase was used.

Reformation of the Records.

Mad...... Many there are not: But such as are, gather them together, let me sift them.

△. I thank God for that his mercy.

△. Now I beseech you to the second my present request before propounded, it may please you to give answer.

Mad..... *When the King sendeth a Present to a Noble man, or unto any one that he favoureth, he loveth, or delighteth in: The Messager carrieth it, delivereth it within his house.*

Answer to the second in a Parable.

E. K. She seemeth to smile.

..... *He to whom it is sent enjoyeth it, he useth it; yea, peradventure (being a dainty dish) eateth of it.*

Afterward the King sendeth to him by the same messager, saluteth his household, and commandeth him to say: Thus sayeth the King; Go to such a man and salute him: Tell him that I will visit him, and that I say so.

Behold, he sitteth still, and eateth not, neither doth he the Commandment of his Superiour. For lo, sayeth he: The King commanded me not; his messager came, and would so. *But whether the King will so, or no, I know not.*

But hearest thou: Thou wicked man, *hast thou not eaten of his meat, and enjoyed the* benefit *of his present before? Yes,* A threefold benefit, which shall continue untill the * seventh Angel, and untill the third woe.

A Mystery.

* *Vide* 8. 9. 10. & 11. *capita Apocalypseos.*

Man begetteth a Son, and lo, his wife is with Childe, and she looketh for the time of her deliverance: If the question be moved unto him, (his wife not yet delivered,) whether he have issue, or fruit of his body, say thou unto me, what shall he answer?

△. As it shall please God.

Mad..... *That is no answer.*

△. Then he may say, He is in hope to have the issue his wife goeth great withall, may this seem an answer, I beseech you?

Mad..... *Though the Childe be not yet born, he hath issue. Deliverance, is, by reason of the issue, and not called issue of the deliverance: for he is a son as well unborn as born.*

△. My prayer unto God for wisdom.

So is it of you: Thou hast prayed unto God, and he hath heard thee.

And lo, the issue, *which he giveth thee is* Wisdom. *But lo, the* Mother *of it is not yet delivered.*

Wisdom.

For, If woman know her times and seasons of deliverance: Much more doth he, which is the Mother of all things. *But thou mayest rejoyce that there is a time of deliverance, and that thy* gift is compared to a woman with childe.

DEUS Mater rerum omnium, idem & Pater.

For, as the one is, and shall be visible: so is wisdom granted, *and* shall appear: *yea, a lively,* and most perfect Creature.

Benedictus sit Deus noster, qui respicit gemitus Pauperum.

Behold, the Angels of the Lord have been sent down from God, *unto him* [E.K.] *here is sight, which is of this household in God: He hath brought unto thee that which he* tasteth *not himself: And yet thou doubtest, saying, How shall I say the Angel of the Lord hath appeared* unto me?

E.K. Not taster of that he seeth, or heareth.

Unto thee, [△.] we have appeared: for unto thee, [△.] *we are* sent. *And because his* eye hath seen, *therefore we have joyned him unto thee, that in the time of darkness thou mightest* see.

Note. △. How the Angels of the Lord have appeared to △. which may seem more certain (almost) then as the phrase is verified of the *Angels* appearing to *Joseph*, *in somnis, vide Matthæi*, cap. 2.

△. It is to be made perfect before the time of his visitation.

And before the time of thy *visitation* thou must be made perfect.

And because it is of thee and not of him: Therefore doth not God impute unto him his offences, *but placeth in you the* figure of time to come.

Supra lib. 15. 1584. Junii 2.

For some there be that naturally shall draw in the Plow of the Lord. And other some there be, that must have their times and seasons.

For thy household affairs, I say nothing yet, *neither for thy Letter sent, or Messenger.* Nam Deus agit in suis, sicut vult.

Answer to the third and fourth demands.

I have nothing else to say unto thee: but blessed be those that believe in the Lord, for they have their reward.

E. K. She

E. K. She goeth away, *divided into a great many pieces* of fire.

Deo Nostro Omnipotenti, eterno & sapienti: sit omnis honor, Laus & Gloria. *Amen.*

Note. At noon, this day I received Letters from the Lord *Laskie*, from my wife, and from my brother *Nicolas Fromonds* in *England*: how Mr. *Gilbert*, Mr. *Sled*, Mr. *Andreas Firmorshem*, my Book-seller, used me very ill in divers sorts.

The Dates of the Letters from *England* were of the 15. and 16th. day of *April* 1584. My wife is in great sorrow for my brother *Nicholas*.

Monday, August 27. At night after Sun set, *Emerich Sontag* brought me word from the Spanish Ambassadour, that he had delivered to the Emperour this day my Letters and Book: and that he took them graciously and thankfully, and said that within *three, or four dayes* he would let the Spanish Ambassadour understand, when he would *give me audience*.

Deus bene vertat: & ad sui nominis honorem & Laudem. Amen.

Saturday, *Septembris* 1. *Ante Meridiem Circa* 10. † Pragæ.

Δ. As I, and *E. K.* sat in my little Study: after our talk of divers matters, and of my expecting audience at the Emperour his hand, &c. *E. K.* saw three little Creatures walk up and down in the Sun-shine, about an handfull from the pavyment: and the Creatures themselves very small, not an hundredth long, like little shadows, or smokes, and the path wherein they walked seemed yellow. They walked a good while to and fro, till at length I suspected *that they were sent to us*; and so prepared the shew-stone: But *E. K.* said, he had rather see them thus out of the stone. I said that in the stone we have warrant that no wicked thing shall enter: but without the stone, Illuders might deal with us, unless God prevented it, &c. *E. K.* said again, he had rather deal thus.

One of the 3. spiritual creatures said. He in the middle of the Three.....

..... *His meaning is above thy sight.*

E. K. Now two of them seem to kneel down in the Sun beams.

..... *Blessed be God the Father, God the Son, and God the holy Ghost, the most holy and blessed Trinity: One, true, mighty, perfect everlasting and incomprehensible God.*

[Δ. Amen, Amen, Amen.]

..... *Which will be comprehended with those that live in the Heavens (the true Church of God) of such as measure him by faith, and not reason: which hath* sent us to do his will; *Both in that he* will *turn* his heart: *And in that he doth vouchsafe to make you witnesses of his secret purposes, and determinations in hand.*

Δ. Rod. his heart is to be turned by God, but I know not the meaning.

Δ. *Sunt duæ lineæ ultimæ in linea Spiritus Sancti in Tertia Tabula.*

The [1] *middlemost said* —— *I am the midst of the third, and the last* [Δ] *of the spirit of life: Understood in this temporal controversie, and conflict of mans Soul: but not according to his eternal and immensurable proportion.*

Flagellum Dei. *The* [2] *on the right side said* —— *I am the second of the third, which dwell in the spirit, and power of God in earth*: I have power to scourge them that resist the power, will, and commandment of God: and I am one of those that stand, and is perpetual.

Trinitas & unitas Divina. *For even as the father, son, and holy spirit are one, but of themselves and being* dilated, *is full of power, and many. So are we one particularly in power, but separated; notwithstanding, spiritually, of, and amongst others, and dilated in the will of God, and into the branches of his determinations: but particularly living, and joyntly* praising God.

E. K. Now [3] the other (the third) on the otherside standeth up, and sayeth.

3 ..... *The Kingdom of God, and of his son Christ: (which is true God, and the substance of his father, True God of true God) is contrary to the Kingdom of this world.*

Δ. The Confession and belief of the Catholick Church: not to be talked of now.

E. K. What is that, God of God?

E. K. They are disappeared: but their path appeareth in the aire, in sun-beams still.

E. K. They are here again.

Δ. Half a quarter of an hour they had disappeared.

Filii fidei & non rationis humanæ. ..... *Happy are those that are of his Kingdom, for it hath no end; yea, happy are those that are* the sons of faith, *and not* of the world: *which is called* Reason. *Which is blinde, and is sealed with*

with the mark of destruction. Because she persecuted, and put to death the Son of God, the God of righteousness, and light of all that live.

I am the last of the first, of the fourth, and I have power to gather up the blessings of God, and to set them (if they be disdained) in a better soyl.

Ejus officium est transplantario Donorum Dei.

△. His name is the last 3. letters of the 1. line of the fourth Table.

3 *Forth sayeth the God of Hosts.*

I he dreamed will not hear me *Gather up that he hath, and that which should be given him:* that his life may be short, *and his house without comfort: that he may passe away naked, as a fool.*

Read it. *Vide* lib. 15. *Maii* 28 1584.

Ga
Za
Vaa

As so, behold, we go, and we will dwell there; yea, even in the skirts of their Garments will we take up our habitation. And why?

Angeli observantes Nostra opera & consilia.

Behold, this hath God said: *In the morning* watch *them, and see how they rise. In the day time give ear unto them, and listen unto their counsels. Stand over them in the night, and note their filthinesse.* And when it exceedeth the number, strike.

Strike.

We are they that must direct your practises. Note.

..... Behold, let us give Testimony of our names.

My name is —— Ga —— E. K. He in the middle. One of them sayeth.

My name is —— Za } △. The three names make one name of 7. Letters, *Gazavaa.*
My name is —— Vaa }

So we are called *by* position.

Thou shalt finde us amongst the mercifull Tables delivered unto *Enoch:* and so unto you.

1. *The middlemost* — *I am of the third Table, and am extream.* △. Of the Physick part.
2. *I am of the third, but of the humanity, and the second.*
△. Note the third Table here meant, is that of the South, as East, West, South, and North, their placing is others.
3. *And I am the fourth, but Angular, and extream, Linear of the uppermost.*
△. The three last Letters in the uppermost line of the fourth Table.

.....We are gone. E. K. They are out of sight.

A voyce. *Follow that which is commanded thee.*

△. Æterno, Omnipotenti, Trino & uni Deo, sit omnis honor Laus & Gloria.

△. Ga —— *Ultimus spiritus vivorum.*
Za —— *Flagellator resistentium potestati, voluntati, præcepto Dei.*
Vaa —— *Transplantator Donorum.*

Monday, *Septembris* 3. *Mane.* † Pragæ.

△. Nota. *Sathanæ astutum & violentum Stratagema.*

△. There was great disquietnesse in *E. K.* being come home from our Hosts house, where he had lyen all night upon a form: by reason he had been (which he never was the like afore, as he said) with wine overcome suddenly: yet intending with himself to take heed of being overshot in drinking of wine: being requested by the Hostes to give her a quart of wine upon the good bargain he had in a clock he bought of her for five Stuckats: In this company of drinking was *Alexander*, the Lord *Lasky* his servant, who came with us to *Prage*. Unto whom *E. K.* (when the drink on the sudden had overcome him) said he would cut off his head, and with his walking staffe did touch him fair, and softly on the neck, sitting before him: This *Alexander* being half drunken himself, by & by took those words in great snuffe, and went to defend himself, and so took his weapon to him, and thereupon they by caused *Alexander* to go down: It was supper time; and I that night refrained to suppe, and so tarrying at my Lodging, and looking out, saw *Alexander* sitting on the great stone against our Lodging: I called to him, and told him that they were at supper: And he came over to me, and he had wept much; he complained of *E. K.* his former words, and the touch of the staffe, how it was against his credit to take that in good part, and spake many Souldiers terms of stout words, not worthy the recording. I, thereupon went to our Hosts house, and would understand the very truth; and there I found *E. K.* fast on sleep on a form, most soundly: for which I was right sorry: And yet better pleased to perceive the words of *E. K.* which so moved *Alexander* (being half drunken) to have been spoken by *E. K.* when wine, and not wit, bare rule: and so pleaded long time with *Alexander*, *that of words spoken so as they were, no such exact* account was to be given to him, *&c.* And after two hours perswasion caused *Alexander* to go to bed in our Lodging, where he used to lye, For he would have gone out,

to our former Inne, in thoſe raging half drunken pangs, he was in: which I thought not good. This Monday morning *E. K.* coming home, and ſeeing *Alexander*, as he came in; he ſaid, they tell I ſhould have ſpoken words, which greatly offended thee yeſternight, and that I touched thee with my ſtaff, *&c.* I know nothing of it, and ſhoke hands friendly with *Alexander*. Well ſaith *Alexander*, *Si fuiſſet alius*, &c. *E. K.* came up to me: I told him how ſorry I was for this miſchance, and told him of the Watchmen perceiving *Alexander* his diſquiet mind, and hearing his words, they came to me and charged me to have a care of the peace keeping (as they did indeed) And farther ſaid, that *Alexander* in his rage, ſaid, that rather, or before, he ſhould cut off his head, that he would cut *E. K.* in pieces. So ſoon as I had expreſſed that word of this drunken *Alexander* likewiſe, (whom now I ſaw quiet, and *E. K.* alſo quiet) ſud denly *E. K.* fell into ſuch a rage, that he would be revenged of him for ſo ſaying, and for railing on him in the ſtreet, as he did, *&c.*

M ch a do I, *Emericus*, and his brother, had to ſtop or hold him from going to *Alexander* with his weapon, *&c.* At length we let him go in his dubblet and hoſe, without a cap or hat on his head: and into the ſtreet he haſted with his brothers Rapier drawn, and challenged *Alexander* to fight: But *Alexander* went from him, and ſaid. *Nolo Domine* Kelleie, *Nolo*. Hereupon *E. K.* took up a ſtone, and threw after him, as after a dog, and ſo came into the houſe again, in a moſt furious rage for that he might not fight with *Alexander*. The rage and fury was ſo great in words and geſtures, as might plainly prove, that *the wicked enemy ſought* either *E. K.* his *own deſtroying of himſelf, or of me*, or his brother, *&c.*

Satan his exceeding vehement temptation.

This may ſuffice to notifie the mighty temptation and vehement w rking of the ſubtile ſpiritual enemy Satan, wherewith God ſuffered *E. K.* to *be tempted, and almoſt overcome*: to my great grief, diſcomfort, and moſt great diſcredit: if it ſhould (as the truth was) have come to the Emperours underſtanding, except he had known me well, *&c.* I was in great doubt, how God would take this offence, and deviſed with my ſelf how I might, with honeſty, be cleared from the ſhame and danger that might ariſe if theſe two ſhould fight, *&c.* At the leaſt it would croſſe all good hope here with the Emperour, *&c.* for a time, till God redreſſed it.

Note the cauſe o this recording.

1 Comfort in time of need.

After I had brought *E. K.* to ſome quietneſſe, (by yeilding much to his humour, *&c.* and ſaying little:) not long after, came my meſſager from my wife at *Cracovia*: and *Hugh* my ſervant with him, *to my great comfort* through her letters, and the full ſatisfying of me by *Hugh* my ſervant his knowledge farther than conveniently could be written.

2 More Comfort in time of need

About 2 of the clock after Noon, came this letter to me, *of the Emperour his ſending for me.*

Nobilis, Præclariſſiméque Domine, Domine obſervandiſſime.

Rod.

CÆſar, jam jam ſignificavit Domino Legato Hiſpaniarum, Hero meo, ut Dominationem veſtram ad ſe evocaret, ad horam ſecundam; quæ eam audire cuperet: Dominatio veſtra ſi ad dictam horam venire poterit: accedet ſtatim Dominum Octavium Spinolam, qui eſt Majeſtati ſuæ Cæſareæ à Stabulis & Cubiculis. Is enim eam, ad Majeſtatem ſuam introducet. Quod reliquum eſt, me D. veſtræ quam officioſiſſimè etiam atque etiam commendo,

Dominationis veſtræ Studioſiſſimus

Arnoldus Vander Boxe.

Note the Original letter it ſelf is in this Book.

Octavius Spinola Chamberlain and Stall-Maſter in the abſence of the Officer who is ſent into Spain.

Hereupon, I went ſtraight up to the Caſtle: and in the Ritter-Stove or Guard-Chamber I ſtayed a little; in the mean ſpace I ſent *Emericus* to ſee what was of the clock: and the Chamberlain, (*Octavius Spinola*) ſpied him out of the Emperours Chamber window, and called him, who came up to me, and by that time was the Chamberlain come out to me; and by *Emericus* he underſtood that I was the man the Emperour waited for. He came to me very * curteouſly: told me of the Emperours deſire to ſee me, and to ſpeak with me. So he returned to the Emperour into the privy Chamber, and came out again for me, and led me by the skirt of the Gown through the Dining-Chamber, and the Privy Chamber, where the Emperour ſat at a Table, with a great Cheſt and Standith of Silver, before him, my Monas and Letters by him, *&c.* I came toward him with due reverence of three curſies, who ſhewed me a gracious and chearful countenance.

* *Hora tertia exactè à meridie.*

Then I craved pardon at his Majeſties hand, for my boldneſſe to ſend his Majeſty a Letter and the *Monas Hieroglyphica* (dedicated to his father.) But I did it of ſincere and entire good will I bare to his father *Maximilian*, and alſo unto his Majeſty: and that the rather, becauſe I had good proof of the favour whi h Almighty God beareth unto his Majeſty. He then thanked me for his fathers Book, and did affirm, that he believed me, that I was affectionate unto his Highneſſe: And of my eſtemation with the learned of the world, he had

heard

heard by the Spanish Embassadour; and also of my zealous mind towards his grace. And commended the Book *Monas*, but said, that it was too hard for his Majesties capcity; and added, that the Spanish Embassadour told him, that I had somewhat to say unto him, *Quod esset pro sua utilitate.* I answered, So I have, and withal looking back whether any man were in the Chamber or no, I found that we were alone: Hereupon I began to declare that All my life time I had spent in learning: but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree, sought to come by the best knowledge that man might attain unto in the world: And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired, and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory. And in this purpose made divers assayes: and at length it pleased God to send me *his* [Δ] *Light*, whereby I am assured of his merciful hearing of my long, fervent, constant, and continual prayer, in the cause before specified: And that, His holy Angels, for these two years and a half, have used to inform me: and have finished such works in my hands, to be seen, as no mans heart could have wished for so much; yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthinesse as to be compared to the vertue or dignity thereof, *&c.* And that these things be true, I protested, and took to witnesse the God of Heaven and Earth, by *whose Commandment* I am now before your Majesty, (said I) and have a message from him to say unto you; and that is this:

Δ. Uriel.

Books finished.

A Stone brought by a good Angel.

The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat.

My message to the Emperour *Rodolph* done.

Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickednesse, and turn unto him, your Seat shall be the greatest that ever was; and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cause. If I speak otherwise then I have just cause, I forsake my salvation, said I.

The Emperour said, he did believe me, and said, that he thought I loved him unfaignedly, and said, that I should not need so earnest protestations: and would not willingly have had me to kneel, so often as I did.

All the course of our Actions and Visions, nakedly to be shewed to the Emperour.

Farther I said, His Majesty was to see and understand nakedly, from the beginning, the whole course of this Angelical leading, instructing, and comforting of me: for so I was commanded, that I should from the beginning, nakedly open unto *Rodolph*, the manner of God his visitation, and shew unto him the holy Vision: Which my charge I am ready to do. The Emperour said, at another time, he would hear and understand more. I spake yet somewhat more in the purposes before, to the intent they might get some root, or better stick in his minde. To be short, he thanked me, and said he would henceforward, *take me to his recommendation and care*, and some such words (of favour promised) he used, which I heard not well, he spake so low. In the end perceiving that his will was to end for this time, I did my duty with curtsie; and at the door going out, I turned back, and made curtsie, and so came into the next Chamber, where the Noble *Octavius Spinola* came to me again, and with curteous words, offered me great friendship. I took my leave of him, and so came through the Ritters Stove or Guard Chamber, and so down, and home. I had a large hour audience of his Majesty.

Octavius Spinola.

Deus bene vertat: ad sui nominis Laudem, Honorem, & Gloriam. Amen.

Wedensday, *Septembris*, 5. 1584. *Manè circiter horam* 8. † Pragæ.

Precibus finitis, &c. *Repetivi ter hanc Sententiam Mitte lucem tuam (O Deus) & veritatem tuam quæ nos ducat & perducat ad montem Sanctum Sion & Tabernacula cœlestis Hierusalem.*

Δ. I have to the best of my ability, both written and spoken unto *Rodolph*, as I was willed: how it worketh or taketh place in his heart, is known to thee O God, *&c.*

Now I am to receive farther instructions, what is to be done in this cause, or else whatsoever shall please the Highest, *&c.*

E. K. Now here is *Uriel*, and *a black thing like a Sarcent of silke* before his face, and over his head behind: by the rest of his garments it seemeth to be *Uriel.*

Δ. Note, *Uriel* his face now not seen of the eye which had highly offended God.

Δ. God make all things white, and make us whiter than Snow: What that black Scarf importeth I know not; but I suspect.

E. K. Had on Sunday last been most valiously drunk, &c. Satan.

Uriel. ..... *Such as defile the seat of the Soul, and are suffocated* with drunkenneſſe *enter not into the Kingdom of Heaven, neither* can behold *the ornaments of the Lord his beauty.*

See, how Satan, how he runneth headlong about and through you. See, how he maketh his dwelling place within you: of whom the Lord gave you warning, ſaying: Satan ſeeketh to ſift you.

Lo, he hath done wickedneſſe againſt the Lord, and againſt you; for he hath blemiſhed the eyes *of your underſtanding.*

[*E. K.* He ſpeaketh other words between, which I underſtand not.]

Jeſus.

Uriel. ..... *Is not Jeſus, God, and the High Prieſt of the Lord, placed on the right hand of his Father?*

Δ. He is: we believe it.

†Zach. cap. 3. a.

Uriel. ..... *Is not Satan (as the* †Prophet *ſaith) ſuffered to ſtand and triumph on the* right hand of the Lord of Hoſts and Juſtice, as the open *enemy of the Lord, and of his annointed.*

The overthrow almoſt given.

True it is: and he hath almoſt given you the overthrow.

Δ. Aſſiſt us O God, and be our ſtrength againſt this moſt ſubtile and mighty enemy.

Uriel. ..... *But becauſe he is* ſubtile, *and hath power given unto him for a time, and hath ſtriven againſt you,* not for your own ſakes, (*but becauſe you are of the Spirit of the Higheſt*) *and againſt his teſtimony: Therefore doth not God, in his Juſtice impute* the ſins of the eye, *unto the* body.

The eye *E. K.* the body Δ.

[Δ. Lord thy mercies are infinte, praiſed be thy name for ever.]

Uriel. ..... *But commandeth* the [Δ] eye to be *reconciled, as the ſpirit of* Truth *hath taught.*

Δ. By the eye is underſtood *E. K.* the Seer in this action, and by the body is underſtood *John Dee* Δ.

E. K. He is gone.

Vide Septemb. 13. of Reconciliation.

Δ. Glorified be God for his moſt loving kindneſſe and infinite mercies towards us fraile, and ſinful creatures: and we beſeech thee to ſhew us *the light* of thy countenance, to our comfort and direction. *Amen.*

Δ. As I was putting up all, *Uriel* appeared again, with his black Scarf, as he did before: but pauſed a while before he ſpake any thing.

Δ. In thy name (*O Jeſu*) we attend thy words by thy meſſager to be uttered.

Uriel. ..... *Give ear unto my voice.*

E. K. Now he is become like a great wheele of fire, like a waggon

A wheel: He thruſt out his hands on the ſudden, and ſo became like a wheel full of mens eyes: it turneth round, it is full in all places of thoſe eyes, like living and ſeeing eyes.

V Now cometh fire out of it in 4 places.

A great white Eagle.

Now there is a great Eagle, which is come, and ſtandeth upon it: It is a white Eagle: The wheel turneth ſtill, notwithſtanding that ſhe ſtandeth on it.

I *E. K.* She hath in her beake, like a ſcrol of parchment. She hath two monſtrous eyes: one like fire red; her right eye as big as my fiſt,

S and the left eye, is Chryſtal-like. She ſtandeth hovering with her wings ſpread, and her ſtern or taile ſpread.

Under the wheel is a great valley, and in it a great City, and a Hill on

I the Eaſt part of it. And all toward the South are Hills.

The City is as as big as ſix of *Cracovia*: and many ruins of houſes in it there appear.

O There is one place in it covered, ſquare like a little Chappel: It hath a little round pinacle in the end of it; and over it in the air, hanging a little fire bright.

N There be many like unto fowles, like Ravens, and their heads like unto

unto bright fire: They flie into a Country a great way off from this City.

Now *Uriel* standeth beside the wheel, and the wheel is as it was before: and he as before with the Scarf.

The Eagle cryeth and skriketh as a Gull, or the Sea fowles do.

Uriel seemeth to descend from the air above, and to come to the side of the Shew-stone.

Uriel. ..... *The Lord hath chosen you to be* Witnesses, *through his mercy and sufferance, not in the office of Apostles, but in the* offices *and dignities* of the Prophets: *which is alwayes beautified with the wings of the Cherubims, with the voices that cry a thousand thousand times in a moment before the Lord, and before the Majesty of his eternal Seat: wherein you do* exceed the * Temples of the earth: *wherein you are become separated from the world, and whereby you are lifted up, as of the household of the Blessed, even by the very* hand and finger *of the Highest.*

△. and E. K. we are Prophets through God his mercy and sufferance.

* Which have not such presence angelical.

△. Blessed, blessed, blessed, is the Lord to whom Cherubim and Seraphim incessantly sing, *Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth.* Amen.

Uriel. ..... *But* that it may appear, *that he it is,* that *revealeth, which gathereth the Clouds together, and is the breath of all things that live: Because I say it may appear that* the Lord visiteth, *and is of power, and that the imaginations of man, flie before themselves, as the dust of the earth doth before him that moveth it: I open unto you a Seal, yet secret and not known.*

Deus est qui hæc revelat.

A Seal opened. Zachary 13. cap. B.

[△. *Zach.* 13. --- Et erit dies una, quæ *nota* est Domino, &c.]

Behold, now cometh that day, that is known unto the *Lord himself, wherein the Kingdoms of the earth shall begin to fall: that they may perceive how they have run astray: and how weak they are in the triumph of their pompe.*

And now out of Hierusalem, *out* of the Church *of God, and of his Son Christ, shall passe out and flow the water of life: That the sayings of the Angels and Spirit of the Lord, may be verified upon the face of the earth, spoken by his* annointed Zachary.

Zach. cap. 13. B.

Now shall those dayes open themselves, which are the dayes of vengeance.

Dies vindictæ.

Now, Now shall these woes, that have been spoken of and sealed, burst out, to the confusion of the wicked, and the establishment *of his Kingdom, which is annointed.*

Regnum Christi jam stabilietur.

Behold, I teach thee.

Those that inhabit the holy City, and usurp the authority of the Highest, are cal'ed in remembrance before the Lord, and they shall be scattered *like unto the mighty hail, that the spirits of the North have gathered against the day of revenge.*

A Prophesie against the Clergy.

They are become proud, and think there is no God. *They are stiff-necked; for they are the sons of wickednesse. Lo, in the dayes of* Rodolph, *shall this come to passe, of whom the Lord hath said, If he hear me,* and believe my words, *I will place* Thee [△] unto him, as a mighty rock: I will open unto thee [△] (for his instructions, and safeguard to come) *my determinations in hand, and lo, to come. And when he hath wiped away his darknesse, and offence of his soul,* I will appear unto him, *to the terrour of all Nations.*

Rod. If

Divina Apparitio ipsi Rodolpho facienda.

For I rejoyce, when I exalt such as are weak: And when I help the comfortlesse, am I magnified.

△. Thanks, honour, and glory, is due to thee, O our God.

Uriel. ..... *And behold, the day of this visitation, and of the execution of my judgements, is at hand: And lo I open unto you another Seal (Because I have said unto you, I am true, and just.)*

An other Seal opened. An. 1588. or which 88 else? △. Forte lecte.

In the year eighty eight, shall you see the Sun move contrary to his course.

The Stars [△] encrease *their light: and some of them* * *fall from heaven.*

Then *shall the Rivers run blood:*

Then *shall the wo be unto women with child.*

Then *shall the time come to passe, that this Propheste shall be known.*

* Math. 24. C.

This Propheste not yet then to be known, An. 1588. -- △. Which 88? For I have not yet had (that I remember) the year notified to be 1588 &c. Forte An. 1688. This Propheste is to be known An. 1588. 1688.

For lo, the Lord hath prepared his Prophet, and he shall descend from the Heavens: *as it is written by* * Malachiah *the Prophet.*

* Malach. cap. 4 B.

Behold I will send before that day, (*not* that day *I spoke of, but the great day of the Lord*) Elias *again amongst you.*

Elias shall come.

△. Note two dayes.

In

Rod. The beautifying of Rodulph his seat Imperial.

In the mean season will I be mercifull unto Rodolph, *and will bring into his house, such as shall be skilfull: unto whom* I will give my spirit, *to work Gold, Silver, and the Ornaments of his house. And he shall perceive that I blesse him, In that I* have *tied* him to my Garments.

If *Vide infra Septemb. 22.*

If, he hear thee not

Behold, I have one in store: *Yea, such* an one as cleaveth unto Justice. *Man is but a Reed that is shaken with every winde. The pride of Kings, is as the beauty of a Peacock: See how they run all a troy. See how they tempt the spirits of righteousnesse.*

Rex Pol. Stephanus.

Lo, (as I have said unto thee) I reserve that wicked King, *not that I will be mercifull unto him. But that he* shall shortly *perish with an eternal scourge.*

And now hear me what I say unto thee. Hereafter, see thou tempt me not: Neither look for my presence after this order: But for great causes.

CAVE: Uriel one'y in great causes is to be looked for.

For lo, this is the end of Teaching. *Now cometh in the time of* warning and of counsel.

The end of teaching, or instructing thus.

Δ. Will you give me leave to speak?

Uriel..... *Say.*

Δ. I trust it shall not offend God at any time, to call for [Uriel] *his light* in matters dark to us, and above our capacity. Also in *Enoch* his Tables understanding and enjoying, we are to require help of instruction at *Ave:* and so of other points and Doctrines already begun, we are to require their help, who have begun with us, *&c.*

Enoch his Tables.

Uriel..... *As far as the Lord hath suffered you to enter into his Garden: Even so far (I say) Taste, and eat.*

Δ. The entrance yet we have not, but the manner to enter: The perfect practise is the best entrance.

Uriel..... *Man speaketh not with thee: wherefore dost thou* wrast *the Lord? All things that are delivered thee are plain.*

Δ. Lord, I do thus speak to be perfectly instructed in what sense your words are to be understood, when you said: This is the end of teaching.

Δ. *Uriel,* or perhaps in the name of God.

Uriel..... *Thou hast called upon me, and I have heard thee. Thou hast desired comfort, and I have comforted thee.*

The spirit of choice *Vide 13. September.*

Thou hast the spirit of choice.

Garden of the Lord.

Be it sufficient unto thee, that the Garden of the Lord is open unto thee: *where there is no hunger, nor thirst, but a filling spirit, a comforter.*

Note.

† *What care is it unto me, if the Kings of the earth say: Lo, this is not of me. Lo, this is not of the highest.*

Δ. Ex Dei lumine.

This Testimony. *Adventus Domini.*

Uriel..... *Behold, I am* the light, *and servant of God:* Blessed are those which believe, and are made partakers in this Testimony: *by the which* you are become Prophets, *and are sanctified for the* coming *of the Lord.*

Δ. He putteth us in remembrance of our frailty; and offence committed before noted.

But lo, why do I speak unto you, who have defiled your selves? I will take up those things that I have, and will be gone. Lo, blessed is he that giveth ear unto the Lord.

E. K. Now all is vanished away, and he is disappeared: Wheele, Eagle, Citie, and all, *&c.*

Δ. All laud, thanks, honour and glory be to the eternal, Almighty, most just Judge, and mercifull father our God, the God of Heaven and earth, whom of his infinite goodnesse, we beseech to have mercy upon us, and to purifie our hearts and consciences, granting us humble contrition, and sincere confession of our transgressions and iniquities whatsoever. *Amen.*

Note. While I was thus requesting God, *E. K.* made a vow of penance, during his life: (in token of hearty sorrowfulnesse for his fault in that dayes action noted) *never to eat his supper, or evening meal on Saturdayes, during his life;* wherein I beseech the highest to regard his inward intent, and his continual memory of the Lord his mercies, in sparing him when he most had offended him.

E. K. His vow of fasting during life.

Δ. Deo Nostro vero, vivo, omnipotenti, & eterno sit omnis Honor Laus & Benedictio, nunc & in perpetuum. *Amen.*

Wednesday, *September* 5. NOTE.

Δ. The morning of this Wednesday (before I prepared my self for the former action) I sent *Emerick* with two Letters to be delivered: the one to the *Spanish* Ambassadour (giving him thanks for his honourable dealing with the Emperours Majesty in my behalf) and the other to the Noble *Octavius Spinola:* thanking him likewise, and requiring his instruction, or advise how I might most conveniently proceed in dealing with the Emperours Majesty: The Copy

of

of which Letter I thought good to record here, that the effect thereof consequent, might have the light of the Original cause (Divine and humane) annexed.

Illustri & Magnifico Domino, Domino Octavio Spinolæ, sacræ Cæsareæ Majestatis à stabulis & Cubiculis Domino suo observandissimo.

ILlustris ac Magnifice Domine: Non possum satis condignas vestræ Magnificentiæ agere gratias, pro singulari illa, qua me Heri amplexi estis humanitate & benevolentia: hominem quidem vobis incognitum, sed tamen virtutis & veritatis studiosissimum: quique *omne* reliquum meæ vitæ curriculum (Deo sic volente) in hoc consumere decrevi, ut sacra sua *Cæsarea* Majestas clarè percipiat sibi, *incredibiliter* (ferè) *propitiam* fore Dei Omnipotentis tremendam Majestatem. Atque quamvis videam multiplicibus multarum Regionum negotiis, suam sacram *Cæsaream* Majestatem occupatissimam sepissime teneri, neque aliis, illisque à me, suæ sacræ *Cæsareæ* Majestati proponendis cautis, commodè vacare, vel posse, vel evidenti aliqua ratione debere: TAMEN, si aliquis excogitari possit modus, pro loci, temporis, & rerum occasione, quo sua sacra *Cæsarea* Majestas, ea penes me videre, vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re, vestræ Illustrissimæ Magnificentiæ libentissimè audirem vel reciperem Informationem atque Judicium. Nam in hoc totus ero, ut tempore debito, appareat, Omnipotentis Dei, & suæ sacræ *Cæsareæ* Majestatis servitio (Maximè autem, pro Sacrosanctæ *Orthodoxæ* Catholicæ & Apostolicæ fidei Illustratione, ac Reipublicæ Christianæ detentione, amplificationeque) Addictissimum, devotissimum, fidelissimumque me esse, ac fore sacræ suæ *Cæsareæ* Majestatis servitorem.

4. Septembris 1584.

Opportunitatis flos maturè colligi debet:
Cito enim fiet marcidus.

Illustrissimæ Magnificentiæ vestræ

Paratissimus

Joannes Dee.

Emericus went and delivered my Letter to the *Spanish* Ambassadour: But this he brought back again; saying, that the Emperour was ridden very early abroad to *Brandeish*, or elsewhere: (not certainly being known) and that this Noble *Octavius Spinola* was gone with his Majesty.

Hereupon I determined with changing the Date, to *send unto him at the Emperour his Majesties returning to *Prage*. *Deus bene vertat.*

* *Factum erat die 11. Septemb. sequente.*

Mr. Doctor Hagek *his son was by*

At noon this day

I sent Letters to my wife: to my Lord *Laskie*, and to Mr. *Paul Hertoll*, of *Reichenstein*, by the Messager on this side *Nisse*.

Monday, *Septemb. Manè hora 9.* † Pragæ.

A. *Precibus finitis*; I invited *Ga*, *Za*, *Vaa*, (as being assigned to understand of *Rodolph* his doings,) that of them I might receive instructions; that my proceedings might be answerable as occasion should be given.

E. K. There appeareth written in great letters upon a right hand and no body appearing:) the hand being very big.

Cui est habet:
Cui nihil non habebit.

E. K. And so the hand vanished out of sight: The writing was in the palm of it.

A. After that appeared the same hand again, with his writing

Face, & factum erit,
Ultra, non habeo.

Ultra non habeo.

E. K. It

E. K. It vaniſhed away, by and by, hand, writing, and all.

△ Father, I have not to ſay, but do.

△. I take this (O Lord) in this ſence: That I am to proceed, and *to do* as I intended, in either writing to *Rudolph* himſelf, or to the *Spaniſh* Ambaſſadour, or to *Octavius* Spinola for the Emperour to give me audience, time, and place to hear, and ſee the Records and Monuments, which I have to ſhew him: And that when I *had done* as was commanded me, that, Then the purpoſe of God ſhall *alſo be done*.

△. Deus, in adjutorium noſtrum intende tuaque nos dirigat ſapientia, ad illud Faciendum, quòd tibi maxime erit gratum. *Amen*.

Tueſday, *Septemb.* 11. *Hora* 9. *ferè*.

Miſi per Dominum Emericum Sontagium Secretarium Domini Palatini Siradienſis literas illas ad Dominum Octavium Spinolam: quas ſuperiùs deſcripſi; ſed ubi in illis ſcripſeram *quæ me heri amplexi eſtis*. Nunc, ſcripſi, *quæ me ante paucos dies* amplexi eſtis, & pro, *quique omne reliquum*, nunc ſcripſi quique reliquum, &c. & pro *incredibiliter (ferè) propitiam*, &c. ſcripſi, nunc, *Incredibiliter (ferè) & modo mirabili, propitiam fore*, &c. Et reliqua omnia ſcripſi ut ſupra annotavi: ſed datæ erant hæ, 11. *Die Septembris*: Illæ autem priores, 4. *Septembris*.

Tradidit iſtas literas (Emericus) Magnifico Domino *Spinolæ*, jam ſtatim poſt prandium *Cæſareæ* Majeſtatis, & craſtina die (poſt miſſam) pro reſponſo, venire juſſit.

Wedneſday, *Septembris* 12. *Manè*.

△. This morning, when *Emericus Sontag* went up to the Caſtle for anſwer from the Emperour: By the Noble *Octavius* Spinola, he received the effect of this anſwer, which I required the ſame *Emericus* to write down with his own hand (for ſundry reſpects;) which his own hand writing I have annexed ad majorem rei fidem. And becauſe his writing is not eaſie to be read, I have written it plainer ſomewhat, as followeth:

Reſponſum Imperatoris, per Dominum Spinolam.

Sacra *Cæſarea* Majeſtas benignè intellexit quæ Dominus *Joannes Dee*, per ſuæ Majeſtis Cubicularium, Dominum *Octavium* Spinolam, proponi curavit: Ad quæ, ſua Majeſtas gratioſè ſic ſe reſolvit: Quòd quandoquidem Latinum Sermonem non omni ex parte exactè calleat: præterea etiam variis & multiplicibus negociis occupata, non ſemper ad audientiam vacare poſſit, videri ſuæ Majeſtati ut idem Dominus *Dee*, cum Magnifico Domino Doctore *Kurtzio* (qui & ſua Majeſtati ab arcanis eſt conſiliis, ſatiſque fidus, eruditione quoque inſigni pollet) tractare, & negotia ſua concredere velit. Id quod, ſua Majeſtas prælibato Domino Conſiliario ſuo, *Kurtzio*, renunciari curabit. Sin verò, ſecus Domino *Johanni Dee* videbitur, ſuam Majeſtatem quomodocunque tandem per occupationes facere poterit, deſiderio Domini *Dee* ſatisfacturam.

1584. xii. Septembris. *Emericus Sontagius manu propria.*

Pragæ.

△. Which anſwer, both by word of mouth, and thus by writing being received by me: and the ſaid *Emericus* being (by the Noble *Spinola*) willed at Evenſong time, to bring my anſwer herein; which I gave him *of my great good liking the ſame, and moſt humble thanks to his Majeſty, for ſo wiſe and gratious his conſideration had of the cauſe*. I required the ſame *Emericus* to underſtand; when, and how ſoon Doctor *Curtzius* ſhould be made privy of his Majeſties pleaſure herein: and ſo, after my diſpatching of *Emericus*, I endeavoured my ſelf to render thanks unto God for his mercies, graces, and truth, in theſe his affairs: beſeeching him to frame my heart, tongue, and hand in ſuch ſort, as to his Divine Majeſty, my dutifull ſervice, doing, may be acceptable: as chiefly of me intended to his honour and glory: And ſecondly to the comfort of the godly and elect: And thirdly to the confuſion of the proud, arrogant, ſcornfull enemies of truth and vertue. *Amen*.

Thurſday, *Septembris* 13. *Manè, hora* 7. † Pragæ.

I received the Noble *Octavius* Spinola his anſwer by *Emericus*, as concerning *my accepting of the Emperour his gratious former anſwer of condeſcending to my requeſt, ſo much as he conveniently could*: which my anſwer yeſterday * night, late was delivered to the Noble *Spinola*. Whereunto he ſaid, that *my Anſwer would be moſt acceptable* unto the Emperour: *and that to morrow* (meaning

* On Wedneſday.

meaning this Thursday) the honourable Doctor *Curtz* should understand the Emperours pleasure herein. Hereupon I willed *Emericus* to go up to the Castle, and to bring himself in sight of the Noble *Spinola*, if he could. Thereby to help his memory, for warning and information to be given to the said Doctor *Curtz*: That so we might come togecher, so soon, as conveniently might be.

Deo, omnis laus, honor, & gloria. Amen.

Thursday, *Septembris* 13. *Manè, horam circiter* 9. † Prage.

Δ. *Precibus finitis*, and the case propounded of the Emperour his Answer, for dealing with Doctor *Curtz*, a man of his Privy Council, faithful, learned, and wise: upon the considerations alledged, I requested of God, his pleasure to be signified unto me, by some of his faithful and true Messagers: whether I shall *openly and frankly deal with this Doctor*, so, as the Emperour, by him may understand that which he should have done at my mouth and hands originally: And whether I may, both alone with the Emperour, and before, and with the said Doctor, deal in this Action as occasion shall serve from time to time, at my discretion, informed by his secret grace divine. ——

Δ. Nothing appearing, or being heard, in a quarter of an hour space, I suspected some of our misdoings, to be the cause of the Lord his refraining to answer: and thereupon I did fall to prayer for mercy and grace, and deliverance from the assaults and malitious purposes of the Devil against us: And that I did the rather, because as I felt my good Angel (or other good friend) in vertue, so I felt *Pilosum*, sensibly, busie, and as it were to terrifie me with my offences past, or to put me out of hope, at this present, from being heard. But I held on to pray divers Psalms, and at length against the wicked tempters purposely. After my prayers and assuring *E. K.* that the spiritual enemy was here busie, and attended to frustrate this dayes Action: He answered, that against him [*E. K.*] he could not prevail, or accuse him, for his late notable fault; for he had made a reckoning, and sorrowful bewailing for that his trespass, to the Lord, and that he doubted not of forgiveness; and that he was so reconciled to God, that Satan nor any other wicked accuser, could put him in any doubt of God his mercy, *&c.* And he spake very well both of repentance, Gods mercies, his justice, and of these Actions. Reconciliation

Mary, he confessed that *by reason*, he himself was an unmeet person to come before the Emperour, or Princes, *&c.* and therefore if it would please God to discharge him of further medling, so, by reason he might seem well at ease, *&c.* At length, after an hour appeared *Uriel*; but with a Scarf before his face, as he had last.

Δ. God send us the brightness of his countenance when it shall please him.

Uriel. ..... *True it is, that in respect of the terrour and force of God his wrath and indignation* in [1] Judgement: Reconciliation is made: *through that power which is given unto the Lamb, to whom all power is given in Heaven and Earth: But with the* [2] *congregation, and the members of Christ his body, the number of the faithful, the Church of God, you have not made reconciliation, And* therefore, *are not sinners* worthy to behold the face of true light and understanding: *for there is a double Reconciliation: One (and the first) between* the Conscience and the Judge: through the force of faith *and repentance: that is to say*, Reconciliation against Judgement. *Another*, (*the second*) *Reconciliation between the* Spirit of Truth, (*the Church of God*) *and mans Conscience.* Reconciliation of two sorts. Wherefore *Uriel* his face is yet covered. 1. 2.

Vide supra S premb. 5. The eye was commanded to be reconciled to the Spirit of Truth.

Behold I teach you a mystery.

1. *Those that are at one with God, shall not be judged with the wicked in the last Judgement: Notwithstanding the Justice of God is pure, and undefiled*: and suffereth not mans fault unpunished. 2. *But he that is at one with* the Spirit *of God, is* made one with *him, and* without punishment, *Justitia Dei.*

For there are many things that God beareth witnesse of, in the soul and secret Chambers of man, that neither the blessed, already dignified, nor to be dignified, do, or can know: *which is the cause that the soul of man,* (*after his body sleepeth*) *being found* polluted, *is received,* and snatched up, of such as are the Messagers of punishment: *and so, according to the multitude of their sins,* are in horrour, and punishment. *Therefore not* all, that are punished, shall be damned; *Neither is it evident unto the Angels, who shall be saved: I speak generally.* Δ. *Ab occultis meis munda me, &c.* A temporal punishment.

Therefore when you offend, be also *reconciled unto the Mother of the house: that you may have place before such* as are reproved. *Ecclesiæ catholicæ reconciliari debemus.*

Herein you may understand the retaining of sin; *For the* [Δ] retaining of sin is a judgement: *And therefore it is necessary that God should hold a general day, that those that have trusted in him, and inwardly have been sorry for their offences, may also taste of his mercy. Else how could it be verified, that the Prophet saith?* If in Hell, thou art also there.

Δ. *Accipite Spiritum Sanctum, quorum remiseritis peccata, remittuntur eis: & quorum retinueritis, retenta sunt*: Ioannes 20. E. Math. 16. C. 18 C. *Si descendero in Infernum, tu illic es.*

Ignis purgatorius. *But, here, there is a Caution; All sins that are forgiven by the Church,* passe not the fire: *but he that is* forgiven *in his heart by God, in his Son Christ; and* [2] reconciled *through the holy Spirit, to the body from whence he is fallen, is safe,* as well from the wrath of God to come, *as the* punishment due unto his offences.

The perfect assurance by Christ and his Church or Spirit. *And therefore is the reconciling of brethren, of great force. Wherefore* * *hath Christ* left his body *with the Church? Wherefore is he called the bread of Life?*

* Math. c. 5. D. *I say unto you, my brethren, that the body of Christ dignified and glorified, is true bread; is true comfort, which* cleanseth sinners that are penitent, *and wipeth away the punishment of adversity.*

△. *Aliqui hæretici dicunt Christi corpus fuisse phantasticum.* *Happy are those, that eat of him, and that account not his body, as the shadow of a candle.*

Behold, I teach you: Even as the Spirit of God filleth the Congregation of the faithful; so doth the body of Christ now dignifie, fill and cleanse *all that* receive *with sorrow: sorrow I mean for their wickednesse.*

But lo: his body is become an offence unto the world. Many there are that say, This is Christ: But behold I teach you. Even as all things were made by him, spiritually: So are all, that are of his Elect, nourished through him, bodily.

Lo, he is become one power, one God; *in that he* is neither separated from his body, nor separateth his body from his Church.

After a while I come again.

E. K. Now he is gone away.

△. We read over the premises to our great comfort, in the mean time, while *URIEL* disappeared.

E. K. Now he is here again.

△. Now he answereth to my request first propounded. Uriel. ..... *O ye timerous birds, How long run you headlong into the Wilderness? How long will you be ignorant? How long will you tempt the Lord with the spirit of foolishnesse and errour? Behold thou hast not judged well of me. Behold thou hast placed me in a low room, and hast taken the Garland from my head, and trod it under thy feet: For, what is* Rodolph, *that is not at leisure for the Lord, the God of righteousnesse, the King of Heaven and Earth?*

Rudolp. *Are they troubled with things that are greater than I? True it is; for with me there is no trouble: for where I enter, I set all things in quiet. Will the Counsellours of the Earth, sit in judgement to sift the Lord? O ye fooles and starvelings of the Earth: O you of little understanding. Think you, that you are able to find light amongst the affairs of the World? true judgement in the imagination of man? or verity amongst the hoords and corruption of covetousnesse and falshood?*

If. *If he be not at leisure to hear me: Have not I told thee, that I have another in store? Lo, I see, all flesh is full of folly.*

△. It is not yet done: and therefore we ask counsel of thee; and I thank thee (O Lord) for rebuking of us, before farther errour committed.

Spiritus Electionis quid sit vide pagina sequente. Uriel. ..... *Lo, I gave unto thee, the* spirit of choice: *and therefore I will regard thy doing,* and will wink at thy weakness. *I will blesse all that thou takest in hand, and will cover thee with a Robe of Purple; that thou mayst understand that all is mine, and that I raise up whom I list.*

Rodulp. Spiritus veritatis. *And I say unto thee again:* Lo, *Rodolph* hath heard thee, And I will poure my Spirit of truth into thee, and thou shalt be a light unto him.

If. *But, now,* If *he live righteously, and follow me truly; I will hold up his House with Pillars of Hiacinct, and his Chambers shall be full of Modesty and Comfort. I will bring the East wind over him, as a Lady of Comfort: and she shall sit upon his Castles with Triumph, and he shall sleep with joy.*

△. From the East, Comfort and Triumph. Rodolphi *soboles in tertiam generationem.* *Moreover I will blesse his loynes: and his House shall stand to the third generation:* and to the end; *for, now, the World hath hoary hairs, and beginneth to be sick.*

If. Secresie required. *If* he despise my commandment, *I will put the sword against him; and in his dwelling places shall his enemies banket.* (But those that deal with thee, let them sow up their mouth: lest being cut with a Razor, they speak not.) *For those that neglect my Judgements I will despise them, and their seed shall wither, as corn sown out of season: But he that loveth me, I will multiply him,* And he that addeth unto me, I will adde unto him a thousand.

Addere Deo quo modo bonum est: vide infra, Spiritus Electionis supra Sept. 5. *But lo, thou hast the* spirit of choice.

△. O Lord open my understanding of that saying.

Uriel. ..... *Quos tu eligis, electi sunt: quo autem despicis, despiciuntur etiam.*

△. Dwell thou in me (O Lord) for I am frail, and (without thee) very blind.

E. K. Now he is gone.

△. Thy glorious name (O Lord) be magnified, *praised, and extolled for ever.* Amen.

△. I spake this to *E. K.* △. I perceive that I shall not *deal* with the *Doctor Curtz* now. Well, I can let him understand that I had rather deal with the Emperour himself, and so shift my self of him.

E. K. He is here again.

Uriel. ..... *Yes,* deal *with him: and hide nothing from him.*

D. Curtz. △. With Doctor *Curtz*, O Lord?

Uriel. ..... *I —— And therefore I said, He that addeth unto me, I will adde unto him a thousand:*

thousand: But he that playeth with me; lo, I swear, I will blot his name from life:
[△] Liberè agas: Deus est enim liber.
E. K. Now he is gone.

△. Frankly as my term was in my first request, or question this day made.

△. Deo Omnipotenti, Invisibili & misericordi sit omnis honor, laus, gratiarum actio, & Gloria: nunc & in perpetuum. *Amen.*

Thursday, *Septembris* 13. *Mane.* † Pragæ.

Emericus did bring himself in sight of the Chamberlain, the Noble *Octavius Spinola*: as I willed him: And he called *Emericus* to him, and told him, that this day Doctor *Curtz* should understand the Emperour his pleasure, to confer with me, *&c.*

Emericus about 10 of the clock before Noon being in the Ritters Stove (or Guard-Chamber) saw Doctor *Curtz* come out from the Emperour.

Friday, *Septemb.* 14. *Mane, circa* 10.

I sent *Emericus* to Doctor *Curtz* his house in *parva parte*: with my commendations; and to say that before, I understood of Doctor *Hageck*, Mr. Doctor *Curtz* his desire to be acquainted with me: whereof I was very glad and desirous: and now I trust that the Emperour his majesty, by his Authority hath taken order with him whereby to begin our acquaintance, and (God willing) our perpetual friendship. The Doctor was at home, and to *Emericus* (saying the effect of my message before noted) the Doctor declared that *Captaverat antea varias occasiones mecum contrahendæ amicitiæ, &c.* and that now he is very joyful of the occasion offered by the Emperours Majesty: and that this day sundry affairs did hinder the opportunity of our meeting, but to morrow at any hour (at my choice) he would be ready to welcome me to his house: and so with the usual phrase of offering all his services to my pleasure, he sent *Emericus* to me with his said Answer.

Quos Deus conjungit, Homo ne separet. Amen.
Quos autem Deus & Cæsar copulat, copulatissimi maneant. Amen.

Saturday, *Septembris*, 15. *A Meridie hora (ferè) prima.* † Pragæ.

I came to the foresaid (called Doctor) *Curtz*: about one of the clock after Noon, who had all the day been ready to have heard me, if I would so have had it: but I sent him word in the morning by *Emericus*, that after Noon, (as now at this hour) I would come to him. Being come, he entertained me curteously: and two chairs being at the Tables end, he gave me the preeminence (by a friendly kind of earnestness) Then he told me, that long since in *Germany*, he had heard of my fame, and had seen of my writings: and that he was very glad of the opportunity now of my coming to this City; and that otherwayes he was desirous of my acquaintance, but chiefly seeing the Emperour his Majesty *Ore tenus* (for that was his phrase) by word of his own mouth, had willed him to hear what I had to say to his Majesty. I began and declared my long course of study for 40 years, alwayes, by degrees going forward, and desirous of the best, and pure truths in all manner of studies, wherein I had passed, and that I had passed as many as were commonly known, and more than are commonly heard of. But that at length I perceived onely God (and by his good Angels) could satisfie my desire: which was *to understand the natures of all his creatures, and the best manner how to use them to his divine honor and glory, and the comfort of the elect, and also to the reproof and confusion of the adversaries of his name and honour.* And herein I had dealed sundry wayes: And at length had found the mercies of God such as to send me the instruction of *Michael*, *Gabriel*, *Raphael*, and *Uriel*, and divers other his good and faithful Messagers, such as I had here now brought books (about 18) to shew him the manner of their proceeding: And that I thought it good to begin at the last book, which also concerned most this present Emperour *Rodolph.* And so I did; and so by degrees from book to book lightly, I gave him a taste or sight of the most part, and also let him see the Stone brought me by Angelical ministery, *&c.*

△. *Studiorum meorum scopus.*

Rodolph.

All things being seen and heard, that in six hours I could shew him: at length he required of me what conclusion, or summary report he should make to the Emperour. I answered, as he had occasion of the things seen and heard; but if he would follow my counsel (somewhat expert in these Divine and Angelical doings.) That his Majesty was to thank God for his great mercies and graces offered: and that by me one, who most sincerely and faithfully gave his Majesty to understand the will of God herein, and that his Majesty was to do, as *Mary* (the blessed Virgin) did, to lay up all these my informations in his heart, and to say *Ecce*

My counsel to Doctor *Curtz.*

servus Domini, fiat voluntas tua, and so to attend the manner of the Lord his proceeding, while he framed his life, as it became every Christian to do.

He said, that he would write (for his own memories help) some short note of his observations of my speeches, and things seen and marked: and that he would to morrow (being Sonday) or on Monday, if he conveniently could, make a report to the Emperour, and so with all speed give me to understand further of the Emperour his Majesties will and pleasure. Hereupon courteously he brought me down to the street door of his house; and I came home after seven of the Clock, and an half, in the evening.

The mercies of God be on me, and his name be magnified and extolled in this world, and for ever. *Amen.*

He also said that in the former my Records that I had noted many a ly, and untruth.

Note. In the mean space while I was thus occupied with the foresaid Mr. *Curtz*. E.K. was visited at our Lodging with a wicked Tempter, *who denied any Christ to be*: and that as the heart received comfort of all the Members of the body: So that he, who is God, of all things received comfort by Angels, and other the Members of the world: and that I was now with one, who would use me like a Serpent, with head and tayl compassing my confusion, *&c.* he earnestly reviled *E. K.* in divers manners: he said, that *E. K.* should be damned, and said: moreover, that of our practises should never come any fruitfull end, *&c.*

Δ. The eternal and Almighty God confound the Adversaries of his truth and glory, and of his Son Jesus Christ our Redeemer, and the Triumphant Conquerour against, Hell, sin, and the Devil. *Amen.*

PRAGÆ.

On Monday and Tuesday the 17th. and 18th. of *September*, I sent *Emericus* up to the Castle, to listen after answer of that Doctor *Curtz* his report to the Emperour, of that he had perceived by me. (But on Monday *Octavius* Spinola had sent into the Town for *Emericus*, and told him that the Emperour *had care and desire to understand my doing with the Doctor*: And therefore asked *Emericus* if I had been with the Doctor, and he affirmed that I had. Hereof (said he) the Emperour will be glad: And yet (as I began to note) *Emericus* coming on Tuesday in the face of the Doctor in the *Ritters* stove; had not one word spoken to him, that either he had spoken to the Emperour, or he had not. And therefore *I suspect* that the Doctor dealeth not honestly, faithfuly, or wisely in this so weighty a case. And forasmuch as he told me, that the Emperour his Majesty was perswaded, that he was pious, *&c.* perhaps he would be loath; now, to prefer me to the speech of the Emperour, seeing both he himself, and the rest of his counsel stood perswaded to the contrary of this King. Hereupon this great delay, upon sinister report made to the Emperour might follow, *&c.*

Note, the Emperour enclined to hear, &c.

I suspect the Doctour doth not deal sincerely.

Note. Fryday, *Septemb.* 21. *Circa horam* 10. *Ferè, Mane.* † Pragæ.

Δ. As I and *E. K.* were together in my Study, earnestly discoursing of Auricular confession, publick confession, and confessing to God alone, and of the Authority of the Church, and the manner of the same Authority using to release, or retain sins, *E. K.* saw one walk on the Table between him and me: Thereupon I framed me to write, and note what should be shewed, or said, *E. K.* willed me to set down the shew-stone: So I did, and he looked.

E. K. I see him here with the Scarf over his head and face, untill his waste, but I see his hair yellow behinde on his head, *&c.*

Mitte lucem tuam, O Deus & varitatem tuam ut ipsæ nos ducant ex hac valle miseriæ ad montem Sanctum Sion, *& ad cœlestia tua Tabernacula.* Amen.

Uriel. ..... *I am* Uriel *the servant of the most wise, mighty, and everlasting God: which visit you for two causes.*

The first, that I may open unto you true, and perfect light: such as darknesse comprehendeth not, infallible, and true meat, the power and spirit of the everlasting God.

The second, that I may counsel you against the world, and teach you to triumph against her frowardnesse. For, who hath trusted in the Lord, and hath been cast down? or what is he that hath cried aloud, and is not heard? Therefore, I say unto you; Hear my voyce: For I am of truth, and put against darknesse, *and in me are published* the light, *and mysteries of the Trinity from time to time, and in all ages unto those that fear, and obey God.*

Two things there are which are the seals and marks of Satan: which bring eternal death and damnation to all such as are noted, or burned with them, that is to say, lying, and froward silence.

Trinitatis Lux & mysteria per Urielem revelantur.

Mendacium Obstinatum. silentium.

Behold

Behold the words of Christ, unto the subtile (your father is a lyar from the beginning, and the Devil.)

Hearken unto my voyce: He that [1] *teacheth false Doctrine, openeth* [2] *his mouth against truth, or defraudeth* [3] *his brother is a lyar, and shall not be forgiven.*

1. *For first, he sinneth against his Creator, which created all things in truth.*

2. *Secondly, he offendeth against the* truth, *and his Redeemer, which is the son of God, very Christ.*

3. *Thirdly, he offendeth against the spirit of God, (of the Father, and the Son) the holy Ghost: which shall not be forgiven; And therefore doth he incurre the rigour of Gods justice, his eternall damnation.*

But, I say, give ear unto my words: For, I will sift the dust, and finde out the Pearle, that of a long time hath lyen tredden under the feet.

I will come again. E. K. He is gone.

Δ. We read over the premisses, and so expected the rest.

E. K. He is again here.

Uriel. ..... *Now let us joyn these things together.*

All flesh offendeth, and is a lyar. Who, therefore shall be saved, or escape eternal damnation? He it is (I say) that when he hath lyed, and spoken against the truth doth not frowardly drown'd, and keep down his sin in silence. *Objectio. Solutio.*

For, lying meriteth the vengeance of the Trinity. But he that is wilfully *froward, sealeth up his own damnation: For this cause (my brethren) and to the intent that the* mercies of God might alwayes be ready for sinners; *hath he provided the light, and comfort of his spirit, left as a* continual workman *in the Church and spouse of Christ.* *Mendacium. Ecclesiæ Dignitas & Authoritas.*

I teach you briefly: that, he whosoever, opening his mouth against the spirit of truth; and with wilfull frowardnesse continueth in his lying, without reconciliation *to the Church sinneth against the holy Ghost, and shall be damned eternally.* Reconciliation to the Church.

I come again. E. K. He is gone.

E. K. He is here again.

Uriel. ..... *Be now therefore admonished (I say) be warned: And considering you be sinners, acknowledge your offences, least in the end your sin be against the holy Ghost, and so not to be forgiven. But herein they erre with you that expound the Scriptures, saying, that* man sinneth, and cannot be forgiven, because he sinneth against the holy Ghost.

I teach you, my brethren: that there is no sin against God, but it is against the holy Ghost: If *so be,* in the end, *it be shut up with* wilfull silence. Wilfull silence.

Whensoever, (therefore) you have offended acknowledge, I say, your sins, before God and his Angels: That God may forgive you, and the Angels bear witnesse of your forgiveneſſe, and shut not up your sins in froward silence. Δ. *Finalis impœnitentia. Testes Angelici.* Froward silence.

*If thou commit adultry, if thou blaspheme the name of God, if thou be a lyar; yea, if thou speak against the truth: yea, if thou say there is no God (as the * fooliſh do)* Despair not; *saying, I have sinned against the holy Ghost, because I am a sinner, and a blasphemer of the name of God, because I have spoken, and opened my mouth against the spirit of truth: But* go unto the Church, *which is governed by the spirit of God, and there with hearty, and open confession disclose, and make plain thy offences, that the holy* Ghost may bear witnesse *in the spouse, and Church of Christ; That thou hast not sinned against him to eternal death: Because thou art not drowned in* froward silence. * *Psal.* *Ito ad Eccle. siam.*

Δ. Voluntary confession is contrary to froward silence.

For, although God bear *witnesse of repentance. Although he hear, and open his ears, yet consider also he hath* hands, *and must untye* those bonds wherewith you are bound. *What are the hands of God, but his spirit, wherewith he maketh and created all things. Therefore when thou hast* cried out and art sorry, endeavour thy self also to be lifted up by the hands of God. *Aures Dei, Manus Dei, Vide de Lazaro, Joh. c. 11.*

Learn a similitude in Christ, which (signifying the power of his Church) commanded the offender to go and wash himself: and so he was whole. I speak this, for thy [E.K.] *instruction: I say also unto thee,* [E.K.] Go and wash thy self: *For thou art a lyar, thou art a drunkard: And therefore thou art a sinner. And if thou persevere, and shadow thy sins with wilfull silence frowardly, then sealest thou thy self with the second brand, and canst not be forgiven, because thou sinnest against the Ghost.*

* Ananias *fell down at the feet of* Peter, *not onely for that he lyed: but because after his offence he was* wilfully silent. * *Act. 5.*

Here thou mayest consider the greatnesse of God his mysteries, and secrets of his will and of favour, that he stretcheth out unto thee in mercy, *for thou art a* Childe, and must ascend, and must become a man. *The rest after you are refreshed.* *Supra.*

Δ. We went to Dinner to our Host his house.

Δ. Thanks, honour, glory, and praise be unto the Almighty Trinity, now and ever. *Amen.*

Δ. After

△. After we had been at Dinner, they read over the premiſſes, and conſidered them quietly.

E. K. Here he is.

△. Bleſſed be he that cometh in the name of the higheſt, to whom be all honour and glory. *Amen.*

Uriel. ..... *Lo, Lo, Lo, (I ſay) which of you hath an eye, that ſeeth not, (now) the world: the vanity, and folly of worldlings: and ſuch as are choked with the mildew of vanity and worldly promotion?*

For thus ſayeth the Lord; wherein could I ſhew my ſelf more, either unto this age, or unto this Emperour, then with rebuking him for his ſins from Heaven?

† More aſſuredly. *Who is able to promiſe more, or to perform † aſſureder then I, which lighten, and make all things? Yet they* believe not,

Yea, they rejoyce in their own folly, and deſpiſe me: yea, becauſe they deſpiſe thee, *whom I have ſent with my word unto them.*

△. Is deſpiſed of *Rud*, and *Curtz*.

E. K.

Well, thus ſayeth the Lord, they have deſpiſed their own Garlands, and have trodden their food under feet: They have rent their Robes in pieces, and have caſt them into the waves. They are become maſterleſſe Dogs, for I have forſaken them. And lo, Rodolph, *I will ſcatter thy bones, and thy head ſhall be devided in many pieces. I will bring in thy enemies over all thy Kingdoms, and for thy ſake ſhall many thouſands periſh. He alſo that thinketh himſelf wiſe, if he dye a natural death; then ſay, I am not, neither that I live with my people.*

Contra Rud.

Contra Curtz.

△ *Fecit quod illi injunctum erat. Pactum miſericordiæ divinæ cum* △.

But becauſe thou haſt done that which I commanded thee, and haſt not forgot my name. Lo, I will plant thee my ſelf, and thou ſhalt grow, and out of thee ſhall ſpring a mighty and a terrible ſword: *whoſe Hilts ſhall be as the* Carbuncle, *and* edge like unto the ſting of a Dragon, *and I will not ſuffer thee to fall: neither ſhall thine enemies ride upon thee. Truely, truely, thou ſhalt know I am with thee.*

Sathanas. * *Ne magnitudo revelationum extollat me, datus eſt mihi ſtimulus carnis meæ, &c. Paulus ad Corinthios ſecunda,* cap. 12.

*But be patient: for Satan hunteth hard after thee. Thou ſhalt have alwayes a * prick even unto thy laſt grave. But therein ſhall thy faith be exalted, and thy reward great.*

..... *I come again.*

E. K. He is gone.

E. K. Here he is again.

England pardoned for △. his ſake.

Uriel. ..... *Lo, for thy labour I will* reward *thee: And ſo it ſhall be. Behold, I* had determined *to have rooted out the* Engliſh *people, to have made a wilderneſſe, and deſart of it; to have* filled *it with many ſtrange people, and to have tied the ſword to it perpetually.*

△. This is no contradiction, for thus this wilderneſſe and filling is to be underſtood.

But

△. The filling of it with ſtrangers ſhould have been for the conqueſt, and in a manner razing, or defacing of all Cities, Towns, and Caſtles, and ſo to have brought it to a *wilderneſſe* and deſart.

God will give me England, that is to ſay, ſpare it from diſtruction for my ſake, &c. England. △. Our good return into England. △. Perhaps, ſpiders flying in the aire, are carried by ſtrings of their own ſpinning, or making, or elſe I know not how. *Rud.* I remained for the moſt part in Bohemia, and in the Empire, till 1589.

But Lo, I will give thee that land; (onely for thy ſake) it ſhall not be conſumed.

And after certain moneths, I will bring thee home; *yea, thou ſhalt* live till thou be able to paſſe the waves without a ſhip, and to aſcend the Hills, as the Spiders do. *Notwithſtanding, I will take the Crown from the houſe, it is in, and I will place it, as I have* Prophefied *unto thee. Notwithſtanding, for* a time, *thou ſhalt live with* Cæſar.

..... *I come again.*

E. K. He is gone.

△. O Lord, what ſhall become of my good friend the Lord *Laskie*.

E. K. Here he is again.

A. L. Came to us to Trebon, in Bohemia, An. 1588. *poſt captum Maximilianum à Polonis, &c.*

Uriel. ..... *Of* Lasky *thus it is ſaid: Thou* [△.] *haſt groaned for him, and haſt placed him in thy* [△.] *heart: From henceforth will I reconcile him unto me, and I will ceaſe my anger upon him, and he ſhall come hither * ſhortly. But he is a wanton, and very prone to ſin.*

But hear what I ſay unto thee.

[*E. K.* He ſeemeth to have talk with one afar off]

Rud. *Num.* 11. *Pſal.* 77.

Cæſar *thought thou hadſt had the Philoſophers ſtone, and* (as yet) *he thinketh ſo.*

Even as I choaked the gluttenous Iſraelites *with quayles, ſo will I choake him with that ſecret.*

Behold,

Behold, thou shalt write unto him, saying, that he regardeth not heaven: *And say unto him, that* thou canst make the Philosophers stone, I will perform it unto *thee*: Thou shalt do it: *And I will give unto thee* a special vertue in healing: *That whensoever thou* comest hither: *Thou shalt understand the truth. And this I do, because they shall not despise thee.*

A Letter to be written unto *Cæsar*. *Lapis Philosophorum*. A special gift in healing by the shew in this stone.

A. O Lord, for me to be despised in doing thy commandment, is honour and comfort to me: But as concerning thy honour and glorie; Thou in thy wisdom knowest what is best to be done.

Uriel..... *Notwithstanding, thou shalt see him perish before thy face. Lo, from this time,* I will blesse thee marvellously, *and I will help thee in all thy works.*

R. Peribit. Benedictio Dei sit super nos. Supra. Tu fac.

{ Do thou *alwayes*:
{ *And make me thy Buckler.*

A. What shall I do with Doctor *Curtz*, as concerning his answer?

Uriel..... *Handle him like a man, for he will deceive thee.*

E. K. I request you but one thing for all my labour and travel; that is, that this Doctor might this night be bereft of his life, to the terrour of other, *&c.*

Uriel..... *Have patience, God turneth all to his glory, and your commodity. To morrow I have something else to say.*

Deus Noster in cœlo, omnia quæcunque voluit fecit: Ille solus est Omnipotens, æternus, sapiens, Bonus, Justus & Misericors: Illi debetur omis Laus, gratiarum actio, honor & gloria. *Amen.*

Saturday, 22. *Septemb. Manè, Circiter horam 9.*

Precibus ad Deum finitis, & variis ad ipsum Ejaculationibus pro Luce & veritate Dei, *&c.* & quibusdam de *Rudolphi* & *Curtzii* corruptis Judiciis (qui Dei Misericordias, juxta carnis sensum judicare ausi sunt) [apparuit *Uriel* facie velata ut ante.]

Uriel..... *For this cause (say I unto thee)* write unto *Rudolph, saying,* I can make the Philosophers stone: *Because I would* place thee with them, *according* to their hope and imagination: *That whilest they think little of me,* and of the sweetnesse *of my* message and testimony, *I might burst out amongst them; as the mighty waters do out of Hills, when the earth moveth: For I have* said unto thee, *I will* place thee here; If I sow thee here, what *Raven can pluck thee up by the roots. No,* I will hide thee, *as* the Hen doth her Chickens: And I will make thee spring to their destruction. *For why, thou shalt* overcome that mystery *for thy own sake.*

A Letter to *Rudolph* the Emperour. *Eruptiones aquarum ex Terræ motibus. Lapis Philosorum.*

A. For the glorie of God: his honour and triumph, all good come unto me.

Uriel..... *Behold, since they will not* tye thee *unto them from heaven: Thou shalt tye them unto thee from earth: That thou mayest rejoyce when thou seest their destruction, and be* ready cloathed *for* him that is to come.

Cæsar futurus.

It was said unto thee, my mother saith she will chuse an Emperour in erneſt: *But it is* Erneſt *that shall sit upon his seat. Behold, there shall be no seed* left in him *for his wickednesse. Yea, the blessings that* I have offered *him shall* return again; and I will *leave his house naked. But when* he seeth and hath Gold (*which is the thing he desireth, and those that counsel him, do most desire him, for*) Then *shall he perish with a most cruel, terrible, and unheard of mischief.*

It is a saying of *Madimi*, Junii 26. 1584. *Cracoviæ.* *Ernestus Frater* Rudolphi.

A. Blessings offered are promises with conditions.

Gold, *ex lapide Philosophorum.* *Mors crudelis, terribilis, inaudita.*

But lo, I have written his name within my hand, because I would not forget to punish him. *Behold, I could send the windes to devour him, and could open the Caves of the earth to swallow him; which would* turn to my honour: *But* I have a care over you.

Note.

Now I am unto you in mercy and wisdom. *But I will be with you in* terror *and* miracles. *And I will deal with you in a higher degree: And you shall hear my voyce, as men do their brethren.*

God in mercy, wisdom, terror, miracles. *Vox Domini ut hominis futura nobis audibilis.*

A. What thou wilt (O Lord) for thy honour and glory: That be.

Uriel..... *But those that are his counsellers have commanded him, rather then counselled him,* to have no dealing with thee *at all.*

Consiliarii Cæsaris.

And he is possessed with a great, and a mighty Devil. And behold Belzagal (*which is the fury and Prince of the Turks*) *doth assist him in his wickednesse, for he knoweth it may come to passe that* * his *Kingdom shall be short. But give ear unto me. Fawn thou upon* Cæsar *as a worldling, that thou mayest draw him with the world, to see the glory of God: but to his destruction. For lo, how much more a mans felicity is in this world, the more shall be the burden of his destruction.*

R. *Possessus* Belzagal *Cacodæmon Turcarum.* * *Turkish, or Rudolphus rather.*

There be that gape after thy books, and speak vainly of things that are not. *Therefore I counsel that they dwell not* long *with* Poland.

My books from Poland.

Behold, when Lasky *cometh, he shall not hastily return into* Poland: *till I whisper in his ears, He is dead that sought thy life. I have more to say, but they are not (yet) necessary.*

A. L.

A. I beseech you to tell me when I shall prepare my self to go for my books, *&c.*

Uriel. ....*I*

I may chuse my time to go to Cracow.

Uriel. .... *I speak not, that I know not*; but chuse thy own time. *Now will I become a Courtier.*

E. K. He is gone.

Fiat voluntas Dei, ad ejus laudem, honorem & gloriam. Amen.

Monday, *Septembris*, 24. *Mane hora* 8. † Pragæ.

Δ. At the first looking E. K. saw *Uriel*, but covered with his Scarf, *&c.* Notwithstanding I said some prayers to God on my knees, and came and said here. *Mitte lucem tuam & veritatem tuam O Deus: ut ipsæ nos ducant ad montem Sion*, &c.

It is to be remembred that for two causes we repaired to the Shew-stone: the one by reason of the letter which I had written to the Emperour: and was minded to go to shew it to the Spanish Embassadour before I sent it to the Emperour, to have his opinion of it, and also to bear it. Secondly, by reason of foul slanderous words which were spoken of me here at this Embassadours Table: That I was a Conjurer, and a bankrupt alkimist, and came here to get somewhat of the Emperour: and that I had sold my goods, and given to the Lord *Laskie* the mony, and that he had deceived me. To these untruths the Embassadour did reply in my behalf: for which I meant to thank him, *&c.*

Uriel. ..... *Even as the accursed, and cast down, most wilfully abhorreth, hateth, and dishonoureth, the God of Justice, because of his mightiness and power over him: So do all those that suck and hang upon his dugs, that are coveteous and desirous of worldly promotion: that gape and thirst after the glory of this world, abhor, hate, and continually vex and dishonour, such as love Justice, or dwell under the wings of the God of power and Triumph. Herein may you rejoyce, that you are partakers and innocents (railed at, and despised with the world) in the fellowship of God, and of his Son Christ. Herein may you be glad, that you are sealed, and dwell with the Fathers, and that you play also upon the Harpe of* David: *for verily as they are, so shall you be; and as they are made righteous by reason of their election, and crowned toward eternal Joy; So shall your Election establish your righteousnesse, and give you Garlands of eternal comfort. Those that are on the Seas, are fearful of the windes: And why? because of the motion of the place, and of the power of nature: But it is not so, with you: for you dwell in Castles made of marble, wrought out of the middest of a sure rock, a most stable foundation. For why? I am sure that God dwelleth in you, and you in him. Therefore lift up your heads, and rejoyce when you are afflicted,* and keep the image of God sincere and perfect in you, *that you may alwayes be* * *merciful in the Image of his Son Christ. But when the Lord openeth his mouth, and calleth you* together, *saying,* † Venite & audite: *Then* lay away all mercy; for the God of * Justice dwelleth amongst you. *Who dwelleth in a house till it be perfectly finished? or what is he that putteth on a garment before it be made? Be you assured, that when* the † house is finished, and your * garments made, *you shall both enter, and be clothed with comfort: Comfort of* † *wisdom and power. I am mindful of you, and will be mindful of my* * *promise toward you. And* If *you remain and dwell* [forte [*together*] deest] *and be constant in me, you shall passe the* † *Thunders* that are to come; you shall be witnesses of my power: *and shall enter into the* * *Land of Promise with those that shall be comforted:* where these dayes shall have an end. *O my brethren, this world exceedeth in wickednesse, and is a terrour to the good Angels: Because of the souls that she devoureth. But when lightnesse is rewarded, and Justice sitteth in place, Then shall she bear no weight, but be made all one with the bottomlesse pit. Despise her, despise her; for she is an Harlot.*

Cithara Davidis. Electio.

Deus habitat in nobis & nos in Deo. Imago Christi Paulus ad Cor. cap. 15. F.

* Misericordia.
† Signum nostrum suprà in multis locis.
* Justitia.
† Domus.
* Vestes.
† Sapientia cum potentia.
* Promissa.
† Tonitrua ventura.
* Terra promissionis.

Behold I have entred in amongst you; *and it is my Spirit that leadeth* to the Embassadour from *Spain.* I will reward him.

Therefore as thou hast opened me unto the * *wicked, so let also the good bear witnesse of me.*

The Lord is become a firebrand in fury, and hath armed himself: and hath taken unto him his great Target, and the Spear of his indignation: Accursed are they that have offended him.

A Spiritu Dei sumus ducti ut Domino Magnifico Domino Gulielmo de Sancto Clemente, Hispaniarum Regis legato hæc aperiremus cui mercedem dabit Deus.

* D. Jacobo Curtzio Consiliario Cæsario.

Δ. *Quantum meminî in Sibyllæ oraculis Græcis & Latinis facilis per Castaleonem, habetur nomen Urielis inter illos qui colleCturi sunt homines ad judicium. Vide & hîc ajscribe.*

Tum verò æterni Genii Immortalis
Ἥκα & * ἐρώμενα. URIEL, Saniel, Azaelque,
Quæ mala quisque hominum patraverit ante Scientes
Et tetris animas tenebris caliginis omnes.
Judicio sistent ad formidabile patris
Magni, Immortalis solium, *&c.*
Orat. Sibyl. pag. 79.
Ubi sequuntur plura de *URIELE.*

And when I separate them in the day of wrath *to come*, (*as one of the fingers and gatherers in of the harvest of God*) *Then they shall know that I am* URIEL, *which will not forget the wickednesse of their hands, nor their blasphemous mouth, in that day of revenge.*

After

After a certain time cometh Michael *unto you, and shall shew unto you his bloody Sword; and you shall stand under his Banner. He shall ho'd up his hands, and shall fight against the Hills* for you: *and your enemies shall not be. Unto which time, receive you* Light *and Comfort: and be contented with adversity in the Lord.* Prophesia de MICHAELE.

My brethren, it is better to be poor, with those that are * poor in spirit: *then to be rich with those that are gluttons, and with the Princes of the Earth*

Thou shalt be with Cæsar, *in despite of the Devil.*

I have said.

△. Gloria patri & filio & Spiritui Sancto: Sicut erat in Principio & nunc & semper, & in secula seculorum. *Amen.*

* Math. cap. 5. Quoniam ipsorum est regnum cœlorum, &c.

△ Exit cum Cæsare. I understand not this, how it is, or shall be verified, or with which Cæsar.

Note: As I had finished this Action, and was come to my Study door; *Emericus* was returned again from the Spanish Embassadour, to whom I had sent him desirous to know his leasure for me: who had now sent me word by *Emericus* to come to diner, & so he would have leasure, *&c.* Whereof I was right glad; and went thither to diner: who into his inermost Study (where he himself was writing of letters) caused me to be brought. And after I had complained of injury and violence done unto me, by foul slanders, and that, at his Honours Table: (to which his Honour, in my behalf had replied: and therefore most humbly, and sincerely I did thank him) I said that the Emperous Majesty himself could bear me witnesse, that I used this phrase unto him, that I came not for his riches as, *Non veni ad vos O Serenissime Cæsar propter divitias vestras, ut inde ego dives fierem, sed à Deo missus, non audeo aliter facere quam ejus ad vestram Cæsaream Majestatem voluntatem declarare,* &c. And therefore, How falsly they slandered me, it was evident: and because I perceive that Doctor *Curtz* hath not dealt neither with due entertainment of me as of a stranger, or a Sudent, or a Mathematitian, or of one whom (to my face) he gave great praise unto, as of one long since of great fame in *Germany*, and so in his good estimation, *&c.* And least of all, as of one, who offered so great curtesies to the Emperours Majesty as he was made witnesse of: I thought good to send unto the Emperours Majesty this letter following, and so read it unto him after diner, when I shewed him *Librum Pragensem sive Cæsareum*; and moreover *Librum decimum*, (whose former title was *Libri Sexti Mystici Tertiarius*) and there shewed him divers Actions in Latine already translated, because now to translate so to him of the English, did seem to me both tedious, and to him not so readily pleasant. All things on his part considered, his summary final conclusion was, as well of the last offer in this my letter, as of the great actions and divine purposes. For the first he declared that he was lineally descended out of the consanguinity, *of one a Gentleman, but unlettred at the first, woo left his wife, children, and family in* Maiorca, *and ascended an Hill there, and in place solitary remained an whole year, and at the years end, he came down, but so learned* and wise, that all who knew him before, wondred at it. And that the same man was called *Raymondo Lullio*: and that he made that which is called the Philosophers Stone, as in *England* (said he) I understand is good record of it: Therefore I see, quoth he, that it is a truth and possible: and as he hath granted the knowledge of it to one man, so he may grant it to another, *&c.* And as for the other higher matters, *I perceive that God intendeth some great matter in this world.* But I am not able to judge or determine of it: But I am of this mind, wherein I can any way further the service of God, I will be ready and obedient, *&c.* And as for the Emperours person himself, I find him of a good nature, curteous, and most zealously Catholick: yea ready to shed his blood in the cause, if opportunity required. He understandeth the Latine well, and speaketh sufficiently well: That is true (quoth I) for he spake well in Latine to me divers things Moreover (said he) as *concerning you, I saw him very well affectionated, making great account of your book*, &c. Therefore you are not to regard these *Dutch mens ill tongues, who hardly can brook any stranger*, &c. Domini Legati Regis Hispaniarum Responsum.

Upon farther matter that I had to shew him, I offered my ready repair unto him at all times of his good leasure, being called or warned. And he desirous to see the Stone brought to me by an Angel, willed me to come to morrow also, to Diner: I promised him, and so with thanks yielded to his honour, I departed toward my Lodging at *Bethelem* in old *Prage*.

The Copy of the foresaid Letter to the Emperour.

MUltis (O Sereniſſime Cæſar) & permagnis (ferè omnium) Creaturarum Dei, immò ipſius Dei, & cœleſtibus haud paucis myſteriis, arcaniſque, veſtræ Cæſareæ Majeſtatis juſſu per me (jam, ante quatuordecim dies) fideliter, ſincere, & diligenter (quantum ſex horarum fieri poterat ſpacio) declaratis, ac manifeſtatis: eidem, cui, eadem penes me videnda, audienda, intelligendaque eſſe voluiſtis: Inde, nunc, quæ ſit veſtræ Cæſareæ Majeſtati, ſimplex (tanquam ab æquo rerum Æſtimatore) facta relatio: vel, quod cum relatione adjunctum Judicium: vel, qualis totius proceſſus excogitata cenſura: vel, qualis mecum procedendi, vobis perſuaſa cautio; vel, quale pro Cæſarei veſtri reſponſi forma, initum captumque conſilium, Non ſum tam immodeſtè curioſus, ut expiſcar, Neque aliter, vel alia ratione de ſacræ veſtræ Majeſtatis Cæſareæ prudenti & gratioſa (in præmiſſis) Reſolutione, ſum ſollicitus, quam, me (fidelem, ſincerum, & devotum) Dei Omnipotentis, & (in Deo, propterque Deum veſtræ ſacræ Cæſareæ Majeſtatis ſervitorem deceat. Video tamen me (dum nullum adhuc ad præmiſſa receperim reſponſum) per tam alti ſilentii (quaſi) ſtimulum, aliquantulum impelli, ut ſecundò veſtram Cæſaream Majeſtatem admoneam, Ne divinam hanc, & divinitus oblatam Miſericordiam, tam inexpectatam, tam magnam, tam inauditam, tam admirandam, tam multiplicem, tam ſtatui Imperatorio, Chriſtianæque Reipublicæ neceſſariam, tam certam, tam paratam, eamque (per Dei Omnipotentis, Cæſareæque Majeſtatis veſtræ, fidelem ſervitorem) re ipſa, vobis confirmandam, & adminiſtrandam: (ſi ſacra veſtra Cæſarea Majeſtas voluiſſet) parvi momenti negotium, vel inventum aliquod humanum, aut fraudem Diabolicam, eſſe, fuiſſe, vel fore, ullo modo ſuſpicemini, vel Credatis. Tali enim & tam gravi veſtræ Cæſareæ Majeſtatis errore, Omnipotentis Dei incendi poſſe furorem vehementer vereor: & ne hanc Dei miſericordiam reſpuentes, ejuſdem indignantem provocetis vindictam, valde metuo. Quapropter, cum videam Deum ipſum, & cæleſtia talia myſteria, non tali tantaque curæ, veſtræ ſacræ Majeſtati Cæſareæ adhuc eſſe, quali, quantæque optaſſem equidem: Ego potius quam, ut, vel Deus hujus ſuæ (prius inauditæ) Miſericordiæ ultroque veſtræ Cæſareæ Majeſtati oblatæ, prorſus nullum (penes homines) haberet conſpicuum judicium, argumentum, Teſtimonium vel experimentum: Et potius quam mea (ſæpe nominata) fidelitas, ſinceritas, & Devotio (ſive votum) erga Deum & veſtram Cæſaream Majeſtatem, omni (apud poſteros noſtros) careret fide, & veritatis manifeſtæ robore: In Dei Nomine, & ad ejus laudem, honorem, & gloriam: & ut veſtræ ſereniſſimæ Cæſareæ Majeſtatis ſatisfaciam deſiderio Heroico, De lapide illo Benedicto: (Philoſophorum vocato lapide) infallibiliter videndo, poſſidendo & utendo: Aſſero veſtræ ſacræ Cæſareæ Majeſtati, lapidem eundem me (auxilio favoreque Divino) conficere poſſe. Et propterea; Si veſtra Cæſarea Majeſtas, me velit interim, ſibi intimè charum habere: Et, ſi, pro dignitate tanti myſterii, & Beneficii (ſibi a me liberaliſſime & humillime exhibendi) gratioſè me tractare dignabitur (Non tamen alio quidem vel altiori me inſigniens Titulo quam qui veſtræ Cæſareæ Majeſtatis Philoſopho & Mathematico conveniat,) His literis ore & corde polliceor, ſanctèque coram Deo Omnipotenti voveo: Opus illud philoſophicum, Omnibus ſuis numeris perfectum, in manus veſtras Cæſareas, (& ſine ſumptibus veſtris ad illud opus perficiendum requirendis) ac breviſſimo, quo fieri poterit, tempore (Nutu Dei) me daturum. De aliis præterea Arcanis, adhuc mihi ſilendum eſſe video. Nunc autem ſacræ Cæſareæ Majeſtatis veſtræ gratioſam, liberam, conſtantemque voluntatem, in præmiſſis, non aliter, nihil ex veſtro proprio gratioſo ore vel ex veſtris Cæſareis literis propriis, intelligere Cupio. Nullum enim jam noſco, dignum & aptum, qui in iſtis, aliiſque Naturæ & Artis ſecretis, meus (penes veſtram Cæſaream Majeſtatem) fieri deberet Mercurius.

Tueſday, *Septembris* 25. Pragæ.

Note: I went to Diner to the Spaniſh Embaſſadour: and carryed with me the Stone brought me by an Angel; and the fourth Book, wherein the manner of the bringing of it is expreſſed. And alſo I carried with me *Librum Sextum Sanctum Mysticum.*

After Diner, when I had ſhewed him theſe things: his final anſwer was, that verily he took the doing to be by good Angel: marry, the matters to be too great: Therefore (ſaid I) they are for the ſervice of God, and not onely man. He ſaid he was a ſinner, and not worthy to be privy, much leſſe to be a doer in them: Notwithſtanding whatſoever he can do therein acceptable to God, he would be moſt obedient thereto. He deſired a Copy of the Emperour his foreſaid letters, that he might conſider circumſpectly of the Contents before he ſhould deliver them; whereunto I conſented. Rendering his honour thanks I departed.

A Copy of the letters deſired.

After

After my return home, I found *E. K.* reſolved to go from hence to morrow, for his wife, and ſo ſtraightway into *England*: which was to me a grief: But what can I do, but refer all to the mercies of God, whom I have called upon for wiſdom to ſerve him withal? I have put my truſt in the Lord, I have not murmured at any ſuch pangs and tentations hitherto. *E.K* Ready to go into *England* as he pretended.

The mercies of the Higheſt be upon me, as I have put my truſt in him.

Amen.

Now were we (all) brought *to great penury*: not able without the Lord *Laskies*, or ſome heavenly help, to ſuſtain our ſtate any longer. Poverty.

Beſides this, I underſtood of the Queens diſpleaſure for my departure, and of the Biſhop of *London* his intent to have begun to have accuſed me of Conjuration, and ſo to have had the ſecret aſſiſtance of you know whom.

Tu es Deus fortitudo mea, refugium meum Suſceptor meus, & liberator meus.

Amen.

Wedenſday, *Septembris* 26. *Antè Meridiem.* Pragæ.

About 10 and a half of the clock, Dr. *Curtz* ſent with Mr. *Simon Hageck* his ſervant to know my lodging: He had paſſed not far off in a lane on horſeback his ſelf going into the Town, and ſo met Mr. *Simon Hageck* at the lanes end, *&c.* *D. Curtz.*

Thurſday, *Septembris* 27. † Pragæ.

Manè: About 7. of the clock came Dr. *Curtz* his ſervant from his Maſter to tell me, that his Maſter would come unto me at 9 of the clock. *D. Curtz.*

At 9 of the clock came Dr. *Curtz* on horſeback to me, to my lodging (at Doctor *Hageck* his houſe by *Bethleem*) my wife he ſaluted, and little *Katharine*, my daughter. Mr. *Kelly* had gotten him into his chamber, not willing to be ſeen.

After he was come up into my little Study, and there ſet, in Mr. *Kelly* his uſual place, and I in mine; I began to complain of the great injury done unto me here; for I came as a ſincere and faithful ſervitour of the Emperour his Majeſty, intending all goodneſſe and honour unto him: no hindrance, loſſe or hurt; neither came I *propter divitias Cæſaris mihi colligendas*, as I ſaid expreſſely unto his Majeſty. I was, before I came hither, of good name and fame, both in this Court, and all *Europe* over, As you your ſelf Mr. Doctor (quoth I) can bear me witneſſe: and other in this Court divers: And that here my name and fame ſhould ſuffer ſhipwrack, where I thought I had been in, a ſure Haven of my principal Patrone: My thinketh that great injury is done unto me: I know no means how to help it, but to give you warning of the envious malitious backbiters that alſo are about this Court, that as you find occaſion, you might encounter with this evil, and foul monſter, in ſo mighty a Princes Cauſe intruding it ſelf.

The Doctor ſeemed not to know what I meant. I told him, that at a Noble-mans Table, There was, of great account, who ſaid, that there was an *Engliſh* man, come to the Emperours, *A bankrupt Alchimiſt, a Conjurer, and Necromantiſt: who had ſold his own goods, and given the Lord* Laskie *the money: and that he had beguiled him:* and that now *he would fain get ſome of the Emperour his money from him*, &c. The Doctor ſeemed greatly to miſlike theſe ſlanderous words, and ſaid, that he never heard of any ſuch; with ſome few words more, of the wicked manner of backbiters.

After this, as concerning the report making to the Emperour, of that I had ſhewed unto him, at his houſe, (as before is noted) he ſaid that he had made a plain and ſincere report. Whereunto the Emperours Majeſty, had (as yet) given no anſwer. And to be plain with you (ſaid he) his Majeſty thinketh them almoſt either incredible, or impoſſible: and would have ſome leaſure to conſider of them: and is deſirous to have the ſight *of thoſe Latine Actions you ſhewed me*, or a Copy of them, and eſpecially, of that, which containeth *a paraphraſis of the Apoſtolical Creed.* I anſwered, that my Books I would not deliver out of my hands: And as for a Copy of them, I would (at leaſure) write it, that his Majeſty might have it. And then I told him farther, that becauſe it was ſo long before I heard any word of him, I had letters ready to ſend to the Emperours Majeſty, to have farther declared my mind unto him, and I declared unto him the tenor of them: and he told me that about three of the clock after noon, his man ſhould go to the Court, and if then I would ſend them, his man

 ſhould

should carry them. I answered that I would expect a day or two for the Emperours return hither. After this we talked of some Mathematical matters: And I shewed him the little Book *de Superfluorum divisionibus*, set forth by me and *Commandinus*, printed at *Pezaro* in *Italy*. He said that he never saw it before: I bad him then take it with him to peruse: and that if I had another Copy, I would give it him; but I had none other but that. I shewed him also the *Propædeumata Aphoristica de præstantioribus quibusdam Naturæ virtutibus*, which he had never seen before. After this, with mutual curtesies offered on both parts (after the manner of the world) he took his horse, and returned homeward.

Friday, *Septembris*, 28. Pragæ.

Intending to send the Emperours letter (here before written) to his Majesty, by my good friend, the Spanish Embassadour, I wrote this letter to send to the Embassadour in that behalf, and as concerning the credit of these Actions.

Illustrissimo Domino, Domino Don Gulielmo *de Sancto Clemente, Serenissimi atque Catholici Hispaniarum Regis apud sacram Cæsaream Majestatem*, &c. *Legato, Domino suo observandissimo.*

Illustris & Magnifice Heros: Multis hoc probari potest testimoniis & exemplis, quod illa, quæ (præter vulgarium artium & scientiarum decreta) Nova, & supra vulgariter Studiosorum expectationem, hominibus (licet piis & candidis quidem) Divinitus revelantur mysteria, cum summa difficultate vel intelligantur à paucissimis, vel vix sine suspitione admittuntur, aut creduntur à pluribus: Aut qualis, in nostris, (si rectè pieque informatæ nostris adhibeatur judicium) esse potest suspitio? Nam à Deo Omnipotente, per multos jam annos, fideliter, ardenter, & constanter per preces requisita sapientia: Una (scilicet quæ pene nos quidem) videtur esse radix & occasio tanti istius Dom obtinendi. Ast in cœlesti suo Palatio, ante conditum mundum, determinata, & assignata erga nos Misericordia & gratia Omnipotentis Dei, præcipuum, solidum, immobileque hujus tanti mysterii est censendum fundamentum: In quo mysterio, talis relucet, per potentes fideleſque Angelos Isagogica informatio, De Arcanis Dei consiliis, tam in mundi creatione Creaturarumque naturis, & vero usu, quam in mundi præsentis moxque futuri statu: Et preterea, de unius Catholicæ Ecclesiæ (charissimæ Jesu Christi sponsæ, nostræque piæ matris) sanctitate, dignitate, & Authoritate (veluti in qua etiam est Sanctorum Communio, & Peccatorum remissio) & de multis nondum per nos revelandis Dei Arcanis Magnalibus & Determinationibus: Quod tantum abest, ut aliquis (sanæ mentis) Christianus, Actiones Nostras Mysticas, Diabolicas esse fraudes, contendere, immo ne suspicari quidem conetur aut possit: ut potius, tale Arcanum Dei propositum, incredibiliter admirari, rationem humanam, in eisdem examinandis, subjugare, & Dei erga Electos suos admirandam misericordiam in istis esse manifestam, humillimè, & cum summo tremore fateri velit: Ego quidem, hactenus, in istis, aliud (terè) nihil, me esse invenio, nisi Calamum scribæ, velociter per me scribentis. Nam visa auditaque (in mea præsentia) fidelissimè, de litera interdum ad literam, interdum, verbatim, interdum pluribus simul receptis verbis (ipso eodem temporis momento, quo traduntur) annotare sum solitus. Ast jam in quam multa excrevit Noster talis Mor volumina? Ex quibus omnibus illum fructum, successumque expectamus, qualem præfixit ille, cujus nutui cuncta obediunt. Istas autem ad suam sacrem *Cæsaream* Majestatem literas meas: Cum vestra magnificentia opportunitatem inveniet primam, si meo nomine: humillimè eidem exhibere dignabitur, Tum magno mihi (Divinitus) injuncto, levatus ero onere: Tum magno, à vestra magnificentia affectus beneficio: Interim verò, Dum suæ sacræ Majestatis *Cæsareæ* ad istas responsum dabitur, (nimirum si ad 14. vel 16. dies prius expectandum esset) vel, statim post acceptum responsum (si tam expeditè illud recipere possum, quam quod recepi ultimo) ad iter me accingere debeo, propter familiam, libros, & aliquam meam suppellectilem, huc (ante hyemis asperitatem) transferendam. Ubi, cum *Cæsareæ* Majestatis gratioso favore, & sub ipsius Protectione Imperatoria, voluntatem Omnipotentis Dei implere, pro viribus, & suæ sacræ *Cæsareæ* Majestati inservire (tanquam ejusdem *Philosophus & Mathematicus*) fidelissime, de tempore in tempus, paratus esse potero.

Illustri vestræ Magnificentiæ

Addictissimus

Joannes Dee.

I an-

I annexed hereunto a Poſt-ſcript, which followeth:

Poſt-ſcriptum.

MEarum eſſe partium, & conſultum eſſe duxi veſtræ Magnificentiæ pauciſſimis verbis ſignificare, quod heri, manè, hora nona, vir egregius, & ſuæ Majeſtis *Cæſareæ* fidus Conſiliarius D. Doctor *Curtzius*, me humaniſſimè inviſebat in meo ergaſtulo, & hypocauſtato, juxta *Bethlehem*, ubi videre poterat Bibliothecam preſentem meam, nullam (ferè) aliam eſſe, præter Sancta Dei Evangelia & Biblia ſacra ipſoſque noſtrorum myſteriorum libros: Ego autem quodam humili modo (inter cæteras querelas meas) de tam longa interpoſita mora conquerebar, inter ejuſdem (de meis rebus) factam relationem, & *Cæſaream* de eiſdem recipiendum reſponſum. Ille verò ſe ſimpliciſſimè *Cæſareæ* Majeſti viſa auditaque (penes me) retuliſſe aſſeruit, nullo ſuo, de eiſdem, adhibito judicio. Verum, *Cæſari* (dixit) quaſi impoſſibilia vel incredibilia fuiſſe viſa. Et de reſponſo mihi (in hac parte) dando, ſecum, adhuc, ſuam deliberare velle Majeſtatem *Cæſaream*. Unde ego de literis meis iſtis, ſuæ Majeſti mittendis, mentionem feci & ſummatim earundem tenorem, eidem enarravi. Ille eaſdem ſtatim habere voluit, ipſi *Cæſareæ* Majeſtati à Meridie mittendas: Ego quidem *Cæſaris* me velle ad pauculos dies expectare adventum dixi. Deinde de rebus Mathematicis breviſſime inter nos habito ſermone, illique (ad pervidendum) dato libello quodam Geometrico (per me & *Federicum Commandinum Urbinatem*) in lucem olim dato, & mutuis, poſt, utrinque promiſſis officiis humanitatis & benevolentiæ, abiit.

1584. *Sept.* 28.

Saturday, *Septemb.* 29. *Die Sancti Michaelis.*

The foreſaid Letter to the Emperours Majeſty, with this Letter to the Ambaſſadour, and this Poſt-ſcript: And moreover, (according to the Ambaſſadour his requeſt) the Copy of the Emperours Letter, all in one uttermore paper cloſed (Letter like) ſealed, and with ſuperſcription to the foreſaid Ambaſſadour; I ſent to his honour on *Michaelmas* day at dinner time, by *Emericus Sontag*: Who delivered the ſame to the Secretary of the Ambaſſadour, and he to the Lord Ambaſſadour, as he ſat at dinner.

Deus bene vertat, ad laudem
nominis ſui. Amen.

September 29.

Remember that this day (after-noon) I ſent *Hugh* on foot with my Letters to *Cracoviæ* to *Edmond*, that my folk ſhould not be out of quiet, or afeard to ſee Miſtreſſe *Kelly*, ſent for, and no Letters to come from me, *&c.* I writ to the Lord *Laskie* of our want of money, *&c.*

Monday, *Octobris* 1. *à Meridie circa* 3. *horam.* Pragæ.

Oratione dominica finita, *&c.* Valde citò eſt facta apparitio.

E. K. Here be two, one his face is covered, and the other is not: And he, whoſe face is uncovered ſeemeth to be *Gabriel.* *Uriel. Gabriel.*

A. Sit benedictus Deus Pater, Deus filius, & Deus Spiritus Sanctus nunc & Semper. *Amen.*

A. Our chief cauſe (at this inſtant) why we reſort to this ſhew-ſtone, is for to underſtand (according to the grounds of God his promiſe) the ſtate of my wife her grievous diſeaſe, and means to cure her, wherein if it pleaſe the Lord to be merciſull unto her and me, it ſhall be the occaſion whereby ſhe will all her life time praiſe the name of God for his mercies, and be of a quietter minde, and not ſo teſty and fretting as ſhe is. *Janæ uxoris meæ morbus periculoſus.*

..... *Who are you, or from whence come you, that you require ſcience; which ſeek to be more wiſe and expert, then ſuch as are the Children and Doctors of this World? whoſe judgements are* Gabriel.

rash, and understanding naked: and in whose lips dwelleth no truth. Who (I say) are you, that you should deserve the majestral benefit of so great and sanctified grace? as to understand the determination of God, the power of his Angels, *or the brightnesse, or obscurity of mans Soul, and understanding: You desperate sinners, and partakers with the wicked, how can you seek bread at your fathers hands: when you seek* to steal into his barnes? *Yea, into his house, and dining Tables: and more then that; yea, even into his privy Chambers: not to spoyl him of his houshold stuffe, of his Gold, or precious stones, but of the diademe, and Crown of his everlasting Majesty and* honour: *you are thieves and robbers;* and through the Dignity of your spirit you shall think to exalt your selves, and to live in Majesty with the world.

The robbing God of his honour.

True it is, you may live so: But you live with an Harlot, and shall possesse the reward of Fornicators and Adulterers.

Therefore seek not *to feed of such food, as the holy, and blessed messengers, and Ministers of the God of Hosts and glory do taste of: and are comforted; for they are the spirits of truth and understanding: such as cleave unto their God, and fight against the abominations, and horrible blasphemies of the world and her adherents: which (because you set your selves against them) shall keep, and close up the brightnesse, and obscurity of each Soul from you, that your ignorance may be greater; and your darknesse thicker, and that you may return without light: to the* Barathrum *of ignorance, where pride, self-love, and the Children of vanity have their habitation.*

Veni Angeli Dei.

Animarum splendor vel obscuritas.

Superbia philautia vanitas.

Then (peradventure) will you say within your selves: There be other doors, there be other woods; yea, there be other wayes, let us therefore seek out them.

But behold, I will shut up from you all Elemental Vigor: So that the Fountains of coagulation shall be dried when you seek them, and the natural nourishment and food of parts that dwell in one proportion shall hide themselves, and be asleep when you seek them; yea, in the lowest I will place a threefold door-bar, stronger then a Rock of yearn, which shall stand between your eyes and knowledge, and you shall not see: for peradventure you may say in your selves.

Vigor Elementalis. Coagulatio. Pabula.

Behold, there is a science known; yea, there is a conjunction of [△] equal qualities, *opening unto us the mysteries of comfort in infirmities, that is not so. O you foolish: for neither* here, nor there, *shall you finde the Lord,* if *you follow the steps, and* defiled wayes that the world teacheth you.

△. *Fortè lapis philosophorum intelligitur.*

If.

For I said of you: Lo, I will place you against the world, that my name may be magnified, and the world shall hate you for my sake.

Nos mundi Inimici esse debemus, & mundus nos odio prosequitur propter Deum.

△. O Lord, be mercifull unto us: Deal, O Lord, with us, as I have put my trust in thee: Turn away thy wrath (O God) and visit us in mercy: O God, O Lord, what grievous sayings are these?

Gabriel..... *Trouble* [△] thou *not thy heart, but hear the voyce of me, Gabriel,* the man of God. *I am the* true medecine of such as put their *trust in the God of Hosts, and in his son Christ; which is the Lamb of life, and the comfort of his father, which give unto those that thirst, the true medecine of* comfort and consolation; neither shall God forsake thee, neither shall thy Soul be deceived.

Gabriel. Misericordia Dei super △.

But it behoveth these things to be spoken, that sin might be corrected, and the name of him that sent us, magnified.

Nota causam acerbæ increpationis istius.

Here placing. △. In nomine Dei loquitur, qui per omnes Angelos loquitur: licet enim *Uriel* dixerit vel alius, tamen Deus semper loquitur.

Rudolphus adhuc Misericordiæ capax.

Gabriel, *Hear my voice: as* I *said unto thee, so will I place* thee here. And from hence thou shalt have science and understanding, *and thou shalt be favourable in the eyes of him, that I favour not: that my glorie might be exalted in him, and against* his childishnesse. *Yet, I will be mercifull to him; yet if he hear me.* E. L.

..... *Unto thee* [E. K.] *I say,* (O thou that art a worldling) *I will stir up friends amongst you, and I will fill thy* hands with that thou desirest: *But that thou receivest in the one, I will pluck back in the other, that when thou wouldest* be wise, thou shalt not, and when thou wouldest see, thou shalt not.

A voyce from an uncertain place. There were some wicked tempters vexing E. K. from hearing quietly.

E. K.

△. E. K. Was very much offended at these sharp words, *&c.* and would have left off, *&c.*

Uriel..... Inobediens es, & castigatione dignus.

Gabr..... *As for the vertue of the holy spirit* * *(spoken of) the gift of medecine, and healing (which you call Physick) Alas, you know not.*

* *Sept.* 21. *in fine.*

Insa-

Inſani ſunt omnes, & fatui: For, Phyſick is in very deed, the true, and perfect ſcience of the natural combination, and proportion of known parts, anſwering in graduation real, to one principal and defined; is *therefore above the capacity of ſuch as are worldlings, and do hunt after money more then* the truth of Gods ſpirit.

Definitio Medicinæ, Medicina eſt vera & perfecta ſcientia naturalis combinationis, & proportionis partium notarum debito modo reſpondentium in graduatione reali ad unum principale, & definitum eſſe.

Uriel *as a witneſſe ſtanding by.*

But lo, light ſtandeth by me, and my words are medicine: and whatſoever I ſpeak, light beareth witneſſe of me: Therefore are my words true.

..... *Have patience awhile.*

Δ. He diſappeared.

Δ. We examined the definition of Phyſick to be a very apt anſwering, both to the Anatomical natures of man, or any patient, and alſo of the Herb, or ſimple, that is medicinal, &c.

Δ. He came again and proceeded.

Gab. ..., *Which conſiſteth of two parts, the knowledge of cæleſtial* radiation (*the cauſe of* [1] *combining*) *and of Elemental* vigor, *the ſtay, and cauſe of* [2] proportion. *Radiatio cæleſtis, vigor elementalis.*

The firſt, and cæleſtial is threefold, that is to ſay, from God, from the Angels, from mans Soul.

The ſecond (that is to ſay Elemental) is the knowledge of the ſtar [1] *coagulating; of the* [2] *pabula of the parts nouriſhed, of the* [3] *conjunction of like qualities.*

(*Here is the true Art of Phyſick.*)

This ſecond is threefold.

After a while I come again.

Δ. He is come again, and proceeded.

Gab. ..... *Go to.*

Δ. In the name of Jeſus.

Gab. .....*Then you are diſeaſed, you are ſick: you muſt have a Phyſitian: why then, your Phyſitian muſt be ſuch as hath this Science, to judge your diſeaſe,*

Whether (for ſin) it come from God: and ſo by prayer to be cured; *Deus 1.*

Or from the Angels, as the Miniſters of Gods Juſtice (generally) for deſert or for reproof: *Angelus 2.*

Or from the ſoul of man, as from the chief life of the body, whoſe infection *radically, and by the influence of proportions immediate, (hidden from man, but known unto us,) is called (with us)* Mazah: *with you,* Impietas. *Anima hominis, 3. Infectio animæ. Impietas.*

Theſe are the firſt three, and Magicall Cauſes: The other three are Elementall. *Tres magicæ cauſæ.*

1. *Either by the ſtar, that is cauſe of coagulation and imbibing of mans ſperm in the femine blood, without the which it could not.* *Stella. 1.*

2. *The other (that is the ſecond) through infection of meates which are divers, wherewith the thing is, [and] continueth, which in their kinds are many.* *Cibus. 2.*

3. *The laſt, by conjunction or mixture: which is the ſecret property that* draweth *infection from man to man.* *Mixtio. 3.*

Theſe if you know (for he is no Phyſitian if he know them not) how they are and live, and are joyned together in their proportions, and alſo when they exceed, or are diminiſhed, in that they are you ſhall be able to bring them to their proper being, *wherein they are ratified and rejoyce.* *Attractio morborum contagioſorum.*

[Δ. He was away a quarter of an hour.]

Gab. ..... *Lo, theſe are ſeeds and foundations: and here I have (according to* my property) *touched the leaſt of my ſtrings for you.*

If now you intend to excell the Phyſitians of the Earth, and to help thoſe that are diſeaſed, *Medicina vera.* ſincerely, truly, and through the power and mercy of God;

Then muſt you attend *upon me, and my expoſitions, for forty dayes, wherein I will open unto you, many and unknown ſecrets; and will comfort you with this one herb or branch of my Garden, to the intent you may perceive I am* true Gabriel. *40. Dayes. True Gabriel: verus Gabriel.*

But as in you that are hearers, due obedience ought to be, ſo muſt I keep the Authority and gravity of a Schoolmaſter, ſuffering none to hear my Doctrine, but ſuch as are abſtinent and cleanſed from their ſins. *Abſtinentes & purgati à peccatis.*

Conſider therefore, what the mercies of God are, the fruit and value of this Doctrine, and the naked-

Respinsum votum. *nakednesse and necessity of the world that requireth it, and then answer me.*

Auxilium & consolatio Dei. *For* your answer *is a vow unto the Lord, of whose help and comfort I bear witnesse.*

Jane uxoris mex morbus periculosus. *But as touching thy wife, her disease is in the first Elemental, and very dangerous, and threateneth her child, yea and her self death.*

△. Lord, therefore I resort unto thee, who art the Curer of all dieases.

Gab. ..... *But to morrow (if thou resort here,)*

I will tell thee, what it is, and will define of it.

Lord, I trust, it shall be cured: What is unpossible unto our God?

Gab. ..... *I cease.*

△. Incessant praise and honour, be unto the Almighty, most bountiful, and wise God, the Lord of Hosts, our God and King.

Amen.

Remember I sent letters to *Cracow* by the Messager of *Prage:*

Tuesday, *Octobris* 2. *Mane hora* 9. † Pragæ.

△. Orationibus finitis, ad Deum, *&c.* Deus in adjutorium nostrum intende, *&c.*

E. K. Here they be.

△. Gratia Dei, patris, & filii, & Spiritus Sancti, sit super nos nunc & semper & in sæcula sæculorum. *Amen.*

△. They paused, before they spake, very long.

△. Perhaps they expect our *answer*, as concerning our cleansing and abstaining from sins: Herein I crave at Gods hands his grace and mercy, and intend and desire both to be purged, and also to abstain not onely 40 dayes, but all my life, to the best of my ability, *&c.*

Gab. ..... *Puris habemus omnia, Immundis nihil.*

△. I beseech you for God his sake, *& per viscera misericordiæ Altissimi,* that you would declare unto us a certain remedy of my wife her disease, *&c.*

☉ *Venus.* Gabr. ..... *When thy wife was a milkie substance, growing by the perfection of the place, and* influence radical, (which onely, is the gift of the Sun) *then, was not the Matrix, or bag of Nature (wherein she encreased) perfect, or of sufficient* retention: *By reason of a feaver going before the conception: So that, the Angelical administration, generally containing, the vessel of life, for the proportion of the world,* * *entred by force of their Order immediately, before the* [△] inward *parts, were established in their nutriment and proportion.*

Febri laborabat Mater uxoris ante conceptionem. * For, so, the soul is sent in, to △. Of *Jane* my wife.

Which is the cause, that the second * *vessel, and lowest of nature (for, your terms I must use) is so thin, and tyed short, that it is not able to keep in, or retain, the simile and quiddities of her own substantial being* and feed.

Wherefore, when the rest of her digestions (according to her age and natural strength) fulfil their offices, by degree to be received into that receptacle; *then, doth the force of nature quail: and by the subtilty of the principle, or* matter ejected, *(which seeketh to take up on every center a dwelling place,) the guts and passages, are offended and scalded with an intemperate heat: the most subtile and sharpest part, being of a most* penetrating vertue: *(and therefore seeking passage) mixeth* her self *with the excrements,* where resting, she *turneth unto* her first form, *which* is blood: *Whose Quintessence worketh, in her own property and beginning, and forceth the* [1] *excrement* stercoral *many times to become bloody, the other part being more heavy, notwithstanding unapt to descend,* (Quia natura quærit omne suum) *becometh corrupted; and so by vertue of nature, is cast out as an* [2] *excrement, being blood and matter.*

Excrementa lima.

Spiritus calidus. The breathing or vapouring heat. *But I tell thee, that so long as Nature was in the lowest degree, and the sperm kept more near together, by reason of the* spiritual heat *in youth, it was not faulty in her:*

But in her sixteenth year, when they were more heavy and sought issue and descension, then began Nature to feel the effect, in the places, and vessel, which is the ground of her retention, the chief basis and mother of her dwelling.

Uxor jam pregnans est. Imagination. *Behold now, being* fætive, *and the force of heat drawn to the nutriment of the Creature; Moreover the other part Active compelled into a nearer place, by the* impediment of imagination, *bringeth great danger now, by reason that Nature is become very weak, and not able to make excremental expulsion.*

But

But do'ſt thou think that there is a remedy to this diſeaſe?

Δ. Yea verily, through the wiſdom and mercies of the Higheſt.

Gabr. ..... *I have taught the diſeaſe; I will go and ſee if there be a remedy.*

Δ. The God of *Abraham*, *Iſaac*, and *Jacob*, be merciful to my wife and me, and ſend her remedy and cure of her grief.

E. K. Here he is.

Gab. ..... *Come again after Diner.*

Δ. We had been ſent for to diner, twice or thrice before. So we went.

Δ. Miſericordiæ Dei ſint ſ per nos. *Amen.*

After Diner, *circa horam* 1.

Δ. We reſorted to the Myſtery: and ſhortly, they appeared both.

E. K. Here they be both.

Δ.

Gab. ..... *Take pure wheat, a pinte: one Pheaſant-Cock alive, an eleven ounces of Maſculine Amber (which is the white Amber) an ounce and a quarter of Turpentine.* The phyſical remedy.

Δ. Of waſhed Turpentine?

Gab. ..... *Turpentine that is waſhed loſeth his vertue.*

Break the Cock in pieces with a pe'el, (his feathers pluckt off) pound the Amber ſmall.

Put all this into a gallon of red wine.

Δ. May we take the red wine of this Country?

Gab. ..... *I. Diſtill them, with a fire of the ſecond heat.*

[Δ. I beſeech you, how long ſhall they ſtand in ſteep?

Gab. ..... *As thou wilt.*]

Still it again the ſecond time, (the feces being caſt away) And adde ſomething more to the fire, ſo that it be a quarter toward the third.

Let her faſt forty hours from meat: And let her divide the Medicine into three parts.

The firſt part, let her drink (being milk-warm) by little and little.

The ſecond part, let her make a ſawce of, for five or ſix meales.

The laſt part, let her uſe in Abſconditis: And ſhe ſhall have health.

Δ. I beſeech you, in how many dayes compaſs would you have this to be done?

Gab. ..... *It is no queſtion: the neceſſity of the thing teacheth.*

Δ. As concerning the Infant, what ſtate is it in?

Gab. ..... *Shut thy mouth: Seek not.*

Δ. I am contented.

Δ. As concerning a Pheaſant-Cock, I know not how or where to get it.

Gab. ..... *All the creatures of the world, elſe, help not. I have taught, take thou care.*

Δ. The thanks, honour, and praiſe, be to the Higheſt, and I thank you for your charity and good will, to impart theſe things unto me.

Gab. ..... *You ſhall have no more, at me,* until you be repentant, and reconciled: *and are made apt for my School.* Penitentia, Reconciliatio.

E. K. You might *give this Table vertue* to cure her, or cure her with ſome one thing, or ſimple, *if you be good Angels.*

Gab. ..... *Unto us, the vertue of Gods Creatures are known: which we may open unto you: and the* power of giving vertue *is in God: Therefore ceaſe thy* malitious tongue. *I have no more.* *E. K.* His malitious tongue againſt God his good Angels.

E. K. They are gone.

Δ. Deo Omnipotenti, Optimo & Maximo ſit omnis laus honor & gloria: nunc & ſemper. *Amen.*

Thurſday, *Octobris* 4. *Mane, hora* 10. ¼ *circiter.* † Pragæ.

Orationibus variis ad Deum, & pro pane quotidiano jam in tempore neceſſitatis, finitis, *&c.* apparitio facta eſt.

E. K. Here is he, that is covered with the Scarf.

Uriel. ..... *Hear, O thou,* [Δ] *that ſayeſt, (if I have put my truſt in thee) hear me, If that thou hadſt tarried at home, and wanted my admoniſhment, thy children had been ſcattered, thy wife had ended her dayes with ſorrow: and lo, the birds of the air had reſted on thy carkaſe. If thou wa't held by the hand, and attended on, by heavenly Pilots, when the Seas would have ſwallowed thee, and Satan had power over thee; If poiſon had prevailed, wherewith thy meat was often times ſawced. If the continual rage of Satan and the world had overthrown thee.* Then had not I been thy God, neither had done well unto thee. *But out of all theſe I have led thee, as a father doth his child*

Δ. It was a parcel of my prayers to God

Δ. *Miſericordias Domini in æternum cantabo, qui me ſub alis ſuis illæſum ſervavit, ſervat, & ſervabit.*

If. *child from danger, And from many more scourges and adversities unknown to thee, but ready to afflict thee. Hitherto, thou sayest unto me, If: What hast thou done for me, or added unto my name? What hast thou lost that I have not given thee? or what canst thou have, that I pluck back? Hear my voice. He that loveth the world, loveth not me; for what I do I do: and what I am, I am: And I made nothing without a cause. Thou hast* not yet begged for my name, neither hast been imprisoned for my sake; *But I have turned* the prison from thee, and have opened unto thee my mysteries. *I say unto thee, I am the beginning, and an undefiled Spirit, and there is no riches that is without me. If I should not* suffer thee to be proved, *Then were thou not for me; For, those that are mine, taste tribulation: But when Satan hath spent his whip;* If thou be found faithful, I will place my covenant with thee and thy children, *And I will be revealed unto them, unto the end of the world.* Silver and Gold I give not; *But my blessing, is above the substance of the Earth.* Dayes there be, that thou must drink of gall, and a time cometh, when thou shalt drink wine. *In the mean season, those that give unto thee, I will multiply all they have with blessing a thousand fold; for those that give unto thee, I will give unto them; And those that pluck back from thee, I will also pluck back from them. Those that are of me, have no spot; for I am all beauty.*

Probatio. Satans whips are long in spending. *Fel bibendum, Deinde vinum. Interim.*

E. K. But will you give us meat, drink, and cloathing?

*O Kelly, Kelly, *Paulus ad Cor. Epist. 1. cap. 15. versu 51. & 52. Ecce mysterium vobis dico: Non omnes quidem obdormiemus: sed omnes mutabimur: momento & jactu oculi, &c.*

* *There shall come a time,* (if you dwell together and love me) that in the twink of an eye, you shall breath your last, and live again: *and I will kick under my feet all the proud Nations of the Earth::* for my day is at hand. *But I am a jealous God: Be therefore faithful. If I send thee forth,* and they hear thee not: *or measure thee, as a shadow, at noon dayes, Go unto the mountains and take up stones and break them in pieces with a mighty pestel, cast them against the windes, and into the four parts of the Earth. And say, Thus and* thus be it unto them: *Thus and* thus let the Lord work for me: *and thy prophesie shall be true, and it shall come to passe that thou sayest.*

The Commission, and manner of prophesying against the incredulous.

Confirmation of the Prophesie.

So likewise if they hear thee, do unto them, that my blessing may also be known.

The manner of blessing Prophetical.

△. Lord, what shall I do, if they hear me?

Uriel. ..... *Do unto them* the signs of good; *as it shall come into thy mind.*

I come again.

E. K. He is gone.

△. I thank thee O God, for this great comfort: my heart is greatly refreshed therewith: Thou art my God.

△. We read over the premisses.

E. K. He is here again.

E.K. Intending to depart, and I not knowing.

Why dost thou [E.K.] *seek to flee from me, and secretly pntte st into thy heart,* &c.

△. He spake divers things to *E. K.* which chiefly concerned himself: and he would not utter them as now: But he told me, That he was determined to have sold his cloths, and with as much speed as he could, with his wife, to have gone to *Hamburgh*, and so to *England*, *&c.* If his wife would not go, that he would.

Uriel. ..... *Hear me, There is not any one, more strong, more rich, or more friendly, than I,* &c.

△. He spake much again to *E. K.* of himself, which he expressed not.

E. K. It is true, I will follow God; *but I doubt that you are not of God.*

My wife not to go now to *Cracow.*

Uriel. ..... *I will shew you the water: do what you list. I say unto thee* [△] *Take not thy wife* Jane *with thee, least thou have a new sorrow.*

Three of you shall go, The fourth, [T. K.] (*which is* [E. K.] *his brother*) *shall be a servant to* his house.

Uriel our House-keeper.

I can well keep it.

A. L. Against *Laskie* his enemies as in the former practice was taught.

But when thou comest into Poland, be not known. *Lead out* Lasky *by the hand, and bring him hither, and prophesie* against his enemies, that I may break them in pieces: and may be mindful of my Covenant.

He hath much need of Counsel.

I am with you.

E. K. He is disappeared.

△. Deo nostro, Domino nostro & Sanctificatori nostro Omnipotenti, æterno, & misericordi sit omnis laus, gratiarum actio, honor & gloria nunc & semper.

Amen.

Friday,

Fryday, *Octobris* 5.

At afternoon came one of Doctour *Curtz* his servants from his Master to tell me, that his Master would come to me to morrow in the morning about seven, eight, or nine of the Clock, as I would, *&c.*

Saturday, *Octobris* 6. *Manè.*

Before seven of the Clock I thought good rather my self to go to Doctour *Curtz*, then to suffer him to come to me so far, and that for divers causes: So I went to him, and I came before he was ready. At his being ready he came forth, but nothing with so chearfull a countenance to welcome me as he did at the first: I conjectured that he suspected that I would take his words in evil part, which he had to say to me from the Emperour, which (after I had somewhat spoken of the book that I lent him, and some other, that had written somewhat of such matter of division of superficies, and he had told me that this my book was the most excellent in that Argument, and so made a pause, he began in this sort in two parts to divide his speech, and said that *Cæsarea sua Majestas quantum ad sua peccata (per me reprehensa) solet Confessionarium adhibere tempore & loco opportunis, neque diffidere illum de Misericordia divina; Quantum autem ad me attinebat, paratam esse suam Cæsaream Majestatem mihi gratificari & benefacere in quacumque re quæ illius subjiceret Authoritati:* I hereupon answered, and said: *Doleo verba mea in alio sensu intellecta vel concepta fuisse à sua Cæsarea Majestate quàm intelligi vel concipi debebant. Non enim me ejus fieri Confessionarium cupiebam, sed peccata ejus ex cœlo reprehensa fuisse, hæc illi significare jubebar, ut feci: unde ille consolationis plus haurire poterat, quam ex consilio alicujus sui amici vel Confessionarii sui, peccata ejus redarguentis, Domini enim Dei eximium declarabat favorem,* &c. *Quantum verò ad illam quam mihi offerebat sua Majestas Cæsarea gratiam, humillimè ac ego rebam. Non verò quod desiderem titulo Philosophi & Mathematici Cæsarei insigniri causa est multiplex; tum respectu secreti mei servitii erga Cæsarem, sub eo prætextu cælandi quam majoris authoritatis & favoris apud Cæsarianos & Anglos meos, ne vel illis hic nugas agere videar, & nullius esse æstimationis, vel iis etiam viderer aptus, contra quem suam invidiam & maledicentissimam, ut incepere, exercerent linguam impune,* &c. *Orsus igitur D.* Curtzium *ut Cæsaream suam Majestatem admoneret de intellecta interpretatione illorum verborum quibus vitia ejus redarguebantur,* &c Then he spake of the second Letters to the Emperour, the effect whereof he had heard at my hands, and had sent on *Michaelmas* even to the Emperours Majesty, a note and advise of them, as he now said. And did wish that they had been delivered before the Emperour had resolved on the former answer: Those Letters (said I) are in the Ambassadours of *Spain*'s hands; and if he will not deliver them to day, I will fetch them for you: if you do (said he) I will deliver them straight way, for at eighth of the Clock you shall have me in the *Ritter* stove, or hear of me there. Then (said I) I will straight way go to the Ambassadour.

I went unto the Ambassadour of *Spain*, and reported all that had passed between me and D. *Curtz*. He said that by reason of his divers affairs he had not good opportunity, never since the receipt of my Letters to go to the Emperours Majesty: But that this day he determined to deliver my Letters with his own hand unto his Majesty: so with thanks given to his honour I departed: I went to the *Ritter* stove (or Chamber of presence) where I found none of the Guard, but very many sitting without. In the stove were three, or four, of which one went straight way into the privy Chamber, and by and by D. *Curtz* came out from the Emperour unto me, I asked him if he had told the Emperour of my grief conceived of his misunderstanding my words: he said, I, and that the Emperour took it not in evil part, and so of divers other things we had talk walking up and down together about a quarter of an hour: Among other things I told him that the Lord Ambassadour would deliver my Letters himself to the Emperours Majesty, so I departed, and he returned back to the Emperour into the privy Chamber.

Sunday, *Octobris* 7. *Mane hora* 7.

I sent to the Lord Ambassadour his house, and there I learned that the Ambassadour had yesterday delivered my Letter to his Majesty: And that answer was to be expected by D. *Curtz*.

After Dinner I went to Doctor *Curtz* home to his lodging, and he had nothing as yet to say of the Letter delivered by the Lord Ambassadour: But we fell to other talk, and I told him plainly, that I had not hitherto lived obscurely, neither without care of my good fame and name, maintaining, and increasing; therefore if here for my sincere dealing I should seem to be despised, or not regarded, or to be but a trifler, my thought I should have great injury: And sure I was that the Emperours Majesty was much ruled by him, and as he did frame his judgement, so did his Majesty very oft resolve in such matters as mine; wherefore if I

were

were not uſed in my cauſes as was reaſonable, and for the Emperours honour it ſhould not be laid to any other mans charge but to his, &c. He promiſed that he would deliver all in the beſt words he could, in friendly ſort, &c. After this he ſhewed divers his labours and inventions, Mathematical, and chiefly Arithmetical Tables, both for his invention by ſquares to have the minute and ſecond of obſervations Aſtronomical, and ſo for the mending of *Nonnius* his invention of the Quadrant dividing in 90. 91. 92. 93. &c. I then opened to him my ſecret of my glaſſe, for battering in a dark night, &c. He ſaid that concluſion would be very acceptable to his Majeſty, I told him that the glaſſe was at *Cracovia*, and his Majeſty ſhould ſee it by Gods leave.

After this I told him that I would full fain have a Paſport, or ſafe conduct to paſſe quietly and ſafely in any of the Emperours Dominions. He thought his Majeſty would willingly grant that, and willed me to write three, or four lines as I would have it, and he informed me thus:

Cæſaream *ſuam Majeſtatem humillimè orat* Joannes Dee *Anglus, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor, ut pro ſua majori in Itineribus per ampliſſimum ſuæ* Cæſareæ *Majeſtatis Imperium conficientis ſecuritate, literas ſalvi paſſus ſibi concedere dignaretur.*

Joannes Dee.

At my coming home, I bethought me that I would gladly, the ſaid Paſport, ſafe Conduct, or Letters of paſſage, more ample and beneficial; as for my wife, children, family, ſervants, and goods whatſoever, and for one whole year to dure from the date of theſe preſents thus.

Wedneſday, *On Monday morning* 8. Octobris.

Sacram ſuam Cæſaream *Majeſtatem humillimè orat, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor* Joannes Dee *Anglus, ut eidem* Joanni *pro ſeipſo, uxore ſua, liberis ſuis, familia ſua, ſervitoribus, Ancillis ſuis & ſuppellectili ſua quacunque ſua ſacra* Cæſarea *Majeſtas favorabiles & gratioſas ſuas literas ſalvi quieti & liberi tranſitus per omnes & quaſcumque ampliſſimi Majeſtatis ſuæ* Cæſareæ *Imperii partes viaſque, & pro integri anni (proximè poſt datam præſentium ſequentis) tempore quocumque, clementèr concedere dignaretur.*

Anno 1584. *Oct.* 8. Joannes Dee.

Monday, *Octobris* 8.

I went to Mr. Doctor *Curtz*, with theſe laſt Letters fair written, and I found him to be at the Hoff rate Camer in Counſel: and ſo awaiting till they roſe (half an hour after 8. of the Clock) he came out with my Letters in his hand, which I left yeſternight with him. I ſhewed him theſe laſt written: And he ſaid they uſe to limit no time, but to make them indefinite. So he took the laſt, and I had the former Letters back again. He went with them into the privy Chamber, he ſaid, I ſhould not need to ſend for the Letters, but he would ſend them home by his man, and I went from him toward the Ambaſſadour *Don Gulielmo de Sancto Clemente*, whom I found coming with the Ambaſſadour of *Spain* (who came three, or four dayes before, to give the golden Fleeſe to the Emperour) and the Marſhall of the Court to go to the Emperour preſently to have audience: And as I ſtood in the Court of the Ambaſſadours lodging, and they three on horſ-back coming, the Ambaſſadour my friend did put off his Cap, ſo did the new Ambaſſadour and Marſhal twice very courteouſly to me. I ſaw it was no time to offer ſpeech to the Ambaſſadour; now of my giving thanks, taking leave, and requiring his pleaſure toward the Lord *Laskie*: ſo following them to the Court, I paſſed forward home toward my Lodging.

Myſterio-

Mysteriorum PRAGENSIUM Confirmatio,

Anno, 1585. *Januarii* 14.

PRAGÆ

Iterum veni *Pragam* ultimo *Decembris*,

ANNO, 1585.

+ *NOTE.* *Anno* 1584.

ANNO, 1584, *Decembris* 20, (*Stylo* Gregoriano) we did set forth, I, Master *Kelly*, *Rowland* my Infant, with his Nurse, and *John Crokar*, (in a Coach with Horse, which I had bought of Master *Frizer*) from *Cracovia* toward *Prage*.

PRAGE.

Decembris 30. We came to *Prage* in the afternoon.

December 31. I wrote to Don *Gulielmo de Sancto Clement*, the Spanish Ambassador, as followeth.

ILlustrissime & magnifice Heros, Licet mea nondum privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim, & labores pertulerim, & sumptus fecerim: Tamen nolui literas ad vestram magnificentiam, à Nobilissimo illo Domino *Palatino* Syradiensi missas in multas horas à reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deesse meo, tam erga vestram magnificentiam, quam ipsum Dominum *Palatinum*. Quantum vero ad Mysteriorum incredibilium progressum, habeo & quæ dicam, & sunt quæ audiam multa ad veritatis causam (invitissimis ejusdem adversariis quibuscunque) elucidandum. De quibus quando opportunum erit, paratissimus ero, cùm audire, tùm audiri: eo quidem modo, quo sinceritati & fidelitati meæ erga *Cæsaream* suam Majestatem erit convenientissimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meisque conducam (si fieri possit) accommodas, quam ut alia, ad rem familiarem spectantia disponam, Deus Optim. Max. Magnificentiam vestram ornare beareque dignetur.

Pragæ ultima *Decembris* 1584.

Illustrissimæ Magnificentiæ Vestræ

Obsequentissimus,

A a *Joannes Dee.*

Anno 1585, *PRAGÆ.*

FRIDAY,

JAnuary 4. *I hired the Houſe in the* Salt-*ſtreet, of the two Siſters: But Mr.* Chriſtopher Chriſtian, *who had long time been Chancelor, or Regiſter of old* Pragæ, *did make the Covenant or Bargain with me: he had* Anne *the one Siſter, to Wife, and the other Siſter named* Dorothe, *had to her husband. This* Dorothea *dwelt in the Houſe, and was to remove to an other Houſe of her own hard by: and to deliver unto me and mine the whole Houſe, with all the appurtenances of roomes and eaſements, and I to pay for the year* 70 *Dollers: and that quarterly, (every* 3 *Moneths expired) to pay the quarters rent thereof.*

JAnuary 6. *I wrote to* D. Jacob Curtius: *One of the Emperours Privy Counſayle, of whom the former Records of* Prage *Actions do make abundant mention: And a letter of his written to me the* 8*th. day of* October Anno 1584, *is beginning of the Book next written before this. The Copy of the Letter which I wrote now, is this.*

Illuſtri & Magnifico viro D° Jacobo Curtio *ſacræ* Ceſareæ *Majeſtatis ab arcanis Conſiliis, Domino meo plurimum colendo.*

ILluſtris & magnifice vir. Majorine gaudio affici debeam ex bona veſtra valetudine, & ſalvo meo ad *Pragam* reditu: an ex contumeliis hic interim dum abfuerim, contra me confictis, & variis ejaculatis reprehenſionibus & quaſi nimis, dolore torqueri, penè incertum videri poſſit. Ego quod ſtatui, hactenus feci: ſuppellectilem ſcilicet ex *Cracovia* meam cum tota familia mea, huc jam adduci curavi; cum magnis quidem laboribus meis; & ſumptibus haud modicis. Ædes (ex quo jam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac preſenti ſeptimana, omnia hic noſtra ad eaſdem citiſſime transferri, remque familiarem, & *Oeconomicam*, quodam craſſo modo diſponi, negociorum meorum requirit ratio. Interim veſtram magnificentiam enixe oratam habere velim, ne ullo modo ægrè ferat, quod eandem nondum inviſerim, officioque meo, in hac parte, accuratè ſatisfecerim ſpero, quòd una mecum ſentire velitis, jure merito in proverbium hoc abiiſſe dictum.

Satis citò, modò ſatis benè.

Non ſolum literæ ad me veſtræ, in abitu meo, mihi magno interim fuere ſolatio o: Sed & abſente me, ſæpe teſtificata bona veſtra de me concepta opinio magno me delinivit gaudio: de contumeliis igitur, & literis veſtris, & veram de me opinione, ſive judicio, cùm opportunum fuero nactus ocyum (predictis negociis meis confectis) veſtræ magnificentiæ adero, ut aliquid dicam: & paratiſſimus futurus, ut omnia quæ potero faciam, quò vobis & poſteritati conſtet, fideliter & ſincere (prout ſtatueram) ad ſacræ ſuæ *Ceſareæ* Majeſtatis, ægregia ſervitia, animnm me applicaſſe meum.

Pragæ Januarii 6. Anno 1585.

+ *Pragæ Anno* 1585.

January 12.

Saturday Afternoon I removed clean from Doctor *Hagec*'s, his House by *Bedlem*, and came with all my Houshold to the House which I had hired of the two Sisters (married) not far from the Market-place in old *Pragæ*.

January 14. *Pragæ* *Actio prima, post reditum.*

Monday Circa 9 horam à media nocte: Precibus ad Deum de more fusis, & invocato lumine auxilióque Dei, ad ejusdem veritatem intelligendam, & cum virtute tractandam, &c.

E. K. Here is △ one with a Vail afore his face, as it were, a Hair Cloth of Ash-colour: I know him not yet: I see a Garden full of fruit, of divers sorts. In the midst of it is a place higher then the rest. On that place standeth a round House, it hath four corners, [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door, 4 steps: The first Door is white, like Chrystal, transparent: The South Door is red of an high colour, transparent. The North Door is bright black, not to be thorough seen, as the rest. The West is green, like an Emerauld Stone: So is the South Door like a Ruby. The Doores be all plain. The House within (as it may be judged by the transparent Doores) seemeth to be white, and empty.

△ LEVANAEL as may appear *Febru. 5. post ultima parte.* *E. K.* Note, The House is round without and square within.

E. K. He that hath his face covered, openeth the East Door; and all the House seemeth to be on fire, like a furnace. The fire within doth weve, and move about the House, and by the roofe. Now he openeth the West Door, and there appeareth, as if all the House were a fountain full of water. And there run divers streames, in the same one water, whereof, one doth go and come, as if it ebbed and flowed; which stream doth go about all the rest, by the sides of the House, that is, as if it were the Ocean sea compassing the World. The next stream, within that, moveth from the 4 sides ward, and make (in manner) 4 Triangles, or rather Cones, of water, whose vertices rest cut off (as it were) by the middle stream of water which occupieth the middle or Center of the House, and is in circular form invironed.

1 Fire.

2 Water.

An other manner of stream there is, which commeth from the 4 corners of an innermost square: and so run *diametraliter* or *contradictorie* wise, toward that circular middle stream.

The middle stream seemeth to issue out at the very Center of the place, and to mount up, and making an arch of his course, doth seem to fall *circulariter* in one, circumference.

E. K. The fire also had diversity in it.

△ I would you had noted the diversity of the fires also.

..... *Those that learn truly, learn by parts.*

E. K. The colour of the water in the Center, is most pure white.

The waters of that Saint *Andrews* Crosse, are like a water somewhat Saffronish coloured. The waters of the Triangles, are somewhat like a watrish blew, which appeareth most, in the top of the arches of their flowing:

For all spring otherwise.

The uttermost water, is of Quick-silver shew, as if it were somewhat mortified.

△ In the figure following, you may gather a better and more easie understanding of this Description of the water streams.

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E. K Now he openeth the Fire Door againe: And the fire appeareth in a ſquare place. And there appeare 4 fires filling the whole place, leaving nothing *vaccuum.*

One of theſe fires ſeemeth to riſe from the Center of the place; and to go in low arches to the 4 corners of the Houſe.

The Houſe ſeemeth to have 14 foot long in every ſide.

The arches of theſe fires ſeem to come from a trunk of fire, which riſeth from about the Center: and ſeemeth to be 4 foot over in the Diameter.

This Trunk ſeemeth to be high three quarters of the height of the place; The place ſeemeth to be as high as it is broad.

On the top of this fiery trunk, ſeemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it ſelf.

From the ſides of the Trunk (between the ſaid Globe and foreſaid Arches,) goeth up fire Triangularly, filling all; ſaving that which remaineth filled, by the flames of fire, which ariſeth from the Globe to the 4 corners of the Houſe, filling all the place above the Globe: as by the figure annexed more plainly may appear.

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E. K. Note The colour of the fire of the 4 arches, is very red; The reſt are very pure, Aërial, candent, &c.

The Motion of the trunk fire is ſwifteſt.

The Original Center of all theſe fires, ſeemeth to be very little.

E. K. Now he openeth the red Door.

3 Aire. The Houſe ſeemeth darkiſh, of colour of the ſmoak of a Wax Candle being put out.

..... *By it ſelf, it is not, but by the Sunne, it is clear.*

E. K. It hath 4 motions in it alſo: every one moving more ſwiftly then the other: All from the middle of the Houſe. Three of them move arch-wiſe to the ſides.

The firſt and ſecond ariſe to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the Houſe.

The ſecond his ſpace (that he ſtriketh againſt on the Wall) is double to the ſpace of the Wall, againſt which the firſt ſmiteth.

Here is a blank, or void ſpace in the Original Copie: but no figure.

4 Earth. *E. K.* Now he openeth the black bright Door; And the Houſe there ſeemeth full of black duſt, like Gun-powder colour, or ſomewhat of Leadiſh colour.

E. K. Now he ſeemeth to goe down, faire and ſoftly from the Houſe, down the little Hill, and from thence goeth by a water ſide, to a Rockiſh Mountain.

E. K He ſpeaketh.

..... *Aſcend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels.* Enigè veri eri.

E. K. Now come out of that Rock, ſeven lean men, with Spades, and Shovels, and Mattocks, &c.

..... *Follow me.*

E. K. Now they be come up to the foreſaid Hill.

..... *Come*

..... *Come on, Dig till you finde.*

E. K. Every one ſtandeth diſtinctly one from another, and they dig on the foreſaid Hill, which before ſeemed covered with Earth and Graſſe: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their ſtroakes, and ſome have broken their Mattocks, ſome their Spades, all except two, one with a Shovel, an other with a Pickax.

The Workmen. O Lord we labour in vain.

..... *So you are ſure to do, unleſſe you have better Tooles.*

The Workmen. Alas we labour in vain.

One of them. This is long of you.

..... *I bad you provide Inſtruments to labour with, but you asked not me, wherein you ſhould labour. Therefore have you digged away that which you ſaw, and have repulſe with that you knew not.*

A dark man thou art, and hidden from men, and ſo are thy doings.

One of them ſaid to the man covered with Hair-Cloth of Ash colour.

E. K. They ſtood gazing one on another.

..... *Have you not better Inſtruments? Go, provide your ſelves, and return.*

E. K. They runne a great pace to the foreſaid Rocky Cave from whence they came out firſt. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we uſe in Wood) and ſo break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them. What a thing is this, that this Wedg is broken?

Another We are in worſe caſe then ever we were.

E. K. Their Wedges are broken, the moſt part, and the Fire flieth out of the Stone in great abundance.

..... *The nature of this Stone is not to cleave: Therefore if you have no other Inſtruments you muſt ceaſe.*

E. K. They are in great diſquietneſs among themſelves.

..... *Thoſe that go a Journey, provide them Cloathes againſt all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he ſtayeth not, becauſe he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So ſhould true Labourers do: conſidering what they work in. For the Earth is a Monſter with many faces: and the receptacle of all variety. Go home, ſtand not idle. Provide by Arts for the hardneſſe of Nature, for the one Siſter weepeth without the other.*

E. K. They go away ſpeedily.

..... *They have their Tooles to harden, and their Steeles to temper. It will be more then an hour ſpace before they return. Therefore may you ſpend the time in your neceſſity, and uſe the time of day as you are acquainted or wonted. I alſo muſt over-ſee them, or elſe their labour will be without fruit.*

E. K. Now he is gone.

△. Gloria Patri, & F. & SS. ſicut erat, &c. *Amen.*

Monday,

The ſame day, after dinner we returned to our former purpoſe for God his Service, to his Honour and Glory.

E. K. He is here. Now the Labourers be comming out; They have Wedges made long and ſharp: and Pickaxes with three pikes very ſhort.

They ſay. Our truſts, that theſe tools will ſerve.

E. K. They fall to work. They make like ſquare holes, and put in their wedges, and break up the rock or blackiſh ſtone (like yron-mine, or Magnes ſtone) in roundiſh lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole firſt, and ſo after uſe their wedges. The Pickaxes have three heads, every pick thereof bigger then the other. The firſt as big as one finger: the ſecond as two: the third as broad as four fingers. And ſo after the firſt digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is faln into the ground, up to the arm-pits. Now another is faln in, to the knees. Now the houſe ſtanding thereon beginneth to ſhake, and waver from one ſide to the other. Now the men be gotten out of the holes they ſtuck in.

..... *Make an end of your labour.*

One of the workmen to the Guide. It behoveth you to find a remedy, or to let us underſtand what remedy

remedy we shall finde, that you may descend thence: for lo, the peril you stand in, is great: for this Rock was nothing else but a shell, whose kernel is a bottomlesse lake, and a myre quickened with some shut up water.

..... *You come hither as Labourers, therefore make an end of your work, and stand not idle. If the house fall, and I sink, then is your labour at an end. For the end of your labour is the fulfilling of my will, and the promise which you have made me.*

One of them. We are ready to do our promise; but we are more ready to provide that you may be amongst us; so you may be free from danger.

.....*O you of little wit; are you not ashamed? which of you have dwelt within the secrets of this Hill? yea, which of you intendeth to fulfil his promise? Judge not a thing whereof you have no skill, neither be slack in that you have to do: for the one hath his reward of idlenesse, and the other is condemned of rashnesse: For why? It springeth on her mother ignorance.*

They say. If we work, it is against reason. Neither do our tools answer to this labour. Therefore we had rather be idle then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how should we perform our determination, since the Instruments of working want?

..... *Gather up the pieces of your spades, that is wood, and may be joyned together: The older and the baser they are, the fitter they are to turn up such soile.*

E. K. There commeth a Smith by with a budget full of nails.

One of them to the Smith. What hast thou there?

Smith. Nailes.

E. K. They be like Horshooe-nails.

..... *Thou cam'st in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, God is not unmindful of us, for nails are the fittest things to further your work. Joyn therefore your spades and shovels together, and labour.*

E. K. Now they are mending their spades and shovels, the iron of them being all off and broken.

Now they work, and throw away the earth like dusty sand, and the skurf of the earth sticketh to their spades and shovels.

E. K. One goeth behinde, and maketh a trench to let the water out from the sand.

One of them. How now! Have we found harvest in the midst of winter?

..... *Why: what have you there?*

One of them. Marry either *Alablaster or Salt.*

E. K. Now one of them knocketh a piece off with his shovel-end, and reacheth it up to his Guide.

..... *Did I not tell you, that the Earth hath many faces?*

E. K. They work now easily, and cut up *like Salt or Alablaster.*

Now they have digged all the hill away, even to the house. Now the house seemeth builded upon that *white stuff.*

One of them. If we dig any further, we shall undermine the house.

.....*Go to your businesse.*

E. K. They work.

..... *Soft, soft. Now labour with your hands as softly as may be. Stand aside.*

E. K. Now he taketh one of the irons of their spades, and seemeth himself to pare the sides *of the Founaation* under the house, and it seemeth to be a vessel of transparent glasse, and having fire within it.

Timor Domini ..... *The fear of the Lord is a burning fire, consumeth not, but rectifieth the body; the old drosse it wipeth away, and the daily influxion of the flesh and sin it separateth from the soul.*

Behold (I say) he liveth not, but unto whom life is given: neither is their any joy, but it is ascending; for the end of joy is glory; but glory is the consummation of desire, and the beginning of felicity. No man entreth into joy, but by life: neither is there any life, but in the fear of God.

Whosoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Neither is there any multiplication but by order. For the root of number is one. And things that ascend are dignified by order. Out of this vessel go four vents ascending into that Rock, which is the Root, which is this building.

Ascension

Separation

It is said, Behold: let my spirit enter in, let there be Separation *made within the house of the North, that the earth may be divided into her members. Cursed be that body, that is not divided, according to proportion, answering to the Division. For she hath yet not cast off the shape of darknesse.*

E. K. There runneth up fire into the house, from out of the round glasse vessel under

under the foundation of the houſe. And that fire maketh a great noiſe (through the black bright or marble door to be hard onely.) Now that North door is mightily thrown open, and there appear in the houſe like kernels of apples, and ſlime appeareth, and water thinner then ſlime, and there appeareth pure water, elſe. Now there commeth together ſtuff like yellow earth, which the fire wrought out of the black earth: And the pure water runneth into that yellow ſtuff.

.....Of that take a part.

E. K. The fire returneth back again among the ſtuff in that houſe, and there appear of all Creatures ſome.

Creation.

Here is *Creation*, and it is the firſt.

E. K. Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into ſix pieces like round Balls.

E. K. He taketh a thing like a veſſel of iron, and putteth *into it that mixture of yellow earth and water.* And it looketh now like graſſe mingled with water.

.....Thou art ſtrong, and wilt beget a ſtrong Child.

E. K. Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that ſtandeth by.

.....ſo are the ſeeds of the earth.

E. K. Now he taketh the ſecond, and putteth it in.

.....Corruption is a thief, for he hath robbed thee of thy beſt Ornaments, for thou art weaker in the ſecond.

E. K. He taketh it out, and it is as if it were pure ſilver.

.....Where there is double theft, poverty inſueth. But, notwithſtanding, Thou art true; for thou giveſt unto every thing as much as he deſireth: Thou openeſt the greateſt hability and ſtrength of thy power, not ſuch as it hath been, but ſuch as it is.

E. K. Now he putteth in the third Ball.

.....Thou muſt tarry, for thou art of an harder digeſtion, ſince thou art the third, Content thy ſelf, for thou art not an Inheritor.

E. K. He taketh it out, and giveth unto one of them that ſtandeth by, that is a red metal like copper.

E. K. Now he taketh up another of the Balls, and holdeth it in his hand.

.....Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that paſſeth his middle age, decayeth, and draweth to an end.

Behold, thou ſhalt find a Step-mother, for thou camſt out of time.

E. K. Now he putteth it into the veſſel.

.....Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predeceſſors. But thou art of great vertue, for of thy excrement ſhall vertue receive dignity. And thy vertue ſhall be a garland to Nature; for thou ſhalt be viſible when the other are ſilent: the Seas ſhall not hinder thy vertue, notwithſtanding, thy vertue ſhall differ with the Seas: For as they differ, ſo ſhalt thou.

E. K. Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were ſpongy.

E. K. Now he taketh up another Ball of the earth: he putteth it in.

.....Thou art tractable, and like unto an obedient daughter: But thou ſhalt be the fifth in the ſecond, and an Inſtrument to the firſt.

E K. Now he taketh it out, it is like unto a white whet ſtone, as he ſhaped it at the putting in, it is like Tynne.

E. K. Now he taketh up another Ball, and putteth it in.

.....Thou art the laſt that hath in himſelf and by himſelf his being: Behold thy face is like unto wax, but thy inward bowels are like unto the anger of a Serpent: Many ſhall have thee, but ſhall not know thee.

One of them by ſaid. Will you give me nothing?

E. K. A great cloud covereth them all, the ſtone and all.

△ It dured ſo a quarter of an hour.

E. K. Now appeareth another, none of them before appearing. He ſeemeth afar off comming, and higher placed then the other, it ſeemeth to be *URIEL*, he hath his face covered with a Skarf of black hanging down to his breaſt.

URIEL .... Bleſſed are ſuch as are not offended in the little ones.

[*E. K.* He ſpeaketh now a language which I underſtand not.]

URIEL..... *For the Angels of the God of Righteouſneſſe, are his little ones: and ſuch as know*

not

not sin of Concupiscence by consent (I speak this for your understanding.) Take heed (therefore) that you offend not your selves: for you must become little ones: and the power of the highest must abound in you.

He that offendeth his brother, offendeth God: but he that offendeth his own innocency, is abhorred of the Lord. Lo you are The children of Promise, and in you is the mystery of a great, and mighty Seal. *Therefore study to humble your selves, for Humility is the Root of Innocency. But (my brethren) Innocents by nature you cannot be, neither can you serve God in the imagination of cleanness of your own flesh. Now (therefore) since you are fleshly, will you become innocent? Or how can you seek that which Nature hath lost?*

In Christ we may become Innocents, and be born anew.

The Scriptures teach you; That in Christ *you were born a-new: And by him you may become Innocents, when in him you are cleansed. Therefore, if in him the state of your Innocency remain, if in him you are renewed, and made clean, (being rotten and defiled,) why seek you not him, as you should do?*

No man that seeketh the brightness of the Sunne, goeth under the Earth: Neither creepeth he into unknown Caves. The Tygres seek not their prey upon Earth, where the waters are not. Neither the Eagles upon waters.

Temptation. No more ought you to grudg that the Lord tempteth you, nor to be offended when the World offendeth you.

Is it not said unto you, that you shall fight a great fight: What fight is it my brethren: But a Battel against the Worldlings and the Devil?

Kings. *I say unto you that* Kings shall be offended in you.

The Sunne ceaseth not, yet he shall cease, yea he shall not be.

The Lights of Heaven keep their course; but they shall suddenly stagger, and forget their long worne way. Much more shall the wickednesse of those that rise up against you, have an end, for in them is no course but error, and the fire-brands of Sathan, prepared in their own hands, for their own destruction.

* *Victoria nostra erit.* *Behold, they shall contend against you and shall despise *thee: But lo I have blessed thee above them: for thou shalt fight against them,* and shalt overthrow *them: that my Name may be* magnified in thy mouth amongst the multitude of the sinfull.

Behold, they are opposite unto thee, *because they are opposite unto me: for I have gathered* thee *from amongst them, and* they are become thy Enemies. *Since therefore they are thine Enemies (because thou must fight against them:) Be not grieved therefore when* their wickednesse doth offend thee: *But put on the armour of patience, and* Become innocent.

Ministri veritatis. *Dost thou think that from the Heavens can come the dew and life of all things? Even so think also, that from us commeth no untruth.*

Be therefore innocent, *and be not deceived by the flesh; Cast reason aside, covered with her Cloud: And lift up thy self in him, unto him (I say) that hath lifted* thee from the Doores of Death: *taken thee out of the* hands of Butchers, and continued thee for a member of his Glory.

O magna misericordia tua, Domine. *Behold, I say* unto thee, *The brightness of Truth over-shadoweth* thee. *If therefore, thou dwell in truth, why shouldest thou be afraid? Considering that she conquereth and resisteth all her Enemies.*

Behold, the World despiseth you, you also shall despise the World.

When the Angel of the Lord poureth his wrath and vial upon the Earth, and the enemies of the Sonne of God, runne in *among the sheep. When the self-same Plague* that was in the land of Pharaoh *raineth in the Houses of all that dwelleth upon the Earth, such as the Lord abhorreth. When the Lord with his hand shall gather up the fruits of the Earth from them, Where then shall be their honors? What then shall be done with money; with that harlot and strumpet of the Earth? Of what value shall their love be then, or who shall regard their friendship?*

Prophetia
1589
1590
1591
1592
The Harbour we are in.

In these 4 yeares that are *to come, shall all these things come to passe.*

And this great joy shall be turned into teares of Brimstone.

Why? you of little faith, you know not how often I have been amongst you: neither the Harbor that I have thrust you into. *Notwithstanding you murmur amongst your selves. But stick fast unto him that leadeth you: For he is a sure Guide.*

And be not afraid, though the Earth open her jaws against you, for why? I will blesse all things you take in hand, *(saith the Lord,)* and my spirit shall dwell amongst you.

△ May I speak?

E. K. He turneth him to you.

△ How shall our new proceedings joyne to our old beginnings? O God, our guide, light, staffe, shield, and comfort, &c.

URIEL. *Behold, I teach you, before I correct: But the Doctrine I teach is* Humility, Patience [*he seemeth to speak to one above,*] and the fear of wrath to come

After which manner, I have taught them, by thee △.

To *Rodolph*, and *Curtz*. Note * I promised the stone.

Therefore, if thou teach Obedience through the spirit of God, *appearing unto thee; Be thou also* Patient and Obedient: *And* Humble thy self unto them, for my sake. *Not with the opening of any seal, neither with the Counsailes, that I shall deliver thee: But with a ready mind,* Obediently, desiring to performe that which thou hast promised in me.

I

I am ſufficient ſtrength, and will be thy buckler, and if they intend evil, it ſhall reſt upon them; yea when they imagin it, it ſhall frize within them. And thy goings in and out ſhall be ſafe amongſt them. *But behold, I teach unto thee a way, which thou followeſt not. When thou mindeſt to do any thing, in the name of God, to his honour, to the help of thy neighbour, or thine own comfort:* Go about it whatſoever it be: and begin a Labour; Do that thing thou intendeſt. *And ſee that you joyn with one conſent towards God and the buſineſſe you are occupied in.* A way of dealing.

Then cry out *to God for comfort*, for light, *and true* underſtanding. *And it it ſhall be given* unto thee *abundantly. For Lo, I ſay unto thee* [*E. K.* I underſtand him not now.] *I will open my hand unto thee, and be merciful unto thee:* And whenſoever you *heap up* the Wood together, I will deſcend *and give* fire. Together.

Behold, I keep back the reſt of my meſſage for an other time. Which ſhall be ready for you when I find you ready to receive it.

△ I requeſted to know how I ſhould deal with the Ambaſſador of *Spain*, or the Emperor, or *Curtius*; Secondly, your *RULE* here given, I underſtand it not. For I dare not begin any labour without counſel divine: Mans imagination is ſo weak, &c.

URIEL *Thou haſt thoſe that are ſent unto thee here for thy inſtruction, which ſhall* by degrees *lead thee* into the degrees *of that thou art to do.* By degrees.

But it is one thing to receive Corn, and abundance of grain, by the bleſſing of God, in the return of an year: and an other thing to do the works of the Apoſtles.

For the ſpirit of God is twofold: working by information, and influence Cœleſtial through the grant of God his good will, in the miniſtery of his *Angels to the information of ſuch as are his faithful and choſen: Another thing to be inſpired from God himſelf, in his holy ſpirit*, imediately *comforting and knitting Wiſdom together with you, beyond the power that is given unto his Angels.*

I have ſpoken unto you a ſound and true doctrine, and have given you not fleſhly but Celeſtia counſel: Apply your ſelf unto it, as the Spirit of God leadeth you. As for thoſe wicked men (that Ambaſſador excepted) our underſtanding hath no name of them: We remember them not, neither limit any thing for them. But if thou in thy ſimplicity and innocency *canſt not deal with them, the fault reſteth in thy own faith.* Simplicity Innocency.

I am gone.

△ Deo noſtro Omnipotenti Immortali & Regi Gloriæ, ſit omnis laus, honor, gratiarum actio & Jubilatio. *Amen.*

January 16. ✝ *Pragæ.*

Wedneſday, Mane hora 9 ½ ferè

△ Precibus ad Deum fuſis, ut nobiſcum procederet in ſua miſericordia & lumine veritatis, non in parabolis ſolùm & ænigmtatibus, ſed clara & manifeſta veritate, modo qui illi maximè placet, &c.

E. K. **I ſee the man again and the houſe: the man ſeemeth to be covered on his face, and ſo over with a vail of hair-cloth to his middle.**

△ When it ſhall pleaſe God, all vailes and *Ænigmata* ſhall ceaſe.

..... *Whatſoever I teach you hath a Myſtery. And I am a Myſtery in my ſelf. Even ſo all things that you learn of me, you muſt be content to receive as myſtical inſtructions comprehending perfect truth, and to be known to ſuch as are true. Some there be that have, and have nothing: yea though they have all, for All, is conteined: But the myſteries of God are infinite, and his grace is not to be determined.* Myſteries.

△ That ſaying is dark.

That which is All, is conteined. Beleeve you, that we give holy things unto Swine? Or open the finger and workmanſhip of God unto Sinners? God forbid. Moſes *ſaw God but his hinder parts. The Prophets were acquainted with God, but myſtically. The Apoſtles with the Soune of God in ſhadows, and their own impotency. Yea, I ſay unto you, that ſhe that lyeth in the lap of her Mother, knoweth not but by degrees, for it is the manner of Gods* Wiſdom, both immediately and by us, to keep back his Wiſdom from Hell and corruption.

Therefore murmur not at that which you receive, for it is not your own. Behold, if you have better, you need it not: for it is vanitie to ſeek for that you have. Well, ſince it is given you, Conſider what it is, that is given you. Conſider alſo how it is given you, and by whom.

△ We know by whom, as our conſciences and faith teach us.

..... *O you of little underſtanding:* Who is he that can and hath *to give, but God, Jeſus Chriſt the Sonne of the living God, unto whom all things are given in Heaven, and in Earth, if therefore, All be his, then he giveth. And if you receive it* hardly; Conſider how hardly you ought to deliver it again.

And if it be a fire reviving the form of all worldly things: *Then caſt it not to Swine: neither yet worſhip it. Behold, you are men,* But in having it you muſt ceaſe to be men, for by it you enter upon *Ignis viviſicans. Lapidis P. Dignitas.*

upon, and into all *immortality*: And by it *you aſcend into the true knowledg of our fore-fathers, and ſtate of Innocency.*

But I hear a voice; I will depart, and come again.

E. K. Now all is vaniſhed away.

△ We read over the premiſſes to our comfort and inſtruction, we beſeech God to continue his graces and mercies, on us, and in us, to his honour and glory, here and for ever.

E. K. Now he is here again.

..... *The will of God is upon me, and ſnatcheth me unto other things.*

To morrow in the morning, with empty Bellies, *I will tell you what it is you ſeek.*

△ Fiat voluntas Dei, ad ejus laudem, honorem & gloriam, nunc & ſemper. *Amen.*

† *Pragæ.*

Anno 1585. *January* 17.

Thurſday. Manè, circa horam 8. ½.

Oratione Dominica finita, & alia brevi ejaculatione, pro lumine & veritate Dei obtinendis, &c.

Poſt quartam horæ partem, venit.

E. K. Here he is now.

△ Gloria, laus, & honor ſit Deo noſtro Omnipotenti. *Amen.*

..... *Honour and thanksgiving with lowd voices, be unto our Lord Jeſus.*

△ Amen. *E. K.* Amen.

△ Note this VISION.

E. K. He hath a great *heap of earth*, or little hill natural *by him of orange or tawny colour, drawing ſomewhat to a Lion tawny.*

Earth of a tawny colour.

E. K. A Woman commeth, and with a ſpade diggeth about it. Now commeth a child (a man-child) out of a dark place, with a fire ſhovel in his hand.

Water.

The Woman hath taken *away all the earth, and there appeareth water, where the earth was.* The boy caſteth out that Water with the fire ſhovel. The Woman laugheth at that. The Woman is in green clothes, and the boy in red.

Green. Red.

Now commeth a Woman with child, or with a great belly, in white clothes, ſhe putteth her hand down to the ground, and pulleth out *a little Glaſſe full of red oil.*

Now commeth an old man with a Crab-tree ſtaffe on his back, his clothes of motly colour. This old man taketh the Glaſſe from the Woman by force, with his fiſt he breaketh the Glaſſe, and all the oil runneth about his arm, and *out of that oil did ſeem a Book to come*, a very little Book.

..... *Plainer, truer, or better can nothing be.*

E. K. He ſaid this, looking on the Book.

1 A Woman. 2 A Child. 3 A Woman with child. 4 An old man.

..... Theſe four *found, but none* H A D F R U I T, *but the laſt. Hear and write the myſteries of God, with humble hearts, not ſitting, but kneeling, before* Sanctum Sanctorum.

△ I kneeled, and ſo prepared my ſelf to the writing. In the Name of Jeſus our Redeemer, and the Wiſdom eternal of God Almighty.

E. K. He kneeleth himſelf.

E. K. Now goeth fire out of his mouth ſtreamingly, he turneth himſelf to the 4 parts of the World, ſpouting out, or breathing fire vehemently.

An Angel.

E. K. Now commeth one like an angel, hovering over him in the aire: and biddeth him Hold up his hand.

An Oath.

..... *Thou ſhalt ſwear by heaven and earth, and by him that ſitteth on the Throne, that thou ſhalt open thy mouth, and ſpeak no more then is conteined in this Book.*

E. K. He delivereth him a Book out of his Boſom.

..... *I have ſworn.*

E. K. The Angel is gone. Now truly, the place is holy.

E. K. He holdeth the Book in his hand which the Angel gave him. The Book is as if it were of Ivory bone. The Book is open, he looketh on it. The letters ſeem to be blewiſh.

..... *There is ſilence in us, and in the heavens.*

E. K. Now all is full of ſmoak.

△ Oravi paululum tacitus.

E. K. Now it is clear again. ..... *He ſeemeth to read of the Book.*

„ ..... *Take of your Dlaſod.*

E. K. The book ſeemeth to be written in the holy Characters.

„ ..... *Dlaſod dignified.*

E. K. thought this is *ignotum per ignotius.*

E. K. —

..... *My brother, leave off thy childiſhneſſe; murmur not, thou hindreſt me.*

E. K. He is again in a Cloud. *E. K.* Now he is cleer again.

And

..... *And* Luminus *or from due degrees.*
..... *Read it.*
△ I read it. ..... *Take off your Dlaſod dignified, and* Luminus, *or from due degrees.*
E. K. He ſeemeth to labour much about the reading of it.
..... *Gather or take fierce degree.*
.....[*I feel no power, therefore have patience.*]
..... „ *Notwithſtanding, work it diverſe dayes multiplying four digeſtions.*
E. K. Now he is in a Cloud again.
..... *Pray, that it may be given unto me of God.*
..... „ *And double then Dlaſod, and thy* R o d I n r. [*It is a word which cannot be ſounded*] △ Corrected thus afterward
..... „ *Mend it* R l o.
△ Muſt it be R l o d n r?
..... *Look about you, for Satan would hinder you of Gods benefits.*
„ ..... *R l o d n r.*
„ ..... *Diligently.*
..... *Pray, that you may underſtand.*
△ We prayed.
„ ..... *For, until thou watch ſo continuing.*
E. K. A Cloud ſtandeth by him, and now commeth before him as other times before: and then goeth away from before him again.
„ ..... *it, a holy hour deſcendeth.*
..... *Note this, very well,* for here you may be caſt over ſhoes.
E. K
..... *This Cloud is in thee.* △ VVe had talk of the foreſaid Cloud.
„ ..... *Of every work there aſcendeth one* Audcal, *and ſo every Law* R l o d n r.
E. K. Now he is covered in his vail or cloud again.
E. K. Prayed a ſhort fervent prayer, whereat I rejoyced much.
E. K. Now there commeth a beam from above into his head as big as my little finger.
„ ..... *And purpoſe Dlaſod, take* a ſwift *Image, and have the proportion of a moſt glorious mixture* Audcal *and alſo* Lulo. *Continue and by office ſeek* R n o d n r *backward by the red digeſtion. But he by the common or red* D a r r *doth gather moſt ripeſt work, purge the laſt fortene well fixed. Then the four through your* [R l o d n r] *E. K.* He ſpeaketh, & caſteth his arms abroad ſwiftly.
[*I ſaid*] Roxtan *finiſhed more together at the lower body by one degree* [b u] be by you *for him hold it, for him in one of them.* [*Fortene*] △ This was added & corrected afterwards.
E. K. Now he lyeth down proſtrate.
„ ..... *Until of the laſt thing.*
E. K.— He ſpeaketh ſwift.
„ ..... *In him become his red and higheſt degree of his reſurrection through coition.*
E. K. Now there commeth a great thing like a fire, and covereth him.
Now ſit up.
△ We did riſe up from kneeling.
„ ..... *After a while I come again.*
..... *There is the whole work.*
E. K. Here is again.
..... *Bring forth the book of* Enoch. *Liber Enoch*
..... *Read your leſſon* ..... △ I read the former, Take off your, &c.
Gather your ſix words, 4 words conſiſt of 6 letters, and two of 4. Six words.
R l o d n r *read that, in the* upper *angle deſcending in the* firſt ſquare.
It is a great thing to know which is the firſt table there in Nature.
Deliver the Book here.
△ I gave the Book to *E. K.*
..... *Look where thou* E. K. *ſeeſt the letter clear.*
E. K. looked, and ſaw a ſpark of light upon R, then on L, &c.
△ He was led by light appearing on the letters to read the ſix words,
Dlaſod, Roxtan, Rlodnr, Audcal, Darr, Lulo. Six words.
..... *Here is* Quaternarius in Circumferentia, *and* Quaternarius in Centro.
There be the 4 mediating wayes to the Center.
All that may be ſpoken in that you call Animal, Vegetable, or Mineral workmanſhip of Nature is here, as in a part of the four. *This far now, more as you deſire it. But that you may ſee, I am a Companion with the reſt.* Animal, Vegetable, Mineral. *Omne verum vero concordat.*
E. K. He is gone.

△ Benedicamus Domino Deo noſtro Omnipotenti, Patri Filio & Spiritui ſancto, *Amen.*

Januarii 18. ✝ *Pragæ.*

Friday Manè horam circiter 8½

Orationibus fuſis ad Deum, ut Myſteria nobis exhibita (heſterno die) explicentur; & ut detracta literæ cortice ſuccus & ſpiritus veritatis manifeſtus fiat, &c. tandem apparuit ille cum velo cinereo.

E. K. Here he is, upon a green endleſſe plain field, and as I ſee abroad in the field, ſo the Heaven appeareth, and all circumſtances of the air abroad: but my thinketh, that I am from the earth aloft, and ſee all under me, as if it were in a valley.

.....Now what have you learned out of that Leſſon?

△ We perceive the grace and favour of God, to deliver us Myſteries in outward terms determined, but in the fruitful inward verity, as yet unknown to us.

The uſe and fruit of the former Leſſons.

..... Behold I have delivered you (through the Will of God) the true perfect and moſt plain Science or underſtanding of all the lower Creatures of God: their natures, fellowſhip together, and perfect knitting together, which is fourfold.

The firſt, the knitting together of celeſtial influence, and the Creatures below. The ſecond, the centre of every body Eſſential. The third, the combination of many parts or bodies concurrent to one principle. The laſt the true uſe and knowledge of every ſubſtance to be conjoyned and diſtributed. Take a pauſe—

[*E. K.* He ſpeaketh a language which I cannot found after him.]

△ We read the premiſſes, and diſcourſed of them.

E. K. Now he is here again.

.....In the Leſſon which I have taught you is this knowledge, with the reſt contained.

Note

Therefore ſeek, and turn the earth upide down. *Labour, that you may receive fruit, for unto him that worketh, and hath ſtrength, ſtrength ſhall be given, and the reward of a workman. Many years, the daughter of long time, are not neceſſary to the opening of this Myſtery. Many moneths have nothing to do here: For lo, it is* a labour of one day, *for in one day you may underſtand to tear this Leſſon in pieces, and to underſtand what every word ſignifieth.*

Note

The place of words and letters.

The number of words and letters.

The joyning of number and place.

But here is to be conſidered, in the learning of this Leſſon, three things: the place that every word occupieth; the place that every letter occupieth, and the number and place that every word and letter is referred unto. For here place and number are apart, and bear an Image of the work *that they intreat of.*

But number and place muſt be joyned together, and thereby ſhall you taſte of that which followeth, true wiſdome.

Be therefore diligent, and pray for the grace of God, that you may learn and underſtand. The manner of mans teaching look not for, in me; for I have nothing to do with man. See, how you can digeſt this:

E. K. He is ſtept aſide. △ I diſcourſed.

E. K. He is here again.

.....¶ Now hear of what I ſhall ſay unto you. I will open unto you a Myſtery, the key *and foundation into the entrance and knowledge of the divine wiſdome, delivered unto you in a Science palpable,* conteined in letters and words unorderly placed, as a Chaos: *and therefore not to be underſtood but* by order to be reduced *and drawn into their places, and thereby to be underſtood.*

Cabaliſtically

For you have not a letter, *nor the* form *of a letter, nor* the place *of a letter, but they are all counted with* us, *as the ſtars* are counted with God. *The letters and words working into all reaſon, as the ſtars do into the lower creatures: Therefore humbly receive that which I have to ſay unto you, or ſhall open unto you as obedient Scholars, kneeling.*

Firſt, a little with me praiſe God— *E. K.* He is on his knees.

E. K. prayed the 142 Pſalm, *Domine exaudi orationem meam,* and I with heart conſented, and greatly rejoyced in the aptneſſe of the prayer: as *E. K.* his caſe chiefly required, and mine alſo.

.. .. I come again.

E. K. He is gone.

△ We conferred and conſidered many things to the praiſe of God, and the contempt of the worldly wiſdome, &c.

E. K. Now he is come again.

E. K. Now there commeth a white curtain before him.

.... Now hear my voice, for thou canſt not ſee me.

120

One, Seventy three, 67, 29. 20

Read— △ I read. *..... it muſt be* 120.

.... 33.

E. K. I hear a voice, as if baskets, and earthen pots were thrown from place to place, from one ſide to another.

105
..... 78. *xsø* 95. 100. 60. 91.*

K. K. I hear as it were a whiſtling very baſely or lowly, whu, whu, whu, &c.

..... *Say what you have.* △ I read all the 12 numbers —.

..... *Make a note there.* △ I made * as you ſee before.

..... 39. *E. K.* Had a very heavy thing on his head: and in his cap it ſeemed as if it would have crept into his head.

..... 51. 52. 83. 6. 7. 12. 20. 88. *

..... *Note that.* △ So did I, as before, with * as a full point, Notable.

..... *Take thou E. K. alſo pen, ink, and paper, and note the numbers alſo, that you may agree.*

E. K. Took pen, ink, and paper.

..... *Write thou E. K. alſo the numbers that he hath written.*

E. K. Wrote out all the former numbers.

5
5 ..... 11. 13. 23. 62. 63 141. 9. 81. 18. 26. 54. 123. 105. 14. 27. 115. 135. 137. 10. 64. 46. 59.

△ I became here almoſt in a ſwound, I was forced to riſe from kneeling. Our guide and Schoolmaſter bad me go away, and *E. K.* ſhould write out the reſt: But it was not our friend that ſo bad.

139. 22. 3. 45. 128. 86. 72. 68. 58. 142. 121. 143.
24. 63. 69. 55. 19. 15 25. 37. 31. 17. 76. 57. 75. 40.
42. 79. 119. 8. 96. 113. 93. 84. 70. 49. 32 17.
122. 136 71. 2. 138. 43. 109. 106. 126. 116 131.
77. 4. 103. 16. 124. 30. 102. 110. 50. 48. 89.
44. 97 101. 82. 129. 130. 90. 34. 98. 99. 65. 28.
112. 114. 47. 144. 107. 132. 61. 133. 134. 66 80.
53. 73. 35. 92 111. 21. 127. 108. 56. 118. 125.
104. 87. 42. 94. 38. 85. 74.

Thou *E. K.* haſt all done.

△ These *E. K.* very quickly had received, after my going, by ſhew of bright light repreſenting the numbers upon his paper. But it was a Sophiſtical ſhew, as may appear after.

After Dinner we repaired to our buſineſſe, and by and by apparition was made.

..... And luminous, *all one word.*

..... *Now ſet your numbers, as they follow in order, ſo orderly over every word.*

△ *To gether* is to be taken for one word.

..... *It is ſo.*

△ There ſeem to be juſt 144 accounted words.

..... *Now bring every word conſequently in order by number directing you. When you have finiſhed and conſidered, after 2 hours I will help you again.*

5 ..... *Muſt be in the place of* 23, *and muſt anſwer* And luminous.

3 ..... *The number over* Comoron, *muſt be* 2: *and not* 138. *Set all together*, I *will help* your errors.

△ I cannot do it well this night.

..... *As thou wilt, and when thou wilt, I am ready.*

△ Omne quod vivit reſonet laudes altiſſimi. *Amen.*

+ *Pragæ.*

Saturday.

Januarii 19 Mane hora 9. Inſpecto Lapide ſtatim apparuit, qui ante heri. Poſt preces ad Deum.

..... *Hear what I ſhall ſay unto you. The Word and Teſtament of* Jeſus Chriſt, *the bread of life, left to the comfort and inſtruction of the faithful, is ſuch as informeth according to the dignity and pureneſſe of Spirit in him, which ſeeketh to be informed. For why, the Holy Ghoſt helpeth not ſuch as are Lepers, neither healeth ſuch as are ſick, unleſſe they come ſeeking him truly for medicine.*

Many read the Scriptures after the ſame manner, (my brethren) but they are confounded, becauſe they ſeek their own glory, and not the glory of him, whereof they intreat. Herein doth Satan rejoyce that the Word of God is become an inſtrument unto him, to ſpoil the life (and ſtate to come) of man.

Herein doth he rejoyce, that with the ſame meat that God feedeth, even with the ſelf ſame he confoundeth.

For

After the same manner hath he done unto you.

△ I was very sick suddenly, and was constrained to leave off.

For yesterday, when he saw thee (△) *labour and struggle with* infirmities of the flesh, *he thought a fit time to thrust in himself, and of the same bread that I have given you (in the power of Christ) to make himself an instrument by turning* of himself into our brightnesse, *to lead you into errour. But not unworthy are you of this mist or darknesse: Read you not in the Scriptures, that he perished that moved himself to stay the Ark unbidden?*

△ *Manus nihil sibi proprium solum officium habeat.*

The Hand doth not the part of the body, neither can he that is a Seer, and the member of another, *fulfill the office of him of whom he is a member.*

I say unto thee [E.K.]

Officio unusquisque propria gaudet.

Because thou yesterday wouldest offer up sacrifice, wouldest put thy hand to that which is not thy office, *and that in the absence of him,* which is thy body: *therefore hath Satan deceived thee, and as the father of liers hath in a lesson of truth led you so far into errour, that you will never find the way out, if you should follow those instructions.*

For why they are false, and of the Devil.

Mercy and Grace.

When thou wert commanded, saying, Write; *then write: But when thou hast no authority given thee, usurp not. But notwithstanding, Humble your selves before the Lord, and kneeling before him,* Receive you Lessons together, you are but one body.

△ Thanks be unto our God, which hath delivered us from the snare of the wicked hunter, and is ready to lead us into the path of truth.

..... *Now* write both together, *as you shall hear.*

△ In the Name of Jesus.

..... *The Place is holy.*

∴ 1. 10. 67. 29. 120. *E. K.* Now I hear as the falling of a block.

∴ ∴ 33. 78. 140. 95. 52. 60. 91. 39. 51. 65. 83. 6. 7. 12. 20. 88.

∴ 11. 13. 5. 62. 121. 63. 125. 141. 9. 81. 18. 26. 54. 123 128. 14. 27. 115. 66.

∴ 135. 137. ~~28~~ 64. 59. 139. 22. 3. 23. 105. 86. 72. 68. 45. 142. ~~221~~

∴ 29. 143. 24. 36. 58. 55. 15. 25. 37. 31. 117. 76. 57. 69. 40.

41. 79. 75. 8. 96. 113. 93. 84. 70. 35. 32. 17. 122. 136. 49. 138

∴ ∴ 2. ~~91~~. 43. 109. 106. 126. 116. 131. 77. 4. 103. 92. 19. 124.

30. 102. 110. 50. 48. 89. 44. 97. 101. 82. 129. 130. 90. 34. 132.

87 98. 134. 87. 28. 112. 114. 47. 144. 187. 132. 61. 21. 99. [46] 71.

∴ 42. 80. 53. 66. 77. 16. 111. 133 127. 108. 56. 118. 119. 104. 100.

73. 94. 38 85. 74.

A holy *must be all one word, and so* else where, A most.

Note.

△ I find here 8 numbers double, and 9 numbers between 1 and 144, not served with words, and one to want of 144.

..... *What is it to me, if Satan confound you.*

△ As I put my trust in the Almighty power of Christ our Redeemer, so I most humbly, heartily and constantly beseech him, and verily believe, that he will confound and utterly extermine all Satanical temptations in these actions, else are we nothing.

..... *Beseech God to forgive you your sins. I will visit you at the fourth hour after dinner.*

Deo Gratias.

Saturday,

After dinner, circa horam 4.

△ Comfort us, O God, with thy truth, as we intend truly to be thy faithful and devout Servants. *Mitte limam.*

E. K. Here he is.

1 ..... *You have 29 twice, the last 29 must clean be put out.*

2 *You have two* Dlalod, *you must put the latter out.*

E. K. He is gone.

E. K.

E. K. He is here again.

3 ..... *Have you not this word* double?
Put two words next to that, Dlasod and
..... *Look out the number of* 63
Put next to it 125. .....△ The wicked enemy prompted falls.

4 .....*You have two* 10
Make the last 66.

5 *The last* 77 *must be* 71.
The rest will prove it self.
Now set the numbers and gather.
..... *Think not that I can erre; if there be a fault, it is yours.*

Saturday,
After drinking at night, hora 7.
.....*Your words and numbers must be all one, or else you labour in vain.*
..... 1. 2. 3.
△ Which be the words answering to those numbers?
..... Take Common Rlodnr *I will teach you no further.*
△ God be thanked.
.....*Take Common*
.....*I spoke to thee in the beginning of* Darr *and* And, *over the which there must be* 121 and 125
I so instructed thee in the beginning.
But it must be for a new Revolution, *but not for this.*
Put out these numbers, let them fall elsewhere.
Note that, in the Margent, for the beginning of another.

Note.
For a new Revolution
The beginning of another.

1 Take
2 Common
3 Audeal
4 Purge
5 and
6 Work
7 It.

..... *Dlasod and* then *together.*
..... 121 *over* Dlasod, *and* 125 *over* then.
..... *Now doubt not.*

+ *Praga.*

Januarii 20.
Sunday after Dinner, about 3 of the clock. As we sat together in the Mystical study, and the *Shew-stone* being before *E. K.* our School-master appeared therein.

..... *Behold I open unto thee this key, which is not worthy for the unworthy; neither are the unworthy worthy of it. Yea such it is*, as never entred into man before; *but the body it is, with the image whereof they have brought forth many things, to the praise of God, in the Number of his Works.*

Take Common, &c. Take hold.
Write it in a paper by it self.
Now you have that you sought for (you may apply it, and find your own errours) which you are unworthy to receive any such thing.
△ Gloria laus & jubilatio sit Deo nostro altissimo Domino Dominantium & Regi Regum immortali. *Amen.*

Januarii 21. + *Praga.*
Monday.
Manè hora 9 ½.
△ Oratione Dominica & aliis precibus ad Deum fusis, pro ejus gratia & auxilio, per fideles suos Ministros, & nostros conatus promovendos, &c.
E. K. Here he is.
△ Benedictus qui venit in nomine Domini, cujus nomen sanctificetur & exaltetur, nunc & in ævum per omnes gentes.
.... *Remember that you are flesh, and by your works deserve nothing at Gods hands.*

Now

Now then if you be man, then are you of earth, earthy. But according to your similitude, grafted in the image of God in his Sonne Jesus you are heavenly.

But behold, God is opposite unto you, and his spirit cleaveth not unto you, in that you are flesh, in that you are earth, in that you are filthy: in that you are the children of Satan, and that therefore, take part with him against Christ anointed of the Lord.

E. K. He is out of sight now.

Now if you be opposite, or more contrary to the image of him which dwelleth in you, if you dwell in him what do yee here: why presume you to enter within the Doores of him to whom you are an adversary?

Herein you shew your ignorance; and the lumpishnesse of your fragility, in that you seek of him, unto whom you are odious, or crave the bread which is due and necessary for his children and servants. But hear my voice, Petentibus dat, sed petentibus filiis, & servis, sed non alienis.

Panis

Notwithstanding, of his mercy, and for that, he knew before the beginning of all worlds, the corruption of your vessels, and remembring that you have been of his household, mercifully he hath hitherto winked at you, and at your presumption, and fed you with that bread, which is not the bread of sinners.

But now considering that you continue in your wickednesse, continue in your rebellion against his Majesty, and fight daily under his banner which is accursed, he taketh his bread from you, shutteth up his Doores against you, warneth his servants against you, and is become a fire-brand of wrath against you.

Upon condition.

But here you will say: were not we of those number unto whom he made a promise, you were so. But upon condition: That if you would bridle your tongues from speaking evil, and become wholly his. But you are neither his, nor bridle your *tongues: but* speak Blasphemy before the Lord, *and* the Messengers *of his light and covenant. Therefore are you not inheritors of his promise. Behold, while the grapes grew, and the corn ripeneth, God did expect your return, for no hour is unacceptable unto him.*

But now the harvest commeth that the corn must be cut down and the grapes prest, you are not as you said you would be, nor as you promised.

Therefore are you excluded, for in the vineyard there commeth no strangers, nor in this harvest commeth any hirelings, for it is not the harvest of man.

△

Now either fulfill your promise and return from the multitude of your sinnes: or murmur not, though you be shut out of Doores.

The earth of it self bringeth forth nothing, for it is the lump and excrement of darknesse, whose bowels are a burning lake.

Hell.

But where the heavens yield, and the Sunne poureth down his force, she openeth her self, and becommeth spongy, receiving mixture to generation, and so is exalted above her self, and bringeth forth to the use of man: Even so the Body when it lyeth in the puddle and hotchpotch of his earthly filthinesse, and darknesse making himself equal with beasts: whose dignity is not, but in their use.

E. K. Now he is here again.

..... *Two things you have to be instructed in, in* Rlodnr, *and in the* Law of Coition and Mixture.

The first, is the instrument working, and drawing things together of one nature. The second is the bonnds and termes, wherein every mixture consisteth, and beyond the which it cannot go.

The first of 4 parts, every part conteining, conteineth his conteined double.

The first is Tepens, *this teacheth the rest.*

These two things can I open unto you in two revolutions, which is but one dayes work.

But now I cease to open any more unto you till I see the favour of God more open unto you.

After 7 dayes I will come again, until then, I neither am, nor speak.

△ The mercies of God be upon us, now, and ever, *Amen.*

+ *Praga.* *Jesus Mercy.*

Monday.

Januarii 28. Manè, hora 10 ferè.

Oratione Dominica & aliis pro misericordia divina, fusis precibus extemporandis.

After diverse pitiful complaints of our frailty, and calling for favour, grace, and mercy, he appeared.

..... *Let the heavens prepare themselves to hear, the earth scatter her self before my voice: for I am the Trumpet of the Highest, and the piercing Spirit, disperst into all creatures, which are from the beginning in God, and made to his glory, and the use of man-kind, that in man he might be glorified.*

Give ear therefore, gird up your garments, and scatter your hair abroad before the Lord, which is glorified in me, and through whom I speak; and these are my words.

Har-

Harden not your hearts against the Lord, neither exalt your selves above him that hath created you. But humble your selves, and consider you are flesh, mortal, transitory, and full of sinne.

My brethren, my brethren, sinne and flesh appear not before the Lord, neither such as are sinners, and fleshly vessels apt or fit for the Lord to dwell in.

Understand what the Lord is, and how great he is: a Judg to the wicked, great and terrible: a father to the holy and sincere, just, full of mercy, and loving kindnesse.

If you *now therefore be holy, and put on the garments of Innocency, and walk before him in righteousnesse; Then look to have the reward of Children; Then look for his fatherly mercies, and loving kindnesse; Then, then rejoyce at the* garments of glory prepared for *you.* If

But if *you seek him in judgment, and stir him up to wrath and anger: if you cause him to call the terrible thunders (provided for the wicked) about him, in the most furious flames of his indignation, to gather you together like whirl Winds: if you* draw his holy Angel from you, *and spoil you of your armes: if he sit down upon the mouth of vengeance, and arm himself with righteousnesse against your wickednesse.* But if

Then look for the horrible and unspeakable reward of the wicked, and the consuming fire of Justice, sharper then the two-edged sword.

Who hath stood before the Lord in Justice? or who dare quarrel with the highest? What flesh hath seen the Lord in his Majestie? or can appear before him, as righteous?

Tear your selves therefore in pieces, and fall down before the Lord, worship him as a father, and become his children: for his Judgments (my brethren) are terrible, and his wrath is without measure. Many wayes you are bound and tyed unto God; As by discipline you learn.

But three special wayes you have been advanced by him more then your brothers or sisters have bin:

The first in the visitation, wherewithal he hath comforted you, and exalted you above the worldlings, of his good, pure, and just Ministers of eternity and light.

Secondly, in that with his own hand, yea, with the beck of his own eye, beyond the ministry of Angels, he hath divers wayes protected you: *defended you, yea, and snatched you from imminent and violent* envy, and prepared destruction *of Satan,* at home, abroad, and diverse other wayes, *secret and not to be opened.*

Lastly, that by their meanes and ministry, which are his good Angels, and minister unto him; he hath guarded you from the wickednesse of your own Country, and hath brought you, ready to place you into the lap of a Virgin, with whom, if you take part, you shall ascend into that Hierusalem, *which shall descend, and there live for ever.*

Therefore ought you, above all men, to lift up the horn of the Lord, and to blow his praises abroad.

Therefore ought you when others are full of idlenesse, the dalliances of sinne, to humble your self upon the earth before the Lord, and to praise his Name.

Therefore ought you, though all flesh forsook the Lord, and cried out against his anointed, to stand stifly against the malice of the hills, and to be without fear.

O my brethren, therefore ought you (in very deed) to shake off your wickednesse, and to cleave (before the Lord) unto the innocency of Angels, delighting in the one as an eternal food, despising the other as a fire-brand for Hell-fire and the wicked.

△ O Lord, Velle adest nobis, ast absque tuo singulari favore, & auxilio non possumus perficere, quod ita debemus præstare. Igitur Deus.

Lo, behold, your humility is not, you are sealed to the World, and according to the World measure the Lord; Therefore with the World shall you be judged. Therefore shall the Lord sit in judgment against you. World.

△ O Lord, what prevaileth us that we are are born? or what prevaileth us that we have heard of the mysteries and promises most merciful of the highest, as concerning our Election, if the Lord will not help us in our great frailty and misery: where shall we become on the face of the earth? &c.

..... *Hear me. Fret not in Spirit,* for it is not in thee. △

E. K. Now a flame of fire flasheth in my face.

..... *O yee of little faith! O yee of little faith! O yee of little faith! I have gathered you together as Prophets. But you flie from me. If I had known or foreseen, that to sit on the seat of Kings, had been meet for you: to have had habitation or dwelling with the crafty Counsellors of the Earth would have made you fit for me. If I had seen that pride of the loathsome heaps of money ill gathered together, could have sanctified you before me; Then could I have lifted you up, placed you amongst the worldly wise, or opened unto you the lowth of the Earth. But I provided* you against Kings, against Counsellors, *against* the Governours of *the World, to open* my judgments, *and to* bear *witnesse of* my power. *But since you are so full of rebellion, and will rise up against the Lord that made you, disdain to take part* with his holy Spirit, that you may be rectified and sanctified to the performance of his holy will; *Hear* [△] thou *my voice.*

△ *Abissum,* the lowth.

△ Our office appointed.

Take whomsoever thou wilt, in whose face the Lord shall seem to dwell, and place him with this Seer, and let him stand seven times by him: I will take the spirit from him, and will give it unto another, unto the same that standeth by, and shall have power to see: and he shall fulfill my word, that I have begun. *But if thou do so, take heed that upon his head there come no rasor;* But keep him for me.

De novo asciscendo vidente & Nazareo Domini futuro.

I come again.

△ O Lord God, thou haſt coupled us two together, in thy election, and what the Lord hath ſoyned, no fleſhly fancy of mine ſhall willingly ſeparate. But Lord, if it be thy will, ſeeing he is ſo hard to give credit to thy holy meſſages, without ſome proof in work firſt paſſed; as for example, this doctrine *of the Philoſophers ſtone*; that ſo he may come to be allowed, though he imitate *Thomas Dydimus* in his hard and ſlow belief, or credit given to thy Miniſters in this Action. Lord, proceed herein, that he may perceive thy power and mercies, &c. And Lord, becauſe he is to receive the pledge of thy mercies, and myſtery of the heavenly food, we would gladly hear of that *holy Sacrament* ſome diſcourſe for our better inſtruction, and his better incouragement to the myſtery receiving.

△ After a good while, in which mean time we had diſcourſed of the Sacrament receiving, and of the Philoſophers ſtone making, he appeared.

E. K. Here he is now.

.....Note well what I ſay unto you.

E. K. He openeth his face, he putteth on a white garment, he taketh up the four corners of his garment, and putteth them under a broad girdle he hath: on his head is nothing, but *hair reddiſh wavering.*

.....God, in the beginning, of Nothing, by himſelf, made, created, and gathered together all Creatures; of Nothing, becauſe in himſelf he is.

E. K. He holdeth up his hands, and looketh up to heaven, and ſeemeth to pray *extentis manibus.*

..... If he Be, then doth it follow, that nothing is, but that which is God. But God made not all things (made and created) of himſelf, neither out of himſelf: therefore of nothing.

Underſtand therefore, that God from beginning, and beyond the beginning in himſelf, in himſelf as God, conteined I am and is, proper to himſelf, and for himſelf: But alſo by the knowledge of himſelf, he conteined alſo that Nothing, *of the which in his ſecret and determined purpoſe ſeparated from himſelf, he intended to make all things. It followeth neceſſarily (therefore) that that which was not, had no power of it ſelf, muſt remain after the Image of* I S, *brought or knit together by the Wiſome of God, ſubſtantially in himſelf, whereby Jeſus Chriſt appeared in his God-head.*

But behold, when God the Father and the Son throughone ſpiritual ſubſtance and illumination, from one centre, had gatherered together (I&u Divino) *that* Nihil *ſeparable.*

E.K. He ſeemeth to be conſumed to aſhes in a fire, and ſo lyeth as it were in aſhes proſtrate.

E.K. Now he is up again I know not how.

E. K. He ſeemeth now to be very clear, and in manner tranſparent.

..... Say that laſt.

△ I read, But behold, when God, &c. as in the 8th. line above.

E.K. He looketh about him diligently.

.....Then did he ſeparate that Nothing from himſelf, and as it marvelouſly lay hid in him: ſo marvelouſly he wrought upon it: Not at one inſtant, *for then it had been like unto himſelf.*

Time. *But in time, which he* firſt *made out of nothing: which being conſumed,* Nothing ſhall return into the place *from* whence *it came. And that which hath offended in nothing ſhall be a ſecond, oppoſite from God, and out of God; which ſhall have continuance, world without end: And it ſhall be alwayes vexed, the Spirit of God mediating: not of the ſubſtance or pureneſſe of God, or of his Spirit, but with the ſelf-ſame Nothing; out of which God created all things. Seeing therefore, that the Will of God, which is his Image, ſeparating Nothing from eternity, in time made all things (being the work of ſix dayes.)* [*But I teach you a Myſtery.*]

Angels Mens ſouls. *All things that through God are moved to the Center by the Spirit of God, (which is the center of the Godhead) are not after the world, after the conſummation of the world,* as Angels and the bleſſed ſouls, are not to be reckoned with [that] *Nothing: But are of God, becauſe they dwell in him, of whom it is ſaid,* There they ſhall not need *the Sun nor the Moon, the Lamb himſelf ſhall be their light, and a ſhining lamp for ever. Note here that the Trinity, firſt, ſecond, and third, totally not moved, but by himſelf, in himſelf, time bringing forth all things according to his Word, made all things except Man. For why? when all things had pleaſed him, not becauſe they were, but becauſe by the Word (the Image of himſelf, and wherein he is delighted) they were made, he made man, as the Scripture teacheth you, how by the Spirit of God in* Moſes, *that he ſhould injoy and uſe the benefit of all this ſomething proceeding from nothing in the Creatures of God in their kind: that in him God might be glorified; not onely in this world, which is your earth & vail of miſery; but alſo and chiefly that the memory of his exceeding and great mercy & omnipotency might remain before him in heaven, in the image of man, and the moſt excellent Creatures, world without end.*

E. K. Now he is faln into aſhes again, as before.

E.K. Now he ſtandeth up again, as before.

..... Here is the making of man to be conſidered: for of the moſt excellenteſt dignified, and neereſt part of Nothing diſtributed, as it were approaching neer unto God: God made the Soul *of man,*

man, as a thing knit or tied in the convex of his own Sphere, not taking part with Nothing materially, *but with Nothing* Immortal. Creation of man.

The Soul was made Spiritual and increasing, *wherein the Philosophers, the wise men of this world are deceived, and hath been a secret* shut up in the Book of Esdras, *not* fit for *the world.* *Anima hominis Esdras* book.

For even as flesh by conjunction and commixtion of likelihoods proper in their own nature to bring forth the image of himself; so doth the most excellentest part of man, taking part with the vicinity of God, (*and so perpetually* moving) bring forth, after the manner of eternity, every living soul: *the Spirit of God (conjoyned with the Trinity)* working with him *in his infinity.* Note of the souls spiritual increasing. A rare Mystery.

Behold in the beginning God hath not numbred formally *all souls that* shall enter *into these vessels, or other part.* But the matter material in himself, *he* knoweth and hath limited, *beyond the which,* Deficiente materia, *there cannot be. Therefore it* is conteined in Number: *Not, that it is conteined in Number to be numbred, but within the proportion of number conteined in the knowledg of Jesus Christ, taking part with man, and so to be numbred.* △ So that it may be said, that *Deus quasi creando, & homo quasi generando, animam humanam progignit.*

Adam *fell; transgressed God his Commandment, and therefore was his soul darkened, bare and naked, because he wanted the beauty and excellency of Gods Spirit, wherein he dignified him, and made him like unto himself,* being a living soul. *He was cast out, and now casteth off misery, wanting the knowledge of those things,* for *the which he was created. Now God, the image of his Father, grieved at the fall of man, and moved with pity, vouchsafed, because of the excellency of man, to enter into man, being before separated, into this part of nothing,* into *man. Not that he would beautifie himself with any thing that man had: But that, Become man, begotten of the Holy Ghost, he might, as you know by the Scriptures, make man acceptable again with God his Father, God himself, with God in unity, for* Justice and Terrour is God the Father, Mercy *and love is* God the *Son.* Wisdome and knowledge is God *the Holy ghost.* The Trinity distinct.

He, since he became man, put not on the flesh of man to become a lyar; but that the flesh of man might be full of the spirit of truth and understanding.

E. K. Now he is faln again into ashes.

E. K. Now he is up again.

And so receive forgiveness of sins, and be at one with God, which is to say, in his favour, taking hold in God, not as created, and from Creation sinful by fall. But by ransome and redemption as bought and made free in Jesus Christ, which offered up the Sacrifice of frankincense, gold, and myrrh, of true propitiation, for the quick and the dead.

Now, my brethren, give good ear what I say unto you.

The wisdome of the Father, in love, created and made man, dignifying him, and exalting him, as the Lord and Master over all Creatures mortal. *But how? by Plasmation. For it is written,* Let us make man.

Here thou seest also the Scripture saith, that God took of the Earth. Mark this word, and consider it when I shall apply it. Earth.

Now if this power, if this Plasmating, if this Taking, which was the Word, *become man, perfect man; then followeth it, that man was and is,* God creating and created. *If therefore this conjunction or knitting together of God and man, bear the image of him, in excellency and power, which created all things, and by whom this Nothing was spread abroad, and had form in his parts: then followeth it, that the self-same God and Man being truth, speaking of himself unto his Disciples, saying,* This is my body.

E. K. Now he is fallen again in ashes.

E. K. Now he is up again.

..... *Read.*

△ I read, Now my brethren give good ear, &c.

E. K. Now he holdeth up his hands.

.....*did in* breaking of bread, *which signifieth the earth, in taking it signified, the power of making, and his own Office, and breaking it before his Disciples, according to the secret sense of mans soul,* then being yet alive, give himself in the bread, *and in breaking unto his Disciples, as the sense of his word spoken.*

E K. He speaketh that I understand not.

.....*did import and truly signifie himself, his very body, to suffer, and suffered in that, in him, in his Godhead and wisdome before the worlds it was so: his very true body and very true blood. But notwithstanding* Myistcally. *Consider of this.*

E. K. He is gone.

△ Blessed be.

E. K. Now he is here again.

..... *Mark here for whom, and unto whom Christ took, and brake bread: also took the Chalice, and* called it his blood *of the New Testament, which shall be given.*

Here you see, that in faith, and Sacramentally *it was given unto his Disciples there, which was also to be given upon the Crosse for the redemption of man-kind; for else, why should he have said, which shall be given?* Note. In faith & Sacramentally.

But here my Brethren, in that it was to be given, it was to seal the perpetual and everlasting memory thereof unto the destruction of Satan, *and the comfort of his chosen. But in spirit, before, he had pacified the wrath of his Father: Therefore it* was given and to be given.

But unto whom? to his Disciples, and not unto strangers; not unto the Scribes and Pharisees, but unto such as did apprehend him by faith.

Here thou seest, that to apprehend by faith, is to be comprehended in the love of God.

But in that Christ said that shall be shed, it signified unto the worlds end: for his blood is always shed before his father, *as a satisfaction for the obstinacy and sin of man.*

The remembrance. *But the remembrance thereof is the power of doing, that he gave to his Disciples, which consisteth in Act, which must be done in the Church of God, yea even unto the end. For as God (Jesus Christ) is said to be a Saviour and anointed, so is he an eternal King, and a continual Saviour of such as fly unto him, conteining in man (being dignified through his* Godhead) the eternal power of

Christus potest esse ubique. presence *and Being,* in all places whereoever.

Consider (my brethren) unto what use should the body of Christ be, if the Body *it self were not a* Sacrement, and the holy sign of the peace between *God and man.*

Behold it is said, unless thou eat of the flesh and drink of the blood, thou canst not, &c.

If the Disciples did eat the body of Christ, Christ ministring himself, and standing by, *not yet crucified, why therefore shouldest not thou eat the body of the same Christ,* which dwelleth in thee, and in whom thou hast to dwell.

But here is to be considered the manner of eating.

E.K. Now he falleth in ashes again.

E.K. Now he is up again.

..... *But at whom shall we learn this manner of eating? My brethren, of his Disciples. For although Christ himself alive, visibly and substantially* stood beside them, *and ministred unto them: Notwithstanding took bread, brake it, and gave it unto them, saying,* This is my body: *They simply did believe it, considering and acknowledging his Omnipotency (which* Peter *had grounded in saying, Thou art the Son of the living God.)*

If therefore he be acknowledged of us (I speak for you) to be the Son of the living God. Then must we truly confesse, that all things are possible unto him, and that by faith, we ought to believe the mysteries, works *and wonders of God,* Sacramentally *opened and to be used for the cure of our own sores.*

[He speaketh I know not what, nor to whom.]

..... *Read.*

△ I read: But at whom? &c.

And not as the wicked use to do; Tie the power and majesty of God and his Omnipotency to the tail or end of reason, to be hailed as she will.

If his Apostles have left us examples of belief, have taught us how to believe, and upon what rock and foundation to fasten our belief; Then simply and nakedly follow the steps of true *Faith,* and laying reason aside, believe.

But here note, that this Sacrament is to be ministred amongst the Apostles, amongst the Ministers and true Servants of God, in his Church, and not in the temple of the Scribes and Pharisees, Hypocrites, and Deceivers, which whilest they tear Christ Jesus and his body after the frowardnesse of their own sense, do eat (as *Judas* did) and so perish eternally.

But I say unto you, and teach you, that whersoever in the true Church of God remembrance is made; and the use of this Sacrament is celebrated of the true body and blood of Jesus Christ crucified, there is also the true body of Christ, God and man substantial, and bread of eternal comfort and food, to such as humbly, nakedly, and penitently receive it, propitiatory for the quick and the dead; not unto such as are dead in sin, and in hell, and out of this life, but unto such as are here *Sinners, and so dead,* and to be revived. For he that dwelleth in Christ is quick, because he dwelleth in life and light. But he that goeth out of Christ through sin, and in whom Christ dwelleth not, he is dead. *For this, I have said.*

△ Lord, what shall we say to the Priests, when they would have us to acknowledge Transubstantiation, &c.

△ The words of Consecration pronounced. *Sub forma panis.* .....*The bread that was ministred by Christ unto his Disciples, was* not a figure of his *body, but his true body. So* the Minister *using the office and person of Christ in office, pronouncing the* [△] *words, doth also give unto the people* not *Bread,* but the true body.

But hear me. Thou must consider it as a Sacrament, and must believe as the Disciples did, that it is the true body of Christ, that thou eatest in the form of Bread.

△ As concerning under both kinds recieving, what is your doctrine?

..... *Caro & sanguis faciunt corpus & constituunt.*

△ Then it is no offence to God, to receive under one kind onely.

△ As concerning the worshipping of it, being lifted up by the Priest.

..... *That*

..... *That, by faith (in that it is believed to be the true body,) is also by faith to be worshipped: Not in that it* hath the shape of bread, *but that it is the body of Christ, true God and man.*

△ As concerning also the reserving of it, being consecrated, what are we to understand?

..... *Reason hath no place here: To them that receive it, it is a Sacrament.* But receiving ceasing, the Sacrament *ceaseth also.*

Celebrandi, & accipientibus, Sacramentum & Sacrificium est: Cessante celebratione, & nullis accipientibus, cessat Sacramentum & Sacrificium. Nam Sacramentum dicitur ab institutione & modo.

The mean consisteth in them both.

..... *To morrow you shall hear more of me, in the mean season consider you, How merciful God is unto you through me,* and open this doctrine also unto your wives, *that they may also know God truly.*

△ Gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis.

1585. + *Pragæ.*

Januarii 29. Tuesday. Manè hora 10 ¼.

Orationibus finitis, post lectionem actionis, apparuit, facie velata, ut prius.

..... *I demonstrated to you, yesterday, how the* visible ignis of matter *appearing was united and knit unto the visible, signified: wherein and Whereunto I answered in* my own form and person, *for whosoever talketh of God and Christ expounding the Scriptures, ought to talk plainly, truly, and openly, that that which they speak may be understood. This is the Office of a Preacher. Even so I talking of God, and illuminated to this Office, for the time,* was bare, *because I spake not of my self.* But the doctrine I taught you was true: and is worthy to be graved in golden Tables, and monumentally to be placed upon the altar, wherein man may see, as in a glasse, How God through his Sacraments and holy institutions, sanctifieth, regenerateth and purifieth man unto himself.

Now to the work intended, which is called in the Holy Art *Gebofal, which is not (as the Philosophers have written,) The first step supernatural, but it is the first supernatural step naturally limited unto* the 48 Gates of Wisdom; *where your holy Book* beginneth. The last *is the speaking with* God, as Moses *did, which is infinite: All the rest have proper limits, wherein they are contained.*

Ars Sancta. GEBOFAL. *Prima Porta libri sancti.* 48 *Portæ Sapientiæ.* *Colloquium cũ Deo, summa Sapientiæ Porta.*

But understand that hoc opus unum *receiveth Multiplication and dignification, by ascension through all the rest that are limited according to their proper qualities.*

Multiplication. Dignification.

Of this knowledg I have laid a sure foundation, *have taught* what it is, *and the instrument* wherewithal, *and* whereby *it is. The* manner of *proceeeding, and* her Basis. *So that there wanteth nothing but* the simple and *easie unknitting of those things that are wrapped, not with the bands of it self, but with* the obscurity and caliginous Cloud *of your own ignorance.*

What hath been taught. What yet lacketh.

But if the Cloud be in you, then by your own help and consent it must be removed.

△ By the favour and help of the Highest we trust the Cloud shall be removed.

..... *Take heed therefore you lift not up your selves in mind, presuming against reason, (whereby you are knit together,) and the will of God: whereby you are taught obedience.*

For pride is hateful before God: and to be in love with your selves is the greatest ignorance.

Pride. Self-love.

Shall a dark seller brag or boast of her beauty? because she receiveth light and cleerness, by a Candle brought into, or shining into her.

No more canst thou, [E. K.] *for the ripenesse of thy wit and understanding is through the* presence of us, and our illumination.

But if we depart, thou shalt become a dark seller, and shall think too well of thy self in vain.

Matter wanteth amongst you, the fire cannot continue, but when you bring more Wood, you shall have more fire, I will not visit you again, until the seventh day.

△ Deo nostro Omnipotenti, Sempiterno vero & vivo, sit omnis Laus, Decor, Gloria & gratiarum actio, nunc & semper. *Amen.*

+ *Pragæ.*

February 5. Tuesday. Mane, horam circiter 10.

△ Orationibus finitis, & specialiter pro misericordia divina super nos tres, [*A L.*]*E. K.*[△] ad ejus honorem, laudem, & gloriam.

E. K. He is here now.

△ Gloria patri, &c.

We

Wo be unto the World, for ſhe hath appeared before the Lord unpure.

Wo be unto the Sonnes of men, for they are the dwelling places of the beaſt.

Fames. *Wo be unto the ſeed of the earth, and unto the ſeed within her, for ſhe is* touched with fire from on high, *and is trod under the feet of the Higheſt.*

Who is he that girdeth his ſword unto him: or what is he that is ready for the battel? ſuch as have forſaken the Lord and are run aſtray: and hath placed himſelf with the ſcornful.

Juſti opprimentur. *Great ſorrow is at hand unto all fleſh:* the juſt ſhall be troden down, and the ſtreets ſhall bear witneſſe of them.

Bellum. *For there* is a Battail *proclaimed in Heaven, and the God of Hoſts hath put on his armour, and is become a fire of wrath.*

Now commeth the time, that ſuch as fo.tè, fear not God, *ſhall fall down Headlong, and ſuch as have been lifted up, runne aſtray and down willfully.*

Happy is he that endureth and appeareth a Labourer before the Lord, for he ſhall enter into his holy hill, and ſhall be crowned with the Victory.

Such as God coveteth, they flie from him: yea, ſuch as ſerve at his Tables, become his enemies.

What therefore ſhall I ſay? I make ſeed, but I reap it not: I build, but I enjoy not.

△ Be merciful to us, O God, and help our frailty, purge our filthineſſe, and create a clean heart in us, &c.

..... *The ſinner knocketh and is heard: but he that is juſt entreth, For into the Sanctuary of the Lord, no unclean thing commeth, for being cleanſed, they enter.*

△ Make clean firſt. *He that is a Prophet, or an Apoſtle, or a Servant called, by the mouth of the Lord, and ſo ſeperated from the reſt, let him do his duty; Firſt,* that he make himſelf clean before the Lord; *And then may he hear, and ſit in judgment, againſt the impure and unjuſt, and may ſee the works and wonders of the Lord in his holy place.*

Laboro vos, ad nauſeam.

E. K. He is gone.

△ After an hour we had diſcourſed together, I fell to this Prayer.

△ O Lord thou haſt heard our conferences, diſcourſes and reſolutions: O God, be our comfort, and reconcile theſe repugnances of purpoſes, ſo as it may appear that thou art the merciful Father, the almighty and living God, the Creator of all things being and that thy promiſes made in mercy and favour, ſhall not with mans frailty be overthrown, or hindred. *Manifeſt thy power and glory to us herein, that thy Prophecies may come to light, to the end and purpoſe thy Wiſdom and power may work thy own honor and glory.* So be it.

E. K. Now ſir, where are you?

..... *Here I am, the ſervant of God.*

Unus veſtrum, vocatus eſt hujus *negotii miniſter.*

Alter, Puer.

Igitur ad impleat miniſter miniſterium: Puer autem humili & ſe miniſterio.

Parabola de ſene nudo & puero. Supra 13. *Underſtand that.*

△ I remember the old Parable told us of a man naked, who cloathed himſelf with leaves, and of a child, and a Whale, &c. *Anno* 1584. *Aprilis* 21. Cracoviæ.

Hear my counſel, and follow it.

Conſilium. *Wonderful and great are the ſecrets and judgments of Gods determinations to come: which are all ready leaſed and gathered into your boſome.*

A ſimilitude of the Rain bow very apt. *They are great and true: and are like unto the Rainbow which the Sunne maketh by the aptneſſe of the matter and place (that ſheweth it ſelf ſuddenly and many behold it:* So ſhall the harveſt of this Doctrine, *when the Vial* is runne, and the World receiveth *diſpoſition, ſhew* himſelf wonderful and terrible to all Nations.

But if the matter agree not with the weakneſſe of your underſtanding, and palpable blindneſſe; Repine not, neither murmur. But pray, that you may have the ſpirit of God, to underſtand, and that your eyes may be opened.

△ *Regum lib. 4. cap. 6. C. Eliæus.* *The Prophet* [△] *ſaw, but his boy did not.*

But the Prophet praying, the boyes eyes were opened.

Dee. *Theſe myſteries are delivered and taught to a Miniſter apt for them through the Grace and foreknowledg of God, wherein ho hath bleſſed thee,* Dee.

Unto thee is joyned the dignity of this mans veſſel, which miniſtreth unto thee, as a ſervant.

He therefore is not part of the labour, but part of thy knowledge.

Kelley. *Kelley.* True it is, *that this rain falleth out at thy requeſt.* But lo, thou art let into the garden, and *art preferred before all* others, as a gatherer, that the wonders of the Lord may be finiſhed in his Houſe.

Mirabilia Dei. Our own judgment is to be laid aſide. Therefore ſeeing thou art let in as a ſervant, not as a *ϛ U D G, lay Judgment aſide, and do thy duty.*

So

So shall it come to passe that *the minister, through thee, shall be satisfied*, (*as through the labour of a necessary*) and thou through *thee satisfied, shalt be satisfied also.*

△ Through E. K. to be satisfied.

In the mean season gather thy self together, fear God truly, and humbly *go home unto thy Mother.*

△ *Ad Ecclesiam Catholicam Matrem omnium fidelium, veludam est.*

Endeavour thy self to know things necessary for mans understanding, whereby thou shalt be apter to *judg*, and to take part with the * Spirit of God.

△ * *In Ecclesia Catholica.*

I promise thee, if thou do so, that the Spirit of *understanding in all humane knowledg and divine, sufficiently for thy* Profession, Calling, and Creation *shall multiply* upon thee.

△ I presume not to interrupt your discourse of matter, but as we are knit with the Lord in league of friendship, for the Service of God, so doth charity, and the order of our affaires require that somewhat we should understand of his present estate, &c.]

A. L. A promise to E. K. of great importance.

..... *Cast pride away and be humble: for he that hath an humble spirit knoweth much.*

Et cum puer Prophete, es, ab illo quære, ipse te informabit.

Video & circumspicio, sed non video, Lasky.

△ Oh Lord, what is this, what is this! Oh Lord!

A. L. Non apparet in conspectu bonorum.

..... Sedem posuit Satanus in cor ejus, *& neglexit* mandata *Dei.*

Si quæ dixi feceritis, bene fiet vobis: Sin minus, fiat vobis, sed bene mihi.

△ Give me leave to speak I pray you.

..... *Fio, loquendo, macer.*

△ If *Lasky* fall, (upon whom so much of our worldly doings is grounded, as the House-keeping, still in *Cracovia*, in hire for an year, &c.) How shall we supply the wants? &c.

..... Si ceciderit, statu.

Unicum habet [A.L.] *à cœlo secum relictum.*

A. L. *Unicum bonum Angelum jam sibi habet relictum: Habuit 21. ultimum consilium.*

But iniquity and negligence causeth him avolare *also, of* 21, *this is the last.*

△ O Lord, Lord, Lord, have mercy upon us.

..... *Consider this last counsel for I can counsel you no more. As your sight is, so shall you see me.*

△ I beseech you let me know your name, if it shall not offend you to ask.

∴

..... Sum sanctissimi sigilli fœderis centrum.

Sigillum fœderis.

△ Are you the same that is about the Crosse in the Center?

v

..... *I.* [L+na] △ Then are you *Levanaël.*

∴

Leva. *Relinquo, sed non desero.* ∴ *E. K.* He is gone.

△ *Lib. 2. In Sigillo Dei.*

△ Gloria, Laus, Honor Deo nostro Omnipotenti. *Amen.*

+ *Pragæ.*

Februarii 18.

Monday Mane horam circitèr 9.

△ Orationibus ad Deum fusis, & aliquantulum de *E. K.* quantum ad mysteriorum participationem presentem: ut misericorditèr nobiscum agat, & illius [*E. K.*] intentionem, & fidem Catholicam respicit, & ut sua divina bonitas nobiscum procederet in mysterio perficiendo; *viz.* de lapide Philosophorum, propter honorem & gloriam sui nominis, &c.

Shortly after.

E. K. I see an endlesse thing like a red Sea. A head cut off from a body doth appear: the Hair hath bin pulled off it: that Head appeareth to come out up of that bloudy Sea, tumbling sometime one part, and sometime another upward, and sometime under the water clean.

E. K. Now I see a Tree upon an old Hill full of mosse in a desolate place, besides the former water.

The Tree is sprung of a graft, which hath been grafted in ∴ The Tree hath a few green leaves on, and many old leaves: The state of the Tree is as if it were *Autumn.* There lyeth by it the top of a Tree cut off, and dead withered.

The Tree hath a eleven Shots or branches issuing out of it.

There tumbleth down from heaven a white thing, and out of it issueth an arm with a broad axe in his hand, such as they hew pamnel board with, it seemeth to be about a yard long

That hand with his nail maketh a race down along the body of the Tree, and then spreadeth the bark open from that place of the race made.

A voice.

Quod erit, & futurum est, est & non est.

E. K. That voice seemeth to come out of the top of the Shew Stone.

E. K.

E. K. On the place of the Tree where it was made bare appeared two figures of 8, one in manner under another. Now the bark is put together again, and the Tree ſeemeth whole, and as it were not cut.

A voice out of the white. *Quod erit & futurum eſt, jam eſt.*

10 branches cut off of the grafted tree. *E. K.* At this word he ſtrook off ten of the Tree branches, and the ſtem or branch that ſtandeth, ſeemeth to be now between me and the Sun riſen about an hour high; And that ſtem or branch hath five leſſer branches out of it.

Every.

E. K. Now there ſtandeth *one like Michael*, with a tanckard in his hand of ſilver and ſtooped, he ſaith;

Mich. ..... *Iterum Lavabo te.*

E. K. He waſheth with water, and his hands the old branch cut off. Now he taketh that old branch up in his hand, and holdeth it up. The ax is torned from the tree.

A voice from the top of the ſtone. ..... *Plantavi te, & neglexiſti mandata & ſtatuta legis mea, & in ſuperbia tua defalcavi te: Sed jam memor ſum verborum & pacti mei apud patres,* & occupabis locum ſolitum, *& ipſe rorabo te nubibus cœli. Jam ponam timorem in cor tuum, & viſitabo te legibus meis, & introducam pedes reductos in Sanctuarium: Neque cades, ſicut patres tui ceciderunt; Induxi gentem malam & ſuperbam, & benedixi ei, (ſed proh dolor) tædet me. Igitur dejeci, & præcipitavi illos à me: Ne forte triumphantes poſſuiſſent nullum Deum.*

Michael..... *Magnus es tu* Ben Elohim, *magna eſt gloria tua, magnitudo tua ſuperat cœlos, & jam regnabis in terris.*

Regnum Dei in terris inſtat. *E. K.* Now *Michael* putteth on the dead bough on the former tree: Now he with the ax with his thumb, cloſeth the barks together.

Now out of heaven commeth drops of a rain, and that ſtem which was ſo put to, had 12 branches; and both that and the reſt ſpringeth together very freſhly.

Michael. ..... *Qui habet oculos videat, & cui ſunt aures audiat.*

Dee

{ *Dee* / *Kelly* } *E. K.* Now appeareth one like △ under the tree.

E. K. or *Safeguard.*

And alſo I ſee my ſelf (ſaid *E. K.*) comming there, and my *Gown* is *all white*, but *bebloudied*: and △ ſeemeth to have a white Gown, or rather like a womans ſafeguard full of pleats, and full of mens eyes.

Seven more. There appear ſeven more, ſix men and one boy. One is a Blackamore.

They have all white garments alſo.

The tree at the firſt ſeemed to bring forth and ſhew horns, and after that there appeared men iſſuing out or growing plentifully on that tree, and thoſe men to have thoſe horns.

Then he with the Ax pulled one of thoſe men off, and pulled one of his horns, skull and all, *and thereof gave to eat to* △, *E. K.* and the other ſeven; and they *did eat*: and ſo all the Viſion did vaniſh away, nothing appearing in the ſtone.

A voice. ..... *Iſta ad rem; Vos autem poſt modicum admonebo.*

——— △ After half an hour, wherein we talked *de Converſione Judæorum.*

E. K. Here is now *Levanael*, as before time.

Levan. ..... *O thou which art of the ſeed of the earth, attend my voice, and open thy heart, that thy bowels may be filled with gladneſſe, and that within thy head may wiſdome enter, ſince God hath not onely called thee, but alſo hath made a choice in thee,* If *thou hear his voice, and obey it.*

If *Be not ſtiff-necked, neither ſuffer ſenſual imaginations to obſcure or defile thy inward underſtanding. The firſt nouriſheth thee to the nouriſhment of thy fleſh, that thy fleſh periſhing may alſo carry thy ſoul with it. The ſecond teacheth thee to underſtand thy ſelf, and thereby to acknowledg the Creator: that thereby thy ſoul purified may alſo purifie thy body: that thereby in the end thou mayeſt riſe a purified and perfect Creature.*

Behold, there are which riſe; and have loſt their bodies: *and there are alſo which riſe, and they riſe in body.*

Qui appetit ſe propter ſe, non intelligit Deum, ſed qui intelligit Deum, appetit ſeipſum; ſed appetitus ejus non eſt à ſe, ſed ab alio.

Since therefore, to ſeek God [not] *for* your own *ſakes, is to glorifie God, lift up your ſelves, and behold the heavens, and look into the earth, and muſe at her wonders: And let not the leſſer part carry away thegreater.*

E. K. I pray you ſpeak higher, I can ſcarce hear you.

Thoſe that have their Sanctification through promiſe, and fulfilling of the Will of God, have alwayes

wayes forsaken themselves: But yet, for themselves, *followed his Commandements; Therefore I say forsake your selves, and do the will of God,* that for the comforts of *your selves,* and your eternal salvation, you may seek God.

But he that seeketh God, seeketh him through patience, through afflictions, through temptations. Patience. Afflictions. Temptations.

Therefore despise this Monster that tempteth you, and neglect her in the middest of her pride, for she is poor, miserable, and prepared as a fire-brand for destruction; if you seek riches of her, she hath none, if you seek wisdom at her, she knoweth it not, if you desire quietnesse, and the joyes of rest, she cryeth out against you, Watch, Watch, and gird up your selves. *Mundus.*

And if you seek eternal life, or study to please God, and to glorifie him, whereunto you are created, seperate your selves from the Harlot.

Swear your selves her enemy, and hate all those that take *part with her; For, behold, she is become an enemy of him that created you, a Blasphemer of him whom you seek to glorifie, the daughter of him, which set himself against the Highest.* *A mundo & mundanis debemus esse alieni.*

Therefore for your Creations sake, ought you to despise her.

For your Redemptions sake to neglect her, and for the Glory that you seek to attain unto, utterly to despise or contemn *her.*

But here, peradventure, you will say unto me, as he said unto Christ the Sonne of the living God.

E. K. He maketh curſy, and kisseth the ground.

What shall I do to enherit everlasting life?

I say unto you follow the Commandements.

Behold, it is written, I give you a new Commandemnt; Love one another. Love.

How love you one another without Charity?

But what is Charity? is it not the gift of the Holy Ghost? you know it is so, you know also, that the Holy Ghost is called a Comforter.

But consider with your selves, why he is called a Comforter; Not because he comforteth himself, for he is all comfort; But because he is the comfort of such as he hath spoken to, saying, I have given you a new Commandement, Love one another; *But, who are they? Even they* that eat the flesh, and drink the bloud *of the Sonne* of man Jesus Christ, *the Sonne of God, true God and man, which unlesse you do, you are not of that Company unto whom Christ said I give you a new Commandment.*

For in so doing you are grafted in Christ, are subject to the Commandment, tyed unto Charity, *wherein you are refreshed by the Holy Ghost the Continual Comforter, and giver of wisdom to* such as dwell in Christ.

See therefore that none is of Christ, that hath not Charity, neither hath any Charity, that is not of the Company of such as feed of the flesh and bloud of *Jesus Christ, without the which there is no Salvation, therefore art thou* E. K. *a lyar when thou sayest I fear God, I love God,* I *intend to live well and in obedience, for thou followest not his Commandements, thou fliest* from him; *Therefore thou art not* with him.

*But I hear * thee saying,* I confesse my self to Christ before the Throne of God. * △ E. K. did confesse that he thought so at this instant.

But thou hast not offered thy self unto the Priest, neither hast laid down thy Sacrifice.

I say unto thee, Thou confessest not thy self, neither thy sinnes, before God, *because thou commest not* where he is.

Not that God seeth thee not, but that he is said not to hear sinners, unlesse *they* be penitent, *but penance is limited by the Church, and sorrowfulnesse is not judged* by thy self, *it behoveth thee therefore, if thou wilt flie unto Christ,* to enter into *the Company of such as professe him, where he is, and with whom he dwelleth.* Penance. The Church. *Ad Ecclesiam Catholicam confugiendam.*

There, *at what time thou repentest thee of thy sinnes, and shalt confesse them with sorrowfulnesse, before him which is in office at the mystery; there also by the mystery (which is Christ) shalt thou receive forgivenesse of thy sinnes.*

For if he that ministreth, is heard in the power of his Administration, and Sacramental vow, much more hath he power to forgive Sinnes; For lo, that he doth, is not of himself, but his dignity is of that, whereof he is called a Priest.

Now therefore I *say unto thee* E. K. *until thou make thy self clean, thou shalt continue filthy,* & immundis & impuris, non revelat Deus Sacramenta.

But even as thou, not clean, seest, and yet seest nothing: so being cleansed, not seeing thou shalt see, and see all things.

I have done.

△ Gloria Patri & Filio & Spiritus sancto, sicut erat in principio, & nunc & semper, & in secula seculorum. *Amen.*

1585. + *Praga.*

Februarii 23.

Saturday A meridie horam circiter 2.

Orationibus ad Deum fuſis, pro luce & veritate divina, &c.

△ The occaſion of this comming to the Shew-Stone, was that as we ſat together in the Stove, there was a pat or ſtroke or two (not natural) given on the Bench and Wall: and withal I *felt on my head a heavy moving thing*, and alſo after that *E. K.* felt on his back, as if one had written letters diſtinctly: whereupon we went to underſtand the will of God, as being thereto half warned and ſtirred by theſe tokens.

E. K. Madimi is here.

△ Benedicti ſunt pedes evangelizantium pacem & favorem altiſſimi.

Madimi ..... *What ſhould I ſpeak unto you, ſince you have no faith?*

Faith. *Why ſhould I teach you that deſpiſe my documents?*

I knock in vain, for you hear me not.

Unus unam alius aliam quærit: diſpares eſtis.

△ Deus poteſt omnibus & diverſiſſimis ſatisfacere, bona ſemper petentibus.

Madimi ..... *Shall I ſpeak, or no?*

△ Speak in the Name of God, who would not hear the words of the wiſe and of the mighty, of the good and true?

Mater. Madimi. Madimi ..... *Shall I cloſe my mouth, becauſe of your wickedneſſe? or ſhall I open my mouth, becauſe* my Mother *hath commanded me?*

I will go back, and will deſire that my mouth may be ſewed up with a double threed: for aſſure your ſelf I will not come again willingly: But if ſhe ſay again, Go, I will come.

Ium, wherefore doth God give bread to Dogs: or ſuffereth his ſonne to ſhine to the bottomleſſe Caves? I know a cauſe, but yet I *am torn in ſpirit.*

O Mother, Mother, if thou ſhouldeſt ſpeak unto this people, out of and from above the Clouds, they would melt before thee, yea, they would fall.

But to thou ſpeakeſt unto them by thy daughter that they may ſtand and hear, but they hear not: But I *ſwear unto thee, they deſpiſe thee.*

What ſhall therefore become of them? I go, I *will ſee if* I *can abſent my ſelf from them.*

△ She went away as if ſhe had been angry, in the mean ſpace we argued after our former manner; *E. K.* as he was wont, and I ſtill in my conſtant hope of Gods mercies.

After half an hour. *E. K.* Now ſhe is here again.

E. K. She putteth off her peticoat, and putteth on an other Garment full of pleats of a golden colour, and after that an other Garment, upon that Garment with many Crowns bordered on it, with hands out of every of them, and a great part of the Arm, they are right hands, the firſt Garment (which ſhe put off) and flingeth it into a fire.

Madimi ..... I *ſpeak unto you, though* I *ſay nothing.*

Madimi ..... *The counſels from above, are perfect, becauſe they deſcend.*

Conſilia Dei. *But the wrappings of mans wit, are unperfect knots, hard to put together, and harder to unloſe: Therefore they are not.*

Impriſonment conſpired againſt me. △ *But theſe are of God, and they are true.* Envious minds, and falſe hearts, do hunt after thee, and they have ſaid and have *conſpired*; *But* I *have ſaid unto them, be it unto them, as they have meaſured unto others: And that which they have nouriſhed in corners, let it be fire, and conſume their dwelling places; Let it ſeek out their brothers: Let their throats be burſt in pieces: Let it range along their Kingdomes, and let it burn down the gate of their borders, that the way may be wide: for a narrow way ſerveth not where* I *bring in miſchief,* I *will bring her to the borders, and will place her in the Gates, and will ſay unto her.*

Accipe tibi vim.

And I *will give her a two edged ſword, but* I *will not enter in with her: becauſe* I *will not hear their Lamentations, neither be moved with their groanings.*

Theſe are the hard and heavy knots, that the evil ſpirit and mans wit hath wrought togther; But becauſe they are humane, they ſhall periſh.

The way is prepared by *A. L.* *Truly it ſeemeth good to my Mother and me: and our conſent thinketh good alſo, (and the rather becauſe ſhe hath prepared the way by* her own wiſdome, *which part of the North you muſt alwayes (look* unto,) and be directed *by.*

For why, that Conſtellation is true, *and doth teach thoſe that erre; Thoſe alſo that are right, it comforteth them.*

But

But I will go unto my Mother, and ask her once more, whether I may hide theſe things from you.

Sapientia divina noſtra debet eſſe ſtella nauticis in hoc mari magno.

E. K. She is gone.

△ We read over the premiſſes, and gathered, that ſome treachery was deviſed againſt me: And therefore, I beſeech God, to give us his counſels, and adviſes, to be my guide and protector, my light and comfort.

E. K. Here ſhe is again.

Madimi ..... *That you both, or (if you will be diſtracted) one of you, go ſecretly* hence, and ſpeedily unto Lasky: *So ſhall it come to paſſe, that he* whom they intended *to impriſon*, (*ſaying*, we will compel him to perform his word, leaſt he peradventure triumph elſewhere againſt us;) [&] *may at laſt, open the Priſon Doores for them, and* ſalute a ſtrange King, even in the ſelf ſame place, where they ſhall eat to morrows Dinner. *But when they perceive that you are gone; Then will they underſtand that you knew, and that* the ſpirit of God *was amongſt you.*

Flie from *Prage.*

The words of the Conſpirators.

I come again.

E. K. She is here againe.

Spiritus Dei nobiſcum.

Madimi ..... *If theſe words be true, bear witneſſe of the truth: if you think them to be falſe, you need not follow them.*

△ How ſoon would you adviſe me to be going hence? you ſee how bare I am of money.

Madimi ..... *Do ſo as in an eminent danger. I have ſpoke the laſt word.* Sed adhuc tria; Omnia ſuccedent voto.

△ Deo noſtro Omnipotenti, ſapienti, & miſericordi, ſit omnis gratiarum actio, Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

Monday

Februarii 25. à meridie, circiter 1½.

Precibus ad Deum finitis, citò apparuit Angelus Dei.

E. K. Fell on his back as one had written as he ſat at the Table; Hereupon we reſorted to the Shew-Stone, &c.

E. K. Here is *Madimi.*

Madimi ..... You have vowed to your ſelves, and to the Lord, perform your vowes. *That which God commandeth, that do.*

Excuſe your ſelves with men, and gird up your Garments to the travaile; Not in Waggon, but on Horſe-back.

E. K. I pray you to give us ſome inſtructions of my Lord *Lasky* his being.

Travaile hence directly, and unto Wratiſlania, *and there I will meet you.*

E. K. I pray you to deal openly with us, according to our frail ſtate, and to declare unto us of my Lord *Lasky* his eſtate.

A. L.

Madimi ..... You depend not upon *Lasky*, but *Lasky dependeth upon you; if he do evil, his puniſhment is ready: if he do well, he doth it for himſelf.*

I am greater then you, and my eye ſtretcheth farther then yours; yea, though you went to morrow, you have loſt ſome dayes.

Dayes.

△ I muſt carry my Books with me, we muſt be at the leaſt three horſe.

Madimi ..... *Not ſo, but* thou ſhalt hide them.

Books to be hidden.

△ Am I to return hither again, before my wife come from hence?

Madimi ..... *I am not fleſh, neither do I move, or am moved with fleſh*; But if you fulfill the firſt, the reſt followeth.

Do this, as though you committed theft, △ Secretly and ſpeedily.

for if the hours *be diminiſhed, the purpoſe ſhall alſo want ſucceſſe.*

Houres.

Ductus es, ſequere ſi vis.

The hand is open, and ready to take hold *on you, what therefore ſhall I ſay more to you?*

△ What hand I pray you?

Madimi ..... *Manus amplectens non rapiens.*

△ Lord I underſtand not that neither.

E. K. She is gone.

△ In manus, tuas Domine, Commendamus noſtra corpora, animas noſtras & ſpiritus noſtros. *Amen.*

Wedneſday.

February 27. △ I and *E. K.* and *Thomas Kelly* as ſervant, rode to *Limburg*, (otherwiſe named *Nimburge*,) ſix miles from *Prage*, in the way toward *Breſſel*: otherwiſe, named *Wratiſlania.*

Februarii 28. Manè circa 6 horam. *At Limberg.*

Thurſday. Note, I had cauſed from 4 of the clock in the morning the Horſes to be looked unto, ſo as, by five, or aſſoon as it was break of day, we might be riding.

In the mean ſpace while *E. K.* yet lay in his bed awake, and I was in the next Chamber by, in ordering my things of my male. *E K.* heard a voice (like mine) ſay *D.*

Whereat he asked me, what ſay you? I anſwered, that I ſpake nothing. Then he doubted what creature did uſe that voice. Afterward he roſe: and when he had been ready a while, and ſate in the Chamber where my male lay, he ſaid, that he felt ſomewhat crawling, *or as one writing on his back*, and at length *to aſcend into his head.* And ſo I left him, and went out into another place, and kneeled to pray, and prayed, and upon the comming in of *Thomas Kelly* into that room where I kneeled (in the Door of a little open Gallery over the ſtreet) I roſe up, and went in again to *E. K.* and he told me that he ſlumbred by reaſon of the heavineſſe of his head, and *that he ſeemed to ſee me praying, and* Michael *to ſtand by me.* I anſwered, that truth it was I had been ſomewhat bent to prayer, but that I could not pray as I would, &c. Hereupon, *Immediately he ſaw* Michael *over my Head with a pen in his hand*: Thereupon I was reſolved that I was to write ſomewhat of importance: And I made ſpeed to take pen, ink and paper, and to ſettle my ſelf to writing, becauſe we made haſt to ride, as intending to ride 8 or 9 miles that day, and company tarrying for us: one of them being a Jew, whoſe ſiſter is wife to Doctor *Salomon* of *Prague* the Jew, &c. And going about to attend for ſomething to write, a voice ſaid, as followeth.

A Viſion.

A Voice. *Cur non includis te ad audiendum vocem meam?*

△ Hereupon, I did ſhut all the Doors, and uttermoſt Doors.

Note the reaſon why a Receptacle is of more credit. *A voice* ..... In receptaculo, ut magis approbetur veritas.

△ Hereupon ſpeedily I took out the Shew-ſtone, and ſet it on the Table before *E. K.*

E. K. Here appeareth a white Circle round about the border of the Stone, and a ball or Globe of flaming fire in the midſt; The white Circle hath great brightneſſe of light in it.

Madimi. *E. K.* Now here is *Madimi*, ſhe ſtandeth in the white Circle: and looketh into the fire, ſhe kneeleth.

On the outſide of her, ſtandeth *Michael* with a ſword.

E. K. Madimi is gone away, and *Michael* is come to the lower part of the Circle.

A voice ..... *Speak, for who controlleth me?*

E. K. Michael boweth himſelf toward his feet, as though he kiſſed the place where he ſtood: as if it were the Circle that he kiſſed.

Michael ..... *Theſe are the words of the Lord, and of me his Angel, and Miniſter of truth: and they follow.*

Behold, I have led you forth diverſe times: and you have obeyed me. Therefore I ſay unto you, Be now Stewards of more.

△ O merciful God.

E. K. He ſpreadeth his Arms abroad, and ſtoopeth down.

Michael ..... *He that committeth his Treaſure unto man, findeth favour, and at his return hath his own. But he that committeth himſelf unto me, and heareth my voice, I will write his Name in the Book of Life. Behold, Behold, Behold, I ſwear and it is.*

Dee. *That in thee*, Dee, *I delight. And lo, becauſe thou haſt obeyed me, and not of force of humane perſwaſions, I ſhew unto* thee what is to come, *and what* I would have thee to do: *and* wherefore thou commeſt hither.

△ Fiat voluntas Dei. *E.K.*

Michael ..... *Cover me for a while, leſt peradventure thou ſee I am beyond the ability of thy capacity*, and ſo return not eaſily.

E. K. He becommeth very bright.

△ I underſtood not well this ſaying, neither *E. K.*

Michael *I ſay unto thee cover the receptacle.*

△ We covered the ſtone a while, and read the premiſſes.

E. K. He is brighter then he was, the Circle of light ſhineth ſtill.

△ We uncovered the Stone, and then he ſpake again.

Michael ..... Before twelve moneths of your account be finiſhed, *with the Sunne: I will keep my promiſe with thee*, as concerning the deſtruction of Rodulph: *leſt peradventure*, he triumph, as he often doth. *For, thy lines* are many times peruſed by him; *Saying*, This man doted, where is become his God, or his good Angels?

Rod. The deſtruction of *Rodulph.* *And behold, I will ſweep him off the face of the earth: And he ſhall periſh miſerably:* that he may underſtand, that thou dealt not for thy ſelf, but didſt fulfil the work of thy maſter.

More.

Moreover I will bring in, even in the second moneth, (the twelve ended) *Steven.* &c.

And for a truth, (*as I am*) will place *him in the seat Imperial; He shall possesse an Empire most great: and shall shew what it is to govern, when God placeth.* △ All conditionally to be understood.

In his time will I fullfil many things that I have promised thee, and I will be mercifull unto thee; because thou hast not broken my Covenant.

My minde abhorreth from *Lasky*, for he is neither faithful to me, nor to thee: neither he careth for his own soul. *A. L.*

△ Chamo & træno maxillas illius constringe (ô Deus) ut approximet ad te.

Michael ..... *The speedy return of* Curtius *was to deliberate with* Rodolph *how they might, (under the colour of Justice) entangle thee.*

And lo, whom thou fostredst and fedst at thy Table, is he, that hath wet his hand in the dish with thee, and hath delivered *thee.*

Moreover, he hath betrayed his Master: And the cause of his adversity, hath had chief root in him. From the third year he hath done unjustly: and hath made naked his Lords secrets. *Emericus. Sonnagius.*

But he shall have his reward: and shall perish with his own hand. *Before thou camest out of thy own Doores, to take thy Journey,* Rodolph knew of thy going.

And for a truth, his letters are before thee.

Therefore, it behoveth me, to give thee warning, and to teach and instruct thee, as one exercised in my businesse.

Cover me, I am become cleerer.

△ We covered the Receptacle.

After a while we uncovered it.

Michael .....*This therefore shalt thou do.*

The same way thou camest, the same way thou shalt also return: Not to flie from their malice or tyranny: But to stand in the face of them as my servant.

Hereby, indirectly, shall the Traitour *understand you know him.* The Traitor.

And Rodolphus *hard heart, I will stir up with indignation against him. For he shall be construed a Lyar.*

And they shall begin to fear thee, and also to love thee: and thou shalt be in favour amongst them.

Note.

Annuate their doings, *and hear their sayings. And those things they shall offer thee, refuse not. I will send one out to pay them their wages.* Annuate their doings.

Moreover, I command thee Kelly, (*But in my own person, I counsel and advertise thee*) *that thou take* part with the Lord Jesus: *And go* forward with the businesse thou hast in hand.

For why? They shall be shortly made open and plain; *lest thy* (△) *word* (*to the Emperour he meaneth*) *receive foil in the hearts of men.* △ Belike he was studying in *Dunstons* book & Tables whereof he made me not privy.

But I bind it not to that place. *For,* the fruit *that* springeth of it, shall do my service with *Steven*; *And* yet, if he will, *with that* unjust *Lasky. And it shall be a Garden for you: wherein you shall not borrow of the World, but of* the Gift *of God.* Yet if. *Donum Dei.*

And hitherto I will deal with thee, that the least thing which thou hast bestowed in obedience toward me, shall not be forgotten. Together.

Live you together, as brethren: and wonder together, at my works, *and in me, for there shall not a hair of your head perish*; So that *you* listen, and be obedient unto my voice. If.

When therefore thou commest home, hide not thy self; But see, that the Infant be regenerated. *Infans baptizandus.*

△ As concerning the Godfathers: shall I request and use such as I intended? *Mich.*

Michael ..... *Do, that thou hast done.*

But put all these things up amongst the secrets of your hearts, as though not seeing, yet seeing all things.

Let these for this time suffice.

E. K. The fire is gone, he and all.

△ Creatori nostro Omnipotenti, Protectori nostro misericordissimo & consolatori nostro abundantissimo in tempore necessitatis nostræ sit perennis Laus, Honor, Gloria, & gratiarum actio.

Amen.

△ Hereupon we had great comfor, and so brake our fast, and returned to *Prague* again, before 4 of the clok in the afternoon.

Note.

While I was thus out, and had left a letter for the *Curtese Balthasar Federicus Dominus ab Ossa, &c.* to deal with the Spanish Embassador, the Lord *Romse*, and myne Her *Kinsky*, to crave pardon of my sudden departure, *and the Child not yet christened, &c.* and had given my wife charge not to deliver the Letter before Friday night, &c. It came to passe, that this Mr. *Balthasar* had sent word of his comming to *Prage* with the Lord *Kinsky*, (whom on the Friday before I had met riding

ding out of Town: and he told me that he was to be out three or 4 dayes, &c.) and that he was deſirous to ſpeak with me.

Upon which occaſion my wife thought it beſt to ſend the letter to him, and ſo did, not long before my coming home. Which thing when I underſtood, I was half ſorry for it, and ſent preſently word to Maſter *Balthaſar* of my coming home, and to certifie him that my wife had erred to ſend that letter unto his worſhip before *Friday* night, when ſhe might perceive that indeed I did ride forth to *Breſſel*.

He thereupon was deſirous to ſpeak with me, and *of him I received my Letter which he had peruſed*, and offered himſelf moſt ready to ſatisfie the content thereof, &c.

Now to the chief purpoſe, At my return home from Maſter *Balthaſar Federick ab Oſſa*, I found *Emericus Sontagius*, in my wives ſtove with Maſter *Kelly*, *who at the ſight of me was ſore amazed, and half not able, or not willing to ſpeak*, *but ſaid*, vos eſtis veteres equites. Then Mr. *Kelly* told me, that *Emericus* had told him, that the Emperour had been all day yeſterday very melancholick, and would ſpeak with no body. *And that he knew of my journey in a moment when it was*, and that by the Jews, & ſpecially by the Doctor his ſon, that had gone about to get me the four horſes, & laboured very much with himſelf (unasked) to perſwade me that the Emperour his firſt and chief underſtanding of it was by the Jews, &c. Hereupon (being now night) he went home.

+ *Pragæ.*

Martii 14.

Thurſday. A meridie, hora 2 ½. Baptizatus erat *Michael Dee* filius meus in arcis Pragenſis majori Templo. Baptiſmum exercente, Cæſareæ Majeſtatis Capellano.

Suſceptoribus verò, Illuſtriſſimis Dominis, Domino don Gulielmo de ſancto Clemente, Hiſpaniarum Regis, apud Cæſarem Legato, & Domino Magnifico, Domino Romff, ſummo Cæſareæ majeſtatis cubiculario, & à conſiliis arcanis intimo & primario, &c.

Suſceptrice autem, Nobiliſſima fœmina, Domina de Dittrechſtain, Domini de Dittrechſtain, uxore chariſſima, qui major Domo Cæſareæ majeſtatis eſt. Infanti verò nomen erat inditum *Michael* ad petitionem meam, *ob gratam beati* Michaelis *memoriam, qui (ex miſericordia Dei) tam fuit eſt & erit nobis benificus, auxiliaris & tutelaris*, &c.

Michael.

+ *Pragæ.*

Martii 18.

Monday. Manè, horam circiter 7.

△ Precibus (ex more) ad Deum fuſis, primùm, deinde (aliqua interpoſita mora) aliis etiam ejaculationibuſque factis pro miſericordia, luce & auxilio Dei, &c. poſt horas 2. tandem nulla facta apparitione, ceſſavimus. Ego verò de Dei ira timidus, cauſam ſubeſſe magnam dubitavi, &c.

△ Miſerere noſtri Deus, & ne nobiſcum agas, juxta omnes iniquitates noſtras, *Amen.*

Martii 20.

Wedneſday, manè. △ Note— *E. K.* yeſterday had a ſhew of a little thing as big as a peaſe of fire as it were in the ſtone going about by the brinks. And becauſe it was not in ſhape humane, he of purpoſe would not declare it ſo to me, and ſo I have noted (as appeareth) of no ſhew. This he told me on Tueſday night (that was yeſternight) upon occaſion of a great ſtir and moving in his brains, very ſenſible and diſtinct, as of a creature of humane ſhape and lineaments going up and down to and fro in his brains, and within his skull: ſometimes ſeeming to ſit down, ſometime to put his head out at his ear.

And this began from the ſame night following.

+ *Pragæ.*

Martii 20.

Wedneſday, manè circiter 6 ½.

△ Precibus ad Deum fuſis aliquanto prolixioribus quam ex more, &c. ſtatim facta eſt apparitio.

E. K. Here is the ſame ſhew of a little parcel of fire ſomewhat leſſe then a peaſe, going about the border of the ſtone.

E. K. Here is one, but he hath a covered face, I know him not, his covering is of a compound colour, between black, red and white, he is covered down to his middle, the ground of it is white: There be ſpots of black and red on it, ſome big, ſome little, as if they had been ſprinkled on with a pen, or daſhed on with a pencil.

A

..... *Against divine necessity is no prayer nor resistance.*

E.K. I feel nothing, in my head now, and till now I did, as is moved before.

..... *Come, ô you Prophets, and render your accounts. Come, O you that have sucked of the brests, wherein the judgments and secret will of the Lord is hid, and of Necessity to come, Gather your selves together, render some account why the King of eternity descending from the heavens hath so often visited you? And why he hath rather visited you, in the Desert, upon mighty and high Mountains, unranged of men. Tell, I say, what the cause is, that he hath come down into the Fens, and amongst your flock: Could not this God have lifted you up, and have brought you into his secret chambers? Could he not have ravished you unto himself, and so have carried you about with him, that you might see his great wisdome unknown to man, and the abundance of Glory, wherein he hath his habitation. There is none of you that dare presume to say, that you deserved the Lord his presence.*

There is none of you that dare open his mouth, saying, God hath need of us.

Tell therefore what is the cause that God hath visited you.

△ The unsearchable judgments and determinations of the highest, &c.

..... *Be silent, thou answerest before thou art called.*

.... *What is there none of you that answereth me? No, where art thou?*

Job, *where art thou?*

Moses, *where art thou?*

Zyrom, *where art thou?*

Syracasba, *where art thou?*

Daniel, *where art thou?*

Jonas, *where art thou?*

Ezechiel, *where art thou?*

Holy, holy Eldras, *where art thou?*

You lesser Prophets, where are you?

You number without number, (whom the Lord hath talked withal) wherefore shew you not your selves?

All these were full of the Holy Ghost.

All these mortified their flesh for the love of God. Yet, what, are you not able to render account or to shew the true cause why God hath visited you?

God visited you so long, and so oft, so mercifully and so abundantly, and are you silent and ignorant? Why?

Mandata tua justa sunt Domine.

What, was this the cause that God visited you for, that you should fulfill his Commandments, and teach his people the way of salvation?

True it is, it was the cause that moved you to obedience. But the very cause why *God appeared unto you, you know not.*

Behold, the Commandments of God are just & true, whose sons you are: if therefore you follow not the Commandments of your father, you are disobedient. But why, your Father hath commanded you: Lo, I teach you.

When God of very God, the true light, beauty and honour of his Father, conteined or was full of the image of an heaven and earth, and by the omnipotent, conjoyned, and equal power and strength of them both, joyned in one, was brought forth, and had his real beginning, he determined also, in the self-same Image and Idea, the due and proper order, just law and determination, of all things that were comprehended, which law and things together have their course co-essential both in heaven and earth, distinguishing all things into their real beginnings, limitation of time, and determination between their extreams. This order or law, begun in the bosome of the Word of God, keepeth so his proper course, and order, and law of his own establishment, That those things that before were wrought in God, might also receive working and being substantial to the end of God his progression.

This is the self-same that we spoke of before, in the name of divine Necessity, against the which no prayer prevaileth, nor resistance can be made.

This Necessity was the cause, O you Prophets and Children of God, that God dwelt amongst you.

This Necessity was the instrument that brought you to the stage of your election.

This Necessity was the cause that God chose you.

This Necessity maketh of wax, honey; of tar, milk; of long ranging, return, of Infidels, Christians; of disobedient, holy ones.

Finally, of the unperfect and evil, rage and roming astray of mankind, the true number of such as return from wickednesse, and are chosen to eternal joy from the beginning.

But this may seem unto you a strange and stumbling Doctrine.

I have laid the Basis.

△ We read the premisses, which seemed to us very pithy, and ponderous, and full of mysteries.

△ I noted two Prophets names, not before.

..... *This Neceſſity is two-fold, one (that is to ſay, the firſt) contemplative and fix.*

The other, working and leading to an end.

In the firſt do dwell two great and mighty Judges, Juſtice and Mercy.

In the ſecond dwelleth the ſon and image of Juſtice, leading on by order for the courſe of things, that are led on by the later, have not true Juſtice, but the image of Juſtice.

This is the cauſe that the elect and choſen may erre and go aſtray, and loſe the benefit both of the end of his Election and firſt determination.

For why: All things come on, and keep their courſe, even as they are led, by the image of Juſtice, Man onely excepted: which by reaſon of his free-will, draweth out of order, runneth from the mark, refuſeth that which is good, and through the burden of his fleſh, inclineth unto evil. [E. K. He teacheth himſelf.]

In the which evil, whilſt he dwelleth and continueth, lo the courſe of neceſſity taketh hold upon him, and draweth him unto the ſcope or end whereunto he inclineth himſelf.

For, behold, Although he be before ſanctified unto the Lord, and made a choſen veſſel, wherein If he continue. *if he continue, neceſſarily he ſhall enjoy the reward and glory of the ſanctified. Yet if he loſe that Neceſſity, and fly from his own law and condition, taking part with the filthineſſe and iniquity of his enemy, through Satan or his fleſh, of Neceſſity he muſt periſh.*

If *For as thoſe that are good, tied unto the law of goodneſſe, are glorified,* if they *continue: ſo likewiſe are the evil tyed unto the law of wickedneſſe, the Neceſſity whereof is damnable.*

This is the cauſe that the Prophets are viſited.

Becauſe God found them puniſhing their fleſh, deſpiſing the vanities of the world, and reſiſting Satan.

For lo, the Lord looked down unto the earth: And he ſaw them deſpiſing wickedneſſe, fearing him, and grounded in the faith of redemption.

Therefore he thruſt himſelf in amongſt them, and through the firſt part of neceſſity (in mercy) he viſited them.

Take heed (ô you) that the Lord of neceſſity viſiteth in Juſtice, for your burden ſhall be great and intolerable.

E. K. He is gone. △ We read and diſcourſed a pretty while.

E. K. Here he is again.

..... *Now unto the reſt.*

What is (therefore) that neceſſity divine againſt the which there is no prayer nor reſiſtance?

For why it is evident, That ſinners may return, and thoſe that erre, may be brought into the right way, and that by Prayer.

Prayer. *Behold, no man is penitent, but he uſeth Prayer.*

No man ſatisfieth, but he uſeth Prayer.

No man taketh part with the Church, but in Prayer, for Prayer is the Key, ſanctified by the Holy Ghoſt, which openeth the way unto God.

Neceſſity had determined the deſtruction of *Ninevee*, neceſſity alſo ſaved it.

For lo, when they ſhould neceſſarily have received reward for their wickedneſſe, they prayed, and reſiſted neceſſity.

It appeareth, therefore, not yet, what neceſſity that is, that Prayer prevaileth not againſt.

Note here, The later neceſſity is neceſſity, leading malum ad malum, & bonum ad bonum; *which neceſſity is that, which is tyed unto every thing leading it* unto the end *that it deſireth.*

Even as God, ſeeing the Prophets forſake the loathſomneſſe of their fleſh, and framing themſelves to the neceſſity which leadeth unto good, of his meer mercy, in the firſt, thruſt himſelf amongſt them, fixing their later and deſired neceſſity, with a neceſſity of his Omnipotent and unſpeakable mercy wherein there dwelleth two things;

Joy, and Perſeverance.

Theſe therefore (as the Prophets) which are viſited with God in mercy, are fed, nouriſhed and foſtered as the Prophets were, with theſe two diſhes,

Whereof the greateſt is Perſeverance.

Herein I teach you, that he that is firſt elected and applyeth himſelf to the neceſſity of his Election, doing the works that are righteous before the Lord, and receiveth comfort by the viſitation of Gods mercy, is ſealed to the end of his Election, in gladneſſe, and through the value and ſtrength of Perſeverance, and cannot fall ſo far, that he ſhall be bruiſed, or run ſo far aſtray, that he ſhall not be able to remember himſelf.

Happy are thoſe that are elected.

But happy, happier are thoſe that perſevere in their Election.

Theſe are thoſe unto whom God imputeth not their ſinnes.

Theſe are thoſe that ſinne and Satan are a weary of, for they are not able to prevaile.

Theſe are thoſe which are numbred in the Book of God, and whoſe brethren tarry as yet for their comming. But the altar ſhall be opened, and they ſhall riſe.

But

But is there a mercy fixed, and doth this mercy also fix Justice; Or as I have called it the Image of Justice.

It is evident; So also is there a Justice that is fixed, a Justice triumphing, a Justice mighty, a Justice unable to be resisted, a Justice that Prayer prevaileth not against, yea, a Justice that Hell and the Devil are condemned in.

This is that Justice, this is that two edged sword, this is, that Iron Mall, wherewith those that refuse their Election, or are not elected, following the necessity of wickednesse, are and shall be cut in pieces with, beaten into small powder, and be cast into the lake of fire and brimstone.

This is he that sealeth up the second Hell, with the second death.

This is that you, o you Starvelings, you vagabonds, you stiff-necked and stinking sinners ought to dread and fear!

Hath God elected you, and do you disdain it?

Hath he provided a Seat for you, an Honour for you, a Crown for you, a Wedding Garment for you, his eternal glory for you. And will you force him to cast it into the fire.

Shall the finger of God write you, and shall the vengeance of God root you out.

Repent I say, and flie from your iniquity.

Return into the way of the Lord, least God seeing your wickednesse, your un-natural and inhumane rebellion, your disobedience against your father, thrust himself upon your necessity with his justice and vengeance.

Which thing if you do, Prayer prevaileth not, much lesse is their resistance.

Are you not afraid to lose the sight of God, and to be deprived of the glory of his Majestie?

Are you not afraid of the unspeakable flames and fire-brands of Hell, which are prepared for the wicked?

What shall I say unto you?

Shall I take pity upon you?

Why care you not for your selves?

Shall I pray unto God for you?

You pray not for your selves.

Shall I bestow goodnesse upon you?

Hui, *you despise it.*

Shall I bring three Sheep from the Mountains, and shall I lose two of them before I come home. Three sheep.

O you mortal men, be merciful unto your selves, Take pity on your selves. Fall into the true judgment of light and darknesse, of good and evil, of eternal Glory and Damnation.

For, behold, I tell you, that God is ready to thrust himself, yea, to throw himself as a might stone upon you.

Against the which there is no time of prayer, nor nothing that can prevaile.

I have here taught you, and exhorted you.

Exhorted you to forsake your wickednesse, and to cleave unto the Lord.

Taught you that those that are elected may lose their election, and may be established in their Election. Also that those that are not elected run by the rule of necessity unto the end of their wickednesse, which is rewarded with eternal fire.

From the which God of his mercy, and in his Sonne Jesus Christ, who hath redeemed you, is yet ready, if you will, to deliver you.

Hal rowgh ha.

△ We long discoursed of sundry things, and each reproved other of haughtinesse, or pride of mind, how justly we did it God knoweth.

E. K. He is here still.

△ O Lord order these matters with us, and between us, to thy Honour and Glory.

E. K. —

..... *Thou* E. K. *and we, receive at one fountain, we are created and made by one God, to the end we should glorifie him, as our Creator, you, as your Redeemer and Creator*.*

Note *E. K.* had said, let them give me somewhat, or some thing beneficial to my mind or body, and then I will like the better of them.

△ The fall of Angels.

But lo, we are of Heaven heavenly, comforted and nourished with the glory of God, wherein (since the (△) division made amongst us) we erre not: you to the intent you may be proved, are covered with mortality and corruption, to the intent that the judgment of God may allow you, for those places you are apt to inherit. If therefore we be both refreshed of God, have our beginning from God as from our Creator, let us both acknowledg his goodnesse, and glorifie him in the works of our hands: we, in our angelical forms, you, in the Skirmish wherein you fight, by fighting manfully, and overcomming.

Yet of us thou hast, as those have that are rewarded in the labour of him that is sent in message from the giver.

If the King send his Messenger unto thee, he ought for three causes. First, for the person from

A King his meſſenger to be honoured for 3 cauſes. The Angels good will toward E. K.

whence he commeth. Secondly, for the authority of his meſſage, or goodneſſe of reward. Thirdly, that by him you receive the benefit, whereby you are gratified.

Even ſo deal with us ∴ for us he may ſay, you fare the better by him, in reſpect of his labour, and the authority that he uſeth: ſo may we ſay, you fare the better by us.

But let the heaven and earth bear witneſſe (beſides the benefits of God) of our good will towards you. But anſwer me.

E. K. What ſay you to me? wherein.

..... *As touching your receiving, as touching thy taking part with Chriſt Jeſus, very God and man: the Son of the living God, whoſe precious blood cryeth out continually before his Father for the ſins of the people.*

△ E. K. ſaid he would not allow of their doings & counſels, unleſſe they were allowed of and confirmed by the Prieſt, to whom he would confeſs himſelf. The authority of good Angels is greater then the authority of the Pope. Note of the Jews. Both Churches Triumphant and Militant. *Eccleſia. quid?*

Whether is greater, the authority of truth, by the Church Militant, or Triumphant?

Anſwer you [E.K] *to that.*

E. K. By the Church Triumphant.

..... *Even ſuch is our authority. Therefore it is greater then the authority of him* that is a fleſhly Prieſt.

If the Angels that have appeared unto you, had appeared alſo unto the Jews, ſaying, Crucifie not the Son of God, they would not have done it.

For though they believed not man, yet would they have believed an Angel.

Therefore did God the Father acknowledge his Son Chriſt, by both Churches: as you may read by the Angels that appeared to the Shepherds, acknowledging from heaven the truth, that Jeſus was the Son of God.

E. K. What is the Church? I did not think that the Angels were of any Church.

The Church is the number of thoſe which are governed by the Holy Ghoſt, and that continually ſing Holy, Holy, Holy, Holy, Lord God of Zebaoth: But that we ſing ſo, the Scriptures bear witneſſe. Therefore we are of the Church, and our teſtimonies are true.

I counſel you therefore to put on humility, and to make your ſelves ſubject before the truth.

Love one another, not becauſe you are men, but becauſe you are partakers of the heavenly teſtimony.

In reſpect of thy body and mind, I anſwer thee, that thy body is which now had not been, and what thy minde ſeeth, commeth through the light that we leave with it.

But if we forſake thee, thy body is not, much leſſe ſhall thy underſtanding be.

Stay and I *come again.*

△ We read, and *E. K.* marvelled at the aptneſſe and foundneſſe of their anſwer.

E. K. Here he is again. *E. K.* I cannot tell *F* or *P.*

..... *When* ☉ *hath ended, and* P *hath ended,*

I *come again.*

△ Fortè *P L.* ſignificat *Philoſophorum lapis.* This we had not yet.

E. K. He is here.

When P *hath ended, and* L *hath ended (which is at hand) then cometh the ſon of perdition, and entreth.*

Of theſe two Letters I *will ſay more, in* your next action.

The Light of heaven be amongſt you.

△ Amen.

Miſericordia Dei ineffabilis ſit ſuper nos, nunc & ſemper, *Amen.*

Sequitur Liber 24, *qui, hac die etiam inceptus eſt à Meridie, horam circiter* 3 *per ipſum* Levanaël.

Mysteriorum PRAGENSIUM Confirmatorum Liber.

PRAGÆ,

Anno 1585, *Martii* 20.

Mysteriorum CRACOVIENSIUM *Stephanicorum*,

Initia Aprilis 12. 1585.

Mysteria Stephanica.

TAke common Audcal, purge and work it by Rlodnr of four divers digestions, continuing the last digestion for fourteen dayes, in one and a swift proportion, untill it be Dlasod fixed a most red and luminous body, the Image of Resurrection.

Take also Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal, and there gather him.

Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithstanding backward, through every degree, multiplying the lower and last Rlodnr his due office finished by one degree more then the highest.

So doth it become Darr, the thing you seek for: a holy, most glorious, red, and dignified Dlasod.

But watch well, and gather him, so, at the highest: For in one hour, he descendeth, or ascendeth from the purpose.

Take hold.

Anno 1585. *Martii* 20. {Vide hujus Dici actione præcedente. De Neceſſitate divina & electione, &c.} + *Praga.*

Wedneſday, à meridie circa 3½. △ As we ſat together in my Study, and talked of our affairs, and of the Philoſophers ſtone, *E. K.* felt a thing heavy upon his head, and heard a voice, ſaying, I will teach thee. Hereupon I ſet the ſtone in place.

E. K. Here is Levanael, covered as he was wont.

Levan. ..... *Why are you not pure, that you may learn?*

E. K. So we will receive at Eaſter, as the time of the year doth require.

△ Lord, thou haſt ſaid, we ſhould at length be of one minde, through thy mercies, Lord help us herein.

E. K. He ſeemeth to have had his lips ſewed: for the vail is ſo thin, that it permitteth his face in manner to be perfectly diſcerned.

Levan. ..... *See that you take the ſeaſon, and gather while it is time; if you let this Harveſt paſſe, you ſhall be deſirous to gather, and you cannot.*

NOTE. Thrice.

Thrice I muſt come unto you, *if I finde you not.*

Lo, I have done, for I come no more.

E. K. I pray you to deal with another: here is John, a boy in the houſe, you may uſe him.

Levan. ..... *Thy talk is* humane folly: *But before I go, I will not be hidden from you. Read your Leſſon, it is now a ſtale leſſon.*

△ I read, Take Common Audcal, &c. Take hold.

Levan. ..... *You are beſt to do ſo.*

E. K. Now he hath heaved up his vail, his face is bare, it was not his lips that had thoſe ſtitches as it were, but it was in his vail, his face is a very fair beautiful face.

△ We beſeech you for God his ſake, his glory and honour, to give light, and to make plain this Leſſon or Concluſion.

Levan. ..... *This Concluſion wherein man is exalted being the laſt and the firſt, is as neceſſary for you*, and for the avoiding of *temptations* that are *to come, as your garments are to cover your nakeanneſſe, or the houſes to keep off the ſtorms.*

△ Give us therefore this help, this hand, this ſtaff, this counſel, O Lord.

Levan. ..... *How much the more you neglect it, and the time wherein it is to be gathered, ſo much the more ſhall you be tedious unto your ſelves and the buſineſſe which you muſt fulfill in the will of God, if you have this; it will firſt* cauſe you to forſake; ſecondly, it will plant you there, where without it your feet cannot enter, and from whence when you are planted, you ſhall not eaſily be moved.

The fruit of the Philoſophers ſtone.

I ſpeak not this, for that you ſhould murmur, ſaying, Cannot God plant us without this? But to make it evident unto you: That God uſeth his Creatures viſible to introduce or lead in (yea, ſupernatural) force and wiſdome.

Theſe things will demonſtrate the will and power of God grafted in you, that it is found perfect, and from above.

The divers commodities of the Philoſophers ſtone known.

For if you ſay, lo theſe things hath God taught me, and theſe things hath God opened unto me: Whileſt they wonder at the one, they ſhall be forced to believe the other.

Table-talk of poverty objected to us.

Moreover, they ſhall leave their Table-talks, which object poverty unto you, *and they ſhall be forced to ſay, (even in deſpight of their teeth) what need had he of us? he ſought us not of the world, for lo, he leadeth her as his ſlave.*

Theſe things, if you conſider not, I *put you in remembrance, that you may know you loſe time, yea, that you loſe a benefit, deſired of many, and ſo forth.*

Lo, I come again.

△ I read over the premiſſes.

E. K. Here he is again.

Levan. ..... *Read.*

△ I read.

Levan. ..... *What is* Audcal?

△ God knoweth, I know not.

Levan. ..... *It is* Gold.

△ Purge and work it. How your purging is, I know not.

Levan.

Levan. ..... *Read and go forward.*
Levan. ..... *Dlasod is* Sulphur.
Go on let me teach you generally.
△ Take also *Lulo* of red Roxtan.
Levan. ..... Roxtan, *is pure and simple Wine in her self.*
Lulo is her mother.
△ There may be in these words great abiguitie.
Levan. ..... Lulo is Tartar, simply of red wine.
Audcal is his Mercury.
Darr, (*in the angelical tongue,*) *is the true Name of the Stone.* △ He said before it was Gold.
I come again.

E. K. Here he is again.

I have no more to say to you, this is the first time. The first time of three before spoken of.

E. K. He is gone. △ We know that Lapis Philosophicus fit ex metallis, cum metallis, & super metalla, &c.

E. K. Here he is again. --- All is there.

Levan. ..... *How many letters are in Audcal.*——△—— Six.
So many wayes is this a working.

E. K. He is gone. △ Divina nobis semper adsit gratia, & nobiscum co-operatur, ad Dei Honorem & Gloriam. *Amen.*

+ *Praga.*

Martii. 21.
Thursday, à meridie circa 5 horam.

Note, my wife being in great perplexitie for want of money, requested *E. K.* and me that the effect of the annexed petition might be propounded to God and his good Angels, to give answer or counsel in the cause? Hereupon I prayed a little to the same purpose, and read the petition, &c.

We desire God of his great and infinite mercies, to grant us the help of these heavenly mysteries, that we may by them be directed how or by whom to be aided and relieved, in this necessity that we are in, of sufficient and needful provision, for meat and drink for us and our Family, wherewith we stand at this instant much oppressed: and the rather becaus that might be hurtful to us, and the credit of the actions wherein we are vowed and linked unto his heavenly Majestie, (by the ministry and comfort of his holy Angels) to lay such things as are the ornaments of our House, and the coverings of our bodies, in pawn either unto such as are Rebels against his divine Majestie, the Jews, or the people of this City, which are malicious and full of wicked slanders: I Jane Dee humbly request this thing of God, acknowledging my self his servant and handmaiden, to whom I commit my body and soul.

E. K. Here is one with a leather coat and a spade, with a white Coronet on his head round, hath a bag on one side of him, and on the other side a bottle, it seemeth like an husbandman, but a young fair man he is.

Jane Dee.

Give ear unto me thou Woman, *is it not written, that Women come not into the Synagogue, much lesse ought they to come before* the testimony of the will of God to be fulfilled mightily, and to come against the World and against the pomp for money and iniquity, *but because thou hast humbled thy self, and hast refused to tarry before me, as it becommeth thee: I will answer to thy infirmities, and will talk with thee.* The title our actions.

He

He that hath his Houſe inhemmed with a Ditch, which is deep and ſwelled with water muſt needs make a Bridge over, that he may be at liberty, elſe is he a Priſoner unto the waters, but if he want Wood, and have no ſhift to enter into the fields, is it not Wiſdome to break his Dining Tables, and to ſet himſelf free; why cryeſt thou unto me; Behold, let thy Houſe yeeld, and the covering of thy body give place to the neceſſity of hunger, Behold, God ſuffereth his Elect & choſen veſſels oftentimes to be without Manſion *or apparel: But, lo, he feedeth the Sparrows, but I will not reprehend thee, becauſe thy ſoul is frail,* but be faithful and obedient, and that truly, as thou art yoked: *Behold, I have bleſſed thy Children, and of thy ſeed and bones will I build a new, and they ſhall have Houſes, and ſhall be ſerved of ſuch as the people ſalute, ſaying, hail Maſter.* Be thou patient and full of repentance, and do *that thou* haſt to do, and not that thou haſt done, *For,* lo, mercy is with thee, *and* well ſhall come unto thee.

A promiſe to *Jane* her children.

Of Neceſſity. *Behold, the Scourge is with you, and of neceſſity you muſt be tempted, that your Faith may worthily be glorified, and that you may be praiſed in me.*

Behold thou ſeekeſt Counſel of me, I will counſel thee, Behold, I would dig for thee, but I ſhould do contrary to my ſelfe, becauſe I have given power, and he that poſſeſſeth the earth is againſt me; But ſuch as I have, I will give thee, and it ſhall be ſufficient, more then thy veſſels can hold, or thy dayes can thank me for.

Conſider that to morrow commeth not before he be brought in: Neither canſt thou have until thy power come; *But caſt up thy eyes, and hope for better things; Lo, ſince I cannot give thee that thou deſireſt, really, yet I bow my head, and ſo I counſel thee,* let thy husband ariſe and gird himſelf together, and let him take his eyes with him, and let him haſt out of this place: For my thinks they diſſemble; Lo, let him ſtand before Steven, and let him viſit Lasky, *peradventure he find him not living*: But if he live he is dead, there ſhall you ſee that I will relieve thee and do good unto him, and will bind up the Jawes of the perſecutor, that he may go on.

Note, One ſtorm is yet to come. △ *Huic ſexui ſcilicet muliebri.* *Thou art a Woman, and thy infirmities follow thee, I counſel not without a cauſe, neither did* I ſtirre *thee up to ſpeak: But for thy faith I will reward thee: But one ſtorme is to come, take it patiently, thou ſhalt be the more whiter,* and more neerer: *Behold,* I go before and he *that followeth me doth well unto himſelf, for I do well unto thoſe that follow me; Caſt away your murmurring, and* ſweep your Houſes, *take heed of Spiders, and of the whore Rats. This is the firſt time that I have anſwered to this kind in the latter dayes; Lo, I go.*

△ Lord, it was ſaid unto us as a Watch-word, when *Stevens* Meſſengers ſhould come for us, that then we ſhould go. Now his Meſſengers are not yet come, &c.

..... *If the Bridegroom invite thee himſelf, what needeſt thou his ſervant.*

△ Now is the difficulty for money greater, for if we had tarried together, leſſe money would have ſerved then now it will do. &c.

Numerata divina. Neſcimus quis nobiſcum loquitur. ..... *Thou haſt asked counſel, I have counſelled thee, if it pleaſe thee hear me, it ſhall be well with thee if thou tarry, but much better if thou go;* I have numbred thee, but be not proud, but becauſe I have numbred, diminiſh not thy ſelf, leaſt when I find not the number, I find not thee alſo, if thou wilt any thing elſe, there are, and they can ſay unto thee, but who ſpeaketh with thee thou knoweſt not.

E. K. He is gone.

△ Seeing here is matter unlooked for, we are ſtirred to ask queſtions not thought of before: Therefore, O Lord, ſend whom it pleaſe thee to us.

A voice ..... *Sunt aliæ horæ.*

Deo noſtro Omnipotenti ſit omnis Laus, Honor, Gloria, & Jubilatio. *Amen.*

+ *Pragæ.*

Wedneſday.

27 *Martii* Manè circa horam 9.

E. K. came to me and asked me *the Circle or* Copy thereof which was ſhewed to him at *Oxford,* and he had written out, or deſcribed by the light that was ſhewed to him by the ſpiritual Creature, he intended as he ſaid to ſhew it to a Jeſuit, and to ask his counſel of it, &c. having a great miſliking of our ſpiritual friends, ſaying, that they *were the great Devils*; and ſo the leſſer that he dealt withal before, gave place unto them, &c. Hereupon I told him I would ask our friends counſel, before I delivered any thing of theirs to *their enemie,* &c. He would preſently have it, and with great threats moſt terrible and dangerous to me, he willed me to deliver it ſtrait wayes. I being occupied with writing a letter to the Queens Majeſtie, ſaid aſſoon as I had leaſure I would give it him, he ſaid he would tarry my leaſure: I told him that would ſcarce be this ſeven night, I had ſo many letters to write, he thereupon grew in ſuch a rage that he ſaid I ſhould not paſſe one foot beyond him before I did deliver it him. at length he roſe to ſhut the Door of the ſtudy upon me, I aroſe and went after him and took him by the ſhoulders to keep him from the Door, and withal called aloud to my folks; Come here (how) here is violence offered unto me, whereupon they came in

in all: and my wife, and ſo afterward by degrees his fury aſſwaged, and my folks, my Wife and his went away: and after he had ſitten two or three hours with me, he ſaw on my head as I ſat writing *Michael* ſtand with a ſword, and willed him to ſpeak, which he did forbear to do, above a quarter of an hour, as *E. K.* ſaid: At length he ſpake as followeth ——

E. K. Here appeareth Michael on your head, and hath bid me divers times to ſpeak to you.

△ I diſpoſed my ſelf to write, and *Michael* had bring the Stone.

E. K. Here appear 12 with him, 4 behind him, and 4 on each ſides of him 4, and all with ſwords of fire, and he the hindermoſt of them had a Barrel of Glaſſe on his back full of fire, the 12 were all in red Coats.

Michael ..... *The Prophet.*

Nunc ergo Notum facimus Domine Rex quoniam ſi civitas hæc ædificata fuerit, & ipſius mutilati fuerint, deſcenſus tibi non erit Cœloſyriam, neque in Phœnicem. 3 Eſdræ cap. 2. c.

E. K. Now they all kneel down about him.

They look pitifully with their faces upward, as though they were praying, they be all in blood red Garments, and Michael his ſword is as the ſword I once did ſee him have; whoſe edge did open.

E. K. Now anſwer me to the purpoſe: whether I ſhall have the Circle of Letters which I did deſire?

Michael. ..... *Is there any like unto thee, O Jehovah in Heaven and in Earth, or can thy enemies riſe up [ſaying] againſt thee, and ſhall they ſtand, O thou whoſe look is more terrible unto thy Angels, then all the fires which thou haſt created, either in the bottomleſſe pit or in the life of all Elemental Creatures, or above in the heavens if they were gathered together in one can be terrible to man.*

Haſt thou not made Heaven and Earth, and haſt put thy head no where, and thy feet ſomewhere; becauſe without thee there is not, and without thee there cannot be?

O thou that haſt numbred the Starres, and art Dominus Dominantium above thoſe that govern them, and more in knowledg then their Government. Thou, Thou, Wilt thou ſuffer thy Name to be trodden under foot? Thou, Thou, Wilt thou correct the Heavens, and the whole ſeed of man? Wilt thou drown the World with waters, and root the wicked from the face of the Earth? Wilt thou caſt down the lothſome and wicked Cities, that they may grow in the terrour of thy judgment? Wilt thou ſend ſo many Plagues into Egypt?

Wilt thou ſuffer all theſe things to be done and many more memorable, which are all in thee: And thou permit one *Man, one Soul to be thus carried away with Satan to the diſhonouring and treading under foot of thee, and thy light of thee, and thy truth.* One man: *E. K.*

If the King exalted him which magnified Truth before the ſtrength and Policy of Women: extolled him before his Princes, and cauſed for his ſake the building of this Temple to go forward: Wilt thou not puniſh him that deſpiſeth truth, that preferreth the wantonneſſe and *volnptuouſneſſe of the World (that errant ſtrumpet) before thy word*, and before the ſtrength of a heavenly Authority: *Art thou ſo become a little one, that thou art leſſe then a King? haſt thou turned thy face ſo far aſide that thou ſeeſt not this Rebellion? Can one man be dearer unto thee then the whole World was? or ſhall the Heavens be thrown head-long down, and ſhall he go uncorrected? Haſt thou Mountaines and Stones untrodden on, out of the which thou canſt ſhew thy Praiſe and Honour?* Are there not yet Infants which may be ſanctified to ſpeak with the Heavens, *that thou ſo hideſt thy ſelfe away from Juſtice; What, what,* if thoſe that often cry for grace receive it not, yet doſt thou give it unto him that commeth from it. Veritas. 1 Eſd. ch. 4. 33, &c. An apt Skriet is ſanctified. Nota.

Sane ſtupor Cœlis, & ſtupor terris.

What, are not ſo many Fires as wait upon me ſufficient to arm Satan with vengeance againſt this △ *wicked one? O thou Beaſt, O thou roaring Lion, O thou Monſter, O thou Whirlpool, O thou terrible Murtherer.* Note the manner of Juſtice.

E. K.

Haſt thou plac't headlong many thouſands into Hell, and doſt thou linger to rage upon this imp, whom *thou haſt ſo long ſought for?*

Is it not written, leaſt peradventure he find them ſleeping, and ſo overcome them.

But, behold, whom thou findeſt ſleeping, is ready for thee, willing to go with thee. what ſpareſt thou? art thou ſo bold to give authority unto thy Miniſters to confound, nay, to ſo blind that thou canſt not ſee ſo great an Hell?

Behold,

Behold, thy Ministers cry out unto thee, and send thee word, calling thee Master, King.

Take heed the City be not built, take heed the walls of it be not lifted up, and as they that were the Messengers of the King made evident before his face that it was against his commodity, to have the Temple of the Lord built up, to have the City new shapen, to have the Walls made strong,

1 Esdras 2.24. *because* it should hinder his passage into Cœlosyria, and the rest.

E. K. Now the 12 (he excepted) fall down.

Mich. ..... *And thy Ministers have they not said unto thee, if this work of the Lord go forward, if the City sent down from the Heavens may receive a place to set her selfe in, if the Walls and Rampiers of this that was built above, shall be placed on any place of the World on earth, Behold, Behold, will it not hinder thy cause, will it not subvert thy Kingdome, will it not turn thee out of Doors: will it not bring thee to a terrible day before the Lord?*

Is it not written, that that day shall be terrible to Satan, and his Angels?

And wilt thou suffer a Door to be opened, wherein it may enter, it behoveth thee Satan here to bend thy bow, it behoveth thee now to draw up thy arrowes.

And if thou intend to plant on earth, that it may grow, time is, yet, now to weed out this Message from above.

Do thy Messengers give thee warning of these things, dost thou hold back thy force: when the Porters will betray the City, would deliver it into thy hands, would break down the walls before thee, what I say art thou like to enter, thou that loseth no opportunity, art thou so negligent: Behold, the Doors stand open before thee, why entrest thou not.

Dost thou want fire, lo, he that betrayeth it hath fire for thee, yea, rumor.

Behold, he offereth himself a companion, what wouldest thou more, unto these things thou hearest the sayings of thy servants, which say unto thee O Satan, if this City be built, and the walls erected; Thou canst not go into the Holy Land: And lo, hearest thou not them, neither dost regard this opportunity, whence art thou so forgetful, O God? great is thy mercies, and far art thou above the sinnes of man: O thou not only shuttest up the eyes of the wicked, that they cannot see truth before their face, but the profound [the] malice and sight of Satan, that where he should most enter he misseth that place, and when time serveth him, that he letteth it passe.

Mirabilis Dei misericordia. *But so, so, God, thou giveest to whom, and where thou wilt, and even as thou art terrible in Justice, so likewise art thou wonderful in mercy; Therefore of thee is no end, neither can be added any end.*

Blasphemous rebellion. *This thy great mercy is the cause that this blasphemous Rebellion is yet unpunished; This is the cause that Satan misseth his mark, and is become weak.*

If any man make a pot, an earthen vessel, worketh he not, tempereth he not, to the end to make a pot? But lo, when he hath made it, and applieth it to his intent, if even he againe destroy it, is he not vain? Do not those that stand by him wonder at him? More mervail is it, that when Satan shooteth and hitteth the mark, that he should be blind, yea, so blind, that he knoweth not where to gather up his arrow?

3 Esdras cap. *But lo, the Temple was built, and the City stood, although the work was left off for a while, and he that magnified truth went with glad tidings, neither desiring rich apparel, neither to sit next the King, but that the City of the Lord might be built, and that the Name of God might be magnified, so shall it be of this City which the Lord hath sent down with his finger, his* unsearchable

Actionum: and wonderful truth: the Revelation and Law of time to come, it shall be built, it shall flourish, it shall stand, it shall endure, it shall be magnified, it shall be spoken of through all the World, and it shall not cease.

Behold, the King of Kings hath allowed it and the love of truth, *is great with him, what hath he to do with Kings? or wherein needeth he the beauty of the Earth?* Domini est terra, & plenitudo ejus.

Whosoever therefore sticketh unto truth, shall be exalted with God, which is the King of Kings shall be magnified before his Counsellors, not Counsellors fore-warning, but Counsellors partaking of holy Will: not called Counsellors, in respect of counselling him, but in that they are made privie of the Counsel of God: Before these also shall he be magnified.

E. K. For what end saith he all this.

O ye Infidels, and of little faith, which tast of the meat that was hidden from the Prophets, *which are over-shadowed with the light of heaven, which have alwayes associated with the holy Ministers of God: wherefore are you so stiff-necked, pleasant* is the yoke wherein you are linked, *and honourable is the earth that you draw the plow upon, for the Lord followeth, and his Angels drive, and the seed that is sown shall be the* beginning of glory.

O yee stiff-necked people, why forsake you your visitation, or runne astray from your faith that you are driven in, do you make much of the Lords of the earth? Do you delight in her drosse that harlot money? Do you give reverence to the King, and stand you in fear to break his Lawes? have you a greater Lord then the Lord of Heaven and Earth, have you any money or jewels to be compared to his Grace? *have you any honour on Earth, that can stand up against the Crown of Heaven?*

ven? wherewith God crowneth those that are Victors? Have you any Law sweeter then the pure illuminations, and sweet dew like comforts, the voices and presence of the holy angels?

Be mindful, be mindful, and lift up your selves, and be not blind, but consider the time of your visitation, and that which you do, is the work of a King, a King which is able in power, strength, and majestie to exalt you, to strengthen you, and to make you honourable, but in the end of the Visitation, and in the reward of your faithfulnesse, work not to day, and be sorry to morrow; But lay sorrow a side, and continue your labour, least peradventure God unhood-wink, and make open the sight of Satan, and so deliver you.

Wo, wo, be unto them that are delivered, for beleeve me their tribulation is great.

There is horrour and gnashing of teeth, there is misery and vengeance for ever, there is horrour and the worm of conscience.

But two things are to be considered, here, whether the temptation be greater then the resistance, or the resistance, more dignified then the rigor of temptation.

Behold, the work is great, the labour is also equal unto it; And to fight against the Princes of darknesse in a set battail, requireth great force.

The temptations therefore that follow you, must needs be great, I see therefore the temptations surmounteth your strength, and your dignity is not such as can resist against it; For why, Satan striveth not with you, simply for the sinne of Adultery, for the dregs of Fornication, for the covetous desire of money, for the want of charity, or because you are proud; But he striveth, riseth up against you and tempteth you against the Lord, and against the strength of his truth, whereunto you are elected: Therefore, I give sentence.

Lo, because that temptations hath entred into you above your power, and not so much for the subverting as of the work of the Lord intended, and of necessity to be done.

Therefore, I proceed not against you, but against Satan, and God shall deliver you from your temptations; And this shall be a sign and token, that I will hamper and bridle the jawes of the enemy, that is to say, so long as thou (K. lly) art in this flesh, never shall there appear, or visibly shew himself unto thee any wicked or evil spirit, neither shalt thou be haled in peeces, as thou hast been, whosoever therefore appeareth hereafter is of God; For thy eyes shall be shut up from the wicked object. Et intellectu tuo Non introibit umbra mortis.

Signum quo certi esse possimus quod Deus Satanæ frænum injiciet.

Nota

But now take heed, thou either perverse or froward, stiff-necked or disobedient; The sinne is of thy self, and shall fall upon thee, and thou shalt not be spared as thou hast been; Now watch and gird up your selves, and do the will of the Highest, preferre and worship truth, that you may be also worshipped. Lift up your selves, as the servants of God, and help to bring stones unto the building of this great City, that you may be openers of the Gates, and that the white * horse may enter, and that he that entreth may reward you with honour.

Caviat E. K. dinceps.

Veritas.

* *Equus albus. Apoc. cap. 19. B. Nostra vocatio magna. Dee sup.*

Greater then you are in the dignity of truth, are not amongst mortal men, neither shall there be any amongst mortal men that shall more despise the World then you, therefore hath God framed one of you as a stiffe made asse, to bind up the countenance of his work, and to be free from yielding unto Satan, which well understandeth that Satan endevoureth, and that his Ministers cry out against this glorious habitation, which being built, the wicked come not to Cœlosyria, neither shall they see the beauty of the Phœnices.

When you have read these things I come again, and ponder them well.

△ We read them, and the places of *Esdras*, one in the second Chapter of the third Book of *Esdras*, and the other in the third and fourth Chapter of the same Book.

E. K. Now he is here himself alone.

Parabola de nobis duobus.

Michael ..... A Wood grew up and the Trees were young, and lo, there arose a great Tempest from the North, and the Seas threw out the air that had subtilly stoln himself into them, and the winds were great, and behold, there was one Tree which was older then the rest, and had grown longer then that which shot up by him; This Tree could not be moved with the wind, but the Tree that was young, was moved to and fro with the Wind, and strook himself oftentimes, upon the stiff set Tree: The Forester came and beheld, and said within himself, the force of this wind is great, see this young Tree beateth himself in peeces against the greater, I will go home, and will bring my ground instruments, and will eradicate him, and I will place him further off: Then if the winds come, he shall have room to move: But when he came home, the Lord of the Wood seeing him in a readinesse, with his Mattock and his spade, asked him of his going, which told the thing in order to his Master; But lo, his Master rebuked him, and he said thus, when the winds are not they increase, they are not hurtful one to the other, suffer them therefore, when the young Tree taketh roots, and shall look up unto some years, his roots shall link themselves with and under the roots of the greater; Then though the winds come, they shall not be hurtful one to another, but shall stand so much the more fast, by how much the more they are wrapped together, yea, when the old tree withereth, he shall be a strength unto him, and shall adde unto his age as much as he hath added unto his youth. And he ceased to dig.

Be not therefore haled in sunder, neither be you offended one at another, peradventure Reason would set you aside: But God will not. ∴ Behold, if you break the yoke that you are in, and runne astray, he that erreth shall perish: even so shall he that standeth also be desolate: For why, the driver angry, continueth not with one: But he shall return home, and shall not see the end of the Harvest. ∴

Primitiæ & Decimæ.

Love therefore one another, *and comfort one another; for he that comforteth his brother, comforteth himself:* and when one is a weary, let the other draw; *For, why you are men and not yet crowned; the first is paid: so is also the tenth; Even so the tree that is grafted beareth fruit sooner then that which groweth of the seed. Notwithstanding, both have their place in the Orchard, the night let that yield unto day, and Winter bear rule over Summer: Let youth yield unto ripe for years;* Solomon *saith, it is good for that young man that obeyeth the counsel of his elder; In the Council House the things that they handle are for their Common-wealth; Notwithstanding hath his order and degree. Cast your eye upon all things and you shall have examples. Peter in his vocation preached the same Gospel that the rest of the Apostles did, but he was greater then the rest, not in respect of his Apostleship, nor in respect of feeding, but that God might keep* his order, as the chief amongst them, *which preferred* Peter *first; Therefore be not stubborn. But I command you in the Name of him that sent me, and because you have* vowed *that* the one of you did nothing without the others counsel, *notwithstanding shall you not be two counsellors.*

Therefore, in things that are to be done, *let the Door occupie the superiority;* The Seer let him see, and look after the doings of him that he seeth; For you are but one body in this work.

[Feb]

Peter. Ordo servandus. Vota nostra. Actor. Videns. One body.

E. K. He is gone out of sight.

△ As concerning my Letters and businesse into *England*, I thought good to ask counsel what I were best to do with the Letters to the Queen and others.

Practica. Michael ..... *Gather out of the book of* Enoch, the Seal and the Angel of thy Countrey, deal with him.

△ I found a Door, in the name due to *Britannia. Anno* 15.

Michael ..... *Thou shalt easily find the truth by their appearing, for the one answereth not unto the others function.*

It is ascribed to my negligence, that I have not the practice of Enoch his Book. *Sigillum Æmeth. Liber Enoch.* Note this Rule.

Hereby must thou do in all.

Kingdomes and Estates, both how, and what thou wilt, that thou hast not is thy own errour.

Note. ..... *Understand me well here.*

When thou wilt have any thing to do in the World, in humane affaires, *seek nothing in* Sigillo Æmeth, Enoch *his Book is a* worldly *Book.*

Veritas in Cœlo.
Imago veritatis, in terra.
homini
Imago imagini respondet.
Cœlestia autem *petuntur a Cœlo.*

△ I beseech you.

Michael ..... *Darknesse yeeldeth unto light: Falsum quod est, veritati malum bono.*

Liber Enoch. *But note in the Book of* Enoch *there are those that are good, there are there also those that are evil, the Prince of darknesse is evil.*

And those that are evil there, do stand on his side: but as his Ministers give place to those that are good, so do they also.

Note. ..... *But as concerning the manner how to practise that Book, I would gladly hear somewhat.*

Michael. ..... Sua sunt, sua dicunt.

△ I understand this to be required at his hands that gave us that Book.

Michael ..... Polonia te expectat, & qui EST præcessit.

Polonia. △ As concerning my health helping, may I stay here yet 8 dayes, and then make speed to be going towards *Poland*, as was prescribed to me.

Michael ..... *Possum tibi concidere dies,* Septem —

Hortulanus noster Christus uti spero. *If thou didst know that which I see, thou wouldst not go, but thou wouldst runne: He that is before is a Gardener, and he knoweth the vertue of Herbs: But the eighth day I will be there also.*

..... *Where, and which eighth day.*

Michael ..... *The eighth day hence I will be in* Cracovia: *I have told thee plainly.*

△ May I then stay well 7 dayes, before I set forth on my journey.

Michael ..... *Potes, & non potes.*

Thou hast thy own judgment granted thee, thereby thou maist do it: But in respect of the necessity that requireth *thee there, thou canst not.*

△ I beseech you not to be offended, if I ask the cause of the Lord *Lasky*, silence ——△——He stayed long.

E. K.

E. K. Why did you not ſpeak now.

Michael ..... *Behold, he hath ſaid with himſelfe, (and thoſe that are wicked, have whiſpered unto him,) ſurely it ſeemeth that they deſpiſe me, and obſtinately (becauſe he hath not received letters from you) he uſeth this ſilence.*

Moreover, he hath not done, as God commanded him: But I will give him thee, uſe thou him as thou wilt. *Miſericordia & pax Dei ſit ſuper nos.*

△ I render unto thee O moſt merciful, mighty and loving God) thanks and honour, and will (during my being) praiſe thy holy Name.

E. K. He is gone, and went away mounting upward, &c.

Quis, ſicut Deus noſter, qui humiliter reſpicit, & peccatores ſua ditat gradibus.
Illi ſoli ſit omnis laus, honor, & gloria, nunc & ſemper. Amen.

+ *Pragæ.*

Monday
Aprilis 1. Manè, circa 8.

△ Præces teci, & viſitatas, & alias (ex tempore) ejaculationes, pro auxilio Dei omnipotenti neceſſario in omnibus noſtris (Dei preſcripti) tractandis negotiis, &c.

E. K. Here is a tall man with white clothes, with wide ſleeves, and his garment very much pleated, and a thing like a Cypreſs ſcarf before his face black, which had been many times doubled, and with a knot behind him, Two others there are by him on his left hand, one of them is apparelled in a green thing like a Caſſock comming down to his middle leg, and a pair of ſhooes on his feet, and a hat on his head.

△ A remembrance for me. England Letters.

A. L. His Letters opened, and ſome yet kept.

Emerick his traiterous dealing to be deciphered; Counſel for the manner of our going, and what things ſhall be needfull to take with us.

The other in a marble Jerkin like a leather Jerkin with panes, and a pair of Hoſe, with round Breeches of the ſame ſtuff, his neither ſtocks like common black, and uſual ſhooes, and on his head an hat as the other hath of the Engliſh faſhion: The firſt hath a little beard ſhort, aburn colour, The other hath a young beard whitiſh.

..... *Why do you provoke me to indignation?*
Why accuſe you me of doing wrong?
Have I not lead you out by the hand from the Serpents?
Carried you againſt nature thorow the waters?
Have I not held you up from falling?
Have I not brought you hither unto the Hill?
This is the entrance.
The way is open for you aſcend.
And are you not yet aſhamed to urge me?
If I have done you wrong, wrong be unto me.
If I have done more then I ought to do, why do you vex me?

E. K. He ſeemeth to ſpeak to them two looking on them. The white man.

E. K. There appeareth a very great Hill up to the Heavens by him.

△ He ſeemeth to mean us.

E. K. He ſpeaketh to them two.

I have ſaid unto you eat, and you have not.
I have told you it is time to eat, but you have your own time.
I have ſaid unto you Go before; Follow me.
But in this caſe I will not be Judg againſt you.
Theſe two, that record my ſayings ſhall give judgment againſt you.
Therefore now unto you. *E. K.* He turneth toward you, △]

Here you ſee the Hill, here you ſee the way open.
Here you ſee no hinderance.
Yet, lo, theſe men accuſe me, trouble me.
Determine you againſt them.
Call not at theſe Doores any more, untill you be called unto them.

If *Ye have said if, before the Lord, if you had not, it had been better for you.*

E. K. He treadeth them two under his feet all to pieces, and taketh his hands, and flingeth the bloud of them about, and it sticketh to the sides.

A voice. ..... What is it to me if man had never been.

E. K. He wrappeth up the place of their lying as if it were a Cloth, and putteth or tumbleth them out of sight.

E. K. Now he is gone like a Whirl-wind away.

LORD,

△ I am heartily sorry for any thing I have said or done, which hath provoked thy indignation, thy mercy be upon us, and not the rigor of thy most just Judgment. *Amen.* Thy Name be alwayes praised. *Amen.*

O Lord, I find my own weakness and frailty continually, and therefore I call unto thee for thy gift of Wisdome, that I might wisely and discreetly serve thee all the dayes of my life. O Lord, the escapes of my lips and the folly of my heart pardon, I most heartily beseech thee: And if thy helping hand forsook us, and much more, if thy indignation work against us, we are in most miserable and pitifull case, have pity, have mercy, have compassion on us, Lord, Lord, Lord, forgive this our offence whatsoever; Suffer us not to be confounded through our little faith, O God, help our faith, help, help, or else we perish.

K. K. Here he is againe.

Note my great offence.

..... *When the Lord bad thee go, if thou had'st so done, and had'st not taken thine own time, more had been given unto him, and more had been added unto thee.*

△ *Lasky* his letters came on Friday last.

But now Letters came, that have passed through the hands of Sodomites *and* Murderers, *(through whose hands they are accursed,) you rejoice, you receive comfort, you determine to goe.*

△ Pardon, pardon, pardon, O God, thy judgments are just.

But if you had left those letters behind you, had come when I bad you go. Then had my Name been untouched.

Therefore is the Lord angry, and forgetteth not this offence.

For he that dealeth with me, dealeth not as with a man, for I have nothing in me tied to time, much lesse hath he that sent me.

△ O God, what a wretched miserable man am I, thus to fall, and to offend my God, O Lord, that thou judgest is very just; for man would have taken indignation against his servant that should not go where he biddeth, or that would seek or use better credit to encourage him to his duty, then his Masters, &c.

Many times hast thou been wearied.

Have mercy, O God. Et dele omnes iniquitates meas, cor mundum crea in me, & averto iram tuam à nobis, Is thy fury implacable, or shall thy anguish last for ever, what is flesh and dust before thee?

A sentence of punishment yet Lord be merciful.

..... *There shall remaine the sting of this offence, in* both your generations, *until the fifth. And I swear unto you by heaven.*

△ Spare this Sentence of indignation (O God) against us. Thou hast said in what hour soever a sinner is sorry for his sinnes, and turneth unto the Lord, &c. And Lord, I am heartily sorry, I bewaile with teares this great offence, thou seest my contrite heart, O God, O God, O God, &c.

Pardon.

..... *This hath added much, even hath* bound up the rod, *which I spoke before unto thee.*

△ Thy mercies be recorded, likewise, O Lord, and praised from Generation to Generation.

After this we sat and considered, and perceived, and confessed the greatnesse of our offence, how it concerned much the Honour and Glory of God, if we had gone without receiving the advertisement of those Letters; So should they hear (the) and the King *St.* have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans letters, or perswasions, &c. we both a like confessed this great misdoing, and so framed our selves to make all speed away that possible we could, the mercies of God be upon us now and ever.

△ xx dayes the *Stone* is to be shut.

E. K. He is here, and said, Be thou shut for twenty dayes, and withal pulled a thing like a Curtain about the Stone, and the Stone seemed to be full of the same substance, being like the froth of the Sea, yet hanging or joyning together like Curds of a posset.

Mise-

Miſericordias Dominum in æternum cantabo, quis ſicut Deus meus, qui cum iratus fuerit, miſericordiam præſtavit contrito corde invocantibus: Soli igitur Deo meo, ſit omnis laus, honor, gloria & jubilatio, nunc & ſemper, *Amen.*

Aprilis 5. *A Praga.*

Friday, I took my Journey from *Pragæ* toward *Cracovia*, God be our good ſpeed, *E. K. I, Thomas Kelly, & Hugh Brycket* my ſervants.

Friday. + *Cracoviæ*, 1585.

Aprilis 12. A meridie we came to *Cracovia*, and as we were within an Engliſh mile of the City, being a fair and calm day, there paſſed about half a mile before us, croſſing from the right hand to the left Whirlwinds, divers one after another, wreathing up the duſt with great vehemency on high, and ſhooting forward ſtill, and then mounting into the air, and ſo went Southerly from us, and likewiſe ſome began on the right hand, and came furiouſly, raiſing up and wreathing the duſt up into the air Southerly alſo, and did not croſſe the way.

When we came to our houſe, we found that a ſtranger was ſet into it, by the Landlords (Mr. *John Long*, the Judge, and *Martin Plutner*) and having by me the keys of the Store-houſe, and of the Street-door, I cauſed my ſtuff brought with me to be ſet in, and that night we made hard ſhift for lodging. But the new and forced in tenants gave me leave to have one of my Bedſteads, which was in one ſtove, and emptied the ſame to us, with much ado.

Saturday and *Sunday* we were ſore out-faced or rather threatned, that we ſhould have no houſe there, and alſo one *Bonar* his arms were ſet upon the door, as if the houſe had been allowed to him *ex officio*. *Monday* I made the Rector privy of the Injuries I indured, and he courteouſly ſent two Maſters of Art with me to the *Proconſul* to have Citation for the Landlords to appear on Tueſday by 7 of the clock, to anſwer to our complaint.

This *Monday*-night came the Lord *Lasky* from *Lasko*, upon a Letter he had received from me from *Niſo*, of my coming.

Tueſday (*Aprilis* 16) the Lord *Lasky* came to the houſe, and in the morning would have preſently caſt all their ſtuff out of doors, but by entreaty he permitted them to empty all into the lower ſtove.

In the mean ſpace I appeared with my Lawyer or Attourney Mr. *Tetaldo*, (an Italian) an ancient Practitioner in the *Poliſh* and *Cracovian* Cauſes: And to conclude, I had a Decree againſt my Landlords, that I was to have at leaſt an half years warning; whereupon *John Laugh* gave me warning to avoid at *Michaelmas*, and ſo we came from the Court or Town-houſe, called *Prætorium* in Latine. This ſame *Tueſday* afternoon, my Lord *Lasky* went to the King of *Poland* up into the Caſtle, and told him of my comming, and how evilly I was uſed: and he ſaid, why did he not caſt them out of doors? ſo have I now, quoth the Lord *Lasky*; and the King granted the Houſe to be holden *ex officio: And the next day the King was deſirous to ſpeak with me.*

Aprilis 17. *Wedneſday*, I went with the Lord *Lasky* to the King, to whom I ſaid, to this intent, *Conſolatio, pax, & miſericordia Dei ſit tibi, ô ſereniſſime Rex: Coram quo, Divinitus recipi admonitionem, ut me ſuſtinem, quod nunc humillime facio: paratiſſimus cum omni fidelitate & ſinceritate ea cum Regia veſtra Majeſtate tractare, quæ mihi divinitus injungantur, Quorum myſteriorum hiſtorias de ordine in ordinem referre, prout occaſio dabitur, non recuſabo aliaque omnia peragere, quæ Deo & veſtræ Majeſtati Regiæ gratia fore intelligero, &c.*

The King anſwered, *Ut de veſtra perſona multa bona audivi abſente, ita jam mihi gratus valde eſt adventus veſter, & ſi quod ſit in quo vobis mea gratia & favor, poſſit eſſe commodo non dubitate me veſtrum favorem, & protectorem exiſtere: Atque de iſtis & aliis majoribus rebus aliquid magis opportuni loquendi tempus poſt feſtos iſtos dies: quo tempore vos ad me accerſori curabo, &c.*

Hereupon I made Courſy, as was appertaining, and ſtepped back ſomewhat from the King, and ſo the Vice-Chancelor and other Officers, the chief Secretary brought Bills to be read, and ſubſcribed, or aſſigned with the Kings own hand, which he did: and after the Lord *Lasky* had watched a fit time to tell the King of his deſire to ſpeak a few words to his Majeſty of ſome of his own affairs, and was bidden to reſort ſtraightway after dinner to his Majeſty, we took our leave with reverence doing, and ſo went out of the privy Chamber, or rather with-drawing Chamber through his privy Chamber, where he had ſaid Maſſe when we came, and ſo into the Guard-chamber, and down, &c.

Friday, I took Ghoſtly counſel of Doctor *Hannibal*, the great Divine, that had now ſet out ſome of his Commentaries upon *Pymander, Hermitis Triſmigiſti.*

Saturday (*Aprilis* 20) I received the Communion at the *Pernardines*, where that Doctor is a Profeſſor.

This day *E. K.* the Ghoſtly counſel and comfort, as his caſe required.

On *Eaſter Monday*, very devoutly in Saint *Stephens* Church *E. K.* received the Communion, to my unſpeakable gladneſſe and content, being a thing ſo long and earneſtly required, and urged of him, by our ſpiritual good friends, as may appear by ſundry former actions.

+ *Cracoviæ.*

Tueſday in Eaſter week,
Aprilis 23. Manè circa horam 8. Præcibus fuſis; mediocritèr longis.

E. K. Here appears many thouſands of ſpiritual Creatures, all in white: Now there ſeemeth one like Michael, (all in red) to ſtand before them, they all ſtanding in an half Moon compaſſe behind him.

Michael. Michael ..... *Adhuc ſemel (ſed Stephano aſſidente) Loquor.*
△ *Forte de A.L. intelligit.* *Sed ſi aurem, & animam ſuam, loquetæ meæ præbuerit ſtabilietur ſedes illi.*

E. K. Now they ſeem all to mourn or hum, all in one tune: He ſpeaketh ſtill, but I underſtand not his ſpeech.

Sin minus loquitor pro me peſtis: ulcere enim percutiam terram Zeli plenus ſum, & Juſtitiæ.

E. K. All are vaniſhed away.

△ Ne obſerves iniquitates meas (Domine Jeſu Chriſti) qui ſperamus in miſericordia tua, qui redempti ſumus prætioſo ſanguine tuo, *Amen.*

Emitte Domine verbum tuum Evangelicum, ut liquefacias & emolias obdurata corda mea frigore vitiorum, ut mea peccata purgentur, & efficiantur, quaſi in Chriſto, ut nebula ignorantiæ expellatur è cordibus meis, & ſpiritus Sancto gratia affluant aquæ Lacrymarum in pœnitentia Salutari, *Amen.*

1585. + *Cracoviæ.*

Aprilis 24. in *Eaſter-week.*
Wedneſday morning, circa horam 8.

Orationibus factis ad Deum, tam oratione Dominica, quam aliis particularitur reſpectu Miniſterii Angelorum, qui regnis preſident obtinendi, ut nobis præſcriptum erat, & dum conarer particularitèr *nominare aliquem*, ſtatim incipit *E.K.* & ſequitur—,

A woman. *E. K.* There appeareth afar off a woman comming, and ſhe is here now, ſhe is all covered in green, as with a cloud: I may through it diſcern her fair face, and her hairs diſperſed abroad.

The place about her ſeemeth to be concave, repleniſhed with light of the Sunne: ſhe ſtandeth as in a hollow ſhell, or Oval figure concave.

Noſtrum officium ergà Stephanum Regem.
Aëres 30. *Qui terram gubernant & 12 Reges Tribuum.*
Vide Anno 1584. *Maii* 21 1584 *Juni* 10. *de Angelis Aerum.*

..... Stephen, *lift up thy head amongſt the ſtars of Heaven; for the Spirit of God is with thee, and thou art become the Darling of the Higheſt, but the Lord will reprehend thee for thy ſins.*

Behold, thou ſhalt ſtand, and thy ſword ſhall be made holy: See therefore that you honour *him,* labour *for him. and* obey him, *as the anointed and beloved of the Lord.*

For why, his ſpirit ſhall be plentiful amongſt you, and he ſhall put the pillow of reſt under your heads.

E. K. The more ſhe ſpeaketh, the more the place is bright.

.....*The Prince of Darkneſſe ſhall lie as a ſtumbling block in his way, but he ſhall ſtride over him without offence.*

△ *In libro* Enoch *ſunt qui terreas tractant mali, at in* 30 *Aëris ſacris majoribus non ſunt tales quibus cum nobis res eſt.*
Vide 21 *Maii,* 1584.
Ed ſent into *England.*

The earthly Creatures *have not to do in this receptacle:*
Therefore take heed thou defile it not.
If thou follow the rules of calling *them, thou ſhalt ſee that the* air *is their* habitation.
Other wayes irregularly they appear in ſuch veſſels: But ſuch as are prepared for them.
Take heed (therefore) thou defile not the place of the Juſtified, with the preſence of thoſe that are accurſed.
But as they are of two ſorts; ſo let their appearing places be divers.
Thy ſervant is conducted, and ſhall not ſtumble, *but ſhall return, that the name of God may be bleſſed.*
Now ceaſe thy voice for our preſence, until the Lord hath rebuked Stephen, *in the conſideration whereof conſiſteth the ſeal of his Election.*
☞ Verbum *ſhall be the firſt word wherein the Lord ſhall ſhew himſelf unto him.*

Behold,

Behold, I am full of the light of heaven, and I shut up and go.

E. K. She is gone.·.·

△ Note, all those things I intended or desired to be satisfied in, are answered me without my asking.

Misericordia, Pax, & Lux Dei nobis semper adsint .·. omnis autem laus, honor, & gloria sit Deo nostro, *Amen.*

Nota Cracovia.

Monday, Tuesday, Wednesday.

May 6, & 7,8. *E. K.* was very unquiet in mind, and so expressed to me in words: for that *A. L.* had not paid him his money, long since due: and chiefly for that he doubted very much of *A. L.* his turning to the Lord with all his heart, and constantly. So *much did A. L. his former life and ungodly living and dealing offend him*, and so void was he of any hope, that he became in a great oppresse of mind to find us coupled with so * *ungodly a man.* I shewed *A. L.* his last Letters, how he was in a Monastery of his own, belonging to the Castle *Rithwyan*, (which he had now by a stratagem won from the unjust delaying of his adversary) and what penance and contrition he was in, what meditations, and what godly purposes, &c. But *E. K.* would not hope of conversion, and thereupon utterly and resolutely intended with all speed to be gone from hence toward *Prage*, and willed me (if I would) to prepare my Letters He *became very blasphemous against God* to my great grief and terrour: what the issue thereof would be, so great was the blasphemy and rebellion against God and his holy purposes in us, that almost greater could not be uttered. I used as quiet words as I could, alluring him of Gods mercies alwayes ready, and his helping hand for all such as put their trust in him, and call upon him in their troubles and times of need, and so did betake him to God for that Tuesday night, being past 9 of the clock.

* △ What should I then think o. both them.

Wednesday morning, as I was at my prayers in my study over his Chamber, and had made declaration of this cause, and of the perplexity most grievous that I was in to see my friend and partner (*E. K.*) thus carried away with so grievous a temptation, so manifold and vehement.

E. K. yet lying in his bed, did call his brother *Thomas* to him, and willed him to call me to him: *Thomas* came (when I had in manner ended my devotions and prayers) for me, I went to him, yet lying in his bed: And after I had wished a good morrow, and sate by him on the Bench at his beds head, he began and said such matter as followeth,

E. K. A Spirit appeared to me this morning by my Bed-side, and bid me be quiet.

Bad me will you to go to morrow with both your servants to my Lord, as secretly as you could.

Bad you comfort him.

Bad you bring him with you.

Bad you to go to the King as you came homeward.

Bad me to board in the mean space with the Italian * Doctor at Perins house.

* *Gregorius, Jordanus, Venitus.*

Bad me lie here every night.

Hereupon I was most glad and joyful, and praised God for his marvellous mercies, loving kindnesse and goodnesse toward us, and declared my self assured that God had put out his term, and setled the degree: For the performance of his purposes and promises made to us, for his own honour and glory: And so with joy and thanks given *E. K.* for his courteous imparting these good news to me, I went about my businesse intended, which was to go to the Table of the Lord: as I was prepared for it, and so went to the *Barnardines* Church.

Soli Deo nostro sit omnis laus, honor, gloria, & gratiarum actio, nunc & semper, *Amen.*

Note, I had in my prayers alledged to God, that albeit I was in great perplexity and agony of mind, yet since *I was willed to cease my voice for having at any angelical presence*, I said he of his divine clemency and care over us, in these great desires might counsel us and direct us, though we did not urge our request as we were wont. The conclusion and shame which many wayes would follow, if this intended purpose of *E. K.* should go forward and take place) was so great, that we might seem to the world, to have been led to that evil end, by a manifold digression, rather then otherwise led in mercy and verity, wherein I requested God to regard his own honour and glory, &c.

Cra-

+ *Cracovia,*

Maij 20.

Monday à meridie horam circiter 6. in manſio meo.

NOTE △.

△

E. K. ſitting with me in my ſtudy, told me, that after my going to *Rithian* to the Lord *Lasky*, he had very many apparitions, and divers matters declared unto him, of the ſtate of *Chriſtendom*, &c.

He ſaid (moreover) fault was found with my manner of ſtanding before *Stephen*, I ſhould have made ſome more ample declaration of my Calling and knowledge in theſe our actions. Secondly, that I did miſtake the phraſe ſpoken unto me at *Prage* of the *rod binding up* *: For he ſaid, that *Michael Dee* ſhould die, that I ſhould thereby be afflicted, and divers ſuch things he told me, and among other that he was willed *to be ready to leave me, when he ſhould be called*: for, he ſaid, *our actions ſhall be cut off, for ſome of our unworthineſſe, &c.* All which things were ſo grievous unto me, as I was (in manner) ready to ſound; and my diſtreſſe was the greater, becauſe (after a ſort) I was barred from requiring the preſence of any of our ſpiritual friends, till *Stephen* had been rebuked by the Lord, and I had vowed to obey their commandments and inſtructions, whereby I was driven to beſeech God to conſider my cauſe and grief, who unfainedly deſired to be his true Servant: And being deſirous to obey them, ſtaying of my voice for the preſence of his good Miniſters, I was contented to offer up my obedience herein for a ſacrifice; and ready to receive this diſtreſſe and affliction, as a puniſhment for my ſins, awaiting his will and pleaſure.

* 1585. *April.* Our actions to be cut off for our unworthineſs.

E. K. ſaid, It ſhall not be amiſſe to bring forth the Shew-ſtone, and aſſay what the good will of God would be herein.

△ I fetcht the Shew-ſtone, and after it had been ſet about a quarter of an hour. *E. K.* Eſpied in it a little naked boy, with a white cloth ſcarf, from under his Navel hanging down unto his knees; The hair of his head is ſhort as of an young child: [and about that time came the Lord *A. L.* unto us, who ſat down by us:] He had a little Circle of aire in his hand: There is a light in the ſtone as if there were the ſhining of the Sunne in it.

Apparition.

Puer ..... *Creavit Deus omnia Spiritu oris ſui qui etiam Spiritus, defendit & defendet ſuos, & in nomine ſuo ſperantes.*

E. K. He throweth up his Circlet, and catcheth it againe, three times; He ſtandeth ſtill, and ſaith nothing more yet.

Puer .... *Perficiamus à Domino, loquor.*

E. K. Now he is turned into a water which goeth round about, and in the midſt of it is bloud.

Now he is returned to his former ſhape again.

Puer ..... *The end of all fleſh is at hand.*

Prophets. *And the ſickle of the Higheſt ſhall reap down the Mountaines; The Valleys ſhall be without fruit: And the ſeed of man ſhall be accurſed.*

E. K. Now he turneth his face to you [△]

Puer ..... *Who is he that the Lord rejoyceth in, or on whom the Heavens look with merry countenance, whoſe feet are not a burden to the earth, and in whom is the force of the ſoul comforted? Who is he that ſhall rejoice in the Lord? Even he it is that goeth out of himſelf, and beholdeth himſelf, ſaying, O thou Carcaſe thou art a Sepulchre for me; Neither am I placed in thee, for thine own beauty, but that the Lord may be magnified, and his Creatures dignified; He it is that ſhaketh off himſelf, and putteth on the Armour of Affliction, praiſing and extolling the Garland of the God of Hoſts, before that great Whore, and in deſpite of her Congregation; He it is that forſaketh his own will, to do the will of him that created him; Whoſoever (therefore) doth his own will, is the ſervant of Perdition; But he that expecteth the will of God is anointed.*

Behold, therefore, becauſe you do ſo, and have beheld your ſelves, not in your ſelves, have acknowledged the power of God, and the truth of his Meſſage, your Honour ſhall be great: Therefore fear not, For, lo, This Garland is prepared for you: and reſt is ſealed unto you, of the Higheſt, unto you, your wives, children and ſervants.

Dominus accepit ſtio noſtrorum ſervitio-rum.

△ Bleſſed be thy Name for ever, O eternal, almighty, and moſt merciful, our God and King of Glory.

Puer

Puer ..... *If the Sunne shine not in vain, if the Stars move not, but by variation and discourse, moving things,* alternatim, *to an end, if the Earth stand still, because she is so created: Much lesse ought man to despaire in* the mercies and promises of God, *which are not without a cause, neither any time spoken without effect.*

I remember thee (Lucky) *saith the Lord: And I will chasten thee for thy sinnes, and behold, I swear unto thee, as I have done; But humble thy self. This body of thine shall turn into dust. Take heed therefore that it defile not the greater part;* For unto him that dieth a sinner, vengeance is judgment. *But if thou live according unto* my Lawes, and graft thy self within my will, if thou forsake the World for my sake, and do the works of righteousnesse; Because I have call'd thee before me, I will adde unto thy yeares, and will not blot out thy Name out of my remembrance. *A. L.*

Be not therefore a Man, but the sealed servant of the Highest. Rejoyce in him that created thee, and when I command thee to strike, follow me, for I will make the way very broad for thee.

Behold, I am mindful of my Covenant made unto thee, the seventh day of September in the yeare fourscore and three. *Anno 1583. 7 Septemb. Mortlaci libro 10.*

I will establish unto thee, that fortitude, both in true Wisdome and Victory: *And I will make thee mighty as a Corner Stone in the Angle of my Temple:* if thou turn, if thou do *the will of him that speaketh unto thee:* if thou *become a marble stone, speaking Justice and Verity;* The mysteries of thy Crosse light upon thee, and let thy sonnes be blessed in thee. If

I greatly thirst after Steven, *for the course of things are at hand,*

Behold, I will blesse him, that he may leave blessing unto thee.

Behold, I will place thee unto him, as his right leg, and he shall stand.

But his wicked Garments I will cut in sunder, yea I will send in the fire of wrath and dissention: *And I will take away the* buttons from his breast.

I have given unto him three wicked Nations, that they may grinde under him as slavish Captives. *Tres impiæ Nationes datæ, &c.*

When I come in one Week, Behold, I strike, and those that are proud, become poor and desolate.

The outward face of things shall be changed; And the whole World shall say, Lo here, *is the finger of the highest.* *Digitus Dei.*

Rise therefore, and with speed go before Steven; *But the League Table thou shalt leave behind thee. I will reveal my self in thy proper Shew-stone.* *Mensa fœderis. In meo proprio Lapide mystico.*

Dixi: quærite victoriam.

△ Deo nostro Omnipotenti, Patri totus consolationis & misericordiarum plenissimo, sit omnis Honor. Laus, Benedictio, Gloria & Imperium, nunc & semper *Amen, Amen, Amen.* [O]

Note.

Maii 21. *Tuesday.* △ I did communicate, and this was the third time, within Easter receiving. Primo cum *Humbate*, & bis cum *Raphaeli* confessus, &c. That all manner of wayes I might have a clean and a quiet Conscience.

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Maii 22.

Wednesday, Nyepolonicze, in Aula Regia, circa horam 1 ½ à meridie.

Note, after dinner as we sat together, *A. L. E. K.* and I discoursing of some of our matters; There appeared over *A. L.* his head (to the sight of *E. K.*) a little Child half, the upper part holding over the head of *A. L.* a white Crown, and a finger out of it pointing toward △, and withal he said,

Puer ..... *Audivi te victores estis.*

△ Hereupon we sat out the Shew-stone, as being ready and desirous to be instructed, according as the cause chiefly required.

As I began to pray and study, Domino non sumus digni ut nos exaudias, suddenly *E. K.* said he saw as followeth.

E. K. I see a great Hill of fire, a very great Mountain, and it is as if it did hang in the aire: for I see the aire under it, and I see the Sun shine on it ∴ the Mountain fire flameth not.

Now the little boy that appeared last day, standeth on the top of this Mountain.

Puer ..... *God hath spoken unto you, and hath gathered you together, and lo, you are become a strong sword, with* the which the Nations shall be cut down, *and the God of Hosts shall stretch forth his hands; And behold, you are come, and now is the time you Satan shall reap.* ∴ But Satan

tan striveth sore against you; *Behold,* Lasky *thou art become rich; But have faith: For it overcometh riches, and shall beautifie and strengthen thee, that thou shalt be able to receive reward for thy labour: For it is not a small* labour to contend against sinne, *I have brought thee unto* Steven; *And I will give him thee into thy hands: And because thou shalt see that God is not barren, I am of power; Hear me therefore saith the Lord, wilt thou that before thy face* I *shall destroy* Steven *for his wickednesse? wilt thou that I shall strike him with a perpetual Leprosie,* or wilt thou that I shall correct him and leave him to do good unto thee? *Now thou shalt see that I am not weak; Neither that my words are barren or without fruit: Ask therefore of the Lord, and before thou move it shall be given thee.·. For thou dealest with him that is a flame of fire, and a two edged sword to the wicked, out of the Dunghil I chose him, out of nothing I can stirre thee up, and exalt thee, but thou must first be poor before thou be exalted, read the Scriptures and judge.·. Now speak.*

Oblio data, Anno Lasky, *de Stephani correctione.*

E. K. He is gone.

Infinitæ & incomprehensibiles sunt misericordiæ tuæ, O Deus, & Judicia tua sunt inperscrutabilia, hominibus.

A. L. Domine Deus misericors, quanta est tua misericordia, quod me summum peccatorem tanta gratia prosequeris? Indignus sum Domine ante faciem tuam: Itaque Domine, quæso, ne illum propter me deleas neque Lepra percutias: sed potius inspires in illum, ut mihi propter te, & à te, per illum bene fiat. Non quæro Domine divitias, sed gloriam tuam. Non nobis Domine, non nobis sed nomini tuo da gloriam. Et fiat mihi secundum voluntatem tuam Domine. Tu scis Domine, an hypocritice ago.

Misere mei Domine, miserere mei, sitque misericordia tua supra me & fiat voluntas tua, sicut in Cœlo, sic etiam & in Terra, Atque nomen tuum sit benedictum in sæcula sæculorum. *Amen.*

E. K. He is here againe.

Puer ..... *Sapiens es tu,* [*A. L.*] *& plenus spiritu Dei: Non quærens sanguine fratris tui igitur benedictum, sis inter potentes hujus sæculi, & ab hac die spiritus meus nunquam à te discedet; & hac quia te humiliasti nam non elegi te fine causa.·.*

Puer ..... *And lo, I will correct him sharply: Ask therefore in what Language thou wilt have me correct him* (*for he is scarce* worthy to hear that he may understand.)

E. K. He is gone.

A. L. Hungarice peto, ut ipse audiat ea quæ illi sunt dicenda sic ita Divinæ tuæ placuerit Majestati.

Puer ..... *Hungarie is hateful unto me; For it is full of iniquity; Neither will I speak unto him my self that he shall* (*yet,*) *hear me. I will open my mouth in Latin for thy sake:* and if he become obedient, I will also appear unto him my self and unto you all, in the spirit and presence of my Angel: *But to overcome him by Miracles it needeth not, for by him the people are not edified, But by* my words he shall understand, that I touch him, *although Satan stand by him: unlesse it were for thy sake I would not* withdraw my word and curse from him, for why, I am sufficiently advised, *And I do but keep back the fire from him.*

But go thou [*A. L.*] *unto him, and speak unto him liberally,* when he hath heard me, if he receive me, my blessing is upon him of necessity.

If he hear me not, I can easily unlock, for I have the Key ready.

God the Father, God the Sonne, (*unto whom all power is given in Heaven and Earth,*) *with the fire of eternal comfort, which is the privy science and knowledg of the faithful; The Holy Ghost, be upon thee, and with thee for this day, thy* [*A. L.*] *sinnes are blotted out of Gods remembrance.*

Hodie debentur Peccata ipsius A. L.

I have no more to say.

Deo honor, laus & litera.

Omnipotenti, tremendo & Solis Adorando Deo, & Domino nostro sit omnis gratiarum actio, Laus & Jubilatio, nunc & in omne ævium. *Amen.*

+ *Nyepolonicze in Aula Regis Polonie.*

Anno 1585.

Maii. 23. A meridie hora Circiter 6.

The *King* sent for the Lord *Lasky* and me, by his Vice-Chamberlaine, whom we came unto in a Chamber, within the Chamber or roome where he useth to give audience, or to eat with his Palatines and other: He sat by the Window which is toward the South, and by which his Prospect is into his new Garden, which is in making: He began thus, (the Lord *Albert Lasky* being by, and thereto willed by the King,) and said unto me very near as those words import.

St. Egit mecum Dominus Palatinus, ut vos audirem de rebus istis magnis & raris loquente: Quod libentur feci: & tamen hoc considerari debet, quod Prophetæ omnes & revelationes jam diu & in tempore Christi cessaverunt. *Tamen si nihil in istis, contra Dei sit honorem, eo lubentius sunt audienda:* Et ego quidem haud dubito quin Deus nunc possit multis modis secreta quædam hominibus deligere, ad hac usque tempora, mandatis & inusitatis.

Heer-

Hereupon I answered to this sence, although I cannot expresse the same words.

△ Considero in ordine vestræ regiæ tria quasi capitala, in quibus totus ordinis vestræ est medullæ. Primum de Prophetiarum, & revelationem cessatione, secundum; an aliquid in nostris actionibus, vel exercitiis insit contra Dei honorem: & tertium (quod animo meo est valde gratum) quod, Deo non præscribatis certos aliquos modos vel tempora quibus suæ hominibus velit aut debeat secreta detegere. De primo, hoc possimus vestræ Majestati Regiæ asserere, quod ille Scripturæ locus haud rectè à plurimis intelligeter: & ab illis pessime, qui velint omni modæ. Dei potentiæ & misericordiæ & sapientiæ præscribere certos modos, & tempora certa: asserendo nullorum hiis temporibus esse Prophetiam, vel post Christum fore: quia omnes in Christo cessavere: hoc est, quia omnes de illo quæ erant Prophetiæ felicet. De Dei filio in carne venturo & Messia vero, & redemptore generis humani futuro, (& de tota illa quam nos agnovimus & confitemur Christiani, completum & consummatum esse Christi historia) jam cessavere: adeo quod illa neque jam futura sunt ut putant Judæi, neque repetenda sunt, cum jam sunt consummata & peracta quemadmodum Prophetæ prænuntiabant nam ob hac causa cum Christus Jesus in cruce pendens scinisset, quod omnia de eo Prophetia completa fuissent, & præcepimus scilicet omnium Prophetiarum (ante Christiano) scopus jam esset Collinatus, & Juxta præsentiam & propositum Dei redemptoris humane conscientiam esset mysterium ipse dixit consummatum est: Nam & Paulus dixit ad Judæos, (namque consummassent omnia quæ de eo *scripta erant*, deponentes eum, de Ligno posuerunt eum in monumento. Et post Resurrectionem suam ipsemmet Christus suis discipulis pergentibus versus Castellum *Emaus*, & de illius morte & resurrectione differentibus & dubitantibus) dixit, O stulti & tardi corde ad credendum in omnibus quæ locuti sunt Prophetæ: Nonne hæc oportuit pati Christus, & ita intrare in gloriam suam, & incipiente a Moyse & omnibus Prophetis interpretabitur illis in omnibus scripturis, *quæ de ipso erant*, &c. & paulò post iterum ad eosdem vobiscum: Quoniam necesse *impleri omnia quæ scripta sunt in lege Moysi & Prophetis, & Psalmis de me.*

* *Joan.* 19. E; *Acts* 13. E.

Luke 24.

Sed quantum ad alium sensum quod post Christum mille essent Prophetæ vel relationes ipsam Scripturæ planissime contrarium docent. Nam quod descendum erit de revelatione sine notabile illa Beati *Joanni Apocalypsi* quæ post Christum erat? quæ & ab eodem *Joanne* Propheta vocatur, dicendo* *Beatus qui legit & audit verba Prophetiæ hujus & servat ea qui in ea scripta sunt, & in ultimo Capite ejusdem Apocalypsis sine revelationes, ter, eadem vocat Prophetiæ librum.* Quare manifestum est post Christum esse Revelationes & Prophetas. Præterea que erat illa *Paulo* facta revelatio in ejus Vocatione & Conversione per ipsum Jesum Christum, ut in Apostolicorum apparet Actum libro, Cap 9. quid de illa decennes * *Cornelio* Centuriano?

* *Cap.* 1. *Apoc.*

* *Acts* 10.

Quid de illa *Petro* de animalibus mundis & immundis. Et *Paulus* ipsam dicet si

△ *Acts* 11.

△ 2 *Ad Cor. c.* 12.

gloriari oportet (non expedit quidem) veniam ante ad visiones & revelationes Domini, &c. & paulò post: & de Magnitudo revelationem extollit me, datus est mihi stimulis carnis meæ, Angelus Satanæ qui me colophizet es, notum mihi factum est sacramentum, sicut supra scripsi: prout potestis legentes intelligere prudentiam meam in mysterio Christi, quod aliis generationibus non est agnitum filiis homini, sicut *nunc revelatum* est sanctis Apostolis ejus & *Prophetis* in spiritu, &c, ubi etiã Prophetas post Christũ esse apparet: & cap. 4 Et ipse dedit quosdam quidem Apostolos quosdam autem *Prophetas*, alios verò Evangelistis, alios autem Pastores & Doctores ad consummationem sanctorum, in opus ministerii, in ædificationẽ Corporis Christi, Donec occurramus omnes in unitate fidei in mensuram ætate plenitudinis Christi, &c. ubi tam diu Prophetas fore in Ecclesia *Christi* post Christũ apparet. *Donec* occurramus omnes in unitate fidei, &c. quod nondum post Christum factum fuisse bene simus & jam hæc ætate nostra maxime sumus circa negotium fidei discordes maxime videntur esse necessariæ non Prophetæ solum sed etiam Revelationes valde expresse de Mysteriis Divinus. Et de locotione Angelica * ad *Philippum*, & ejus de loco in locum invisibile quasi translatione per Spiri-

* *Acts cap.* 8. *Philippi data ter à loco in locum per Spiritum Dei.*

ritum Domini, quod putendum est. Et de Prophetis post Christum tempora testificatur *Actum* undecimum caput, ubi legimus quod eodem tempore quo primum discipuli Christi *Antiochiæ* cognominarentur Christiani, superdenerunt ab *Jerisolymis* Prophetæ *Antiochiam*, & surgens unus ex eis nomine *Agabus*, significabat per spiritum, famem magnam futuram universo orbe terrarum, quæ factum est sub *Claudio*, ad secundum autem vestræ Majestatis Regiæ Capitulum, sic respondeo quod coram Deo & beatis ejus Angelis, affere quod conscientia mea nihil adhuc deprehendit, Notivit, vel dijudicare potuit, neque possit in omnibus nostris actionibus, vel illarum aliqua, quod sit contra Dei, honorem, vel gloriam, Immo, quod ad Dei honorem & gloriam valde spectent, possimus.

Denique tertio in loco quod cum magna & veræ pia Regiaque & discretione existitis, me Deum Omnipotentem iis temporibus posse modis suis variis, hominibus quibusdam sua manifestare mysteria & secreta. Valde letor: & eo magis, quòd tam ex nostris præteritis id constare potuerit multis Actionibus; quam ex futuris: quibus inter esse & adesse præsens (si ita illi visum fuerit) vestra possit Majestas Regia. " Et præ-
" teritarum nostrorum Actionum libros 24, paratus sum (quocunque vestræ sereniss-
" simæ Majestati placuerit tempore,) vid endos exhibere; quorum quædam Latina
" lingua, Græca aliæ, aliæ Anglica lingua, sed ex maxima parte Anglica sunt Conscri-
" ptæ ipsæ actiones Angelorum, *viz.* Dei bonorum Instructiones, admonitiones, ex-
" hortationes, conciones, Prophetiæ, & quocunque alio sunt. Censendæ nomine nobis
" factæ Revelationes, reales vel verbales, & per spatium jam trium fere annorum à
" nobis receptæ & annotatæ, &c.

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† *Nyepolonizæ in Aula Regia præsente ipso Stephano Rege, & A. L, &c.*

Die Lunæ

May 27. Mane, horam 7. circiter. In camera privata Regis.

In lapide qui Angelus mihi adduxit: ut præscriptum erat, nostri actio cum eodem.

* *A.L. E.K.*

Omnipotens, Sempiterne, Vere, & uni Deus, ô tu misericors Pater mi, qui me de Patriæ meæ funesta contra me concepta malicia, per Angelos tuos bonos admonisti, & per eosdem, inde, me cum Uxore, Liberis, & Familia mea ist*q* duobus, egredi jussisti: e egredientes nos, ex fertibus maris, quasi miraculose liberasti: Et qui ex homicidiarum & Hereticorum manibus & fraudibus variis nos expedimisti: Et qui multis nos modis (partim nobis cognitis, partim incognitis) à periculis & morte protexisti, ab eo tempore, quod ad tua secreta Judicia & negotia testificanda, tractanda & promovenda nos vocasti: Ideo propter hanc tuam tantam & tuam admirabile misericordiam; immortalis tibi à nobis deberi laudes & gratias humillime agnoscamus. O tu Pater noster Clementissime qui * nos duos; vinculo tuo Divino arctissime copulasti: & quasi unum ex duobus esse voluisti. O tu fortissime Deus meus qui hanc tuum* Lasky, *quasi* Athletam *meum cautissimum, animosum, & meum amantissimum, nobis adjunxisti: virum Catholicæ tuæ & orthodoxæ Religionis amantissimum & Anti-christianismi omnis acerrimum hostem; Denique ô Sapientissime, Potentissime & Optime Deus, & Pater meus, qui tuis mox incipiendis Regiis, magnis mirificis Conatibus, quem satiebas Regem, tandem inveniisti* Stephanum, *tuum futurum Bellatorem; quis tuo muneri, & jussit ex animis, totis suis veribus, & maximo zelo obedire velit: & cui nos honorem & obedientiam & exhibiemus, in mandatis dedisti: & propter quem labores (tibi notas) ut subiremus & sustenueremus, statuisti: & ad quem, post laboriosas peregrinationes nostri multiplices quidem, præter 7 Mensis factas, directas aliquas, alias ante, (humano judicio) quasi retrogradas, tuam maximam gratiam, favore: & auxilio incolumnies & salvos nos perduxisti: Nos quasi hic tuos, tuo Nomine & una mente convenientes, tua digneris Paterna misericordia, à totius vitæ meæ omnibus purgare spurcitiis: Et Charissimi tui Filii Domini & Redemptoris Nomini* Jesu Christi *intercedentibus meritis, nobis Condona quicquid contra Leges tuas Sanctas & Justas, volentes, vel nescii, vel negligentes, verbo, facto vel cogitatione ad hanc usque horam offenderimus omnes & singuli, ut tibi jam possimus massa pura & azima offerri: una Divina & abundantissima fermitanda gratia; & tuæ charitatis igne in cordibus nostris per te accenso, quasi quidem proportionis & sacri in Templo tuo efficiamur panes. Et sit nobis interim Filius tuus Dominus noster* Jesus Christus *Panis vitæ: quem gustando suavissimum, & fidei veribus transgladiendo vivacissimum Manna eundem habeamus nobiscum in perpetuum, mitte igitur nunc Lucem & Veritatem tuam ô Deus Omnipotens sempiterne, Vivæ, & Veræ, & tuo* Stephano (*noster autem Serenissimo Gratiosissimoque Regi*) *appareat, Te* Deum nostrum verum vivam, Omnipotentem Doctorem nostrum in iis actionibus & Mysteriis esse *me antè (licet peccatis obnoxium) voto & Conatu magno, fidele tuam & sincerium esse servatum: omniaque tua jussa mihi maxime esse Curæ: nosque singulos singularibus in te autem mundi exordium præordinatos esse muneribus, in tuo Sancto servitio tractandis, &c.*

* Δ & E. K.

E. K

E. K. Nihil post primas præces apparebat.

△ Breves secundas feci, & adhuc nihil apparebat ∴
Tertias adjeci, etiam breves.
Post tertias ex lapide quidem Calor in faciem ipsius.

E. K. Exire videbatur.

Circa lapidis oram & fimbriam rubicundus viridis circulus apparebat.

E. K. Jam video hominem albis indutum vestibus, & succinctis facie longa sparsis crinibus, & a deus notu quasi undantibus, & dexter pes stans super magnum lapidem rotundam, & sinister super aquam, & post dorsum ejus magna lux est: Nunc video terram sub pedibus ejus, sed quasi in aere videtur esse tam lapis ipse quam aqua illa.

△ Sit benedictus Deus noster, & fiat voluntas ejus.
Aquæ cursus (qui versus Occidentem est) pedem ejus videtur secundum se prius deferre.
Videtur ille longo à me esse cum intueor faciem ejus interdum una apparet esse interdum tres facies & ita confuso quodam modo.

E. K. Audio magnam vocem Dicentem, *Veni & Vidi.*

E. K. Descendit jam alter ad illum quasi Globus Ignius cum facie eminenti, & ab ejus corpore quasi verga arundinea videtur emanare.

..... *Inspexi, & examinavi, & ecce, Nulla est Justicia.*
Vox ..... *Interet aqua in mare, & fiat falsa, quia ecce tertia viola est plena.*

Anglice omnia dicta erant usque ad verbum ab, &c.

E. K. Jam venit ignis, & illum totum circundat, aliquo minimo: Circa illud relecto intervallo sibi proximo.

Vox ..... *Mensura.*
Mensuravi & sigillum est (52) quinquaginta duo.
Ast ecce, sum plenus Justitiæ & Misericordia.
Vis igitur tu, quod aperies os meum?
Ast quare inquit Dominus visitarem Stephanum humiliet Semetyrum.

E. K -- Inclinat caput suum] quia ecce habeo quod dicam, & ecce habeo, & labia mihi confuta sunt.

Magnificat igitur potenti Cœli & terræ Deum Creatorem, Regem & illuminatorem quod possit vobis peccatoribus propitius esse & vultum ejus misericordiam super vos convertere.

E. K. Jam conversus est totus in Globium igneum.

△ Miserere nostri Domine, secundum magnam misericordiam tuam, &c.

E. K. Jam magnus quidam fumus per plicas quasdam (insta nubis) lapidem operet.

E. K. Jam videtur illa nubes convoluta esse, & seorsim ad unum latus lapidis sepositа.

△ *Latine hæc sunt verbatim dicta.*

..... *Verbum, ab altissimo missus facio;*
Quamobrem erige te & diligenter
Attende Stephane, quis te a Cunabulis
Enutrivit? quis viarum tuarum labores.

△ *Nota quod hæc Stephani Regis reprehensio incipiebat Latine, ab hæc dictione verbum quemadmodum prædixit, Maii Cracoviæ*

Aut juventutis tua temeritate mensuravit? ab impetu judicii & temporis: quis te legit? aut unde munitus es Cœlesti decore? Hanc tibi animam viventem, sagacem, & sale plenum, quis induxit? Nonne Rex ille gloriæ, in cujus gratiam omnis subjecta est, in cœlo & in terra potestas? qui te potenti elevans brachio à milite ad majorem, a majore, ad maximum evocavit septrium; Nonne idem ille, qui te & vocat & visitat: & de semetipso, ante sæcula dixit, Ego sum? Quare igitur, Nebulam tam tenebrosam, tanta ecce caligine tanta dico ingratudine suffultam, inter Deum tuum, & animam tuam induxisti? An, quod non accepisti habes? [he shaked his hand at the King, after the Polonian manner] *Aut unde (Dic) Diadema Capitis? Ecce quia in fragili cordis tui prudentia, Deum à sinistris, immo a tergo, posuisti,* sequitur te spiritus malignus

lignus: *Nam crasti: Igitur multiplicata & numerata sunt peccata tua in Cœlis, Judicium tuum inte canes ipsi cum pseuda Propheta ferant inquinata sunt Regia tua scelere turpissimo, Cubicula tua olent malum, igitur surrexit Deus turgidus & terribilis factus est & iratus tibi. Verum sic dicit Dominus; quia patres tui, ad Altare meum sanctiores stetere, neque perversi à voce & via mei recessere; te autem, quia virum a vulgo distinctum seperando seperavi, & seperatum: eligendo, dilexi: Non visitabo iniquitates tuas in verga mea: Neque Deficiam te quemadmodum decrevi: Sed in* Solio titubanti *sedeas permittam. Verum si brachium meum Zelo cognoveris potens: si impietatem tuam derelinques: si te munditia ornaveris, si fetidam a sinu tuo lepram & alumica tineam, (non ad vomitum rediens) abster seris Ego quoque iram avertam meam, & dies tua relinqua stabilientur fortitudine: Reges malidicti & potentes hujus nudi intoxicati calice, Meretricis (mea quia neglexére statuta) fulmine ire meo in manu, & ante pedes tuos cadent terrori que erit gladius tuus nationibus, tutela te Cœli circumducent dum in robore dexteræ tuæ peribunt inimici.*

Cor populi tui, a te alienatum, post modicum repurgabitur: qui autem in sanctum conspiramere turpissime, cadent ulcere Adhuc si latere meo cum firmiter, tam fideliter adhæscas abumbrabit te spiritus meus: & evades sapiens: teque res Fœcundabit de Cœlo. Hæc est veritas & Lex Domini, quam proposit tibi Lux Dei *hodie Stephano: Igitur sume tibi gladium femori, estringe, eleva pro Domino & veritate, pugna, vince, Regna Noli (sicut homo,) timori cedere, neque de mundo queritate: quia Deus tuus tecum est; Ignis terribilis & magnus Dominus exercituum: Igitur si os tuum iuste a solio operies: si impium condemnaveris impietatis impleto te spiritu meo, & anima tua repleatur igni potenti, dum manus tua vindicant Cœlos, [inclinat caput.]*

* *Forte Uriel.*

Bohemia. *Impiam illam generationem, (de qua Domino loquuntur est, & in servitutem tibi tradidit,) cum videris tempus, cum filius suis, & a populo suo, a parvo usque ad majore, percute gladio ut pro impietate peccat., sit plagarum numerus; quia erit inflictus* Bohemia *(non minus odiosa Cœlis: quam terræ gravis, & tedioſa) signata tibi est; & maledicta in jubare solis, Collige & Orna.*

Fuge pedem in Aquilone, & digitis tange mare, & noli spernere coronam altissimi ostendam tibi nomen meum, & ponam laudes tuas inter aquas. Cinge te etiam sicut forti, amplectere montes meridionales: & adifica mihi altare: Eripiam enim vincula ab illis. Ab Occidente, manus violentas in viscera tua extendunt: Sed ferro præscindam illas ungues. Denique si a peccatis cessaveris, si stuaio flagrabis cœlestium, & ambulandus coram me Domino Deo tuo in justitia, & veritate, & nunequid in nomine meo seperit benedicatur & in me splendorem suscipit; Sin autem, verba, qua

o

Egomet uiter exiſtimt vide Junii 24. *locutus est Dominus, audire notueris,* Egomet ulter exiſtam *hodie exaltavi te in Domino, & posui caput tuum inter stellas:* Esto igitur obediens: *Paratus est terror impius, & maledictus est mundus: Beatus autem qui fideliter observant Verba, & illa custodiet quæ Dominus hodie fecit Gratia Dei patris, Jesu Christi filii, ejus [inclinat caput] & Spiritus Sancti visitet vos semper [extendit manus suas valde.]*

△ Amen.

Adduc familiam tuam cum celeritate.

Anglice hoc dixit. △ Sit benedictus nomen altissimi qui in servandis promissis est constantissimus, & in misericordiis abundantissimus .*. Illi Gloria, Laus, Honor, decus, jubilatio, & gratiarum actio nunc & semper. *Amen.*

Maii 28. +

Tuesday mane circa 6. *in Nyepolonize.*

△ Oratione finita & aliquibus verbis factis, de nostra cum Stephano Actione præterita hæri.

E. K. Here is he that was yesterday in our Action with the King.

Hei mihi (saith the Lord) [He stoopeth by little downward] *why do I hold my hand from the Earth? What have all the Princes of the World built a Tower against me? These in denying me and my Majestie: The other wallowing in extream drunkennesse amongst the pleasures and blindnesse of the flesh, neglecting (without fear) my Commandements, have I thrown out the Children from the Vineyard, and called in the* Dung-carriers? *have I visited my servants, (whom I chose,) in wrath and indignation with the Sword of Justice? have I thus scattered them upon the face of the World, without a Shepherd, to entertain blasphemous Murderers, Lyars, and the Runnagates of the Earth, the seed of* Cain, *and of the curſed! O you Caterpillers, O you that fill the Earth with poison! O you abusers of my Name, and Dishonorors of my Temple! What is the cause that you are so barren, or that the Lord hath not mightily shewed himself amongst you, as unto his Children? Why are not the Miracles and Wonders a Testimony of the God of Truth amongst you, as they were unto the Israelites? Why, hath not the Sea divided her self? Why, hath not the Lord delivered you from bondage? Unto the Israelites he gave a fruitful*

Land,

*land (the possession of the wicked) abounding with Milk and Honey: unto you, he hath delivered your possession unto the Dogs: and your children to become Captives, why doth not the God of Hosts stretch forth his hand saying: Deliver my people from bondage? are not the times of those latter dayes and of the Harvest of the Disciples * shadowed amongst the doings and graces of the Israelites, you are become blind, you have eyes but you see not, for you * know not the time of your visitation. O thou stif-necked Generation this is the cause, that the finger of God commeth not amongst you: This, this is the cause, because* you have not Faith: *Neither is the Spirit of godlines and obedience amongst you, can he that is all Truth defile himselfe with lying: or can the flesh of man diminish the authority of the Godhead: is* Christ Jesus, *(very God of very God) of less power or strength unto you, then he was before, unto the seed of Abraham: because he hath taken your flesh upon him. O you ignorant, ô you blind strangers, ô you that were faithful in the sight of the Lord, is not the God of Heaven and Earth heire unto you, by reason of his Man-hood have you not now access your selves unto the Throne of the Highest, which your Fathers had not? the Israelites ran unto the Prophets and high Priests: yea, they durst not run before the Lord: For it was said of them * Let them stand before the hill. They brought their offerings to the Priest, which offered up their prayers and humility: But unto you (ô you of little faith) the Gates are set open: yea, even unto the Throne of God: why therefore, doe you not ascend unto your* Christ, *Which is anointed before the Father. Hath he anointed him for himselfe, or for you? for both: If* you have no miracle, you have no faith, *if you have (saith the Son of God) faith, to be compared with a Mustard-seed,* &c. *But you do none of these things, neither is the name of God magnified amongst you, Is it not a shame, that the faith of man groweth not to be equal with a Mustard-seed, is it not a signe of your slavish nature, from the which you were called, that there is no faith amongst you?*

△ As the Israelites and Hierusalem knew not the time of their visitation and so are these dayes shadowed in the Israelites acts, &c.

*Exod. c. 19. be

Miraculà Fidei.

True it is: For why the blood of Christ is shed upon you: and you are washed without deserts, Behold now (saith the Lord) when I have stirred up a Moses *there are no Israelites that will follow him: the seed of Abraham is destroyed with the Winter of* self-love *and* dis-obedience.

A Moses.

The Lord groaneth, saying: Whether shall I turn me? unto whom shall I shew my face? if I say unto them go out, set your Tents against the wicked: Behold, I will be amongst you, and fight for you: who is it that heareth me? where is your faith become? who is he that believeth me, O you wicked Generation shall the Lord call you and seeke your deliverance, and will you know of the Lord with what *meanes he will work* amongst you, *is the God of Heaven and Earth become amongst you an Ingineer or a Merchant, a Hoorder up of worldly treasure; or one that rideth on horse-back to battail? you stinking Carrion, you hateful wretches before Heaven and Earth, you blind hirelings. Who devided the Seas who threw down Jericho, who overthrew the wicked Kings? who destroyed the Cities of the wicked? who fought against the reprobate Giants and the flesh of mankind? who opened the windowes of Heaven and consumed you all except as you read * eight persons, yea, if out of the windowes I can consume you, what shall become of you if I open my doors, if I send out my servants against you, and my innumerable army. Is it not said, whatsoever I put into your mouthes, that speake. Why do you so, but for the truths sake: If therefore I bid you doe, is not my truth all one? I am full of sorrow: for no man openeth his doors unto me, no man believeth me: no man remembreth that I made Heaven and Earth:*

Hæc respiciam verba Stephani Regis cum quo medio.

☜

* Genes. 7. 8.

☞

Stay a while that I may weep with my self.

E. K. All the stone is become black and full of fiery specks.

△ After we had read the premisses

E. K. Here is another now come in green a man with nothing on his head but onely his yellow hair.

Ilimese. *Vide infra.*

He hath like a pair of black boots under his garments close to his legs: like buskins &c.

△ Note *Ilemese* appeared in July, Anno 1548, and did make an end of *Nalvage* his work, &c.

He appeareth their like a little child with yellow hair, &c.

△ I teach you [he pausèd after a pretty while

Thus saith the Lord thou must answer Steven *according to the hardnes of his hart: Answer him thus,* for th: Mean: *Lo, King, the God of Heaven and Earth hath placed me before thee, and hath shewed unto thee his will, hath nourished up me his servant from my youth unto this day,* in the fear of him and the fervent desire of true wildome, *whereby I have attained (through his help) unto the knowledge and secrets of the things in Nature: which knowledge behold in the name of God and for his sake: and because he hath chosen thee, lo, I offer up unto thee, and willingly made thee partaker of; This done be not afraid to open thy mouth unto him, as thou didst unto* Rodolph, in writing, *Behold (ô King) I can make the* Philosophers Stone, *for so they call it, Bear thou therefore the Charge, and give me a name within thy Court that I may have access unto thee: and yearly maintenance of thee* for us both; *Command him also, or strike a band of secrecy between him; thy selfe,*

Responsum primo Stephano *Regi.*

Rodolf the Emperour.

ſelfe, and Lasky. *Take heed* thou want not faith: for I will help thee: *And he ſhall* have a great Treaſure, *I will ſee* them, *if he will labour for me. But it may be* Lasky *will hold him by the heele.*

For us both *E. K.* and △

△ What mean you by that phraſe?

Fides.

..... *As Jacob did Eſau.*

Geneſ. 23. D

Unto this apply thy ſelf, and give thy whole endeavor *from time, to time alſo I will open my* mind unto *Stephen* through thee, or in the preſence of himſelf.

But let Lasky *open this unto him: The Camp is known unto me.*

△ I underſtand not this point.

..... *Let him underſtand, thou art minded ſo to doe.*

Septem diebus ceſſandum à reſponſis petendis.

For this ſeven dayes, aske no more anſwer.

△ How, and if the King be deſirous of any action?

..... *I reſpect not the King.*

△ I beſeech you be not offended that I aske your name?

..... *Ilemeſe.*

E. K. He is gone.

△ The other will come again.

A voice. *Non venit.*

Therefore ſhut up the window.

Deus Cœli & Terræ da nobis Fidem.

✝ *Nyepolonicze in Aula Regis* St.

Junii,

Tueſday a meridie circa horam tertiam: The King ſend for me to hear what I had to ſay to him as I had, ſend him word that I had to ſay ſomewhat to him in God his behalfe. When I was come into his privy Chamber, and all others excluded but onely the Lord *Lasky* who came with me, and ſtayed by the King his commandement. I ſaid thus *verbatim* as followeth.

△ Ecce (ô Rex) Deus Cœli & terræ, me ante oculos Veſtros poſuit: & vobis ſuam declaravit voluntatem: me autem ſervum ſuum à juventute mea ad præſentem diem enutrivit in timore illius, & deſiderio ferventi veræ ſapientiæ qua ratione (& ejus auxilio) aſſecutus ſum cognitionem & ſecreta rerum naturalium quàm cognitione (ecce) in nomine Dei.

Junii 6 ✝ *Cracovia.*

Mane horam circiter 8 .˙.

Orationibus finitis, pro luce & veritate Divina, quæ nos ducerent & perducerent ad montem ſanctum *Sion*, &c.

I have (ô Lord) according to my ſimple abilitie, endeavoured my ſelf to declare to *Steven* thoſe things I was willed; accept, ô Lord, my intent, and give me thy graces and encreaſe my faith that I may in my doings and ſayings, pleaſe thee or not offend thy divine Majeſtie, and now ô Lord, we await thy further direction: not preſuming to propound (as now) matter, ſuch as our frail ſtate might move us unto: but therein we crave this aide, thy light and wiſedome, &c.

K. E. Here is a great head with wings like a Cherubim: all of fire, the eyes are very big, *as big as your hat*, and his head as big *as this Table.*

..... *He that is a ſleep let him ſleep on, he that is in the high way let him not return home. He that eateth let him not riſe, but eat ſtill, and he that weepeth let him weep ſtill, he that rejoyceth let him rejoyce for ever. He that goeth awry let him not return into the way. He that planteth his Vineyard let him not ſee it, he that gathereth the grapes let him not drink of them, he that blaſpheməth the name of God, let him blaſpheme, for he returneth not. But he that looketh up unto Heaven, let him not caſt his eyes upon the Earth.*

Behold, the Lord hath forgotten the Earth, and it is a burden to me that I am here, *therefore I go.*

Unto thoſe that do well, the Steward is ready with the reward, wo be unto the Monſter of the Earth, for he is accurſed.

E. K. He is gone: and *flyeth in a ſtrange order:* upward in a ſpecial line in manner?

A voice. *Put all things to ſilence that the Lord had touched,*

The receptacle and the Books, ſee you open them not, nor touch them until you hear more from me. But be of right heart, and walke the ways that you are returned into.

Take this one leſſon: you are in favour with me, and for the reſt care not.

△ Thy mercies be ſealed upon us for ever and ever, ô Lord, of Hoſts.

E. K. Now is a red thing, like a Cloud come all over the ſtone.

Ignem tui amoris & præpotentis fidei in cordibus noſtris, accende, ô Deus Omnipotens nunc & ſemper. *Amen.*

Anno

Anno 1585. *Auguſti* 6.

Unica Actio; quæ *Pucciana* vocetur.

Que durabat ab hora 5. manè, ad horam 11.

P R A G Æ.

Actio *Pucciana.*

+ *Praga.* *Actionis Pucciana, prior pars.*

Auguſti 6.
Tueſday, Manè, circa ortum Solis, & nobis heri injungebatur.
Fuſis de mœre precibus, &c. præſentibus nobis △, *E. K.* & *Fr. Pucci,* ut præſcriptum erat.
Diſpoſita erat Menſa fœderis: Candelaque cerea accenſa.

E. K. Here is one, covered in white to the breſt, all white apparalled, he hath a long glaſſe in his left hand, full of filthy loathſome ſtuffe, like matter or like bloud and milk, or curds mingled together, and a ſtaffe about an ell long in his right hand, he ſetteth the end on the ground, he pointeth with his ſtaffe toward the * Table of Covenant.

Accede Dominum.

△ He [*E. K.*] came to the Table of Covenant, and looked into the *Holy-ſtone,* and ſaw the ſame viſion, but his face is (here) bare, and he ſeemeth to be *Uriel.*

* △ I had ſet *E. K.* at the uſual Table, in our ſecret ſtudy, and had ſet my uſual Shew-ſtone before him.

△ Benedictus qui venit in nomine Domini: ô beata Dei Lux,
URIEL ..... *Gloria tibi Domine, Rex cœli, & terræ, qui es, & venturus es.*

E. K. Now I ſee the foundation of an old thing, as though it were of a Church.

A voice ..... *Meaſure.*
Meaſure from the Eaſt to the North, and from the North to the Weſt part, for behold, the reſt is judged already.
URIEL ..... *I have meaſured,* (*Lord*) 25, *and the half of twenty five.*
37 ½.
The voice ..... *Divide into three parts.* [△ The third part of 37 ½ is 12 ½.]
URIEL ..... *It is done.*
The voice ..... *Unto the Kings of the Eaſt give the firſt.*
Unto the Kings of Weſt give the ſecond.
The remnant meaſure unto the dayes of the North: that the fire of my indignation, may be a bridle amongſt them, and that the whole World (*except the excepted*) *may drink of the ſorrow of the ſeventh part of* the half time, yet to come. Prophecia.
URIEL ..... *Thy mouth* (*O Lord*) *is a two-edged ſword, thy judgments are perpetual and everlaſting, thy words are the ſpirit of truth and underſtanding, thy Garments moſt pure and ſmelling incenſe; Thy Seat without end, and triumphing, who is like unto thee amongſt the Hea-*

vens, or who hath known thy beauty? Great art thou in thy holy ones, and mighty in thy word amongst the Sonnes of men: Thy Testament is holy, and undefiled. The glory of thy Seat, and the health of thy Sonnes: Thy anointed is sacrificed, and hath brought health unto the faithful, and unto the Sonnes of Abraham. *Thy spirit is everlasting, and the oil of comfort: The Heavens (therefore) gather themselves together, with Hallelujah to bear witnesse of thy great indignation and fury prepared for the Earth, which hath risen up with the Kings of the Earth, and hath put on the Wedding Garments: saying with her self I am a Queen: I am the daughter of felicity. Remember all ye, that are drunken with my pleasure, the Character I have given you, and prepare your selves to contend with the Highest, set your selves against him, as against the anointed, for you are become the Children of a strong Champion: whose Sonne shall garnish you with the Name of a Kingdome, and shall poure wonders amongst you, from the starres, which shall put the Sunne the steward of his Waggon, and the Moon the handmaid of his servants. But, O God, she is a Lyar, and the fire-brand of destruction. For, behold, thou art mighty, and shalt triumph, and shalt be a Conquerer for ever.*

E. K. Now the Stone is full of white smoak.

△ A Pause.

A Vision. *E. K.* The smoak is gone, and here standeth one over him in the aire with a Book, whose nether parts are in a cloud of fire, with his hair sparsed, his arms naked, the Book is in his right hand, a four square Book, with a red fiery cover, and the leaves be white on the edge, it hath 7 seales upon it, as if the claspes were sealed with 7 golden Seales. And there are letters upon the Seales, the first *E.M.* *E. T. T. A. V.*

Liber cum 7 sigillis.

Emet tau.

The angel with the Book. ..... *Take this Book, ut veritas Luce magis clarescat, Et Lux, veritate fiat valida. Data est enim tibi potestas,* dandi & aperiendi hunc librum *mundo & mundis.*

URIEL ..... *Gloria tibi, Rex cœli & terræ qui fuisti es, & venturus es hinc enim,* judiciũ meretricis.

E. K. Now *Uriel* taketh the Book, kneeling upon both his knees.

URIEL ..... *Rejoyce O you sonnes of men, lift up your hearts unto heaven for the secrets of God are opened: and his word let out of Prison. Rejoyce, O you sonnes of God, for the spirit of truth and understanding is amongst you. Rejoyce O you that are of the Sanctuary, for you shall be full of wisdom and understanding. Rejoyce O thou the* House of *Jacob,* for thy visitation is at an end, *and thy visitation is beginning: The four winds shall gather thee together, and thou shalt build up the trodden wall: he bridegroom shall dwell with thee. And lo, behold, the Lord hath sworn, and wickednesse shall not enter into thee, neither shall the Spirit of the Highest go from thee, but thy fathers bones shall have rest; And thou shalt live eternally.*

△ *Visitatio Justitiæ, Misericordiæ. Judæorum. Conversio.*

The blood of the Innocents shall be washed away from thee, and thou shalt do penance for many dayes. Then shall the Lamb stand in the middest of thy streets O Hierusalem: and shall give Statutes unto thy people and inhabitants: All Nations shall come unto the House of David: The Mothers shall teach their infants, saying, Truth hath prevailed, and the Name of the Lord shall be the Watch-man of thee, O City.

Veritas prevalebat.

E. K. Now all is full of a white clond.

URIEL ..... *Silence unto me, and rest unto you for a season.*

E. K. All is disappeared, and the stone seemeth cleer.

Actionis *Pucciana* posterior pars.

△ Legi præmissa Latine ipsi *Fr. Pucci*, & pauca locutus sum de regibus & aliis qui hæc putant esse nostras impostluras, & à nobis hæc mala ratione tractari, &c.

E. K. He is here again.

E. K. He sitteth in a chair of Christal, with his Book in his lap, and the *measuring rod* in his right hand, and the glasse vial in his left hand.

URIEL ..... *Seeing that power is given unto me, and that truth is added unto my Ministery, and I am become full of light and truth, I will open your eyes, and I will speak unto you the truth that you may shake off the lumpishnesse of your darknesse, and profound ignorance: and walk in truth with your fathers.*

Give ear (therefore) diligently unto my voice: and imbibe my sayings, within the liquor of your hearts, that the sap of your understanding may receive strength, and that you may flourish

with

with acceptable Truth, as the chosen servants and Ministers of the Highest.

Totus mundus in maligno positus est, and is become the open shop of Satan, to deceive the Merchants of the Earth with all abhomination. But what, are you the Pedlers of such wares? or the Carriers abroad of lies and false doctrine. Do you think it is a small matter to tie the sense of Gods Scriptures and mysteries unto the sense and snatching of your Imaginations? Do you count it nothing to sit in judgment against the Spirit of God: leaving him no place, but at your limitation. Is it lawful before the Sonne of God, to spend the whole dayes, yea, many yeares, with the Sonnes of Satan, the lying imps, and deceivers of the World? Are you so far entred into the shop of abhomination, that you point unto the *Sonne of God the time* of his comming, the descending of his Prophets, and the time wherein he shall visit the Earth? *Moses* durst not speak, but from the Lords mouth: The Prophets expounded not the Law, but the voice of the Lord. The Sonne of God spake not his own words, in that he was flesh, but the words of his Father; His Disciples taught not, but through the holy Ghost; Dare you (therefore) presume to teach, and open the secret Chamber of the Highest, being not called?

Malitia, Mundana, Pompa, & Vanitas.

Tell me, have you left your Merchandize, and the counting of your mony deceitfully gotten, to become Teachers of the Word of God? Are you not ashamed to teach before you understand? yea, are you not ashamed to lead away, where you cannot bring home? Hypocrites you are, and void of the Holy Ghost, lyars you are become, and the enemies of Christ, and his holy Spirit.

Peradventure you will say, in reading the Scriptures we understand But tell me, by what spirit you understand them: what Angel hath appeared unto you? or of which of the Heavens have you been instructed?

It may be you will say of the Holy Ghost, O thou fool, and of little understanding! Dost thou not understand that the Holy Ghost, is the School-master of the Church, of the whole Flock & Congregation of Christ? If he be the School-master (therefore) over a multitude, it followeth then, that one doctrine taught by the Holy Ghost, is a lesson or an understanding of a multitude: But what multitude are of thine understanding or of what Congregation art thou? Wilt thou say, thou art scattered. Thou speakest fasly, thou art a runnagate. But, behold, I teach thee, and thy error is before thy face.

Whosoever doth understand the Scriptures must seek to understand them by Ordinance and spiritual tradition. But of what spiritual tradition understandest thou? or by what Ordinance are the Scriptures opened unto thee? Thou wilt say thou art informed by the Holy Fathers, and by the same Spirit that they taught, by the same Spirit thou understandest. Thou sayest so, but thou dost not so. Which of thy Fore-fathers *hath tied reason to the Word of God*? or the understanding of the Scriptures to the Discipline of the Heathen? I, say unto thee, that thy Fore-fathers were dear unto Christ, were partakers of the heavenly visions and celestial comforts, which visions and celestial comforts, did not teach unto them, a new exposition of the Scriptures, but did confirm and give light unto the mysteries of the Holy Ghost spoken by the Apostles, the ground-layers and founders of the Church. Whatsoever, therefore, thou learnest of thy Fore-fathers, thou learnest of the Apostles, and whatsoever thou learnest of the Apostles thou hast by the Holy Ghost. But if thou expound the Fathers after thy sense, & not after the sense of the Apostles, thou hast not the Holy Ghost, but the spirit of lying. Therefore humble thy self and fall down before the Lord. Lay reason aside, and cleave unto him. Seek to understand his word according to his holy Spirit. Which holy Spirit thou must needs find, and shalt find in *a visible Church, even unto the end.*

Reason. *Ecclesia visibilis.*

I will plainly say unto thee (That, Truth may appear mightily in light:) Whosoever is contrary unto the will of God, which is delivered unto his Church, taught by his Apostles, nourished by the Holy Ghost, delivered unto the World, and by *Peter* brought to *Rome*, by him, there taught by his Successors, held, and maintained, is contrary to God and to his Truth.

Luther.
Calvin.

Luther *hath his reward.*
Calvin *his reward.*

Wilfully, Obstinately erring.

The rest, all that have erred, and wilfully runne astray, separating *themselves from the Church and Congregation of Christ* obstinately, *and through the instigation of their father the Devil, have their reward. Against whom the Sonne of God shall pronounce judgment, saying,*

The definition of an Heretique.

Go you deceivers into Hell fire, provided for your Father and his Children from the beginning.

The Pope is not Antichrist. Antichrist.

You rise up among your selves, saying, The Pope is Antichrist; For by this name you call him, an evil man he may be, and fall from his vocation: *But he can never be Antichrist: For Antichrist is he, the sonne of the Devil, a man, flesh and blood, born of a wicked and deceitful Harlot, that shall seduce the people, swell with the strength of his father, and resist God in Earth amongst men, as his father did in Heaven among the Angels, utterly denying his Omnipotency, and setting himself against him.*

Claves Cœli Apostolis datæ.

O you fools, and of little understanding: When unto the Apostles, the Keyes of Heaven were given, that is to say, the same authority and power of Christ Jesus the Sonne *of the Living God, to forgive sinnes, and to exclude sinners from the Kingdome of Heaven; (And) when unto the same Apostles; it was said also* Come behind me Satan: *you have not understanding to see into the mysteries of the Highest; if the Sonne of God did commend and reprehend his Disciples, why may not (therefore) a Bishop, be counted good and evil; if it follow (therefore) that good and evil may be a Bishop, it followeth also, that neither good nor evil addeth unto the Authority of a Bishop, but unto his own life; if he be good he reapeth the benefit of his goodnesse, but if he be evil,* he is a Lyar, *because his Doctrine is against himself, if therefore* for the sinne of man, *God hath suffered many in the spirit of* * Ananias *to sit in the holy place, it is for your sinnes sake, and for your rebellious nature to be punished:* And not for the obscuring or darkning of his Church.

Remember to aske amending of this place. *forte* belongeth.

* Acts 23. A.

Open your eyes therefore, and understand, and cleave to the Church for the Church sake, and not for the love of man. Despise not the Church, because of the transgressions of man: But submit your neck under that holy yoke and ordinance, which shall lead you to the Congregation governed by the Spirit of God, wherein you shall understand the secrets of God his Book, to be interpreted according to the sense of your fathers: whose understanding was the finger of the Holy Ghost, you cannot authorise your selves, and without authority you can do nothing; Therefore if your authority be not, why take you upon you the doings of the Church, which it is one thing to seek to understand the Scriptures, and another thing to teach the Scriptures according to his understanding, for he that teacheth, teacheth, by Authority, but if he have no Authority, he is an Usurper.

Nullus sibi auctoritatem assumere potest.

An usurper.

My brethren remember your selves, and consider you are Children: you are not, vestri juris, *but* alieni. *Therefore, do nothing that is of your selves: But follow (as good children) the steps of your* Mother: which Mother is a pure Virgin, *and is alwayes instructed with the wisdom of the Comforter; What meat she shall give unto you her Children: and how she shall bring you up and instruct you: Simplicity is much worth, and obedience is a Garland before the Lord. But Curiosity is the Devil; Have you not read; That the bread of the holy ones is not to be cast unto Dogs? Look unto your selves whether you be Dogs or no. See if your life be holy: your doings straight and just, your patience manifold: your affliction great for the Lord: if you find not your selves so, you are not Children, If you be not Children, you are not Sonnes, if you be not Sonnes you have no Mother, if you have no Mother you are Dogs, you are devourers of the bread of Children, currish, senseless, and against God.*

Ecclesia, nostra Mater: & tamen Virgo. Simplicitas. Obedientia. Curiositas à Diabolo est. Matth. 7. 15. Filii, Canes. Canes.

Enter therefore into judgment with your selves.

In nostri judicium status ipsi descendamus.

Consider you are created by God.

Pater.

Consider you are redeemed by God.

Filius.

Consider also you are also left to the spiritual tuition and comfort of God: which God hath made of you a Congregation: a holy and sanctified fellowship, feeding alwayes as brethren together, under his wings, and at his table: which feedeth you with the bread of life and understanding, with the body and blood of Jesus Christ the Sonne of the Living God.

Spiritus Sancti. Ecclesia. The bread of life understanding.

With understanding that you may know the will of your Father which is in Heaven, and knowing him, be obedient: which is the conclusion of your vocation. Shake not off therefore the yoke of Obedience, least you put away also the Cup of understanding, *and so know not the will of your Father.*

Obedientia est finis nostræ vocationis.

But my thirsteth, you are starved, your guts are shrunk up: your bones and sinewes are withered. What is the cause thereof? When received you the bread *of the Lord? When received you nourishment? O you of little faith: and lesse understanding you erre, and runne astray: you are blind, you follow not the will of your Father: Return, Return, and say within your selves,*

O ratio pœnitentis, & ad Deum Ecclesiamque (ejus sponsa) redeuntis.

O eternal God and loving Father, great is thy care and mercy over us, which being led astray (with Satan and the spirit of darkneſſe) haſt brought us home: which being blind haſt ſet open before our eyes: (our eyes alſo opened) the true path and line of underſtanding: Happy are we whom thou loveſt ſo deerly: and unto whom the care of our health is ſo dear: We will therefore praiſe

thy

thy Name, and return from our errors: we will acknowledg our sinnes, and follow thy Commandements: for thou, O Lord, art onely just and true, and thy mercy is everlasting: Thy Lawes are sweet, and thy love and kindnesse mighty amongst us, Holy, Holy, Holy Lord God of *Zebaoth*, all honour praise and glory be nnto thee for ever.

△ Amen.

..... *After a while I return again.*

E. K. He is gone.

△ Note, I read the premisses to *Fr. Pucci*, in Latin, which seemed to us to be wonderfully pithy, and to the purpose, &c.

E. K. He is here againe.

URIEL ..... Francis Pucci, *give ear unto my word.*

Stay a while.

△ Hereupon *Fr. Pucci* did kneel on both his knees. *Franciscus Pucci.*

URIEL ..... *True it is, that, as thy spirit moved thee*, so God hath called thee to the partaking and understanding of his will to be fulfilled in punishment and wrath against the falshood and deceit of the earth. *And therefore hath God in his great love and exceeding mercy called thee away from the Snares of the accursed, and from the way of unrighteousnesse: wherein if thou follow him in Simplicity of Conscience, and righteousnesse (the works of faith) thou shalt be confirmed: for I say unto thee, I will power my vengeance upon the whole Earth, and I will chastise her in her iniquity, and in the middest of her pride, I will throw her down head-long, and she shall triumph no more: And because thou hast humbled thy self, my spirit shall be with thee, and thou shalt understand.* And this wicked Monster, that sitteth in the Holy Temple, and sinneth against the Highest, shall be thrown down head-long with his pride: And he shall be chastised and corrected with the mouth of you two; For at the house of the Lord Judgment must begin. *And the rebelling sonne must be scourged before the* wicked servant *be punished. Fear not, I will put unto your words, strength and power: And if he hear you not, but stretch forth his hands against you, I will rain fire and brimstone from Heaven: and his dwelling places shall sink. And the Lake that shall remain, shall bear witnesse against him for evermore: Lift up thy heart therefore, and despise the World; Fight with her manfully, and be not overcome. Moreover, acknowledg thy sinnes, and fly unto the Lord. Seek out his House, and eat of his bread: for thou hast much need of it.* *Judicium incipiet à domo Dei.* *Filius, Servus.*

The seeds that thou hath sown abroad, gather up again, least thou be punished for the sins of thy Brethren.

Thy Soule standeth deare before the Lord, which is the cause that he hath mercy upon thee, which saith unto thee, If thou be obedient before the Lord, follow the instructions and discipline of the holy Ghost: and do the works of righteousnes and Charity, my Spirit shall rest upon thee. I have said.

K. E. He is gone.

△ I read over the last parcel in *Latine* to *Francis Pucci*: after he had in very penitent sort thanked God, confessed himself an offender, as he was here noted, &c.

E. K. He is here again.

URIEL. ..... *Your Penance and Devotion premised, The blessing of God the Father, the Son, and the Holy Ghost, in his everlasting truth and light, comfort you, blesse you, and be merciful unto you.*

△ Amen.

URIEL. ..... *Extingue lumen: Nam decedo.*

△ Deo nostro Omnipotenti, æterno Lucis & Veritatis Authori sit omnis laus, gratia actio, honor & gloria, nunc & sine fine. *Amen.*

Anno 1585 *Augusti* 6 PRAGÆ.

Actionis *Pucciana*e posterior pars.

Videns, (*E. K.*) nubem jam recessisse conspexit: ut supra URIELIS caput (quasi in aëre) alium vidit Angelum: cujus pars inferior, nube ignea continebatur. Capitis veri capilli, circa humores *Videntes olim, qui Prophetæ postea dicti.*

humeros sparsi, & orachia nuda apparebant. Dextra autem Librum tenebat, quadrata figura, tegmine, (quasi ignito, rubicundóque colore,) velatim: Foliorum verò exterior margo, albicans erat. Septem retinaculis, quasi totidem seris, clausus esse, liber videbatur. Atque super retinaculorum ora, sigilla quasi aurea, impressa comparebant. Et super singulis sigillis, litteræ inscriptæ singulares. Super primo E, sup. 2 M, sup. 3 E, sup. 4 T, sup. 5 T, sup. 6 A, sup. 7 V.

..... *Accipe librum hunc, & veritas luce magis claresçat: Et lux, veritate, fiat valida. Data est tibi potestas dandi, & aperiendi hunc Librum, Mundo, & Mundis.*

URIEL. ..... Gratia tibi, Rex Cœli, & terræ, qui fuisti, es, & venturus es, hinc enim Judicium Meretricis.

E. K. *Jam accipit librum* URIEL, *utrisque flexis genibus.*

URIEL. ..... Gaudete, ô vos filii homini, levate corda vestra Cœlum versus. Secreta enim Dei panduntur: & verbum ejus ex carceribus emissum est. Gaudete, ô vos Filii Dei, quia Spiritus veritatis & intelligentiæ inter vos exiit: Gaudete, ô vos, qui de sanctuario estis, quia sapientia & intelligentia replebimini. Gaudete, ô tu domus *Jacob*, quia jam tua finita est visitatio, atque incipit visitatio tua. Quatuor venti te unâ colligent: & conculcatum redificabis mirum. Tibi cohabitabit sponsus. Et, ecce, juravit Dominus, & non te invadent impietates; neque Spiritus Altissimi á te recedet. Verùm, Patrum tuorum cella quietem nauciscentur: & tu ipse æterna frueris vita. Sanguis innocentum, à te abluetur: & ad dies multos pœnitentia te affliges. Tunc quidem Agnus, in medio platearum, stabit, ô Hierusalem: Edictaque promulgabit populo tuo, civibusque tuis.

Omnis Nationes ad domum *Davidis* confluent matres, suos informabunt infantis, iis verbis: Prævaluit veritas: atque Dei nomen, tuus erit vigil, ô Civitas.

E. K. *Jam, omnia, nube alba, oppleta sunt.*

URIEL. ..... *Mihi silentium, vobis verò, ad temporis exiguum intervallum, quies esto.*

E. K. *Ex oculis meis prorsus evanuere prorsus.*

△ *Nota.* Interea ab ipso Angelico sermone, præscripta in Latinum recitavi conversa, legendo expeditè, ipsi Domino *Francisco Puccio*, præterea abiter pauca locutus sum, de Calumniis, contra nostras actiones tales oraculatis, &c.

E. K. *Iterum hic mihi apparet* Uriel, *atque in Cathedra sedet Chrystallina cum Libro illo, in suo gremio: dextra autem, illam tenet virgam Geometricam: & sinistra, illam Philosophiam vitream, ut prius.*

URIEL. ..... Cum mihi sit concessa potestas, & cum meo ministerio sit adjuncta veritas; (unde lucis & veritatis tum factus plenus) vestras ego aperiam oculos, atque vobis ipsam eloquar veritatem; ut inertem illam molem tenebrarum vestrarum, et profundæ ignorantiæ, excutere positis, et in luce cum patribus vestris ambulare. Voci igitur meæ diligenter præbere aurem, & intra cordium vestrorum liquorem, dicta imbibatis mea. Ut vestræ intelligentiæ succus, vigorem recipere possit: & vos ipsi florere positis cum acceptabili veritate, veluti servi electi, et Ministri ALTISSIMI.

Totus mundus in maligno positus est, aperta Satane factus est officina, ad terræ mercatores omni abominandæ impietatis genere decipiendum. Aft, quid vosne facti estis talium mercium sub mercatores gatuli? vel mendaciorum et doctrinæ falsæ, in publicum vectarii: Æstimatisne vos, levis momenti negotium esse Scripturarum Divinarum & Mysteriorum sensum, judicium et temeritati alligare vestrarum imaginationum? nihili rem esse statutis, in judicio sedere contra spiritum Dei, nullum illi concedendo locum, nisi vestro ex præscripto?

Vobisne licet, coram Filio Dei, integros dies, immò injustos consumere annos, cum filiis Satane mendaci sobole, & mundi deceptoribus? Adeonè penitus in abominationis officinam vosmet contulistis ut Dei filio, futuri adventus sui tempus præscribere velitis, Prophetarumque suorum descensus: temporisque terminum, in quo ipse veniam erit visitaturus?

Moyses nihil loqui ausus erat, nisi ab ore Dei.

Prophetæ Legem non explicabant, sed Dei vox.

Filius Dei propria sua non est locutus verba, quatenus Caro erat, sed verba patris sui.

Discipuli ejus, nihil, nisi ex Spiritu sancto docuerunt.

Audetisne (igitur) vos, vobis docendi assumere munus, aditáque secreta Altissimi pandere, minimè ad id admissi, vocative?

Dicite mihi, Mercaturamne deseruistis, vestrarumque pecuniarum (fraude partarum) supputationes, ut verbi Dei essetis Doctores?

An non pudet vos, ante docere, quàm ipsi intelligatis?

Immò an non vos pudet seducere, prius, quàm domum reducere noveritis?

Hypocritæ estis, & Spiritu sancto vacui.

Mendaces

Mendaces esse deveniſtis, & ipſius Chriſti inimici, & ſui ſancti Spiritus.

Fortaſſis dicitis, ex Scripturarum Lectione, intelligentiam comparamus earundem.

Aſt mihi reſpondeatis, cujus ſpiritus auxilio, hanc vobis comparatis intelligentiam?

Quis vobis apparuit Angelus? vel ex quo Cœlo, veſtram receptiſtis inſtructionem?

Fieri poteſt, quod, ex Spiritu ſancto dicetis.

O ſtulte tu modicæque intelligentiæ! non intelligis tu, quòd Spiritus ſanctus Eccleſiæ Pædagogus eſt, integri gregis, & congregationis Chriſti?

Proinde ſi multitudinis Pædagogus eſt, ſequitur, quòd Doctrina aliqua, quàm Spiritus ſanctus docet, inſtructio, documentum, ſive intelligentia ſit multitudinis.

Atqui, quæ hominum multitudo, tuæ eſt intelligentiæ?

Vel cujus es tu Congregationis?

Aliter *diſperſionis*. Dicisne, diſperſus alicujus te unum eſſe: Falſum narras, fugitivus es.

Verùm, ecce, te doceo: Errorque tuus ante tuam conſtat faciem.

Quicunque ad Scripturam intelligentiam pervenit, conari debet ad illarum intelligentiam prævenire, ſecundùm Ordinationem, & Traditionem ſpiritualem.

Aſt ex qua ſpirituali traditione, nactus es tu intelligentiam?

Vel juxta quam Ordinationem, tibi eſt apertus Scripturarum ſenſus?

Dices (forſan) ex ſanctis Patribus, informatum eſſe te, & per eundem ſpiritum per quem docebant illi, tuam te eſſe conſecutum intelligentiam.

Dicere ſic quidem potes, verùm non te ſic facere certum eſt.

Quis enim antiquorum Patrum, rationem copulavit verbo Dei, vel Scripturam intelligentiam, Ethnicorum aſtrinxit diſciplinæ?

Tibi dico, quòd antiqui Patres, Chriſto chari erant, & cœleſtium viſionum, conſolationumque Cœleſtium participes: quæ viſiones Cœleſtéſque conſolationes non illos docebant novam Scripturarum expoſitionem, ſed confirmabant, lucéque illuſtrabant myſteria Spiritus ſancti, per Apoſtolos declarata, qui Eccleſiæ ipſi ſua poſuère fundamenta; quicquid igitur ab antiquis Patribus diſcere poſſis, ab Apoſtolis diſcis, & quicquid ab Apoſtolis intelligis, habes id quidem, à Spiritu ſancto, ſed ſi ipſos Patres exponas tuo ſenſu modóque, & non juxta ſenſum Apoſtolorum, certè Spiritum ſanctum non habes, ſed ſpiritum mendacii.

Humilem, igitur, temet præbeto, & coram Domino procidas, rationem ſemoveas, Dominoque adhæreas, laboréſque verbum ejuſdem intelligere, ex Spiritu ſuo ſancto: quem Spiritum ſanctum, omni excellitate invenire debes, atque invenies inviſibili Eccleſia uſque ad mundi finem.

Perſpicuè tibi dicam, (ut veritas potenter in luce appareat) quicunque Dei contrarius eſt voluntati, quæ ſuæ eſt tradita Eccleſiæ per Apoſtolos quidem publicata, per Spiritum ſanctum enutrita, & mundo impertita, & per *Petrum* ad *Romam* tradicta, & per eundem ibidem expreſſa, ab ejuſdem ſucceſſoribus retenta atque ſuſtentata eſt: Hic idem Deo & veritati ſuæ contrarius eſt.

Lutherus ſuorum recepit mercedem.

Calvinus ſuam.

Reliqui omnes quotquot erraverunt, & ſponte in devia concurrerunt, ſeparando ſeipſos ab Eccleſia & Congregatione Chriſti, obſtinatè & Diaboli (patris ſui) inſtinctu, mercedem ſuam receperunt.

Contra quos filius Dei judicium pronunciabit, dicendo:

Ite Deceptores in gehennæ ignem, Patri veſtro & filiis illius, ab exordio præparatum.

Inter vos ipſos inſurgitis aſſerendo, *Papam* Antichriſtum eſſe (hoc enim nomine illum inſignitis) homo certè malus eſſe poſſit, atque à ſua excidere vocatione, verumtamen Antichriſtus eſſe nunquam poterit.

Antichriſtus enim ille eſt, qui filius eſt Diaboli, homo quidem ex carne & ſanguine natus ex impia & fœtulenta meretrice, qui populos ſeducet tumiduſque ſui patris potentia, Deo reſiſtet in Terra inter homines, quemadmodum pater ejus in Cœlo fecerat inter Angelos: prorſus denegando Dei Omnipotentiam ſeque illi opponendo.

O vos ſtulti & exiguæ intelligentiæ, quum Apoſtolis Cœli concredabantur claves: (quaſi diceres) eadem Chriſti Jeſu filii Dei viventis, authoritas & poteſtas ad hominem condonanda peccata, & ad peccatores Cœlo excludendos, & quum * eiſdem Apoſtolis, vade poſt me Satana, etiam dicebatur, non tanta eſſet intelligentia ut in Altiſſimi hæc introſpicere valeatis myſteria. * *Matt. cap. 16. C. D*

Si Dei filius tum commendabat tum etiam reprehendebat Diſcipulos ſuos, cur non poſſit igitur Epiſcopus, & bonus & malus cenſeri? Si hinc conſequatur, bonum malumque Epiſcopo ineſſe poſſe, pari ratione inferri poſſit authoritatis Epiſcopalis rationem, à bono malove illo non pendere, ſed ipſius ad Epiſcopi vitam hoc bonum malúmve ſpectare ſi bonus ſit, ſuæ bonitatis metet beneficium; ſin malus ſit, mendax eſt; ſua enim illi contraria eſt doctrina. Proinde, ſi, *propter hominum peccata* Deus permiſerit, multos in ſpiritu * *Ananiæ* ſedere in loco ſancto, id quidem propter peccata veſtra eſt, & rebellem naturam, ut ſupplicium recipiatis: & non obſcura vel tenebroſa ejus fieret Eccleſia. * *Act. 23. A*

Aperitè itaque oculos veſtros & intelligite, & Eccleſiæ adhæritatis, amore ipſius Eccleſiæ, & non hominum. Neque Eccleſiam contemnatis, propter hominum iniquitatis.

Verùm

Verùm colla illi submutatis sancto jugo & ordinationi, quæ vos ducet ad illam Congregationem quæ gubernator per Spiritum Dei, in qua intelligetis secreta Libri Dei, explicata esse juxta sensum antiquorum vestrorum Patrum: quorum intelligentia erat dignitus Spiritus Sancti.

Non potestis à vobis ipsis authoritatem recipere, & hinc authoritas nihil facere potestis.

Malæ fidei professor.

Idcircò cum vestra authoritas nulla sit, cur Ecclesia opera Actave intra vestras arripitis manus?

Una quidem res est, Scripturarum aliquem quærere intelligentiam: atque alia est Scripturas docere, secundùm intelligentiam suam. Qui enim docet, ex authoritate docet: sed authoritatem si non habeat usurpator sive intrusor est.

Fratres mei, Considerate vosmet ipsos bene, & considerate vos pueros esse, & quod vestri juris non sitis sed alieni. Nihil igitur faciatis quasi ex vobis ipsis: sed insistatis (ut pueri boni) vestigiis Matris vestræ, quæ Mater pura Virgo est, & semper à Paracleti sapientia informatur, quem vobis (pueris ejus) exhibere cibum debet; & quo vos modo educare atque instruere.

Simplicitas multùm valet & obedientia, certum est, coram Domino; Ast curiositas Diabolus est.

Matt. 7. a 15. C
Mar. 7. C

An non legistis quid sanctorum panis, non sit ante canes projiciendus?

Penitùs vosmet examinetis, utrum canes sitis, nec ne.

Videte utrum vita vestra sancta sit, opera vestra recta & justa; patientia vestra multiplex; afflictio vestra, magna propter Dominum.

Si vosmet ipsos, in hoc statu esse, minimè deprehendatis, pueri non estis; si pueri haud sitis, non estis filii; si filii haud sitis matrem non habetis; sin verò matrem non habet, devoratores estis illius panis qui filiis debetur, canini, *insensati*, & contra Deum estis.

In vestri igitur judicium status vos ipsi descendatis.

Vox hæc in Scripturis multum usitata.

Pater Considerate, per Deum Creati estis
Filius Considerate, per Deum Redempti estis.
Spiritus S. Considerate etiam, relicti estis Spirituali Tutelæ & consolationi Dei.

Qui Deus ex vobis congregationem ordinavit, sanctam & sanctificatam societatem, pascentem semper simul tanquam fratres, sub alis suis & in sua mensa; qui vos pascit vitæ & intelligentiæ panæ; corpore (nimirùm) & sanguine Jesu Christi filii Dei viventis.

Intelligentiæ autem pane vos pascit, ut patris vestri voluntatem intelligatis, qui in Cœlis est; Obedientia ut illi quum noveritis, obedientes factis; quæ obedientia vestræ vocationis finis est.

Nullo igitur modo obedientiæ jugum excutiatis, de simul etiam Calicem intelligentiæ à vobis repellatis; atque ea ratione Patris vestri vos lateat voluntas.

Sed judicio meo famelici estis, vestra contracta sunt intestina, ossa nervique marcescunt.

Quæ hujus rei causa est? quando illum Domini panem recepistis? quando nutrimentum accepistis? ô vos modicæ fidei & intelligentiæ minoris erratis, & devii curritis. Cœci estis, patris vestri, non obtemperatis voluntati; redite, redite & intra vosmet ipsos talia dicatis.

O sempiterne Deus, & benigne Pater, magna certè est cura misericordiáque tua erga nos, quos in devia actos per Satanam, & spiritum tenebrarum reduxisti domum; & nobis cœcis præposuisti (visu etiam nobis restituto) veram semitam lineamque rectam intelligentiæ. O nos fœlices, quos tibi tam charos habes; & quorum salus tantæ tibi curæ est. Nomen proindè tuum, laudibus celebrabimus; & à nostris revertemur erroribus. Peccata confitebimur nostra, & præcepta observabimus tua. Quoniam tu solus, ô Domine, justus & verus es, & misericordia tua æterna est. Leges tuæ suaves sunt, et per amans tua benignitas inter nos valida est. Sanctus, Sanctus, Dominus Deus Zebaoth. Honor omnis laus et gloria tibi detur in perpetuum.

△ *Amen.*

URIEL. ..... *Modico transacto temporis spatio revertam.*

E. K. Abiit.

△ Nota.

△ Interim *Francisco Pucci* hæc (quæ Anglicè dictata recepimus) Latinè recitabam. Nobisque nervosa valdè, nostrisque accommoda institutis videbantur.

E. K. Iterum illum adesse video.

URIEL. ..... Francisce *attentis auribus*, *verba excipias mea.*

SISTATIS PAULULUM.

△ Hinc statim, *Franciscus Puccius* à sede sua genibus utrisque (quasi Deo supplex) terram petebat.

URIEL. ..... Verum quidem est (ut tuus te aliàs commune fecit spiritus) quòd Deus te vocavit ut particeps & intelligens esses voluntatis suæ explendæ, in vindicta & ira sua exercenda, contra terræ falsitatem & fraudem.

Atque hanc ob causam, ex magno suo amore, & immensa misericordia sua avocavit te Deus à filiis hominum, Deo invisorum, & ab injustitiæ tramite.

In qua tua vocatione, si illum imiteris, in tuæ conscientiæ simplicitate, & justitia (quæ fidei sunt opera) confirmaberis. Tibi enim dico, vindictam meam effundam super universam terram atque,

atque illam castigabo in iniquitate sua, & in suæ superbiæ summo gradu illam præcipitem posternam; neque ultra triumphabit.

Et quia te demissum humiliémque exhibuisti spiritus meus tecum erit, & intelligentiam tu consequeris.

Et monstrum hoc impium, quod in Templo sancto sedet, & contra Altissimum peccat, præcipitabitur cum superbia sua, Atque ex ore utriusque vestri castigabitur & corrigetur. Judicium enim à Domo Dei inchoari debet, E filius rebellis prius flagellis cædi debet, quam impius puniri servus. *Ezech. 9. C. 1 Petri 4. D.*

Ne timeatis, vestris enim verbis, vires & potentiam adjungam.

Et vestra si contemnat verba manusque suas contra vos exerat: de Cœlo ignis atque sulphuris demittam imbrem, & Palatia ejusdem in terram descendent: lacusque ibidem remanens contra illum testimonium dabit perpetuum.

Erigas igitur cor tuum mundumque despicias, & contra ejusdem veriliter pugna, neque ab eodem vincaris.

Tua præterea confitearis peccata: & ad Dominum confugias, illius perquirito domum, & de illius pane comedas: eo enim multum tibi opus est.

Et semina quæ sparsim seminasti, recolligas: ne fortè tu pœnas tuas, ob fratrum tuorum peccata.

Anima tua Deo chara est, atque idcirco misericordia erga te movetur, tibique dicit, si coram Domino obediens appareas: atque sequaris institutiones & disciplinam Spiritus sancti faciásque opera Justitiæ & Charitatis, spiritus meus super te requiescet.

Dixi.

E. K. Abiit.

△ Ex Anglicis dictatis illis ultimis Latinè eundem expressi sensum, Domino *Fr. Puccio*, valde devoto humili, & præmissa agnoscenti & accepranti, &c.

E. K. Iterum mihi conspicuus est.

URIEL. ..... Præmissa vestra tam pœnitentia quam devotione, Benedictio Dei Patris Filii, & Spiritu sancti, in sua sempiterna veritate lucéque vos consoletur, vobisque benedicat, & vobis misericordiam impertiat copiosam.

△ Amen.

Ex Actione, quæ erat die Veneris, September 6. 1585. Prágæ.

Eat Puccius, *ut promissis perficiendis provideat.*
At cor habeat sincerum rectumque. *Angelica vox.*
Immò sæpe proprios detergat calicees.
Inter eundem autem alloquatur mortua arbusta, de Domino venturo.
Ambulet cum montibus ut illi ejus audire possit.
Tunc revertatur ut quod reliquum est ad implere possit.
Atqui dico proprios tergat caliceos.

△ Vos oro ut illam nobis explicare phrasem velitis obscuram.

Qui flagellatur ipse sentit. *Angelica vox*

Angelica vox. ..... *Reliqui (jejunii vestri) dies, non hic complebuntur, sed in illis viginti diebus, in quibus* Romæ *operari Decretum est mihi.*

LIBER RESURRECTIONIS.

Pragæ, Aprilis 30.

Pactum, ſeu Fœdus Sabbatiſmi.

1586.

Threbone } Venimus è
Octob. 14. } Septemb. 14.

1586. { *In Maio* 29 *Exilii Decretum contra nos exiit à Cæſare* Rod.
{ *In Auguſto* 8, *Reverſionis permiſſio D.* Roſenbergio, *obtinente ut ad ſua veniamus.*

Miraculum, & factum memorandum in perpetuum.

AS *E. K.* ſtood at the end of the Galery by his Chamber, looking over into the Vineyard he ſeemed to ſee the little man the *Gardiner*, in all manner of behaviour and apparel, who is the chief workman or over-ſeer of Mr. *Carpio* his workmen in the ſame Vine-yard. He ſeemed very handſomly to prune ſome of the Trees: at length he approached under the wall by *E. K.* and holding his face away-ward he ſaid unto him, *Quæſo dicas Domino Doctori quod veniat ad me.* And ſo went away as it were cutting here and there the Trees very handſomly, and at length over the Cherry-trees by the houſe on the Rock in the Garden he ſeemed to mount up in a great piller of fire.

E. K. bade his Wife to go, and ſhe who was in the Garden. She came up, and brought him word, No body.

E. K. then came to me and ſaid, I think there is ſome wicked ſpirit that would allude me, and he told and ſaid to me, as is before noted. Then ſaid I, I will go into the Garden, and bade *E. K.* come with me. We went down that way which this Creature did go: but nothing we ſaw, went to the Banqueting-houſe in the Vine-yard, but that place pleaſed us not ſo, we went along in the way by the cliff ſide, and ſat down on the bank by the great pyle of Vine-ſtakes lying in the very South end of the Vine-yard. And we had not ſat there half a quarter of an hour, but I eſpyed under the Almond-tree, and on the South-ſide of it, being the Weſterly Almond-tree, that is it which is ſtanding on the Weſterly ſide of the ſtraight path which leadeth from the North toward the South in the Vine-yard. *I eſpyed (I ſay) like a ſheet of faire white paper lying toſſed to and fro in the wind.* "I roſe "and went to it, and (to the prayſe of God his truth and power,) there I found three of my Books "lying, which were ſo diligently burnt the tenth day of April laſt.

1 The three Books were, *Enoch his Book.*

2 The 48 *Claves Angelicæ.*

3 And the third was the Book of my gathering of the thirty Aires, and entitled *Liber Scientiæ terreſtris auxilii & victoriæ.*

Thereupon *E. K.* comming to me, I fell on my knees with great thanks yeilding to the God Almighty, and ſo did *E. K.* whoſe mind and body were mervailouſly affected at the ſight of the "ſaid Books, having no ſhew or ſigne that ever they had been in the fire, neither by colour or ſavour, "or any thing wanting.

And after we had ſet half an hour under the fore-ſaid Almond-trees prayſing God and wondring at the Miracle. Suddenly appeared by us the ſelf-ſame Gardiner like perſon, but with his face ſomewhat turned away, and nothing thereof to be adjudged as of *Ave* the cuſtome is. He ſaid, *Kelly*, follow me, *E. K.* went, and I ſat ſtill, awaiting his return.

This

This Gardiner went before *E. K.* and his feet seemed not to touch the ground by a foot height. And as he went before *E. K.* so the doores did seeme to open before him, he led him up the great stairs on the left hand by the Vineyard door, and so in at his own Chamber door where *E. K.* hath his new Study, and then the door going out of that to the stairs opened of it self, and he went up those stairs, & *at length brought him to the Furnace mouth where all the Books and papers had been burnt the* 10 *day of this April.* And coming thither, there the spiritual Creature did seem to set one of his feet on the post on the right hand without the Furnace mouth, and with the other to step to the Furnace mouth, and so to reach into the Furnace (the bricks being now plucked away which stopped the mouth of the Furnace, all saving one brick thick) and as he had reached into the furnace there appeared a great light, as if there had been a window in the back of the Furnace, and also to *E. K.* the hole which was not greater then the thickness of a brick unstopped, did seeme now more then three or "four brick thicknes wide, *and so over his shoulder backward he did reach to E. K. all the rest of the* "*standing Books, excepting the Book out of which the last Action was cut, and* Fr. Pucci *his Recan-* "*tation, also to E. K. appeared in the Furnace all the rest of the papers which were not as then de-* "*livered out.*

That being done, he bade *E. K* go, and said he should have the rest afterward. He went before in a little fiery cloud, and *E. K.* followed with the Books under his arm all along the Gallery, and came down the stairs by *Fr. Pucci* his Chamber door, and then his guide left *E. K.* and he brought me the Books unto my place under the Almond-tree.

✝ *Pragæ.*

1586 *Aprilis* 30 *May-even.*

Mane circa 8.

△ Precibus quibusdam fusis ad Deum, & gratiis pro miraculo Hesterno actis, petebamus jam a Deo consilium suum quid de isto miraculo nobis esset faciendum ulterius, &c.

Et quid faciemus cum Domino *Rosenbergio*, an illum debeamus admittere ad amicitiam nostram & fœdus sanctum? quid de ejus oblatis ædibus, &c.

E. K. A voice commeth down right before me saying.

E. K. Who is this *William*? *Willielmus à Rosenberg.*

Vox. ..... *Thou* William. △ A pause △ I suspect it to be the Lord *Rosenberg.*

Thou William. △ A pause

Thou William of Rosenberg. △ A greater pause

This day in the Bloud of the Lamb, do I pronounce forgiveness of sinnes, upon thee: and for a signe and token: Thy lines shall be opened, and thy seed shall be multiplyed upon Earth Therefore take unto thee a Sheep, that is yet a Lamb, and spoile not the flock of thy poor neighbour.

And, behold, if thou turn thy self from the North, and ascend unto the Holy Mountain, [and] I will hereafter make a Covenant with thee. But take heed, thou despise me not.

Blessed are those that are comforted of me, for their strength is from above. For whosoever is rebuked of the spirit of truth, shall with time perish as a shadow.

Is it not said, if thy eye offend thee, cast him out? I say unto thee also, yea, though thy head offend, cast him also away. The unstable Whisperings and wordly Pollicies of such as are the Princes of the World, are they not known unto mee?

O you Hypocrites! O you little of understanding, and of less faith, how far are you in love with the World, and her pomp, with the flesh and her lightness or wantonness, with the Divel and his damnable subtilty! Purge your houses, and purge your Kingdomes, if you will stir up the Lord to strengthen you. Cursed is that Nation, that defiled her self with the society of such as are Bastards. But wo, wo, be unto him that Ruleth not according to the length of his bridle. *Consilium.*

The chaff of this Empire and Kingdom, behold it remaineth, the father swept it not out, neither doth the Son lift up his hand for the name of the Highest. *De Imperio Ro. & Regio Bohemiæ.*

O you Hypocrites, you are faithless, for you fulfil not your charge!

Thou hast, yet time to awake, thou mayst yet be acceptable. Time yet.

Thy doings let them be a Judge between thee and me.

△ Magna pausa. △

Vox ..... *Behold, I have given thee unto* Rosenberg, *him also have I given unto thee* △. *Whosoever therefore considereth not the giver shall be called to account* and that sharply. The voice so expounded it after at my request.

In the yeare 88, *I will send out my visitation that the ends of the world may be known, and that Justice may appeare in the garments of her unmeasurable honor.* *Anno* 88.

In the mean season, I will bless you abundantly with all the gifts and seeds of nature. See therefore, that you work, and labour that your hands may bring forth fruit, the increase of the Lord. *Noster benefícentissimus Deus.*

Six Actions you shall have: the seventh is the Sabbath of the Lords, and from this day (being a part of the time) beginning from * *Fryday last celebrated, as the memorial of him through whom I speak unto you, which suffered upon the Crosse for your Redemption, until the day come of the sixth Moneth, you shall not* presume to aske any visitation *of him that speaketh with you. And so the sixth Moneth* (the last day *ensuing*) *shall alwayes be your day of Action.*

Sex Actiones futuræ & Sabbathum.

§ Pucci *is defiled, and shall not be partaker* of these six visitations to come: *but shall depart from you, and be ready as the Lord shall* find him, and as he shall be warned of you. *Notwithstanding my spirit shall not depart from him, and I will open his understanding that he may convert many. For the World must be satisfied with testimony as well* of his life, *as the recantation & professed Doctrine.*

Vox 7.

△ I asked which Fryday.

* From good Fryday.

△ We lack (ô Lord) his recantation written by his own hand, I cannot find it in the Books restored.

Those Books let them be kept of thee, as committed unto thy custody by me. And see that they be never opened until the sixth Action to come.

Our Heavenly Kalender of six moneths Action.

The rest red Books to be most closely kept until the sixth Action.

See also, that you disclose not my hand amongst you, least I then rise up against you.

For, behold, you are yet in the Wilderness. Therefore, be silent.

Unto William, *notwithstanding* (*hereafter*) all things *may be known, and made manifest.*

If any man seek you, else, you know him not.

For you live within the silence of the Highest.

Domini miracuum sub silentio est temendum.

The rest that wanteth, shall be restored unto you: *even unto* the least and last letter.

Live, therefore, together as in the hands of your Protector.

Willielmus à Rosenberg.

And doubt not, but that I will be merciful unto him that is sick through his infirmity: yea, and unto his generation as I have promised. And the sinne which remaineth in his Fathers house, and in his house for many generations, I will mercifully blot out.

Doubt not, my peace (which am peace, the beginning and the ending) shall alwayes be amongst you.

faciendus est conscius suo tempore.

Omnia reliqua restituentur quæ igni committebantur.

△ We read all and had long discourse of all, and at last, I asked thus.

△ What shall I say unto *Rosenberg* of your present merciful dealing and intent toward him.

Vox ..... *That, which is said of him, that, say thou* △ *unto him.*

Move no more questions.

E. K. and △ *together.*

Adam of *Newhouse* Lord Chancelor.

△ Benedicite Domino omnia opera ejus, laudate illum omnes Creaturæ ejus: laudent illum Angeli ejus, laudent illum Sancti ejus: ille solus est Omnipotens, ille solus est Sanctus, ille Protector nostri, Illuminator & Consolator noster est. Cinguli omnis honor & gloria. *Amen.*

MEMORANDUM.

1586. *May* 1.

On *May* day after dinner I went over the water (being brought to the water side in the Lord *Rosenberg* his coach, and *Jacobus Menschick* with me) unto the Lord *Rosenberg* his Gardens, and lodging by the water-side, whether he came to me by appointment. To whom when I had read in Latin (*ex tempore*) the things that concerned him, I asked him what he had done, since the time of my being with him, that I may the better understand these words spoken to him and of him.

He told, that he had often prayed, since unto God for the forgiveness of his sins, and to open his eyes how he might serve him; and to make it to be evident unto him whether he is to marry or no, and where, or in what stock or kindred. And if it were his divine will, that he might receive comfort and instruction by me, and that these and such matters, and somewhat earnestly he had prayed also for his Mr. the Emperour, that he might bend himself to enjoy God his favour, yea, for his own marriage and amending of his loose life, while he yet sat at dinner this day at the Archbishops table, his heart and thought did come very much upon it, &c.

At these his words I rejoyced much to perceive the doing of the Highest, in the hearing of his prayer faithfully prayed & that the answer which I read unto him was so fitly applyed unto his prayer as he also himself, did perceive with great comfort and spiritual joy. He entreated much that I would pray to God that the Emperour might be restored to the favour of God, as he was when I declared my message unto him from the Highest, I answered, that whatsoever the God of Heaven and Earth should appoint me to say or do unto his Majesty, I most willingly rejoyce in the faithful doing of it: and that it was my duty (as a Christian) to pray for his Majesty: but I should not make my promise of my prayer to be heard, but would highly rejoyce if his Imperial Majesty would so use himself in God his judgment, as might be meritorious in the sight of our Redeemer.

Votum & promissum Wilhelmi Ursini, *Vice-regis Bohemiæ.*

Such words and matters as this passed between us. And he said that he would in all points, fulfil the advice and warning of God, in this Action expressed, & would marry a Maiden as he was willed. And this day did acknowledge, & account himself a happy man. And as concerning our mutual bond by the meanes of each being given to the other by God of Heaven and Earth, he vowed and promised that he would regard it in all points to the best of his skil and power, &c.

These and other such good seeds for the service of God being sown between us; he went towards his Palace in the Court, and I to the water-side, and so over to the Coach awaiting for me, and so came home. God be praysed.

MEMO-

MEMORANDUM.

The Lord *Rosenberg* sent Mr. *Jacob Menschik* with this Letter unto me.

Magnifico Domino Joanni Dee *ad manus proprias.*

Magnifice Domine, Pater Observandæ & Charissimæ.

LEtatus sum in his quæ mihi dixistis. Cognovi enim quoniam exaudivit deprecationem meam pius pater & misericors Dominus. Itáque maximo pere desideravi ut quam sepissime ea mihi legere, perlegere & semper ab oculos habere possim: per amorem Dei oro. ut saltem eorum, quæ mihi perlecta & ad me pertinent verborum mihi transmittas descriptionem: Non tantùm mihi multum gratificabitur, sed & consolabor plurimùm.

Obsecro præterea Dominum vestram, assiduè pro me orare velit, ut confirmet hoc Deus quod operatus est in nobis: & dirigat omnia consilia, opera, actiones, imuò & cogitationes nostras ad laudem & gloriam sanctissimi nostris sui, commodum multorum, & animæ nostræ salutem. Neque desinat, pro amore suo paterno, quo me (uti spero) Dominatio vestra prosequitur me, semper in omnibus quæ pro honore Dei & commodo vestro à me fieri & debent & possunt, admonere & significare. Rem summopere mihi gratum & expectationi meæ dignam & consentaneam faciet. Et cum his, me commendo suis præcibus & orationibus, nec non paterno suo amori & cordi. Optimè valeat Magnifica Dominatio vestra Dominica, Cantate, *Anno* 1586.

Filius & Amicus vester ex animo
Wilhelmus R. Manu propriâ.

Rogo ut melius intelligat Dominatio vestra eáque scripta sunt, & consideret plus mentem meam quam verba. Quia mihi in usu non fuit à multis annis Lingua Latina, & nemini in hac re confidere volo.

NOTE.

I had translated this Sunday morning, the same parcel of the former Action into Latin for the Lord *Rosenberg*, which he then sent for, jump at the time, when I had finished it: And so I sent it him inclosed in a Letter.

May 6. Being Tuesday, I entred my Journey toward *Valkenaw* Glasse-house, and *Leipsig Mart.*

There are divers *Valkenaws*, one by *Egre*, or *Elbogen*, not far from *Carls* Bath, westward from *Prage* about 18 *Bemish* miles, an other in *Behem*, about 11 or 12 miles from *Prage*, northerly, a mile from *Krebitz*, and two miles from *Liep*, and a mile from *Kamnitz*.

NOTE.

May 11 I came to *Leipsig*, on Sunday the 11 of *May*, and was at *Peter Hans Swartz* his House lodged. I found *Laurence Overton*, (with much ado) an English Merchant: to whom my wife (the last year) had shewed no little friendship to himself, and *Thomas* his partners servant, in the time of his lying sick in our House, &c. at *Prage*; He came from *England* at Mid-lent, he confessed that *Edmond* my servant had been oftentimes with him, at his House, and that he did think that he would come with the next Ships after his comming from *England*, then to come within 16 dayes.

I perceived by his diverse expresse sayings, that he was but a hollow friend unto me, and seemed half afraid to deal either with me, or my man.

There, also I found a courteous Gentleman called Mr. *Francis Evers*, the Lord *Evers* his Sonne of the North. And of all other matters omitting the rehearsal in these Records, (those matters I mean which at *Leipsich* and in this Journey happened notably unto me, or I did my self) one Letter which I wrote to the Queen of *England* her Secretary, the Right Honourable Sir *Francis Walsingham*, as followeth.

Right

Right Honorable SIR,

ALbeit I have (almoſt) in vain come a hundred miles (from *Prage* to this *Leipſich* Mart) hoping either to meet my Servant there, with anſwer to my former Letters, ſent in *November* laſt to her Majeſty (when alſo I wrote unto your Honor, and divers other). And ſo with ſpeed from this *Leipſich* to have ſent again, moſt ſpeedily as occaſion ſhould have ſerved. And now, I find, neither ſervant, neither Letter from him, neither word of mouth: yet all this notwithſtanding: and whatſoever the hindrance or delay hereof be (whether the keeping back of my Letters from her Majeſty, or the manifold and importune, moſt weighty affairs publick hindring or delaying her Majeſties moſt gracious, diſcreet and wiſe reſolution herein: or what other occaſion elſe hath and doth cauſe this long and wonderful delay of anſwer receiving. All this notwithſtanding, I thought good, before I ſet up to my Coach, to viſit, and moſt humbly to ſalute your Honour very faithfully, dutifully and ſincerely, with great and the ſame good will, that my Letter ſome yeers ſince written to your Honour, (butt hen, a ſtnmbling block unto your Honour and other, for the ſtrangneſſe of the Phraſes therein) doth pretend, ſo it is, right Honourable, that the merciful providence of the Higheſt, declared in his great and abundant graces upon me, and mine, is ſo wonderful and mighty, that very few, unleſſe they be preſent witneſſes, can believe the ſame. Therefore how hard they are to be believed, there where all my life and doings were conſtrued to a contrary ſenſe: and proceſſe of death contrived and decreed againſt the Innocent, who can not eaſily judg.

I am forced to be brief. That which *England* ſuſpected, was alſo here, for theſe two yeers, almoſt (ſecretly) in doubt, in queſtion, in conſultation Imperial and Royal, by Honourable Eſpies, fawning about me, and by other, diſcourſed upon, pryed and peered into. And at length, both the chief Romiſh power, and Imperial dignity, are brought to that point, reſolutely, that, partly they are ſorry, of their ſo late reclaiming their erroneous judgment againſt us and of us, and ſeek means to deal with us, ſo as wee might favour both the one and the other: And partly to *Rome* is ſent for as great Authority and Power as can be deviſed, and likewiſe here, all other means and wayes contrived, How, by force, or for feare, they may make us glad to follow their humours. But all in vain; for force humane we fear not: as plainly, and often, I have to the Princes declared: And otherwiſe then in pure verity, and godlineſſe, we will not favour any (my words may ſeem very marvellous in your Honours ears: But mark the end, wee have had (and ſhall have to deal with no babes) I have full oft and upon many of their requeſts

and

and queſtions, referred my ſelf to her Majeſties anſwer, thus, in vain, expected. *Nuncius Apoſtolicus*, (*Germanicus Mala Spina*) after his yeers ſuit unto me to be acquainted with me, at length had ſuch his anſwer, that he is gone to *Rome* with a flea in his eare, that diquieteth him, & terrifieth the whole State Romiſh and Jeſuitical: ſecretly they threaten us violent death, and openly they fawn upon us. We know, the ſting of Envy, and the fury of the Fear in Tyrannical minds, what deſperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader, and Defender. To the Worlds end, his mercies upon us, will bread his Praiſes, Honour and Glory. Thus much very rhapſodically, (yet faithfully) *tanquam dictum ſapienti*, I thought good to commit to the ſafe and ſpeedy conveyance of a young Merchant here called *Lawrence Overton*: which if it come to your Honours hands before my Servant have his diſpatch, I ſhall or may by your Honour be advertized. Your Honour is ſufficient from her Majeſty to deal and proceed with me, if it be thought good. But if you make a Council-Table Caſe of it, *Quot homines, tot ſententiæ*. And my Comiſſion from above is not ſo large: *Qui poteſt capere, capiat.*

Sir, I truſt, I ſhall have Juſtice for my Houſe, Library, Goods, and Revenues, &c. Do not you diſdain, neither fear to bear favour unto your poor Innocent Neighbour. If you ſend unto me Maſter *Thomas Diggs*, in her Majeſties behalf, his faithfulneſſe to her Majeſty, and my well liking of the man, ſhall bring forth ſome piece of good ſervice. But her Majeſty had been better, to have ſpent or given away in Alms, *a Million of Gold*, *then to have loſt ſome opportunities paſt*. No humane reaſon can limit or determine God his marvellous means of proceeding with us. Hee hath made of *Saul* (E K.) a *Paul*: but yet, now and then, viſited with a pang of humane frailty. The Almighty bleſſe her Majeſty both in this World, and eternally: and inſpire your heart with ſome conceiving of his merciful purpoſes, yet, yet, not utterly cut off from her Majeſty, to enjoy

From Leipſich *this* 14 *of* May 1586,
at Peter Hans Swarts *Houſe.*
Your Honours faithful wel-willer to uſe and command for the honour of God and her Majeſties beſt ſervice,
JOHN DEE.

To the right Honourable Sir Francis Walſingham *Knight, her moſt Excellent Majeſties Principal Secretary, my ſingular good Friend and Patron,*
with ſpeed

Illuſt.

Illuſtriſſ. & Magnif. D. mei Colendiſſimi.

BEnedictio Dei Patris & mera gratia & miſericordia per unicum meritum Jeſu Chriſti, illuminatio Spiritus Sancti, confirmet nos cum omnibus Chriſtianis, qui magno cum zelo, propter gloriam ejus, crucem, tribulationem, & præſentionem a rancido atque putido ſcorto *Babylonico*, in turbulentiſſimo hujus mundi Oceano patimur, ut exemplo Jeſu Chriſti qui eſt in Patre, virtute & auxilio Spiritu S. hæc omnia perferre patienter valeamus ad nominis ſui gloriam & animarum noſtrarum ſalutem. *Amen.*

Mirum fortaſſis videbitur Dominat V. quod ignotus ad ignotos ſcribo imputabitis bonam hujus culpæ partem juſtiſſimo dolori, quem ex rumore ſparſo, & ad me delato propter D. V. concepi: mirari enim non ſatis poſſum pertinax ſtudium beſtiæ iſtius *Babilonice*, quæ nihil intentatum relinquit, nullum non movendo lapidem, quo hominibus veſtræ nationis præcipue piis & amantibus Dei non ſolummodo nocere ſed & funditus perdere ſtudet. Elapſo enim undecima die hujus menſis Legatus Pontificius Libellum ſupplicationum ut vocant) Cæſ. Majeſtati obtulit quo *D.V.* Nicromanciæ & aliis artibus, prohibitis inſimulat, aliiſque calumniis graviter accuſat copias hujus libelli habere potuiſſem, ſed nimis ſero hac de re ſum certior factus, nec tutum & abſque ſuſpitione eſt qui illum ex Italico in Latinum ſermonem tranſtulit petere. Quare cum hæc omnia vana a *D. V.* ut hominibus Chriſtianis & Philoſophis certo ſciam Epiſtolam hanc cum tenendi tum admonendi cauſa exarare libuit ut promptiores & paratiores *D. V.* ad reſpondendum offendant. Peto itaque ut eo animo ſuſcipiatis quo ſcripta eſt ſcilicet Chriſtiano integro & candido. Valete meque precibus veſtris Chriſto commendate.

POSCRIPT.

Ante aliquot dies tranſmiſiſſem D. V. Litteras ſed D. V. peregræ profectas eſſe mihi ſignificatum fuit poſtquam autem a ſervitore generoſo D.a Bikerſtein *cognoviſſem* (Ferdinando Harnik) *D.V. hanc noſtram remiſſe patriam, intermittere non potui quin illud quod veſtrum intereſſit ſcire litteris iſtis ſignificarem.*

Julius Aſcanius *ſeptima à* Verdeman.

Illuſtriſſ. & Magnif. D. *Joanni Dee* & *Edwardo V*, &c. Dominis & amicis meis colendiſſ.

Rceived of Mr. *Kelly* on Friday before Whitſunday, after my return from *Valkenaw.* 1586.

Mr. *Kelly* received this on Thurſday before Whitſontide, 22 *May* 1586.

Illuſtriſ-

Illustrissimo Principi & Domino Domino Wilielmo Ursino *hereditario Domino Inclite Domus a* Rosenberg, *Domino in* Grommaw *Equiti aurei velleris* Cæsareæ *Majestatis intimi consilii Consiliario, & in Regno* Bohemiæ *supremo Burgravio, &c. Domino & Patrono meo Colendissimo.*

ILlustrissime Princeps, nihil mihi gratias a Magnifico Domino, *Schonbergio* narrari poterat, quam vestram Celsitudinem prospera interim frui valetudine, Dum ego vario, diverso, & intricato quodam fueram jactatus itinere, per montes, per valles, per sylvas densissimas, per apertos campos, & per nivem profundam, & nobis fere inperviam: Et (semper tamen nos protegente altissimo) tandem sani, salvique illesis tam equis quam curru Celsitudinis vestræ, reversi sumus. Pro quo prospero successu, summas Altissimo agimus gratias, & Vestræ Celsitudini infinitas a nobis deberi fatemur. Dum absum contra nos nescio quid falsi incipit iste *Apostolicus Nuncius* vel leviter nimis credere, & temere conqueri, vel a seipso excogitare perversæ. Veræ si ita pergant (habito jam nostri, per biennium experimento satis accurato) illi quidem, qui pietate & sapientia, (saltem vulgares) deberent superare homines omnes, omnium hominum semet declarare maxime invidos, malitiosos, perversos, sanguinis humani appetentes, superbos, innocentum carnifices, & piorum in Christo Calumniatores exitiosos, &c. Vere (dico) cogemur pulverem ex calceis nostris excutere, & alias in mundi partes nos conferre. Et nisi vestræ Celsitudinis haberemus eam quam debemns considerationem: Et nisi nos ipsos vestræ Celsitudinis præsidio quocunqne armato (quasi) minntos existimaremns (præter illud invincibile, Dei Opt. Max. agmen invisibile) statim abire ex hoc regno conaremur. Curare etiam debet sua *Cæsarea* Majestas, ut aliquo modo, & citissime, perspectum toti huic Regno esse possit, nos duos non solum veræ Catholicos esse, sed etiam veræ pietatis & pacis Christianæ, esse amantissimos. Per literas istas non est opus ut plura effundam, spiritus mei fervore quodam. Sed diligentissime & circumspectissime respiciamus nos utrique, inestimabile Dei, quod nobis utrisque contulit Donum. Sumus enim quasi tres. Sed in uno Deo, unus quasi vir esse debemus. Mysterium hoc notate *I. D. E. K. W. R.* Nam qui me habet, habet & *E. K.* & quem ego meum habeo, ille etiam ipsius mei *E. K.* censendus est esse. Omnipotens ille Deus qui cuncta creavit, vestram Illustrissimam Celsitudinem, suæ divinæ Justitiæ, & Gloriæ Comimnistrum & co-operatorem nobis conjungat & diutissime conservet.

Pragæ, Maii 26, Anno 1586.

Illustrissime Celsitudinis vestræ fidelissimus in Christo Servitor.

Joannes Dee.

Invictissimæ Potentissimeque sacræ suæ Cæsareæ *Majestati*
Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*

PEr aliquot jam hebdomadas, Invictissime & Gratiosissime *Cæsar*, aures nostras circumsonabant rumores varii, quasdam contra me, & socium meum, præparari accusationes graves & exitiosas: Vestræque Sacræ *Cæsareæ* Majestati offerendas fore vel jam oblatas esse: Et præterea Sacram Vestram *Cæsaream* Majestatem, quorundam persuasionibus, pœne eo perductam esse, ut aliquam malam, & nobis periculosam, de nobis conciperet opinionem. Vestræ igitur Sacræ *Cæsareæ* Majestati humillime supplicamus ut (Authoritate sua *Cæsarea*, interposita (illius, cujuscunque contra nos exhibiti libelli, copiam, accurate & verbatim exscribi, nobisque tradi, mandare, gratiose dignaretur, Sic enim nostris responsis ad accusationis contra nos confictæ collatis articulos, citissime & clarissime intelliget sua Sacra Majestas *Cæsarea*, quid in præmissis, cum Justitia, ad Dei honorem & Reipublicæ Christianæ utilitatem, arbitrari, vel statuere possit aut debeat. Et de hoc certissimi nos sumus, favente Deo, (quod adhuc, et nimis diu, aliquorum negligentia, et contra nostram voluntatem, Vestram Sacram *Cæsarem* latet Majestatem.) Nos cum Vestræ Sacræ *Cæsareæ* Majestatis personæ, tum Reipublicæ Christianæ, per vos longe utiliores, gratioresque esse posse, quam omnes, et quotcunque hic nostri præsentes adversarii: veluti ipsa docebit veritas si pœnes Vestræ *Cæsareæ* Majestatis aures proprias, eum possit habere favorem, ut gratiose audiri queat Deus Opt. Max. Sacram Vestram *Cæsaream* Majestatem sua Divina abundantissime illustret gratia abrachioque suo extento, contra, Christi atrociissimos hostes *Imperatorem* reddat triumuphantissimum

Amen.

Maii 28, 1586

Sacræ Vestræ Majestatis
Cæsareæ
Humilis & fidelis Servitor,
ad Dei promovendam gloriam
Joannes Dee.

Invictissimæ potentissimeque Sacræ suæ Cæsareæ
Majestate Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*
Domino meo Clementissimo & Patrono incomparabili
ad manus proprias
expeditissime

Edlor

EDlor goſtronger lirbor bortrauter fraundt, Diſeſtumdoiſt mir daſz brusſlain Ju komon, Darauſzichunt ſondon frondron Gottesdioner behorzt gannottvornoman, In ſumma craſz David fraibt iſt waar, Mirabilis Deus in ſanctis ſuis Deus Iſrael, ipſe dabit virtutem & fortitudinem plebi ſuæ, Benedictus Deus.

Diſo Varfolgung wirds Inon, (obgottcoill) In Iror wolfart gorrichon und don Lonidon In Irom ſpot.

Dentibus ſuis frement, & contabeſcent deſiderium peccatorum peribit.

Dom gutton Jungon Gorrn Civillor got ſoinrm horrn vndſicſſolbſt orkonam.) kan afu ſoelvnd Crib goholffonwordon. Daſz Vborig crollen coir cunnadtlich brld Vorrichton, Interim, So brotts Ich, ſic bon moiu & angon, Jum fernundtlichſton Jubo gruoſſon, vadarim trouots graucott Ina, Juoſſoriron, Darbinbegott ſhimt vnſz Von Nanaſa In arigkail.

Datum in Eyle Räudmitz *don* 28 *Maii, Anno* 1586.

Des ſorru trruoer
fraundt

Wilſclm Moimaigne handtz.

Horrn Laſpar von Schonburg auff Voplitz Moinom Vartranotrá gutton froundo In ſolbſthandog.

Cito
Cito
Cito
Cito
Cito

SOwder Rumeſchenn Kayſerlichen auch Ju Hungern unds Behom Koninhchon Mapt vnſors allor guadigſton horrn cropen Doctori Joanni *de* Dee Engellandorn, *anſormoldon, Daſz Iro Mapt jauſz jondorn vrgeblichen, bodencklichon vndt billichen vrſachonjont ſchloſſon ſom ſnovndt dio ſomigon In Joror Mapt, tumg Ruch Bohem ſo woll als andorn doroſolbron Pomp Ranchon, burſtant gumbombon vndt Landon longer nicht Induldon nach julugivn Hiorauff ſo ſun nun Jorar Mapt Endlichor orille vndt truſter beurhlich Daſz chrſichſambt ſoinom Worbe tindorn, vmdallon don ſoyinpen, ſo woll als ſoinem Conſorten vndt Jugethanen boy vormedanp Iron Mapt truſten vnnachlvſzlichenn ſtraffland vnguad, Innerhali dru Negt nachoniandor volpomdon ſechs Zagen, alhie or heve, vnd ſichalſzbalet daranff vrn hinnon, auſſorhalbgedachtor Jorar Mapt Koningraich Behannb vms andoror Joror Mapt Koningraich, Curſtanthumbay vndt Cainder begebo diſeilben Durchauſz Jun Kunfftigmedr Nuchſuſ ſorror Darumen, weyternicht beſunden nach betreſten laſſe Damit auſz den laſll laſſalba vn Imo odar den ſeympen auch doupy Jwe Jupethaury, vngrhorſamblicſay vborganpen crourdo Irr Mapt Inn truſton einſchon vndt Straff, ſoſie lirber vormitton ſchonvrolton nicet Vernrſacht wordoun, Wolton In Mapt, Ime Juondtlicher Nachrichtung, nicht porgen. Eſz boſzfeſe auch Hieran Iror Mapt ſoruſtor Willey vndt mainug. Decretum in Conſilio Imperatoriæ Majeſtatis ſecretiori. Prage xxix Maii, Anno Lxxxvi.*

E. Waldtnons Sayleldt.

Mynſſnik.

Decret Doctor Johann *de* Dee *Iror Mapt Koniglich Bohomb ſo woll als andors Iror Mapt Lander ſureamboy.*

Doctori Joanni Dee
offerendum

I received this the 30 *day of* May,
Anno 1586, *Mane hora nona,*
By one of the Chancery Clerks.

The Copie of the Emperour his Decree, of our Baniſhment out of his Kingdomes, Dukedoms, &c. with onely ſix dayes warning.

Ad-

Anno 1586 18 *Junii in* Erphurdia Thuringiæ, *quo, Illustrissimus Dominus* Rosenbergius, *miserat* Joannem Carpionem *ad nos, cum literis suis, & maxime ut de uxore futura, Dei intelligeret voluntatem, & de aliis rebus, &c. Ego verò jam* Cassellæ *eram in* Hessia, *&* Erphurdiæ *erat D.* Eduardo Keleus. *Qui super quæstionibus & petitionibus Illustrissimi jussus erat divinitus Chartam mundam super Altare, ante Sacerdotem Missam celebrantem ponere, quod & fecit, anno & die supra scriptis, manè in Monasterio* Minoris *Ordinis* S. Francisci, *inter horam 6 & 7 Monacho Seniore Missam Celebrante. Et finita Missa, hæc quæ sequitur in Charta inveniebantur pulchrè scripta. Sed die sequente, postquam exscripta erant pro Illustrissimo Principe statim evanuere omnes lineæ & literæ, nihilque in illa Charta, post visible permansit, &c.*

△ *Admonitio.*

Tempore exilii nostri.

Nations teriæ omnes vocatæ in Judicium, coram Tribunal stabunt. Populus enim rebellis, nimiúmque hujus mundi deditus voluptati, mei jamdudum ira furoris irritatus tabescit: Ita quod, neque ad sinistram neque ad dextram sed ad voluntatem meam perinplendam, declinandum est. Beatus ille qui mihi mandatisque patris mei obediens est & perseverantia decoratus.

Maledictus autem, qui mendax operibus, perdicas verbum meum: quia scandalo multis erit, & ignominiæ pacis Evangelii mei.

Ego te *Gulielme* (quia manus adjunxisti mihi) *Davidem* ad *Goliatha* jugulandum constitui & constituendo invexi.

Mundo igitur ad gloriam meam utere, & corpus tuum erige in me, ad justitiam meam in sede debita collocandam, & superbiam iniquissimam turpissimámque (illorum qui posuerunt sedem meam, in scabellum pedem blasphemiæ & abominationis) ad penitus tum conculcandum, tum eradicandam.

Beatus enim eris in fortitudine manus & spiritus mei, quia audite preces tuas. Noli igitur *tempus visitationis tuæ negligere:* sed freme zelo & indignatione acerima, & conjunctam tuis parietibus, virginem in uxorem accipe, paratam lumbis & senectuti tuæ illámque amando dilige, & diligendo fove, ut mea in te & in illa benedictio pollicita manifesta fiat.

Cave porrò, ne quos tibi in auxilium paravi, servos meos, vel negligentia vel timiditate tua, aliorum sic patiaris ex manibus tuis vel tanquam oves ab ovili tuo, malis artibus & iniquitate, eripi. Quis enim istud surripiet quod datum est à me?

Cogita igitur & vigilando cura, quod hactenus lesum est.

Fringam namque frænum Satanæ & inimicis vestris.

Benedictio Patris & Spiritus mei, & consolatio à me (cui subjecta est omnis potestas) sit tecum & supra te.

A peccatis denique monitus cessa ut cum mecum loqueris, vita tua sit lumine & gratia mea suffulta.

MEMORANDUM.

Be remembred that Mr. Francis Pucci Florentine, *whom at my going to* Leipsich *I left in our house at* Prage, *in the meane space had been at* Frankford *upon* Mene, *and went from* Prage *about the same day that the Bishop of* Placenza Nuncius Apostolicus *did exhibit to the Emperour a libel against us of most horrible untruths, &c. At his going from* Prage *he had that* Nuncius *blessing, &c. In the meane space, and after his return to* Prage *again it happened so, that the* 30 *of May last, I received the Emperours commandment, I, my Companion, and all mine to depart within six dayes out of* Prage *and consequently out of all his Kingdomes, Dukedomes and Lands. Which we did, and were come to* Erphurd *in* Thuringa, *and sometimes to* Cassel *whether we had removed our goods and family by reason the Senators of* Erphurd *would give us no leave to hire any house there as both by the Lord* Schonberg *in the name of the Lord* Rosenberg, *I was assayed, with repulse received, and also again by me and* E. K. *proved, July* 7, 8, 9, 10, 11, 12, 13, 14. *And on Tuesday (the* 15*th day of June) Doctor* Curtz *brought upward from the* Senat *that they would not grant our Request, yet notwithstanding, if the Lord* Rosenberg *would again send unto them in the matter, they would think better upon the matter, &c.*

Mr. *Francis Pucci. Anno* 1586. *Maii* 6.

Now remember that Francis Pucci *came to* Erphurd *on Thursday after our supper, July* 10 (stilo novo) *on horse-back on a horse which he had bought at* Mawnberg-*faire, &c.*

July the 11*th he discoursed with* E. K. *and me, that he thought we might obtain favour to return to* Prage *again if we would.*

That he had found this Nuncius Apostolicus *more courteous then* Malaspina, *of whom he reported also, that is was credibly informed that he was sore offended that we gave him no more honourable title in our speeches to him, then* Reverendissima Vestra Paternitas.

This Pucci *framed the discourse of his talk to perswade us to think well of this* Episcopus Placentius *that he was charitable towards us, and sorrow that we were so uncourteously used, that he meant nothing else in his sute to the Emperour against us, but that we might be examined, and* thou being found

found faulty, we should be sent to *Rome*, but after that he had begun to move against us, that he *found the Emperour more eagerly bent* against us, than he himself was.

NOTE.

The Lord *Rosenberg* told us that when he did (in our behalf) advise the Emperour of his error committed in our extermination, that the Emperour answered that this *Nuncius* from his first Audience did urge so vehemently against us, and also the Pope had sent commandment by Letter to him to deliver us and send us to *Rome*, that he was forced in manner to do as he did. But if the commandement or his Decree were to be made again, that it should not passe, or if this *Nuncius Apostolicus* had not sent this Decree away to *Rome*, that he should not send it, &c. This I note in respect of the contrariety in the *Nuncius* assertion, and the Emperours, of our so hard usage.

The foresaid eleventh day of *July*, the foresaid *Fr. Pucci* to prove this his intended perswasion of the *Nuncius* good meaning toward us, and to make us beleeve that great benefit would ensue our going to *Rome*, did bring forth unto us a writing of his own hand which he read unto us, and at the hearing of it we mused much for many causes I asked him then why the *Nuncius* had not subscribed this writing. It is all one said he for that; Hath he heard this read (quoth I,) yea, that he hath heard me read this three several times, arise unto him (said he;) And if you like of it saith he, wherein his power serveth him not to performe as much as is specified in the writing, he will make and use meanes to have it from his Holinesse; well, said I, take a copy hereof Mr. *Kelly*, for I was riding toward *Salfeild* about a house getting; Thereupon said he, contented, but I think it meeter to save and keep the original it self said *E. K.* Well, said *Pucci*, and so the original was delivered to *E. K.*

NOTE.

After 10 of the clock the same Friday, being the eleventh day of this moneth, after break-fast I rid toward *Salfeild* about the house of the Earl *Albert* of *Swartzenberg*, *&c.*

But after I was out of *Erffurd* until my return again, I was so sore vexed in mind to think of *Pucci* his return to our company, *as well for his unquiet nature in disputations, as for his blabbing* A bait. *of our secrets without our leave, or well liking, or any good doing thereby*; either in God *his service*, or our credit, but rather the contrary, ensuing albeit not of his intent, but by either his undiscreet handling of it, or of his undue hearers of him, &c. A spie. And also for his Houshold behaviour, not acceptable to our wives and family, and also because we were warned *that he should be cut off from our company, &c.* And chiefly, now to consider that he had laid *such a bait* for us with our mortal enemy, to entrap us by fair fawning words, which by no meanes the Emperour would consent to do before by his authority, but rather to put us out of his Kingdomes, &c. And imagining that he was a mighty Explorator upon us, for this *Nuncius Apostolicus*, and his adherents, that now he might perceive what we had done hitherto, what we were doing, and what we intended to do, and considering that he urged at our hands in answer to the former writing, wherein also lay a trap for either in not answering it, or refusing to grant some points of it, or in our consenting to the whole, this *Nuncius* would put matter against us to our great disadvantage. Thus being tormented in mind in my absence, how we might be rid of this *Fr. Pucci*, by quiet and honest meanes, I devised to write to this *Nuncius* to know if this writing were of his contriving onely, or of *Pucci* his contriving onely, or joyndy, or if at the least the writing were according to his will, and offer unto us, and so to send him away; wherein he could make no refusal, I intending not to make him privy of the content of my Letter; And in the mean space of his absence I hoped that some good way and better meanes would appear or fall out, whereunto we might trust, &c. Thus I note my imaginations and discourses in the time of my absence.

I returned to *Erphurd July* 13. *hora* 5. *à meridie.*

I found *Fr. Pucci* desirous to have answer to the foresaid writing, and very much perswading this Roman voyage, using arguments out of our actions, as that God said we should go to *Rome*, in a certain moneths space; That we ought to obey the Roman Bishop, and to love him, &c. I replyed and said, that he was not *to urge God upon any his sayings to us*, but to referre all to his most free disposition, his will was to be done and not ours, God was not bound to us, &c. He answered very vehemently, and often, that *Deus est nobis obligatissimus, & Deus dixit nos ituros Romam, & ego credi & credam, & aliter non credam nisi mihi Deus dixerit non nobis, &c.* Well, (quod we) God hath delivered unto us his meaning in that phrase, which we also devise you of, that it is not meant (by the speech) that we shall corporally goe to *Rome*, and so I brake off that his reasoning; And told him that we mervailed that he should urge this Roman Voiage so violently and eagerly more then we; It appertained unto us as much as to him, &c. The same day I told him that he had heretofore offended God with his *curiosity in our affaires* otherwise then appertained unto his calling, and he may well remember his repentance therein, and his forgivenesse obteined. But that now

now he had offended much more in curiosity, and half in conspiracy against us with our mortal enemy this *Nuncius Apostolicus*, upon whom he did fawn, in whose favour he is, who joyeth, counsaileth with him in our affaires, who dare prescribe us what we have to do in so weighty affaires as our Journey to *Rome*, who hath framed a bill, accusing us coufusedly of Heresie, and wicked Magick, both falsely in one part, and dangerous to life, and infamous at the least in the other, and hereto requireth, urgeth, and in manner in God his name argueth by our actions past, obedience. And therefore he hath separated himself from us, and hath set himself against us, &c.

With great vehemency he said, He intended nothing, but well to us, and *was Explorator with this Nuncius* for our behalf; We require none (said I) neither we need any, for God seeth all, and doth all, for our benefit, if we will constantly love and serve him; To be brief, he would seem to be worthy to be thought well of for his zealous good will and fidelity to us ward, in all his doings and sayings; The truth whereof God knoweth, to whom we commit the cause between him and us.

The Copy of the writing before specified.

SID. Johannes Dee, D. Eduardus Kelleus, & Fr. Puccius, *volent ire* Romam, *ut conferant cum Summo Pontifice de suis Revelationibus, venerantes cum tanquam Sancti* Petri *Successorem & Christi in terris Vicarium Illust & Reverend. Episcopus* Placentinus *Apostolicus Nuncius apud* Cæsaream *Majestatem, dabit illis Literas commendationis, ut per totum iter, &* Romæ, *humanissime summaque charitate tractentur, & in suis necessitatibus juventur: Ac præterea authoritate Apostolica absolvet eos & liberabit ab omni culpa & pœna, quam meriti essent in vita ante acta, ob artes Magicas exercitatas, hæreses, falsasque opiniones ab eis sparsas, aut fictas, verbis aut scriptis, aut aliis rationibus; ob libros prohibitos lectos aut scriptos, sive ob aliud quodvis crimen, cujus accusari aut argui possent in foro sancto Inquisitionis, aut in foro quod* Contentiosum *vocant; aut in quovis alio foro Pontificiæ ditionis: Ne quis ob ullum peccatum aut scelus quantumvis atrox, quod illi admiserint ante hoc iter susceptum, eis unquam facessere negotium, aut molestus esse possit, aut ullo modo inquirere, aut ipsos accusare presumat.*

For the better ground of any manner of answer making hereunto I asked the same *Fr. Pucci*, after supper, on Tuesday the 15 of *July*, (forasmuch as I had framed a Letter for answer to the pith of the Letter or writing here recorded) whether this Letter were written and sent to us by the consent of this *Nuncius Apostolicus*, to know our answer in, or no. He seemed to be unwilling now directly to affirm the *Nuncius* consent. We replyed that he had already told us that he had read it thrice over to the said *Nuncius*, and that he liked well of it, and did mervail that now he would make strange to affirm the same again, seeing I had now, (according to his purpose) written a plain and perfect humble answer to the same Letter, and much more matter, true and needful for this *Nuncius* to know. Well, said he, *Eatenus ex ejus consensu est, si velitis ire* Romam, *ea præstare conabitur, quæ in eisdem literis continentur, &c.* Well, said I, (in Latin alwayes you must understand my talk with him in the same sence here in English recorded, if he mean well unto us, and in charity unfeigned; he will not be offended with my answer; The Copy whereof doth ensue.

Illustissimo Reverendissimoque Domino, Domino Episcopo Placentino *apud Potentissimum & Invictissimum* Romanorum *Imperatorem* Rodulphum, *ejus nominis secundum*, Apostolico Nuncio, *Domino mihi (in Christo) Colendissimo.*

The superscription of the Letter without.

Illustrissime & Reverendissime Domine, mihi Colendissime.

IN Nomine, Sanctæ Beatæ & Individuæ Trinitatis, vestram Illustratissimam Reverendissimamque Dominationem, ea qua virum Christianum decet animi affectione & humilitate saluto, non presumptione aliqua, vestris manibus oculisve istas meas obtrudens literas, sed ex istius *Nuncii vestri* verbis admonitus, non gratas solum, sed (ferè) expectatas fore: hasce aliquot, haud invitus, exaravi lineolas. Quibus cum non potero, 40 annorum continuum & ardentissimum vitæ me cursum in limatioris quam vulgaris veritatis Philosophicæ in dagatione transactum, describere; (vel adumbrare saltem) satis presenti nostro esse possit instituto, si præsenti rerum meta-

Remember *Fr. Pucci* his own hand writing hereof is kept in a lether bag by it self, to be the more safe and ready to be shewed without shewing of this Book.

metamorphoſi, & admirandæ negotiorum noſtrorum actioni, itidumque circuitioni multiplici, aliquid exprimam quod maxime quadret.

* *Ab Anno* 1581. △ *Anno*, 1583.

Divinitus ante aliquot annos * informati, & deinde ex *Anglia* △ evocati, non ſolum fortiſſima Dei Omnipotentis manu, & miraculoſè, ex multis magniſque evaſimus maris periculis: ſed etiam ex variis hominum fraudulentis & truculentis contra nos, & vitam noſtram conſiliis & conatibus, liberati hactenus, eidem Deo noſtro gratias laudeſque canimus mente grata, mente læta, mente profecto Chriſtianæ, Catholicæ, Apoſtolicæque Religionis amantiſſima, & (Dei nos confirmante gratia) tenaciſſima futura. Aſt ecce, tamen, qui ejuſdem noſtræ pie matris (Sanctæ Eccleſiæ Catholicæ) legitimi etiam cenſentur eſſe filii, nos, fratres ſuos, in omni modeſtia, quiete, pace, & civili Juſtitia, inter illos, & coram illis, *Pragæ* converſantes, ſubito, in exilium quoddam, ſive exterminium, *Cæſareo* emitti mandato procurabant nulla, nobis, nulla prorſus, neque privatim, neque publicè declarata tam violenti mandati, cauſa ſed vulgari ſolum, & aulica relatione nobis facta intelliximus ex libello quodam, per vos, ſacræ *Cæſareæ* Majeſtati exhibito, conflatam contra nos fuiſſe maximam *Cæſaris* indignationem, & quaſi excandeſcentiam: unde ex Cancellaria *Bohemica*,

* *Anno*, 1586. 30 *Maii.*

acerbiſſimum ad nos (ſacræ ſuæ *Cæſareæ* Majeſtatis nomine) miſſum ſit * mandatum (nulla in eodem expreſſa, ejuſdem mandati cauſa, vel ratione legitima) ut infra tunc ſex proximos ſequentes dies, Ego, conſors meus, uxores noſtræ, liberi mei omnes, immò & ipſe infans noſter *Michael* (*Pragenſis* natus, & baptizatus) atque ad matris adhuc pendens mamillas, famuli etiam mei, & ancillæ, mei denique omnes, & domeſtici, ex ipſa *Praga*, atque ita conſequenter, ex univerſo regno *Bohemiæ*, & aliis quibuſcunque ſacræ *Cæſareæ* Majeſtatis Regnis; Ducatibus, & terris, migraremus, nunquam eaſdem reverſuri, ſub terribilis infligendæ pœnæ periculo. Nos autem, nulla interpoſita mora, huc mandato *Cæſareo* fideliter & humiliter obedire noſmet accinximus: Bonaque noſtra mobilia, à peregrinationis noſtræ ſuppellectilem, tam librariam quam domeſticam, in duos magnos currus conici curavimus: Reliquorum noſtrorum bonorum, partem unam, amicis dedimus, & pauperibus diſperſimus & diſtribuimus: Partem autem, de facie terræ, (propter cauſas Deo non ingratas) pri-

* *Anno*, 1586. 10 *Aprilis.*

die, ante exitum iſtum noſtrum, per nos deletam eſſe ſciatis: Aſt optimum partem, Divino juſſu, decima die *Aprilis* (quando etiam, de tota hac afflictione, & perſecutione noſtra, & aliis adhuc futuris eramus divinitus præmoniti.) *Ignis luculentiſſimis flammis commiſimus: quando* illa, ejuſdem optimæ partis, quæ nullus unquam naturalis vulgariſque ignis poterat lædere vel conſumere, *viſibili angelici miniſterio, ex* ipſis ſummis flammis in Divinam, Angelicamve inviſibilem recipiebantur Cuſtodiam. Aſt librorum Divinorum Theſaurus maximus, tunc, & ibidem (duorum adhuc viventium teſtium diligenti opera,) ab ipſis flammis in cineres favillamque converſus eſt totus: renovationem, reſtaurationem, & quaſi regenerationem vel reſurrectionem quandam, per Divinam manum, opportuno recepturus tempore Sacellum; Denique cum altari quod omnipotenti Trinitati conſecrandum fore cupiebamus, (media ex parte abſolutum) intactum relinquimus. Ego verò, cum conſorte meo, uxoribus noſtris, liberis meis, & reliquis exulibus, ſive exterminatis noſtris *Rhedis*, tribus avecti, tranſmigrationem hanc, nobis injunctam, die præfinita ingreſſi ſumus. Atque nondum ex Imperii *Romani* finibus egreſſi, ita greſſus noſtros diſponimus, &, de cætero (Deo favente & gubernante) diſponemus: ut toti orbi Chriſtiano claro apparere poterit, patienter nos hæc (qualiacunque) tolerare poſſe, aut ſaltem velle: & paratiſſimos eſſe nos, Reddere Deo quæ Dei ſunt, & *Cæſari*, quæ ſunt *Cæſaris*. Obedientiſſimos etiam nos eſſe, & humillimos ſacro ſanctæ Catholicæ Eccleſiæ filios, & ſummi Pontificis Romani, & aliorum Eccleſiaſticorum Præſulum Catholicorum; in Chriſto & propter Chriſtum tam eſſe obſervantes & fore, quam ipſe qui Judex futurus eſt vivorum & mortuorum, varriis nos eſſe modis haud raro admonuit. Veſtræ vero Illuſtriſſime, Reverendiſſimeque Dominationi, hoc à Deo optamus bonum, ut per ſecundas veſtras (de tota cauſa noſtra) meditationes, noſtræ *Innocentiæ*, ſinceritatis, & fidelis (coram Deo & hominibus) in illa Republica *Bohemica* converſationis noſtræ, juſta habeatur ratio: Meæque honeſtæ famæ, exiſtimationiſque (ſine qua, ne vivere quidem cupio) ea fiat in integrum reſtitutio: ut talis

Anno, 1586. *Junii* 4.

poſt-

posthac esse indicetur indubitatè, qualis (ante vestrum *Cæsareæ* Majestati exhibitum contra nos libellum,) per 30 annos, (& plures) in omnibus (pœne) Christiani orbis tam Academiis, quam Regnis & Provinciis (ex Dei immensa Bonitate, gratia abundantissima & singulari providentia) extitisse, haud obscuris confirmari possit testimoniis. Ex hiis igitur paucis, Historiæ ipsius veritatis scintillis, Vestræ Illustrissimæ Reverendissimeque Dominationis prudentia, magnum sibi lumen alicere sive accendere potuit: ad nos, nostrorum animorum affectiones, nostrorum ita mirabilium & adhuc incredibilium negotiorum progressum & statum dijudicandum, & denique de ipso futuro horum omnium exitu, haud leves sibi contexendas conjecturas: Cum nos, ex solo Deo Omnipotente, & vero & vivo, in omnibus nostris pendeamus, & ab ipso dirigamur & protegamur. Cui soli, nos ipsos, nostraque omnia, Animæ, corporis & Fortunæ nuncupata Bona, tanquam Holocaustum, quotidianis nostris humillimis & spontaneis offerimus precibus. Cui denique soli sit omnis laus, honor, gloria, & gratiarum Actio, nunc & semper. *Amen.*

Datæ Erphurdiæ, *Anno* 1586, *die* 16 Julii.

Fidelis (in Christo, & propter Christum) servulus.

Joannes Dee.

This Letter being written, and read unto *E. K.* and of him well liked for the quiet and modest course therein kept, otherwise (as he said to *Fr. Pucci*) then he could have used: or had us'd in a Letter which now he had also written: but now would not send, thinking that my foresaid Letter might suffice for our case, he talked with *Fr. Pucci* of this Letter, which *Fr. Pucci* said he would gladly see and read, which *E. K.* told him that I was minded not to let him read it: Then said he, that he would not carry it: Hereupon in talk with *Fr. Pucci*, speaking of this Letter, I told him that I had written a Letter with sufficient answer in general to the *Nuncius* request and offer by him in writing brought to us, and in summe told him the chief contents of the Letter. Then said he, *whereas you* write of the Books burnt, why write you not unto him of the *recovery of them, as I now perceive by you both*, that *they are restored?* And it shall be a disgrace to you if the *Nuncius* shall understand more by other, then by your self. Thereof have I no care, *Quod scripsi, scripsi*, and I know the truth of my writing: And they are not all restored that I know of: And whatsoever he hath at my hands he may be assured is true: whatsoever he shall otherwise hear, the Record thereof cannot be so good, unless, our Record consent thereto; Then said he, *why write you of those Books burning, being done before your comming away:* It is as if you wrote backward. Have you no care Mr. *Pucci*, for the method of my Letters said I, and I said farther, it is told me that unless you see my Letters you will not carry them, you shall pardon me for seeing of them, the content I have sufficiently told you: and if you will not deliver them, I can get them delivered divers wayes, or I may omit the sending of them, and write such a Letter to the *Nuncius* that I had written answer to his requests, and offer sent by *Fr. Pucci*; But he would not bring the said my Letter, unless he might have a sight of it himself. At the length by farther discourse with *E. K.* he became resolved to goe with the letter, and (by *E. K.* his order) he was to receive 50 Dollors of *John Carpio*, that he should not be destitute of money at *Prage.* Fifty Dollors.

NOTE.

This day, *Francis Pucci* said to us both, how can you doubt of my fidelity toward you (whom I love as my own life,) and against this Monster of *Rome*, whom my chief desire is, and long hath been, that he may be overthrown, &c. Again, consider, what fidelity, obedience, and reverence he hath promised to the Pope, and this *Nuncius*, as the writing brought by him, and so sore and many wayes urged by him, for us to accept of, can specifie. Pucci *infidelitti manifestissima facta.*

Therefore *Fr.* is false to the Pope, or us, or both, or rash, foolish, blind, &c. And (as our spiritual Schoolmaster, divers times termeth him) leprous: Therefore I commit this his doings to the judgment of God: But also it is greatly to be remembred and noted that he now also discoursed again with *E. K.* as concerning the Birth of Christ, that it could not be proved by the Scriptures, that Christ came of the line of *David*, unless he were begotten of the actual copulation of *Joseph*, with *Mary*, and said that, because it was the gift of the Holy Ghost, that at *Joseph* his first and onely carnal copulation with *Mary*, Christ was conceived; Therefore she was accounted (in manner)

Videlicet, that is miraculous that *Virgo in primo cum viro congreſſu concipiet.*

ner a Virgin according to the Jews doctrine: which *his hereſie when I heard*, I trembled for the horrour of ſo manifeſt an hereſie againſt evident Scripture, *virgo concipiet & virgo pariet, &c.* & againſt many other moſt plain and ſufficient Authorities both of Scriptures, and alſo Hiſtories of our Lady her examination made by Women, and that ſhe was found a Virgin, &c. And at her conception her anſwer to the Angel; *Quia virum non cognovi, &c. & antequam convenirent, juventa eſt in utero habens de ſpiritu ſancto, &c.*

NOTE.

It is evident hereby that this *Pucci* is very leprous, both in this Hereſie (what other he is infected with, God he knoweth) and alſo the former infidelity proved.

On Thurſday 17 *July Fr. Pucci* entred his Voyage toward *Prage* with my Letter to the *Nuncius Apoſtolicus*, and with Letters to *John Carpio* from *E. K*, and with my Letters incloſed to the Lord *Roſenberg*. And we entred our journey toward *Caſſel*, but that night we rode onely three miles, to *Gotha*, our horſes were ſo ill that we hired, and therefore ſending them back again the next day, we hired a Coach, &c.

POSCRIPTUM.

Remember that *Fr. Pucci*, the morning before his going required of me our Letters Teſtimonial to our friends, of his fidelity toward us. What needeth that (ſaid I) for as much as your deeds were as well known to them as to us, your own conſcience to your ſelf may ſerve abundantly. But our friends divers, who have warned us of you, and have marvelled why we would ſuffer you any longer in our houſe and company, would neither credit our Letters as yet in this caſe. And would alſo condemne us of light judgment, or great blindneſs to judg the cauſe between you and us.

But truly I obſerved in him, now, a more proud preſuming over us then hitherto, before, when he was ſore rebuked, for over-crowing us, ſo as he began to do.

Præſumptio.

1 Now he ſaid, he had as great authority as we to publiſh any of our Secrets, at his diſcretion.

2 That he ought to eat bread with us.

3 That he underſtood our Books of Actions better then we.

4 That he needed not our conſent or counſail to deal with the Pope his *Nuncius*: he did it by his duty general, of Charity, &c.

5 He offered to order the *Nuncius*, and the *Emperor* to the reclaiming of the Decree made againſt us, &c.

NOTE.

Conſider what this may import, that the Decree touching him, being one of my houſhold company, and of them that then did appertain to me, and whoſe name he is not affraid one way and another way not abaſhed to * thruſt himſelf into the whole body of our Revelations, as a principal fellow or Receiver of them. By the firſt he ought to be afraid of the danger of the Decree which baniſhed us, unleſs he is aſſured of their good will who have ſhewed themſelves our mortal enemies, or elſe ſome other cauſe emboldned him to ſome other purpoſe, &c. by the ſecond he might be afraid of ſo great preſumption, being but a *Probationer*, not yet allowed of, and to us known to be cut off.

* *Vide ſcriptum illius de noſtro itinere Romano, &c.*

I. D. All theſe points I cannot decipher and judg, but referre them to the profound wiſdome and high providence of God, wherefore and how farre he hath admitted him to be privy of our Actions, and ſo *a Witneſs to ſome purpoſes ſufficient.* All things be to the honour and glory of God. *Amen.*

Magnifice Domine,

Lectis tuis literis fui miratus quod intelligerem te illius eſſe opinionis & ſententiæ, me apud Cæſarem *tibi ac conſorti tuo officiis meis non parum obfuiſſe, quod ſciam ita me & religione & natura comparatum, ut omnibus quam maxime cupiam prodeſſe, nemini aut obeſſe. Quod autem præſtiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter ſummum Pontificem, &* Cæſarem, *merus ſim interpres, non video quid in hoc veſtro negotio præſtare poſſim: Conſulo autem, ut veſtram innocentiam, de fide Catholica ſenſum, & de Angelorum converſatione & aſſiſtentia, quam viſibilem habere dicitis, juxta Concilii* Lateranenſis *in undecima Seſſione decretum, coram Summo Pontifice & Sede Apoſtolica deducatis, & ita exponatis ut non poſſit cuiquam eſſe dubinam*

bium quid sentiatis, quin sede Apostolica approbante, fides tuto ab omnibus Angelicis assertionibus vestris, præstari possit, & tum demum & obtrectatoribus, si qui sunt, ora obcludentur. Nec ut arbitror grave vobis videbitur consilium meum, si enim ea vobis est in fide Catholica puritas atque constantia, ea in præsenti Angelorum communione sinceritas, vitæ integritas, & innocentia, ut asseritis: Me etiam tacente occasionem quæritis declarandæ vestræ fidei & bonitatis, & hac una ratione honori vestro (cujus vos rationem habendam dicitis, & cui tantum abest quod per me aliquid sit detractum, ut illum etiam pro viribus quantum officii mei & injuncti muneris ratio patietur, fovere sim paratus, ut Domino Puccio *pluribus dixi) & omnibus vitæ commodis vel maxime consuletis. Deus gratia sua vos ita regat, ut Angelorum conversationem in Cœlis aliquando habere possitis. Vale* Pragæ, *die* 28 *Julii* 1586.
Magnific. D.V.

Ex Corde in Christo frater
Philip. *Episcopus* Placentinus Nuncius.

Magnific. Domino Joanni Dee, *Anglo, &c.*

△ Oraculum Divinum.

Multa sunt flagella præcepta mea negligentium: *Multiplexque furor hominibus propriis confidentibus viribus. Hi enim contemptores sanguinis & Regni mei fortitudinis, Gigantes facti sunt, ad omnem abominationem multiplicandam. Sed ego Sum qui sum, qui posui in Patre Solium verbumque ad faciendum in terris Judicium: qui in ultima Tuba percutiam illos, ut coacti recognoscant vias meas, & ad ovile proprium redeant. Peribit Ecclesiæ & populi Iniquitas, & judicabitur in gladio. Tu vero* Gulielme, *manum in tempore extende opportuno, prout a me informaberis, & Regnum, (tacto & moriente nequissimo) adjunctum induc: Inunxi enim te in fortissima dextra mea, ad* falsum illum Prophetam, & Goliath [*forte Mahometanos & Turcas*] *extirpandum ut intelligat Terra judicium a Nazareno Crucifixo me. Sunt qui cribarent te: sed maledicti sunt machinantes in te malum. Fac bonum, & utere creaturis meis ad gloriam meam Docui* Kelleum, *inquiete, hac nocte, de cæteris, quæ ab illo disces. Spiritus meus habitet in vobis.*

Trebonæ, Anno 1589. *Mensis Augusti fine.*

When Mr. *Kelly* was gone from me at *Salfeild* toward *Bohemia*, and in the mean space the Emperour had granted to the Lord *Rosenberg* licence for us to return into *Bohemia*, to any of his Lord-

ſhips, Towns, Cities, Caſtles, &c. This was delivered written by ſpiritual and divine meanes, and the writing yet remaineth in my Lord his hands, out of which I copyed this for the order of our Hiſtory ſomewhat making plain.

Franciſcus Puccius *præſtantiſſimis ac Deo dilectis viris D D.* Joanni Dee & Eduardo Kelleo *generoſis* Anglis, *majoribus in Chriſto fratribus, & ipſis tanquam patribus colendis, precatur gratiam & pacem a Deo patre noſtro, & a Domino Jeſu Chriſto, Amen.*

EX quo a vobis diſceſſi, toto illo itinere, quod octo diebus confeci, vendito *Lipſiæ* equo, haud parum vexatus fuit meus ſpiritus, dum animum mecum volverim, quot modis Satanas divinum opus retardare & noſtram conjunctionem dirimere, adhibitis exterioribus & interioribus machinis & armis, tentaverit, & adhuc tentare non ceſſet. Neque enim poſſum, niſi ab eo, agnoſcere afflatus illos diffidentie, rumores ab invidis hominibus, ſparſos, ſuſpitiones nobis injectas, abſque certis indiciis, adverſus fidem non levibus argumentis probatam, atque hujuſmodi impedimenta & offendicula, quibus curſum noſtrum impedire ac ſanctam amicitiam, divinis auſpiciis, inter nos cœptam, convellere ac labefactare, malignus ille ſpiritus aggreſſus eſt. Itaque, in illa lucta, ne ullo modo manus illi darem, aut fatiſcerem, decrevi me, magis ac magis, munire certa fide in Deum, ac ſpe promiſſionum ejus, quas illum ſervaturum non dubito, tum precibus frequentioribus magis inſtare, apud ſummum patrem, ut nos quam primum donare velit illo ſpiritu, quo noſtri humeri montibus ferendis, ut ille inquit, pares evadent; ad hæc auſteriorem vitam inſtituere nec menſas lautas amicorum adire, ſed panem doloris ſolus comedere decrevi, *ne ſim* meliore conditione quam vos, *qui tantopere affligimini*, ut benigniſſimus Dominus quamprimum, vos in integrum reſtituat, atque ad ſolita colloquia piaque exercitia nos una revocet, & eventu conſentaneo ſuis ſanctiſſimis dictis, ſingulos noſtrum exhilaret. Hanc viam ſequenti Dominus mihi ſpem facit fore, ut vobis & aliis facilius meam fidem probem, & multas tentationes vitem quæ apud hujus mundi homines facile nos invadunt. Ideo, niſi neceſſitate urgente, aut communibus negotiis, familiaritatem omnem & convictum cum aulicis fugio, & me hoc modo minus ineptem precibus gentio, meamque vitam & mores in dies emendare conor, ne videar omnino indignus ea ſchola, in qua Dominus me erudire dignatus eſt, nec interim cum Publicano, illo, precari obliviſcor, ut Deus propitius ſit mihi peccatori. Vos non dubito me veſtris votis & ſupplicationibus juvabitis, ut vocatione meæ reſpondeam, & in opere Domini vobis adjumento & conſolationi eſſe poſſim: & benigniſſimus ille pater propediem hoc adverſo ven-

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to ignem ſuum magis excitari curabit, ac nos majori, quam unquam antea, jucunditate recreabit. Ac de his hactenus. Quod vero ad noſtra negotia attinet; perveni huc die 24 Julii, ſub veſperam, ac ſtatim adivi *Illuſtriſſimum Dominum Nuncium*, cui veſtras tradidi, quas læto vultu accipere viſus eſt: ſed colloquendi non fuit otium, cum, parata cœna, jam diſcumbere vellet. In poſteriorem Diem igitur rejectus, ad *Dominum Carpionem* me conferebam, cum didici eum ad vos Miſſum, quatriduo ante, hinc diſceſſiſſe. Dolui admodum eum non eſſe mihi obviam factum, tum ratione veſtrarum, tum mearum literarum, quoniam faſciculum quendam ad me quoque ferebat. Sed quod maxime me torquebat erat cura de litteris *Illuſtriſſimi Domini Roſenbergii*, quas ſciebam incluſas *Domini Carpionis* literis, nec eas aperire, aut alii tradere audebam, cum diſerte eſſet, ſcriptum illud *ad manus proprias*. Dum itaque occaſionem quero & expecto, ea ſeſe obtulit, quam mox audietis. Reverſus ſequenti die, ad *Illuſtriſſimum Dominum Nuncium*, invenio apud illum *Jeſuitam Italum*, qui mihi fuit a confeſſionibus: blande ab ambobus accipior, ſedere jubeor, a *Jeſuita* nomine candoris & ingenuitatis, non parum laudor. Tum lupide moneor ab *Illuſtriſſimo Domino Nuncio* ut ipſi adſim, in convertendo *Jeſuita* ille (is enim erat qui cum ipſo expoſtulaverat, quod nimis facile mihi dediſſet: *teſtimonia triumphantis Eccleſiæ non ſubjici judicio militantis.*) Reſpondeo me feciſſe quod in me erat ut docerem eum præferre Cœlum terræ, ac tribunal ſuperius inferiori; ſed cum id mihi minime ſucceſſet, ejus eſſe, ſua doctrina & autoritate, hominem de ſententia illa dejicere *Illuſtriſſimus Dominus Nuncius* haud gravate, noſtram ſententiam, hac in parte, probat, & exemplis confirmat, *atque ita concludit, ut ſtatuat certitudinem videntis & audientis Dominum, aut ejus angelum, non pendere a probatione Eccleſiaſtica, neque ab illo eſſe rationem repetendam ſuæ revelationis, dum nihil publici muneris exercere audet: ſed ſi incipiat palam profiteri, ſe a Deo doctum & miſſum, ita ut non ipſius ſolum, ſed aliorum quoque interſit, ſcire quo ſpiritu agatur, tunc Eccleſiaſticorum munus eſſe, illius ſpiritum examinare & probare, neque ipſum jure poſſe examen hoc detrectare*, licet ſuas revelationes eis ſubjicere minime teneatur. Nam ſi ordinaria autoritas eum admiſerat, bene habebit, nihilque turbarum excitabitur: ſin per injuriam aut inſcitiam aliquam, aut per aliam hujuſmodi cauſam, rejicietur, ſuum erit appellare Superiorem Dominum, qui ipſum miſit, quo ſuum ſervum & Legatum defendat, aut ordinario Judice commonefacto, aut alia ratione: quod probabat decreto *Lateranenſe Concilii*, cujus mentionem facit in ſuis literis; ac præterea hiſtoria *S. Franciſci*, qui primum expulſus ab *Innocentio Pontifice*, mox revocatus fuit, cum per quietem apparuiſſe *Pontifici* pannoſus ille, qui *Lateranenſe* templum ſuis humeris fulciret. Addebat præterea viros Dei non eſſe ſolitos deterreri una aut altera repulſa, & hoc re-

repellendi modo, dicebat Præſules aliquando uſos eſſe, ut probarent ſpiritum & conſtantiam eorum qui res novas magnaſque proponerent. Ego vero inquam, ut hæc ita ſe habeant, *Vos hactenus publicum munus exercere non tentaſſe, & intra privatos parietes, ſumma modeſtia vos continuiſſe.* Tum ille, longiori ambitu verborum, ſic de vobis differint, ut ex veſtris verbis Sereniſſimum *Poloniæ* Regem, ad invictiſſimum *Cæſarem*, & ad Illuſtriſſimum Legatum *Hiſpanicum*, jam conſtare diceret, vos aliquid amplius quam privatum moliri: Ac Summo Pontifici, ſedenti in ſpecula ſuper totam Chriſtianam Rempublicam potuiſſe merito ſuſpectas eſſe veſtras perſonas, hoc modo Principum animos, & interiores aularum receſſus ſcrutantes: Idque ratione veſtræ Regnæ, infenſiſſimæ Apoſtolicæ, ſedi, & cum ipſo *Turca* conſpirantis, necnon *ſpiritus familiares habentis* ac præterea ratione veſtræ ſummæ peritiæ, in artibus & ſcientiis reconditis, quibus facile plebi & imperitis imponi poteſt. Cum enim ſitis magni Aſtrologi, dicebat ille, & facile vobis ſit habere geneſes principum, necnon Magicas artes calleatis, haud difficulter poſſetior bonorum *Angelorum nomine, ea proponere*, quæ a ſpiritu Eccleſiæ hoſte manarent. Ideo Summum Pontificem, (cui duo, illi Principes ſunt maxime obſervandi, utpote qui inter Hæreticos vivant & regnent) prudenter feciſſe, qui juſſerit, ut in veſtros mores & doctrinam inquireretur. Accidiſſe autem præter ejus poſtulatam & voluntatem, *ut, indicta cauſa, expelleremini.* Se vero vicem noſtram dolere, & paratum eſſe ad curandum, ut vos juſtificare poſſitis, idque ſibi eſſe in votis, non ſemel aſſerint Quapropter hortatus eſt me, ut ad *Illuſtriſſimum Dominum Roſenbergium* contenderem, atque ipſius bonam propenſionem, erga vos, ei ſignificarem; Nam ille a Summo Pontifice facile impetrabit, ut cauſa veſtra hic cognoſcatur, & ſi ille vobis faverit, ut hactenus fecit, ſe quoque adfuturum vobis omnibus officiis, ac primum fore, qui ſe veſtris genibus obvolvat *ſi tales eritis, quales vos nonnulli prædicant.* Ego igitur recta ad *Illuſtriſ. D. Roſenbergium.* Sed quater redeundum mihi fuit, antequam admitterer. Die 27 tandem admiſſis, expoſui meum ſtudium, erga vos reſque veſtras, ac quomodo *Illuſt. D. Nuncius* affectus ergavos eſſet, ac tandem oravi utnon deſereret patrocinium & defenſionem illam, quam ſuſcepiſſet *peregrinorum pientiſſimorum, qui a* Cæſare *minus bene informato ad* Cæſarem *melius informatum*, *provocarent*, ac ſuam innocentiam, Dei & hominibus, probatam cuperent. Ille humaniter reſpondit: Vos non admodum ſibi notos eſſe: *ſe bis cum ſeniore; ſemel tantum cum juniore collocutum, judicaſſe vos doctos & pios, & præclaris donis inſtructos:* exiſtimare vobis hoc accidiſſe mala aliqua relatione cui incommodo a res principum ſunt obnoxiæ: veſtrum eſſe id æquo animo ferre: non ſe pœnitere quod vobis faverit, & ſi ſcirit quid potiſſimum, a ſe, peteretis, daturum operam, ut veſtris votis reſponderetur. Tunc mihi viſum eſt nonnulla dicere de optima ſpe, quam de ipſo concepiſſetis,

piſſetis, & quomodo me non dimiſeratis ſine literis ad illum: Sed erant incluſæ faſciculo *D. Joan. Carpionis*, quem ſtatim protuli, atque eo inſtante ac reſpondente *D. Carpionem* non ægre laturum ſi ipſi dediſſem, tradidi faſciculum ei, qui dixit ſe per otium lecturum, ac, ſequenti die, mihi reſponſurum. Diſcedo igitur ab illo ad Illuſt. *D. Nuncium*, atque otium nactus, tum per me, tum per Illuſt. Legatum *Florentinum*, pluribus cum eo agere inſtituo, *de inſigni injuria vobis facta:* expono quantopore laboraveritis, ut conſidere poſſetis, apud Catholica Templa, & quam inhumaniter, in hoſpitiis & civitatibus ratione hujus præjudicii *Cæſarei*, tractaremini, doceo quam ſordido & anguſto loco veſtras familias reliqueritas, ita ut veſtram ſupellectilem, & libros explicare nequi veritis; Moneo, ut Domini *Dee* jam grandis natu, aut potius ſenis, & nihil tale hactenus paſſi vicem doleat; ejus erumnas non tanquam ſimplicis hominis conſiderandas eſſe, cum vir ſexagenarius, quatuor tenellis ſuaviſſimiſque liberis (quorum major ſeptimum annum vix exceſſerit) ac dilectiſſimæ conjugi adjunctis, longe gravius affligatur, ratione uxoris ſuæ lectiſſimæ fœminæ, & pignorum chariſſimorum, quam ſui ipſius; oſtendo quanto offendiculo hoc futurum ſit Catholicis *Anglis*, ac cæteris, & quanta anſa præbeatur hæreticis, invehendi in Eccleſiaſticum ordinem: declaro periculum imminens ordini illi, ſi forte Deus facultatibus veſtris ad eos plectendos eorum inimicos armari permitteret: Demonſtro Deum alias, per Iſaelitas hæreticos Catholicos *Judæos* punire conſueviſſe: ac denique declaro, quam *abſurdum ſit vos indicta cauſſa condemnari*, ſi id meriti ſitis: quanto abſurdius, ſi non meriti ſitis quicqnam tale: abſurdiſſimum vero, cum a Catholica Eccleſia honor potius vobis deberetur: Ac cum non petatis niſi ut vobis vos purgare liceat, nihil magis conſentaneum rationi excogitari, nullo alio modo errorem admiſſum emendari, atque hoc negotium bene dirigi & redintegrari poſſe. Ille mihi legit veſtras literas, id eſt *D. Dee*, ſed de rebus, ambobus vobis, aliquo modo, communibus: dicit ſe non credere ea, quæ de divinis monitis & miraculis, in illis, continentur, petit ut ipſe declarem obſcuriorem locum de libris combuſtis: *audit a me teſtimonium oculatum de illis concrematis, & quomodo vobis audiverim eos eſſe cœlitus reſtitutos*, ac denique concludit in illis literis eſſe multa laudabilia, multa admirabilia, multa itidem incredibilia; ſed cum non ſint Deo impoſſibilia, ſe ſuſtinere aſſenſum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen reſponſurum humaniter, ac daturum mihi literas, quod fecit poſtea die 28, quas literas ad vos, cum hiſce, mitto. Et quia legendi eas mihi fecit copiam, *ſatis jejunias & frigidas mihi eſſe viſus*, *haud diſſimulo* Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fuſius de ſuo animo, erga vos, egerit, viſum eſt mihi accurate & particulatim exponere, quid inter nos actum dictumve ſit, ut

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verba cum factis conferre poſſitis, & pro veſtra prudentia & pietate, conſilium capere, & ſi operæ precium videbitur reſcribere. Quantum enim ex ejus ſermonibus colligo, videtur ipſi neceſſarium novum mandatum, a ſummo Pontifice, antequam quicquam vobiſcum agat; nec ſe ſcripturum dicit de vobis *Romam*, niſi prius *petatis quod ab ejus ſanctitate capitis :* utpote qui, in hac cauſa, fuerit merus interpres, inter Pontificem & *Cæſarem*; nec poſſit, niſi verbis ſui Domini quicquam promittere & ſtatuere. Idcirco, quantum videre poſſum, res diutius protrahetur quam vellemus, niſi Dominus noſter & Pontifex cœleſtis, alio modo, nobis providerit. Die 28 & 29 inveni Illuſt. *D. Roſenbergium* tam occupatum, ut admitti non potuerim, ſed per cubicularium ſignificavit, ſe valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rurſus cum Illuſtriſſimo *D. Nuncio*, mox diſceſſuro ad Sancti *Caroli* Monaſterium, ubi commorabitur quamdiu hi eſtus ſævient. Et cum commodo cecidiſſet, in colloquendo, viſum eſt, mihi interrogare hominem, an probaret meam *ſententiam de diſcernendo* ex certis notis & terminis verum verbum Dei a ficto & fucato, cum poſſit angelus malus tranſformare ſe in angelum lucis & Apoſtata falſi, non raro, ſe transfigurent in Apoſtolos Chriſti. Dicebam enim duo mihi videri neceſſaria, ut hoc judicium rite fiat, primum quidem, in homine audiente, bona propenſio & animus bene affectus ad Creatorem, totuſque ex ei ita pendens, ut nihil antiquius habeat quam ei placere, & qui de ejus benignitate atque veritate non dubitet erga eos, qui ad ipſum confugiunt, ut bonum ſpiritum hauriant. Deinde in ſermone, nomine Dei propoſito, requiri eas proprietates, quæ tantum authorem deceant; quas graphice deſcribit *Paulus*, cum dicit, *Vivus eſt enim*
Heb. 4. 12, 13. *ſermo Dei & efficax, & penetrabilior omni gladio ancipiti, & pertingens uſque ad diviſionem animæ ac ſpiritus, compagum quoque ac medullarum, & diſcretor cogitationum & intentionum cordis, & non eſt ulla creatura inviſibilis in conſpectu ejus.* Cui adſtipulatus Deus,
Jer. 23, 28, 29. qui apud *Jeremiam* dicit; *Propheta qui ſomnium habet, ſomnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea ſunt quaſi ignis? dicit Dominus, quaſi malleus conterens petram?* Concludebam igitur, hominem Deo fidentem, ex efficacitate & ardore illo, quo affici ſe percipit, deprehendere ſermonis Dei veritatem. Nam vox lupi & alieni paſtoris non poteſt permovere veram ovem, ut ipſum diu ſequatur, & hanc eſſe regulam, qua judicarem divinas ſententias a non divinis, diſtingui poſſe : Ille probabit meam ſententiam, atque addidit, ſine bono ſtudio auditorum, non apparere efficacitatem divinorum ſermonum, ut conſtat ex Chriſti hiſtoria. Dum enim ſimplices *Iſraelite*, dicebant; *Nunquid ſic loquutus eſt homo*, & ſimilia de Chriſti doctrina, *Phariſæi* & perverſi Sacerdotes eum deridebant & contemnebant. Tunc ego, ſi contingeret igitur, ut cum congrediemur, fieret ad te verbum Domini,

mini, num hujuſcemodi regula utereris. Hic ille inquit, cum poſſet accidere, ut mihi de hac re judicandum eſſet, nolo hoc tempore, meam ſententiam declarare, ſed hujuſcemodi ratio non mihi mala videtur. Ex quibus verbis neſcio quid mihi viſus ſum adorari minus candidum, quam in re tanta, opus eſſet. Sed Dei eſto judicium de ejus interiori ſenſu. Ego, bona fide, colloquia noſtra expoſui, ut vobis uſui eſſe poſſint, ratus hoc vobis gratum, ſicut foret mihi ſi veſtro loco eſſem. Reverſus die 30, ad Illuſt. *D. Reſenbergium* vidi eum tandem exeuntem, ex cubiculo, ad quoſdam nobiles, et dixit ſe tantopere diſtrictum eſſe, ut mecum colloqui non poſſet. Sicut cuperet. Ego vero, inquam me S. Celſitudinis monitu, toties reverſum expectare ejus reſponſum, et an vobis reſcribere vellet. Tunc ille inquit prius tecum colloquendum eſt mihi, itaque, (ut ejus verbis utar) habeas patientiam, aliquot dies donec ego pro te mittam, et ſic me dimiſit. Docui igitur *Venceſlaum* cubicularium noſtras ædes, qui dixit ſe optime callere locum, ac, ſuo tempore, memorem fore mei, cum Dominus me accerſet. Expectans igitur aut reſponſum Illuſtriſſimi *D. Roſenbergii*, aut aliquid aliud dignum veſtris auribus, non viſum eſt mihi id vos expreſſum nuncium mittere: Monente præſertim Domino *Sevembergio*, vobis eſſe paratis neſcio quas ædes in oppido *Naitu*, in Comitatu *Suarreburgenſi*, & ut expectarem reditum Domini *Carpionis*, quem propediem reverſurum ſperabat, ne ſine magna cauſa atque incertus de loco veſtræ ſedis, ad vos literas dirigerem. Igitur non parum ſolicitus de vobis & de reditu D. *Carponis*, ſemel ad minimum in die, ejus ædes adeo, atque interrogo ſi quid de illo ſignificetur, nec quicquam, per multos dies audio. Tandem de die 12 *Auguſti* ſciſitor D. *Millerum* an aliquid mihi de amico, dicere poſſit. Reſpondet ſe quoque expectare hominem, atque admodum mirari tam diuturnam moram, præſertim cum D. *Gregorius*, qui in ipſo *Carpione* ad vos venerat, ſit triduo ante reverſus. Ego igitur, qui nihil prius de D. *Gregorii* aut itinere aut reditu noveram, ad illum recta contendo. *Gallus* ejus contubernalis humaniter me admittit, jubet expectare D. Doctorem, et ad illum accerſendum currit. Sed cum diutius moraretur, ego jam diſceſſurus, video D. *Gregorium* ſeorſum cum ipſo colloquentem, et me torvo vultu intuentum. Saluto illum & gratulor reditum, ac demum de vobis incorrogo. Ille reſpondet ſe nihil quicquam de vobis aut rebus veſtris ſcire, nec vobiſcum fuiſſe. Tunc ego aliquantulum hæreo, ac tandem dico, ſi nolit quicquam dicere me æquo animo laturum, ſed jam mihi conſtare eum vobiſcum fuiſſe: Ille ſtomachatur veſtrum nomen, ac totius mundi fallacias & impoſturas: dicit ſua ſibi eſſe curæ, non veſtra vos multa quidem promittere, ſed parum præſtare, neſcire ſe quare conqueramini: ſe per ſeſqui annum, vana ſpe lactatum, vobis ad hæſiſſe, ut aliquod e minoribus veſtris arcanis diſceret, nec quicquam alicujus momenti percepiſſe.

Hic ego: an parvum tibi videtur arcanum illud contra luem veneream? Ille vero, subridens, a *D. Sconto*, inquit, longe præstantiorem habeo. Denique, his omissis, librum meum *Postellæ* repeto: ille negat se habuisse interrogata quo audiverim; ac me laudante *D. Dee*, ille rursus negat se vidisse; nisi forte, inquit, ex manibus *D. Sevenbergii*, vis dicere librum nescio quem sine titulo: ac denique de restituendo nullam spem facit. Ego qui cum illo verba commutare nollem, abeo: ac puerum vestrum *Stanislaum*, in atrio offendo, & ab illo intelligo, vos *Erfordiam* usque cum *D. Gregorio* & *D. Carpione* venisse, ante octiduum. *D. Carpionem* illinc *Bambergam* ad exigendas nescio quas pecunias, profectum; se cum *D. Gregorio*, hoc venisse. Interrogo an literas aut aliquod verbulum, a vobis, ad me, ferret; respondet, nihil prorsus, quia forte putabant, inquit, te hic non esse: se post triduum aut quatriduum ad vos reversurum. Laudo ejus consilium, & constantiam in serviendis Dominis, ac docco meas ædes, ne sine meis literis ad vos veniat: promittit se non discessurum, me insalutato *D. Gregorius* interim percipit, me cum eo colloqui, atque iratus (quantum ex voce clamantis judicare possum) puerum revocat. Ego, cogitabundus, discedo. Die quinto decimo hujus mensis, tandem nactus servulum vestrum *Stanislaum*, in loco libero, eum accuratius de vestris rebus ac statu examino, atque non sine magna animi mei voluptate, audio vobis concessas esse ampliores ædes. Illust. *D. Langravium* præstantissimo *D. Dee* multum tribuere ut favere, & summo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco ostendoque illi literas ad vos paratas, ne sine ipsis ad vos revertatur. Sed paulo postea pater *Carpionis* me monet, se velle ante noctem, ad vos unicum expressum mittere & ut scribam si velim: nam se a *D. Kelleo* monitum hoc mihi significare: ingentes gratias ago *D. Kelleo* qui mei non sit omnino oblitus, & hæc, per hunc quem vobis spero fidem nuncium, significare statuo, scripturus rursus per *Stanislaum*, si operæ pretium videbitur.

Oro vos atque obtestor per Deum illum vivum, qui Autor est nostræ amicitiæ, & qui diserte præcepit ut nos invicem ac mutuo amemus, ne obliviscamini mei cum datur vobis occasio invigendi me per literas aut per inter nuncios, & reddendi me certiorem de statu vestrarum nostrorumque rerum; nam ego certe vestri non obliviscar, & officia mea id testibuntur, non solum coram Deo, sed etiam coram omnibus hominibus. Si vester reditus aliquandiu differetur, invisam vos proximo mense *Septembri*, longe enim a vobis vix vivere possum, immo si proprie loquendum sit, me vitæ tædet: Ac præsens agam de nonnullis rebus quas scribere minime decet.

Jam elapsi sunt 18 dies ex quo Illustrissimum *Nuncium* Apostolicum non vidi, & cum satis superque satisfecerim obedientiæ, non adibo illum, ne verba nobis dare sibi tam facile fore persuadeat. *Ostendit literas D.* Dee *Legato* Veneto *&* Florentino *& uterque mihi sum-*

ſummopere eas laudavit, dixitque ſibi viſus diſertas graves, & pluſquam vulgaris ſpiritus, & optiſſint exemplum illarum, ſed ego offerre non poteram, & dubito ne Illuſtriſtimus *Nuncius* eas ſupprimat; nam haud obſcure, innuit *ſe timere veſtrum congreſſum præſertim æquum & rationale*, & id quærere videtur, ut vobiſcum agere poſſit *more Hiſp.* &c. D. *Joan. Carpio*, nondum revertitur, & D. *Roſenbergius* cras dicitur diſceſſurus & neſcio an recuperare potero literas ad eundem *Carpionem*, in quibus de pecuniolis illis agebatur, ſi dubitatis ne ille diutius quam par ſit, ſolutionem differat quæſo curetis, ut aliquo alio modo mihi proſpiciatur. D. ab *Oſſa*, per 20 dies, non vidi, ac Jeſuitis palam dixi & dico quandocunque occaſio ſe offert, *vobis factum ab ipſis inſignem injuriam, eos plus pendere ab aulis terreſtribus quam a cœleſti: timere collationem æquam cum vobis, ac ſuæ cauſæ annum haud obſcure diſſidere*, itaque jam ſum eis minus gratus.

Saluto uxorem D. *Dee* lectiſſimam fœminam, ac mihi non minus quam matrem venerandam; necnon conjugem D. *Kellei* rarum exemplum juvenilis ſanctitatis, caſtitatis, atque omnium virtutum. Saluto omnes, alios veſtros domeſticos ſanctos voſque inprimis D.D. *Joan.* & *Ed.* deſiderabilia mihi nomina fœlices ac beatos in Domino cupio ac precor. Quantum tribuam & tribuere debeam veſtris precibus noſtis, eis oro atque obſecro me apud D. Deum juvetis ut vocationi meæ reſpondeam, & curſum meum hilari animo ac firmo corpore perficiam. Sanctiſſimus ille pater, qui nobis jam ſuſcitavit paſtorem illum magnum D. Jeſum filium ſuum mox reverſurum ad ſubigendos omnes innimicos ejus ſub pedibus ſuis, atque extremam manum impoſiturum renovationi rerum, nos omnes ſuo ſpiritu foveat ac recreet, ut Lati adventum ejus præſtolari, atque nuptialibus voſtibus, lampadibuſque accenſis ornati, ipſi occurrere poſſimus. Praga *xv Kal.* Octob. *M.D. Lxxxv.*

Idem Dominationibus veſtris addictiſſius

Atque ex animo frater

PUCCIUS

Præſtantiſſimis ac Deo dilectis viris D.D. Joannes Dee. *&* Eduardo Kelleo *Generoſis* Anglis, *ac Majoribus in Chriſto fratribus, mihi, tanquam Patribus colendis, &c.*

Mgnifice Domine; & uti pater amantissime & observande non minori etiam desiderio teneor videndi & de multis colloquendi cum Magnifica dominature vestra de cujus erga me & fide, & amore nunquam dubitavi nec dubitare possum post prandium hora commoda ego illam accedam. Deus sua gratia semper nobis adsit.

Vester ex animo, *Guilielmus* propria manu.
Febr. 10. 1587, stilo novo. *Trebone.*
Postride reditus Illustrissimi à *Vienna* ad *Trebonam.*

+ *A*

Sir, My hearty commendations unto you desiring your health as my own, my Lord was exceeding glad of your Letters, and said now I see he loveth me, and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Blessed Trinity I begin my Journey, wherein I commend me unto your prayers, desiring the Almighty to send his fortitude with me. I commend me unto Mrs. *Dee* a thousand times, and unto your little babes: wishing my self rather amongst you, then elsewhere, I will by Gods grace about twenty dayes hence return, in the mean season all comfort and joy be amongst you;

Your assured and immoveable friend.

E. Kelly.

△ *Prage.*
1587.
25 *Januarii.*
Thomas Kelly.
Francis Garland. } went with him.
Ferdinando Hernyk.

To the Right Worshipful, and his assured friend Mr. John Dee *Esquire, give these.*

Magnifico Domino,
Domino Dee.

Received of *Lodovick* in the High-way by *Platz*, in the middle way between *New-house* and *Trebon*, as I was comming from *New-house*, whither I went to have met my Lord as he came from *Vienna*: But Arch-duke *Erneste* was occasion (as was thought) that they should go to *Prage* by *Triegle*, being the more even, although not the next way: I received them on Friday the 6 of *February*, and they were delivered him at *Prage* on Sunday was a seven-night before, being the 25 of *January*, *novo stilo.*

Swethart I commend me unto you, hoping in God that you are in good health, as I and my children, with all my Houshold am here, I praise God for it; I have none other matter to write unto you at this time.

I being at *New-house* from *Trebone*, (to go to understand which way my Lord *Rosenberg* would go from *Vien* to *Prage* and when,) and this Letter being in the same day brought from *Prage*, my wife sent *Lodovick* with it, toward me, and so without *Platz* Town in the High-way he gave it me.

+ *Trebone in Bohemia.*

Visitationis Secundæ, Actio instituta.

Anno 1586. *Die* 19 *Septembris. Die Veneris sexti mensis sive a die Veneris ante Pascha à meridie hora* 2.

△ Preces ad Diem fudi, and declared that we here and now presented our selves, as in obedience, according to the time prescribed of six Moneths end, since the last good Friday: I craved pardon of all our errors and misdeeds, since the last time of his visiting us, and now requested his aid and direction hence-forward to walk prosperously, according to the well pleasing of his divine Majestie: and that he would grant unto *William Rosenberg*, *E. K.* and me his graces, so abundantly, that in us his honour might be increased, and glory advanced mightily and triumphantly, &c.

E. K. Here is a round fire like a Sunne.

Vox ..... *Frigida præparatio.*
Frigida oratio.
Frigidam hoc exigunt responsum.
Revertente tamen Gulielmo, *mediatorem & agnum, respondere paratum, consulite.*

E. K.

E. K. He is gone now.

△ Tu justus es Domine, & nos impii: tu sanctus es Domine, & viæ tuæ immaculatæ: nos nec orare, neque nos præparare sine tuo auxilio & gratia unquam possumus: Tuam igitur nobis concedas gratiam, & de tanto errore nostro dignam agere pœnitentiam, ut agnum, & mediatorem nostrum omni tempore nobis inveniamus propitium ex tua clementia, illius meritis, & spiritus tui Sancti afflatu consolatorio. *Amen.*

Cui, Trino & uni, Deo vero, & Omnipotenti, sit sempiternus honor, laus perennis, & gloria perpetua. *Amen.*

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† *Trebone, Actio Secunda ex septem.*

Anno 1586.

Octob. 14. Tuesday. *Mane post solis ortum.*

Circa 7. *Precibus fusis, gratusque actis pro misericordiis Dei infinitis erga nos tam in prædestinatione quam in executione, in patria, in mari, & in hac peregrinatione, & pro liberatione nostra ex manibus hostium in* Pragensi *exilio, & pro sua continua tutela, & pro redactione nostra cum honore & gloria in illo, ad quietem & securitatem cum* Wilhelmo Rosenbergio, *jam lebamus quid ipse potissimum nobis proponere velit ex suis mysteriis, & quid de* Puccio *esset statuendum, quid de & operibus Philosophicis juxta ejus propositum, & quid de errore in practica nuper facta sit statuendum, & quid præterea nobis iam & præcipue sit faciendum, & ad* Wilhelmum *vocandum paratos, nos esse juxta Dei beneplacitum, &c.*

△ I had set up *Mensam fœderis*, with the appurtenances, and had set the *Angelical Stone* in the frame of Gold on the Table, onely *E. K.* and I being in the goodly little Chappel next my Chamber, appointed to our uses.

A voice ..... *Let him come, that is to come.*

△ I went for the Lord *Rosenberg*, whom I found in his Oratory of the Church hearing of Masse: And he came with me and sat in his place.

E. K. I see a great plain like unto a field, as though it were a Mile over, in the end of it there is a great high rotten Tree, all the grasse is as though it were withered and burned, there commeth a beam as of fire from Heaven, and lighteth upon the Tree, now there commeth water out of the root of the Tree, as though it were a Sea, and spreadeth all the plain over: And the Tree openeth and there commeth a Man out of it, his hair hangeth down unto his girdle stead, his garment covereth him down from his shoulders, and hangeth behind him down upon the water. *Visio.*

The earth hath now drunk up all the water, and the Man standeth upon the dry ground.

All the place is full of green grasse about a cubit high.

Now the Man is out of sight.

It seemed to be as beyond and without the Stone.

The Vision is clean dis-appeared.

△ I expounded this Vision in Latin to the Lord *Rosenberg.*

E. K. In the middest of the Stone seemeth to stand a little round thing like a spark of fire, and it increaseth, and seemeth to be as bigge as a Globe of 20 inches Diameter, or thereabout.

Vox ..... *Wo be unto the World, wo be unto the World, and Worldlings: Wo be unto you Sonnes of men, for you are withered, and behold the field of the Lord bringeth you not forth: you are defiled, and being defiled, you defile also the beauty of your Seat: And behold, behold, behold, (I say,) you that are the King and Princes of the Earth tyed and knit together upon one stemme, you are all rotten and barren, behold, you bring forth no fruit: but even as the grasse that withereth, he is a dis-glory to the place, even so, are you that is grasse, of your situation and dwelling, for behold, you have no leaves, much lesse fruit: Wo, wo, wo, unto such a generation, which lacketh moisture, and the fire of comfort: The stemme that carrieth you is the Seat and holy* place, which also is contaminated. *And lo, behold, (as it were) withered; if holinesse be hidden whereupon you stand, how wicked are those that are governed by you, how wicked are you, and how abominable* *Locus sanctus contaminatus.*

ble: how full of corruption are you that ſtand without all beauty, moiſture, or comfort: The time ſhall come that the power and might of God which here ſpeaketh amongſt you, in the fire and ſpirit of his holy truth *ſhall come down from above, from Heaven, from the Seat of comfort, from the everlaſting Throne, and ſhall fall down, not into you, nor amongſt you (for you ſhall be rooted out,) but into the ſtemme and into the root which is the holy place, and the houſe of comfort: And behold, the power of God, (of him that ſpeaketh) ſhall be mighty, ſtrong, and of infinite power: So that like a Woman with Child, ſhe ſhall bring forth in the Church of God, a man, clothed with a white garment: which is JUSTICE* unſpotted, *which may walk with infinite power (and in the Garment of holineſſe and beauty,) upon the abundance of graces, and the waters of comfort, which ſhall flow out of the holy Seat.*

And behold, ô you Sonnes of men, you ſhall be full of underſtanding, and of the ſpirit of Wiſdome, and the grace of God, (of him that ſpeaketh with you) ſhall be plentiful and ſtrong amongſt you: So that you ſhall ſpring, and beautifie the Earth and the Houſe of Chriſt: And behold, the higher boughes, *and mighty branches ſhall loſe their vertue, and be caſt down, becauſe they have placed themſelves upon the outward rotten Stock, to the diſhonour of him that hath called them: and there ſhall no more ſtrength or vertue be amongſt you: but you ſhall be ſubject to vanity, and be controuled with an iron rod, by him that came out, and walked on the waters: Then ſhall be peace and reſt: Then ſhall Hieruſalem deſcend.*

Quando Hieruſalem deſcendet.

E. K. Now is all diſ-appeared away out of ſight.

△ I read the former parcel in Latine to the Lord *Roſenberg.*

A Pauſe.

△ Tu juſtus es Domine, & Judicia tua vera, tu omnipotens ô Deus noſter, & brachio tuo nullus reſiſtere poteſt. Veni, ô Domine, & conſolare nos veritate & Juſtitia.

E. K. Now he is returned again in the form he went away in. A red croſſe commeth over it, pure red, ſo yellowiſh.

A Pauſe.

Religionis reformatio in Anglia futura. Locus ſanctus vuet. Fines mundi deprecatur. Terribilia prius.

So that the Name of the God of Righteouſneſſe, and of his Sonne Chriſt ſhall be magnified in thee: § *And lo, behold, by my ſelf, I ſwear that* after a few Moneths the time *expired; I will ſmite, and break the holy place, ſo that there* ſhall be no abomination in it.

§ *And behold, the ends of the World ſhall be opened, and all people ſhall rejoyce in the Croſſe and Name of the Lamb.*

§ *But firſt commeth terrour to all Nations.* § *Wo, wo, therefore be unto you, ô you Kings and Princes of the Earth! he that hath eares let him hear.*

..... *And lo, behold, this day I am deſcended, and my promiſe is upon him that heareth amongſt you.*

William Roſenberg.

Let him mitigate therefore the fragility of humane reaſon, and give me a dwelling place by faith: for I will this day make a Covenant with him, ſo that my Name and Spirit ſhall not depart from his Houſe.

Roſenberg ſhall fall.

And what I have promiſed him I am, and I will bring to paſſe: what is he, or who is he that laugheth me to ſcorn, *that (if he repent not) receiveth not his reward?*

And moreover, I will appear to him hereafter, and he ſhall be partaker of the cœleſtial myſtery, if my Name be exalted in him.

And behold, he ſhall often fall, but he ſhall riſe again, and ſhall perſevere unto the end.

E. K. It is diſ-appeared.

△ Legi ultimam hanc particulam Latine ipſi Principi *Roſenbergio.*

A Pauſe.

E. K. In lapide ſtetit ſcriptum. After an hour.

△ We removed not, but ſat ſtill and diſcourſed partly upon the premiſſes, and partly of *Englands* miſery to come.

K. K. There appeareth a little white cloud, like the end of a cloud, with a dark image of a face of three in one: ſometimes appearing three, ſometimes one.

The end of the white cloud doth wave up and down before the face.

Two Winds in this Kingdom. Of the firſt, *Vide An.* 1587 *Actione Rehenſceinenſi. Mart.* 16.

Vox ex latere lapidis ..... *Theſe four Moneths, let* William *(for aſmuch as in him lyeth) abſtain from* Prage, *for he ſhall deceive thoſe that are deceivers.*

Two winds ſhall ariſe from the Earth within theſe next yeares in this Kingdom: *In the firſt let him ſit ſtill: In the ſecond let him arm himſelf; and reſiſt* with Victory.

E. K.

E. K. There appeareth a Wood, a great Wood on the left hand by a River: There be two like Hawks, whereof one is white, and the other is black: The one is on a bough in the water, that is the black, the other on a withered bough on the land.

A great Bear commeth out of the Wood. *ut ſus primus.*

Now he runneth toward them, he catcheth the black one in the water, and ſwalloweth him, and ſtandeth up upon his hinder legs. Now he goeth to the other, and ſhaketh him in his mouth, and ſtandeth up on his hinder legs: and hath pulled off both his Wings, he returneth into the Wood again, the body of the white lyeth on the ground. Now he turneth his feet up.

Now he ſtandeth on his legs again.

He followeth the Bear the ſame way he went, he would lift up himſelf as if he would fly, but he cannot.

All this Wood, Bear, and two Fowles are vaniſhed.

E. K. Below ſtandeth a great Caſtle, at the foot of the Hill on which that Wood did ſtand, down in a valley from the Hill goeth a great high Bridge of Stone long (in ſight) about ten Engliſh miles long.

Beſide the entrance, on the right hand of that Caſtle, is like a Dial, with motions cœleſtial in it, of Sunne and Moon.

Now commeth a Bear, (black as the other) a very great monſtrous Bear. The Bridge quaketh under him as he paſſeth it toward the Caſtle he roareth, lookingtoward the Caſtle. He ſteppeth up to the Dial, and taketh the Moon out of it, and teareth it all in pieces with his teeth. The Caſtle falleth, and the bridge where he ſtandeth is broken. The Caſtle is all in ruine. *ut ſus ſecundus.*

The Bear ſtandeth upon the edge of the bridg, and beholdeth the ruine of the Caſtle down into a pit as it were.

Now he goeth back and the bridg falleth down after him.

Now the Wood appeareth again, and he goeth into the Wood.

Now that Viſion is all vaniſhed away.

Vox ..... *You ſhall ſhortly ſee, againſt what ſtone* Pucci *hath ſpurned.*
My Peace and bleſſing be upon you.

E. K. Now all is gone away.

△ Gloria, laus, honor, Benedictio & Jubilatio ſit Deo Patri, Deo filio, & Deo Spiritui ſancto: ſicut erat in principio, & nunc, & in ſempiterna ſæculorum ſæcula. *Amen.*

Spiritu principali confirma nos Deus, Deus noſter confirmet nos Deus, Omnipotens, Sempiterne vive & vere. *Amen, Amen, Amen.*

MEMORANDUM.

Anno 1586. *Octobris Die* 17. *à meridie, poſt novas cum* Fr. Puccio *turbas & rixas, propter pecunias quas cupiebat à nobis habere, ex liberalitate, & in nomine Dei, & tanquam a ſervis Dei, & non ab* Edwardo Kelleo *tanquam ab* Edwardo Kelleo, *nos* [△ & E. K.] *concluſimus (ad ſcandala multa evitanda quæ ipſe contra nos ſparſerat & excogitaverat, propter pecunias ejus* 800 Florenorum, *Deo oblatas & redditas per illum, & prius recuſatas quando nos illi ſolvere parati eramus, &* 630 *Ducatos illi exhibuimus coram Deo, ut inde acciperet quod ſuum eſſe judicabat.) Concluſimus inquam, (cum bona ſpe, quod non offenderemus Deum) ante illum, coram teſtibus, exponere numerum* 800 Florenorum: *& ſi ſibi deberi aſſereret, quod recipere poſſet, ſi vellet; ſin vero negaret* 800 Florenos, *aut aliquam ſibi à nobis deberi pecuniam, Tunc & id etiam coram teſtibus pronuntiatum volebamus, teſtimonio, & chirographo conſcripto notum facere temporibus & locis opportunis.*

Et-

Ex Arco Ivimus igitur ad Primatis Domum, & convocatis aliquot Civibus primariis, Sacerdote sedente, & aliquot scribis Illustris summi Principis (*Domini* Rosenbergii) duos magnos saccos pecuniarum expostulamus, & ex (ubi duo millia ducatorum, & præterea plures quàm 400 Doleri numerabantur supra mensam, 800 Floreni: *Et Dilemmate illi proposito* (*quod superius annotavi*) *pecunias accipere contentus erat, sed ille voluit subscribere, se accepisse in nomine Dei, & à nobis tanquam à servis Dei. Nos vero protestabamur nos nullo modo recipere in nos, ut a Deo hoc nobis esset injunctum diceremus, ut illi illas proponeremus pecunias, vel accipiendas, vel recusandas ab illo: Sed tantum ad evitanda magna & multa scandala contra nos, ill illius ibidem libero committere arbitrio, ut ill & dicat, quod illi videretur melius, & illi esset gr Accepit ergo pecunias, numeravit, & inde est conscriptum Chirogrpahum manu scribe sunami Principis* (Pauli Wolfg) *præsentis cum diversis testibus, qui sua nomina subscripserunt, ut in ipso Chirographo appare potest.*

Franciscus Puccius.

Deo gratias agamus. Speramus enim, meliori nos jam quiete fruituros: & magis fore liberos ab ejus lingua venenata & inquieta Deus illum convertat: & illi sit propitius, atque dixit nobis se velle nunc ministrum faciat, sua divina Majestati utilem in

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✝ *Trebone. Anno* 1587.

Die ☿ *Januarii* 21. *mane hor.* 9.

△ Tempus beneplaciti, est tempus opportunum.

Necessitas non habet Legem.

△ In nomine patris & F.& SS,&c. Pater noster,&c. Omnipotens sempiterne vere & une Deus in adjutorium *W. C. E. K.* & mei *Joannes Dee*, intend, &c.

△ Not by or upon presumption (O Lord) but with fear and love toward thee we are ready to hear thy will, as concerning the *Shew* and Commandement, now at *Prage* in this moneths beginning, made to *E. K.* We beleeve and hope it *is of thee*, and that thou wilt not tempt us, or suffer us to be tempted in so weighty a case, And therefore being not perfectly informed in *those two ounces of powder*, *E. K.* Knoweth not how to do, seeing at his return hither he misseth an *half ounce* thereof whether shall he of the residue make up that half ounce wanting, or no? we will or dare propound to make any compleat action: but therein referre all to our Parliament dayes, or principal ordinary actions assigned.

Mora interposita, parte horæ ¼.

E. K. Here appear Letters if I could read them, thus they are.

Mihi, ita, & à me.

E. K. They seem white Letters --- of greenish yellow coloured figures, in every figure one of the four words, in all being 12 letters.

E. K. Now they be gone.

△ I understand that the first part of that my Proposition is touched in answer of *mihi*, that is, *to God*, the service required is to be done: and *ita & a me*, so is the message or commandment from the same our God.

△ Mora interposita horæ parte ¼.

E K. Now is here other writing, thus, *Claudite, clausæ sunt.*

△ I understand not this well, if it mean no more to be taken out of *the Powder*, or what else.

Now appear over the former words, other words, as thus,

Cessate

E. K. Over *Claudite*, is *Cessate*, the other words I cannot read yet.

E. K. Over *clausa sunt* appeareth *divinum propositum sibi ad hunc non constat.*

△ *Quæ* igitur tibi sunt, & à te, nobis sunt acceptissima.: & per te, & propter te, ut nobis injuncta faciamus tuum, ô Deus, nobis paratissimum præbeas auxilium!

Tibi Creatori Redemptori, & Sanctificatori nostro, sit omnis Laus, Honor, & Gloria, nunc & semper, *Amen.*

Ad Omnipotentis Trinitatis Laudem, Honorem, & Gloriam.

Mysteriorum Divinorum memorabilia cui dies quartus Aprilis, Anno 1587, dicata fuit.

Trebone

1587. ACTIO TERTIA.

Trebonæ Generalis.

Aprilis 4. Mane circa 8.

△. *POst preces ad Deum, & recitatum Catalogum illum, petitionum noſtrarum ad eundem, quievimus divina expectantes conſilia, monita, & oracula.*

Magna pauſa.

△. ..... *Tandem accepi literas* * *utraſq; illuſtriſſimi Domini* Roſenbergii, *& recitavi coram Deo, ut ejus obedientia, humilitas, & deſiderium, coram Deo & Angelis ejuſdem conteſtata eſſent. Alia adhuc pauſa, ſive Mora facta, ſed non longa.*

* *Illas cum 12. quæſtionibus & illas priores ad Reichſtem. miſſas.*

E.K. There ſeemeth a black Curtain of Velvet, to be drawn from one ſide of the Stone to the other. The Curtain is full of plights.

There ſeemed alſo one to have deſcended from above, (a good way behinde the Curtain) and ſo to go behinde the ſame Curtain.

Alia pauſa.

Vox..... *Happy is he, whoſe minde thirſteth after the knowledge of ſuch things as are ſpiritual, and celeſtial, of ſuch things as are in the everlaſting place and glory of him that is, and was, and ſhall be for ever: for unto him belongeth reſt in the harveſt of the Higheſt, and comfort in the midſt of many worldly ſorrows. For unto him, thus ſaith the Lord, the Lord of Reſt, Thou haſt rendred my blood again, with comfort unto me, and haſt made a blood of eternal reſt unto thy ſelf for ever. Aſcend therefore and dwell with me, and receive eternal comfort: for unto ſuch belongeth the Kingdom of my Father; for I am* * Zebaoth *unto all ſuch as truſt in me. But behold, the earth bringeth not forth my mighty praiſe, becauſe of the wickedneſs that aboundeth in all mankinde: Neither have I many ſuch children amongſt the ſons of men as I have ſpoken of before; for why? The Giants of this world are a ſtumbling block unto the poor people, and unto their ſubjects: for lo, behold, behold! (I ſay) vile and baſe things (for that they are miſuſed) are become gods within their houſes: ſo that, Gold and Silver, precious Stones, and ſoft Apparel, which were wont to be brought* out of their *houſes to garniſh mine withall, are become their gods, and the Idols of their deſtruction: for, who is he that exalteth not himſelf in his riches, and deſpiſeth me that was the Author of them? Where is he that loveth not his wife and children, pomp and worldly glory, more than the ſetting in order of my little flock, or the preferment of my glory? Who (I ſay) is he, that maketh not more of himſelf than of me? Woe be unto you that ſo do: and woe be unto the generations that ſhall follow you.*

* *Requies ceſſatio ſabbatum, &c.* Sabbath.

△. Be merciful unto us, O God of Mercies.

..... O wretched and miſerable mankind, look, look in and upon thy ſelf. Haſt thou made thy ſelf? or when thou art afflicted, canſt thou remove thine own affliction? Haſt thou any thing of thy own, which my Father hath not given thee, through me, in one provident and eternal will? Canſt thou hide thy ſelf where I cannot ſee thee? or canſt thou do that which lieth hid from me? Look again upon thy ſelf, and conſider what parents, and root thou hadſt thy beginning in Nature: behold, they and their fathers are become the duſt of the earth; even ſo ſhalt thou do. And even as of them is a ſtraight account of life required, even ſo ſhall it be of thee: for, *I that made thee, and gave thee breath*, made thee partaker and uſer of my creatures, led thee in and out, gave thee the Sun to ſhine upon thee, and the *Moon as the mother of your radical moiſture.* I that lifted thee up, either to the honour of a King, or Magiſtrate, and made thee a governour over thy brethren, will at laſt take a ſtraight account of thee, how thou haſt uſed thy ſelf towards me, and where thou haſt advanced my Name in ſuch things as I have lent thee: And be right ſure, that thou ſhalt pay, even the uttermoſt farthing. Woe be unto thee, if thou make not a juſt account; miſerable ſhalt thou be for ever, if thy deſerts condemn thee. Therefore while thou haſt time and ſpace, look, look up unto me; for I am *the Well of comfort, and the God of peace*; the true reward of righteouſneſs to all ſuch as faithfully love and truſt me.

Pauſa.

△. I read this over..... Oh how comfortable are theſe leſſons! Give us and confirm unto us thy graces and bleſſings, O God, to do thy bleſſed will herein, and in all our duty toward thee whatſoever.

E.K. Now the voice ſeemeth to come from him who ſtandeth behinde the Curtain.

Magna Pauſa.

William the ſon of *Urſine*, the Lord talketh with thee this day, ſaying, Wilt thou that I buy a Kingdom for thee with gold or ſilver? Wilt thou that the Kings and Princes of the earth ſhall laugh the Almighty God of the heaven and earth to ſcorn?

Have I at any time preferred (ſuch as truſt in me) to the government of my people, by giving them the excrements of the earth?

Look down upon my ſervant *Abraham.*

Look down upon his children.

Call to remembrance my ſervant *David.*

Set *Solomon* before thy eyes.

The Kings and Princes of *Judah* and of *Jeruſalem.*

Conſider with thy ſelf the Calling of the twelve: The government and ſtate of ſuch as have been Princes amongſt the flock Chriſtian.

Have they been hired or promoted? *Have they been lifted up by me with gold or ſilver, or ſuch like trumpery, the Monſters of the earth?* In neceſſity, to pay Tribute the fiſh miniſtred, wherewithall Tribute might be paid according to cuſtom.

In the calling of *Abraham*, multiplication of ſeed was promiſed; which was to be a multitude in people, mighty and great upon the face of the earth.

David was brought in (the leaſt of his brethren) even to be King of *Iſrael*, not by the multitude of precious ſtones, gold or ſilver. A Sling he had, a Satchel with a few ſtones.

Solomon was commanded to build me a Temple, without any ſum or ſtint. The Apoſtles went from place to place, intending to teach; neither carried they gold or ſilver, but onely a ſcrip or bag prepared for their common victuals and nouriſhment.

Many Princes and Kings have publiſhed my Name, without any promiſe made unto them from heaven.

Notwithſtanding, unto *Abraham* I have plenty, as his neceſſities required: and unto his children, as I had limited.

Unto *David*, being King, riches followed his State: and unto his ſon *Solomon*, plenty both at home and abroad, to build my Temple.

Unto the Apoſtles I gave (in the time of the calling of my people) the ſpirit of underſtanding, whereby they underſtood and had power to teach: And unto ſuch as ſtretched out their hands for my name, I have abundantly given; and it hath been faithfully, and for the love of me taken in hand.

Believe therefore with *Abraham*, and with his children.

Bring thy ſling and bag before the people of the Lord againſt *Goliah.*

Endeavor thy ſelf with *Solomon*, to build a Common-wealth, wherein I will be exalted, as the ſervant of the Son of God, and as his follower.

Go forward, as thy own power and ability ſhall ſerve thee: For thus ſaith the Lord of Hoſts:

Thou haſt nothing but what thou haſt received of me: neither thou, neither thy father.

Provide therefore, of that thou haſt, which is mine: that is to ſay, of that which thy power can extend unto, in thine own faculty and riches, to ſhew thy good will and ready endeavours in ſuch things to be brought to paſs, as thou haſt learned of me: That is to ſay, Neglect not the time of this thy viſitation, neither deſpiſe this Kingdom wherein thou ſhalt reign, for in ſo doing I dwell with thee for ever, and with thy poſterity which ſhall be (in me) mighty. When thou art entred into it, *whatſoever Treaſure there is in my houſe, or amongſt you,* Take it, uſe it.

The uſe of the Powder.

Make thee a ſword of it with two edges, that with the one thou maiſt cut off the baſtards head, and with the other build up the Monuments and the houſes of cleanlineſs, godlineſs, and underſtanding: That the Eaſt again may flouriſh, and that I may make *one Floc*, from the Sun-riſing to his going down.

Unum ovile. The ounce & the half wch *W.R.* hath is to be multiplied.

In the mean ſeaſon, ſhall the Powder which thou haſt to be multiplied, *be extended, and multiplied with them that are here preſent*, that it may be apt for thy uſes, and the ſtrengthning of thy faith.

The one half of it thou ſhalt keep, as the perpetual remembrance of me, even thou and thy poſterity.

Caeſari reddenda quae ſunt Caeſaris. The L. *Sobcovitz* the Land-Hoſtmaſter.

Unto him that is thy head, do thy true obedience: although *his heart be hardned againſt thee, and thirſteth after thy deſtruction.*

For behold, thy enemy that ſeeketh to devour thy Soul, ceaſeth not to *lay nets for thee, that thou maiſt become odious to common people.* But the time ſhall ſhortly come, when thou ſhalt

Arth. Now in the place of thoſe ſquare marks, I ſee two Lions, the one very exactly, and gaping. About the upper brim of the Stone they appear: and the Lions feet be waxen greater and greater.

I ſee another man from the breaſt upward. I can ſee no hair on his head.

I ſee a great company of feet, and their garments skirts ſomewhat above their ankles: and they are like womens kirtles with gards about them.

I ſee another man without a doublet, in his ſhirt, and with a white Cloke about him, hanging his hands down by his ſides.

△. Nothing elſe eſteemed or judged to be ſhewn in the Stone, by the Childe, we ceaſed that Exerciſe, and committed all to Gods mercies.

△. On *Thurſday* and *Friday*, I determined each of them two dayes that the Childe ſhall thrice in the day be put to the Exerciſe, and each time repeat the Prayer preſcribed thrice. *Aprilis* 16.

△. In the forenoon I brought the Childe to the Exerciſe, and he ſaid as followeth. I.

I ſee two men with Crowns of gold upon their heads: their apparel is black and white. I cannot ſee their feet. Their faces are white, their eyes are black like ſpots of ink.

There appear now two other, without Crowns: of the which one ſtandeth whole before, and of the other I ſee nothing but the head, which ſtandeth behinde the firſt.

I ſee not any with Crowns now. The apparel of him is white that I ſee.

I ſee no hands of him. I ſee nothing now.

The ſquares and pricks appear again as yeſterday.

And I doubted it was ſomething of the Glaſs it ſelf: as there were in it certain white ſpots.

An hour we were at the practiſe.

△. The ſecond Exerciſe before Dinner. After the Prayer thrice ſaid, *&c.* II.

Arth. I ſee the firſt ſquare lines and pricks, white and black: the pricks for the moſt part be all white, but ſome are black, and the lines all white.

I ſaw, even now, ſome of thoſe ſquares made Lions: but now there appear none.

The ſquares are now turned alſo into other ſhapes, which I cannot well declare.

Now the Letters be gone, and the ſquares do appear again.

The ſquares are gone, and a word is there.

The letters are clearer then they were: for all the lines and letters do appear white.

There appeareth a B, with a ſquare, with four black pricks in it. It is gone.

Now ſome of the ſquares are come amongſt the letters B D O.

Under the B appeareth a little *e* thus ə backward.

The

The letters as if one had cut them in the glaſs B D O

Here appeareth a Caſtle with little pinacles like a Church.

Now it is gone.

B a this appeared and ſuddenly is gone.

Now there appeareth a young man with a white doublet, and his arms by his ſide, and a B before him againſt his doublet. He hath a black beard and a white face. I ſee no hair on his head: his beard is a little-----

He is now changed: he hath on his doublet breaſt, on each ſide three black lines.

He is gone, and another is come in his place, with a white leather doub'et, and a grey cloke like Hans of Gloats his cloke. He is gone.

The firſt young man is come again, and hath now on the one ſide of his doublet = on the other ſide, thus :

Now I ſee only two ſtrokes overthwart all the doublet, but he hath no head that I ſee.

Either his head is come again, or elſe another man, that hath two lines and two p icks as he had.

The light of the candle did ſeem to ſhine ſuddenly on his face, and go away again. It did not ſhine on his doublet, but onely on his face and his head.

There is now another man come in, who holdeth up both his hands: the upper part of his ſleeves are white, and the half towards his hands black.

The firſt man is here ſtill. Now he hath no arms, but a B before his doub'et, but no lines, but only on each ſide two pricks in ſtead of the lines, thus : :

Theſe men came amongſt the ſquares ſuddenly before I was aware.

Here appear not ſo many as were here.

Here are now but ſix ſquares, and one man. I ſee no farther of the man but to the waſte of his doublet.

The man appeareth not ſo brim to my ſight as he did, his head is no bigger than the mark in the margent.

III. *The third Exerciſe after Dinner.*

Arth. Whereas I ſaid before there was ſome of the ſquare figures wanting: Now I finde that they are all here again, as many as they were at my firſt ſeeing.

In lifting up the Stone, and bringing it down again, the ſquares do all ſeem like B B of the Roman letters.

△. *Magna mora.*

Arth. I ſee now B A. It is now vaniſhed away, after three Pater noſter times ſaying. R a appeareth, but I cannot ſee clearly the foot of the R. Now it is gone

▽ / △o I ſee a thing all white in this form, and a little o before it. It would

ſhalt have juſtice againſt him. See therefore that thou ſmite; ſee, I ſay again, that thou ſmite him, for Juſtice is the hand of the Higheſt puniſhing ſuch as offend, either againſt him or his Innocent. *Juſtice againſt People. Juſtice.*

Theſe that now come unto thee, have brought thee a great Cluſter of grapes, even as big as they can both carry: amongſt the which, notwithſtanding there are many rotten. But behold, the fooliſhneſs from above ſhall appear wiſdom before them, when their wiſdom ſhall become fooliſhneſs before me, and before themſelves. *The Lord Czorek Schomberg.*

Round about thee thou ſhalt receive aſſiſtance, and many hearts ſhall be made glad in thee. △ He alludeth to the ſtates of the holy land for the children of Iſrael

As for my Treaſures to be opened, To him that defileth my Seat, and the Sword of Juſtice. To the queſtion of *Brandenburgh* ſending to.

To him that harboureth abomination in his own houſes, and liſtneth unto wicked counſel.

Unto him which hath deſpiſed me, which is accurſed of me, ſhall none of my Treaſures be opened. *R. ſpondet Articulo Literarum ſuarum, an Cæſari ex pulvere aliqua ſit danda portio.*

I have judged him, and it ſhall appear ſhortly.

That which is *Cæſars* give unto *Cæſar*; and that which is mine, unto the Houſe of my Honour.

Be obedient (as the ſervant of God) unto thy Superiours: and whileſt thou maiſt, diligently do Juſtice. Thy Country ſhall receive ſuch remembrance of thee, as ſhall never be raſed from the face of the earth: *until the fire come down from heaven conſuming all things.*

Be full of humility, and abandon pride.

Bow down thine ears unto the poor.

Be often ſorry for thy dayes miſ-ſpent.

Be ſtrong for ever in me.

Pauſa.

△.

Thy wife is even at the door of ſickneſs: But behold, I am even he, the Lord of health. *Jane* my wife.

E.K.

As unto thee, Barrenneſs dwelleth with thee, becauſe thou didſt neglect me, and take a wife unto thy ſelf * contrary unto my commandment: for neither young nor old, rich nor poor, are reſpected with me; but what I will have done, is juſt, and whoſoever doth it not, is privily (if he be not openly) puniſhed for his offence. Therefore thou ſhalt have *the womb which thou haſt barren, and fruitleſs unto thee*, becauſe thou haſt tranſgreſſed that which I commanded thee. Ed K. *uxor ſterilis illi erat.* † At *Mortlake*, 1583.

Be it unto thy brother, as his ſervice, truſt, and confidence hath been in me, and towards me. *De Thoma Keleo agroto*

Lay your hands to work, and your bodies unto labour, and *participate one with another*, as is commanded you. Our mutual participating one with another.

That the bleſſing which I have promiſed you may go forward in you; and that your labour may bring forth good fruit.

The fourteenth day hence ſhall this Action end: *In which day you ſhall once again aſſemble your ſelves here together.* And now behold I ſay unto thee, unto thee, that haſt thy eyes opened, and thy ears made perfect, *which haſt been exalted by the ſight of the heavens*, why doſt thou call upon me, deſiring *to be made free.* 18 *Aprilis futura die Saturni.*

Is it a burthen unto thee to be comforted from above? O fooliſh man! by how much the heavens excel the earth, by ſo much doth the gift that is given thee from above, excel all earthly treaſure. Notwithſtanding, becauſe that Manna is loathſom unto thee, behold what is ſaid unto thee this day. *E.K.* told me that he had all the Lent praid once a day at the leaſt, that he might no more have dealing to skry.

Thou art made free: neither ſhalt thou any time hereafter be conſtrained to ſee the judgment of the higheſt, or to hear the voices of the heavens.

But thou art a ſtumbling-block unto many.

Notwithſtanding, my Spirit ſhall dwell with thee; and in the works of thy hands thou ſhalt receive comfort.

And the power which is *given thee of ſeeing*, ſhall be diminiſhed in thee, and ſhall dwell upon *the firſt-begotten Son of him that ſitteth by thee, as I have * before ſaid.* *Arthur Dee Prague ann.* 1585.

In the mean ſeaſon ſhall he be exerciſed here before me, *until the time come, that his eyes ſhall be opened, and his ears receive paſſage towards the higheſt.*

And theſe fourteen dayes ſhall it be a time unto thee of chuſing or refuſing.

For I will not caſt thee away, neither out of my houſe, *unleſs it be long of thy own ignorance, and wilful deſpiſing of my great benefit.* Unleaſt, &c.

If thou therefore be weary of it, the fourteenth day hence, bring hither, and lay before me the *Powder which thou haſt*, for thou haſt offended me, *as a falſe ſteward, in taking out of that which is not thine own.* *The Powder*

I will no longer dally with you, but will give unto you according unto your works.

Δ. O God be merciful unto us, and deal not with us according to the wickedneſs, frowardneſs, and blindneſs of our hearts. *Amen.*

NOTE.

Δ. UPon this former part of the Third Action General, where my firſt begotten Son (namely *Arthur*) was aſſigned to the Miniſtry of ſeeing and hearing, in place and ſtead of *E.K. if he would utterly refuſe the ſame office* (hitherto by him executed, and by him to be executed, until the ſeven actions general finiſhed) And that the ſame Childe and Son, in the mean ſpace (that is to ſay, between the day of the part of Action received, and the end of the ſame: determined to be fourteen dayes after) ſhould be exerciſed before God. I thereupon thinking that *E. K.* would, ſhould, or beſt could inſtruct and direct the Childe in that exerciſe, did alwayes await, that *E.K.* would of himſelf call the Boy to that Exerciſe with him; and ſo much the rather, becauſe he ſaid, that *he was very glad now that he ſhould have a Witneſs of the things ſhewed and declared by ſpiritual Creatures*: And that he would be more willing to do what ſhould be ſo enjoyned to him to do, then if onely he himſelf did ſee, and that for divers cauſes. But when *E. K.* ſaid to me, that I ſhould exerciſe the Childe and not he, and that he would not, I thereupon appointed with my ſelf to bring the Childe to the place, and to offer him, and preſent him to the ſervice of Seeing and Skrying from God, and by Gods aſſignment, and of the time of fourteen dayes yet remaining, being the 15, 16, 17 dayes of *April*, and next before the 18 day, (the day aſſigned to end the Action in) to have the Childe exerciſed in them. And thereupon contrived for the Childe this order of Prayer enſuing.

Die Mercurii ſummo mane die Aprilis 15. *anno* 1587. *Trebonæ.*

Oratio pro Arthuro qua in exercitiis ſuis uti debet myſticis.

In the Name of God the Father, of God the Son, and of God the Holy Ghoſt. *Amen.*

Glory be to God the Father, God the Son, and God the Holy Ghoſt: As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

O *Almighty and Everlaſting, the true and living God, have mercy, pity and compaſſion on my father* John Dee, *and on me* Arthur Dee; *who being now called hither by thy aſſignment, am now here preſent and ready in all humility, obedience and faithfulneſs, to ſerve thy Divine Majeſty, with all the gifts and graces which thou haſt hitherto endued me with; and with all other which of thy moſt bountiful and fatherly mercy, thou wilt henceforward beſtow upon me. Lighten (therefore) O Almighty God, mine eyes, and open thou mine ears; Quicken, Inſtruct and Confirm in me, and unto me, my diſcretion, judgement, underſtanding, memory, and utterance, that I may be a true and perfect Seer, Hearer, Declarer and Witneſs of ſuch things which either immediately of thy Divine Majeſty, or mediately by the miniſtry of thy holy, mighty, and faithful Angels ſhall be manifeſted, declared or ſhewed unto me, now, and at all times and occaſions, for the advancing of thy Praiſe, Honour and Glory.* Amen.

Hereupon, *Wedneſday* morning, (the 15 of this *April*) I brought the Childe to the holy Table, being in order of the furniture thereto belonging, and ſet before him the Stone in the frame, (my firſt ſanctified Stone) and cauſed him on his knees, to ſay the foreſaid Prayer. And I alſo praid to the Childs hearing, other Prayers to God for the purpoſe in hand: and at his coming to look and ſee in the Stone,

There appeared to him (as he judged) divers little ſquare figures, with pricks, and divers other figures and lines, which I cauſed him with his own hand to imitate upon a paper with pen and ink.

The lines were white, and ſome of the pricks alſo, but other of the pricks were black, as of ink.

Arth. Two old men with black beards, and with golden Crowns upon their heads, do appear. One is now gone: this holdeth his hands before him like a Maid.

Arth.

would ſeem to be as an X and an o. It is vaniſhed away.

e B An Engliſh little e, and a Roman great B.

It is gone before I can be aware.

S B now appeareth. B by himſelf: it appeareth following S B thus S B. B.

N appeareth by the laſt B, in order following, thus S B B N.

I can ſee no more now but the S B the B and N.

ſ B appear. e B is here now. B by himſelf, with two great white pricks before it, appear. The pricks wax dim.

The man ſtandeth amongſt the ſquares and letters in the midſt of them. ∴ This now appeareth. The 4 little pricks be gone.

There appeareth like a B and a d joyning to it.

A circle appeared with a black prick in it, and two white pricks after. An n, two ſtrikes, and two white pricks after. The n is white and the prick within the n black. ua appeared, and quickly went away. Two long ſtrikes by themſelves, white. The two pricks black, and the crooked line white. Four white pricks by themſelves. Two black. Two long white ſtrikes and a prick. A round circle white, and a black prick in it. A white prick by it ſelf. A little prick as it were blotted, and a ſtroke by it all white. The crooked lines white, and the pricks black. Two white pricks by themſelves. Two long white ſtrokes. lo Theſe both white.

Here appeareth the thing like the Caſtle, all white.

The pricks black, the lines white. A little Engliſh o by it ſelf. Four white ſtrokes. The man is here in the midſt of the things, as before I told. Four white pricks.



Note: All the ſhews are within the uppermoſt quarter of the ſtone, as where A with the prick.

Like a figure of 2 all white. Two little black pricks, and the ſtroke white. They are now gone. D o appeareth all white. X o appeareth all white. B e appeareth white. Two o's joyned like a figure of 8 all white. A great Roman white S by it ſelf. B Bu Theſe appear white. A white prick by it ſelf. An Engliſh little t white. Two lines white.

Mora magna. So we ended.

Δ. God enrich us with his Truths.

The end of *Thurſdays* third Exerciſe.

Friday Morning.

I.

The Prayers on both parts being ſaid.

Arth. I ſee not the ſquares, lines, pricks, and thoſe other things which I was wont to ſee firſt.

Mora horæ unius.

After

After I had tarried an hour, and had had no evident ſhew: as I asked the boy diligently again, he ſaid that he had from the beginning ſeen thus *h h*

Alſo there appeared X o all white. D o the o joyneth to the D.

Fiat voluntas Dei in ſua luce & veritate, ad ejus nominis laudem, honorem, gloriam. Amen.

Friday. II.

Preces——

Mora horæ unius ſpatio.

Nulla oſtenſio toto illo tempore.

△. *Benedictio, miſericordia & Pax, Dei, & Domini noſtri Jeſu Chriſti, ſit ſuper nos, & nobiſcum: nunc & in ſempiterna ſæculorum ſæcula.* Amen.

Friday 3. à meridie.

Mora Magna.

Multæ factæ preces erant, & invitati illi fideles Dei ſervi quia etiam auxilia ſua pollicebantur neceſſitati quocumque tempore. Etſi mora magna & admiranda: & apparitio nulla facta eſt puero ipſi.

Thurſday a meridie circa 3.

△. *Tandem mirabili fortuna, ſive fato divino acceſſit ad nos Dominus* E.K. *& quæ ſequebantur notavi.*

△. He ſate down by us: and *Arthur* yet ſtanding before me at the Table, being covered after the beſt manner, but onely the Stone being ſet thereon; He asked if any thing appeared: We anſwered No, albeit I have called oftentimes, and have prayed earneſtly that ſome of our former accounted friends might ſhew themſelves to the boy, as *Madimi, Il, Is,* and chiefly *Uriel,* becauſe *as he was firſt which appeared to the joyning of* E.K. *and me together:* ſo he might be alſo the Director *in the tranſlating of* E. K. *his office to Arthur.* Then ſaid he, I marvel if you had no apparition here: for I ſomewhat thinking of *Arthur* and his proceeding in the feat of skrying, came here into the gallery, and I heard you pray: and opening the window, I looked out, and I ſaw a great number going in and out of this Chappel at the little hole in the glaſs window. I ſaw *Madimi, Il,* and many other that had dealed with us heretofore, but ſhewed themſelves in very *filthy order*; and *Uriel appeared, and juſtified all to be of God,* and good: And therefore I wonder if here you have no ſhew: perhaps there is ſomewhat, but *Arthur* ſeeth it not.

Uriel.

△. True it is: and how ſhould I help him herein, ſeeing I cannot yet ſee or skry?

E. K. I will come and ſee if there be any thing.

△. I pray you do. [Note: and ſo *E. K.* looked towards the ſtone, and he by and by ſaid, Here appeareth ſomewhat, and pointed to *Arthur,* where: and asked him if he ſaw any thing, and he ſaid No. Then ſaid

E.K. I ſee like a white Marble ſquare table or book lying on a wooden desk.

△. I pray you Sir take the pains to look and diſcern what is here ſhewed.

E.K. I ſee written upon that book,

Beata, quæ per peccatum mihi, domum corruentem & hominibus integram reddit.

E.K. Now a leaf of that book is turned open, and there is written on it, but I cannot reade it yet. Now I ſee it.

Ego ſum qui dedi & daturus ſum vobis legem: ex qua mortalibus perpetua requies & felicitas ſit ventura.

E.K. Now another leaf is turned over, and appeareth written,

Eſtote ergo tales, quales me meoſque decet, & rati coram me ambulate.

E.K. Now turneth over the leaf of it ſelf.

Ne populus eſuriens & ſitiens, negligentia & obſtinatia veſtra vel ruat vel ſaltem.

E.K. Now the leaf turneth.

Pro tempore, alimento careat.

E.K. Now the desk and book or table is gone.

△. Note: By and by after, while *E.K.* did look into the ſtone, he ſaid,

E.K. I ſee a hand appear, a very great one, white, with the fingers ſpred abroad.

E.K.

E. K. The hand is gone, but there remaineth writing.

Videbitis & audietis brevi omnes. Si interim.

E. K. It is as if it were upon the ſide of a white Globe afar off. The Globe turneth ſo ſwiftly that I cannot well read it. Sight and hearing promiſed.

Animi ad meliora compoti.

E. K. The Globe turneth ſo ſwiftly that I cannot read it till it ſtand ſtill.

Seſe mihi & meis.

E. K. Now again the Globe is turned moſt ſwiftly.

(Filiorum more) ſubjicient. Si vero (per meipſum loquor & jure) alieni & vagabundi alias vobiſmet ipſis diſimperitis non oculo, ſed corpori, immo omnibus membris, caſus & ruina paratur. Quales enim in futuro eritis, vobis ut ſcivetis nullo modo licet : Majora enim à ſuperis mortalibus, præ foribus ſunt, quotidieque inſtant quam vel primo, vel ſecundo etatis modulo fuerunt. Qui aures, erigat : Cui intellectus, ſapiat. Omnia peccata apud me poſtponuntur huic. inſaniens propter me, ſapiat : Immo adulterizans propter me, in ſempiternum benedicetur, & premio afficietur celeſti.

E. K. Now the Globe is gone.

Δ. *Gloria Patri & Filio & Spiritui ſancto, erat in principio & nunc, & ſemper & in ſecula ſeculorum.* Amen.

So we left off.

Trebonæ.

Actionis Tertiæ altera pars.

1587. Saturday Aprilis 18.

Preces ad Deum Omnipotentem, pro ſua veritate nobis impartienda, ad nominis ſuo laudem, honorem & gloriam.

Δ. Note *Arthur* was ſet to the ſtone, but nothing appeared; *E. K.* had brought the powder with him as he was bidden to do. Then I deſired him to apply himſelf to ſee as he was wont. And ſo he did.

E. K. Here appear all in the ſtone that appeared yeſterday unto me in the air in that moſt diſorderly and filthy manner. They are in the like apparel as yeſterday.

Δ. O God confirm us in thy truth for thine own honour and glory, and ſuffer us not to be overcome with any temptation, but deliver us from all evil now and ever.

E. K. There appeared Madimi, Il. and the reſt : And ſo they are here; but now all the reſt are gone, and onely Madimi remaineth.

Madimi openeth all her apparel, and her ſelf all naked; and ſheweth her ſhame alſo.

E. K. Fie on thee, Devil avoid hence with this filthineſs, &c.

Mad. *In the Name of God, why finde you fault with mee?*

Δ. Becauſe your yeſterdayes doings, and words are provocations to ſin, and unmeet for any godly creature to uſe.

Mad. *What is ſin?*

Δ. To break the Commandement of God.

Mad. *Set that down, ſo.*

Mad. *If the* ſelf-ſame God *give you a new Commandement taking away the former form of ſin which he limited by the Law; What remaineth then?*

Δ. If *by the ſelf-ſame God* that gave the Law to *Moſes*, and gave his New Covenant by Chriſt, who ſealed it by his blood; and had his witneſſes very many, and his Apoſtles inſtructed by his holy Spirit, who admoniſhed us of all cleanneſs in words and works, yea and in thoughts, if by the ſame God, *hoſe former Laws and Doctrines be abrogated*, and that

Sufficient proof and teſtimony to be had herein.

ſufficient *proof and teſtimony* may be had that *it is the ſame God* : Then muſt the ſame God be obeyed : For only God is the Lord of Lords, King of Kings, and Governour of all things.

E K She kneeleth , and holdeth up her hands.

Mad. *The Laws , God, and of his Son Chriſt, ſtabliſhed by the teſtimony of his Diſciples and Congregation , and by the force and power of his holy Spirit , are not* in any particular vocation *abrogated, but rather confirmed.*

Δ. A priviledge granted doth not abrogate a Law, but doth notifie the force of the law in it ſelf otherwiſe.

For oftentimes it falleth out , that God being offended at the wickedneſs of any man, or of ſome man private, ſendeth down *his Spirit of Death, infecting and tempting another mans minde ; ſo that he becometh void of Reaſon, and riſeth up againſt him, whom God is offended with, and ſtriketh him, ſo that he dyeth. This, before man, is accounted ſin, before God it ſhall be imputed unto him for righteouſneſs. Even ſo whatſoever the Spirit of God teacheth us from him , though it appear ſin before man, is righteouſneſs before him.*

Therefore aſſure your ſelves , that whatſoever is ſeen and heard amongſt you, *is from above , and is a ſign and teſtimony even this day before you; for I that touched thy Son,* might alſo have taken away his breath.*

* *Arthur* was ſmitten in a ſwound and E.K. ſaw one in a long white garment make as though he would ſmite him. He was very ſick for the time.

But O, you are of little underſtanding : But behold I teach you.

That unto thoſe that are acccounted righteous (through the good will of God) ſin is juſtly puniſhed, but not as unto the wicked. *For* whatſoever you have done unto other men, even the ſelf-ſame ſhall light upon you , *but happy is he that receiveth not juſtice through the terror of malediction,* but through the grace and mercy of God.

Juſtice.

The Apoſtle Paul *abounded in carnal luſt : he was alſo offenſive unto his brethren ſo that he deſpaired, and* was ready to have left his vocation, untill the Lord did ſay unto him , *My mercy and grace ſufficeth thee.*

S. *Paul* lecherous.

Beleeve me, that we are from above.

Good Angels.

Which conſidered : Conſider alſo , That as you cannot comprehend the heavens, ſo likewiſe can you not comprehend the wiſdome of God, which ſaith, I will be merciful unto whom I liſt; and unto whom I will not, I have none in ſtore : Fooliſh is he that asketh why ?

The wiſdom of God, of us n comprehenſible.

And behold I ſay unto you, Stumble not againſt God. *Who he is that made you? Who is he that hath given you power to look up towards heaven ? You are fools , and of little underſtanding : This day ſaith God unt you,*

Behold you are become free : Do that which moſt pleaſeth you : For behold, your own reaſon riſeth up againſt my wiſdome.

Not content you are to be heires, *but you would be Lords, yea Gods, yea the Judgers of the heavens : Wherefore do even as you liſt, but if you forake the way taught you from above, behold evil ſhall enter into your ſenſes, and* abomination ſhal dwel before your eyes, as a recompence, *unto ſuch as you have done wrong unto : And your wives and children, ſhall be carried away before your face.*

Δ. The Almighty God of heaven and earth be my comfort , as I deſire comfort in his ſervice; and give me wiſdome as I deſire it for his honour and glory, *Amen.*

The Chriſtaline pillar

E.K. I ſee a white pillar; and upon the pillar, I ſee four heads.

Shee tieth the pillar round about with a liſt.

The four heads are like on two heads, and on two Wolves heads.

Now there cometh a thing like a white Crown of Chriſtal, and ſtandeth upon all our four heads. The heads ſeem to be incloſed by the necks within the pillar.

Now ſhe taketh the pillar and goeth up with it.

Now ſhe bringeth an half Moon down , and written in it as followeth.

Injuſtum nihil quod juſtum eſt Deo.

Now ſhe goeth round about upon a thing like a Carpet ; ſhe goeth now beyond where is an Orchard; ſhe cutteth branches of two trees, and ſhee ſeemeth to inſert them, or graff them into another.

Now ſhe goeth into a black place behinde the wood, and bringeth a thing with her in a chain : An ugly thing like a Devil.

Mad. ..... *Behold, ſeeſt thou this : wherewithall thou thoughteſt to overthrow, and moſt infect, thou art utterly overthrown, and ſhalt never return again.*

E.K. Now he leapeth, and the ground openeth, and he ſinketh in :

and

and there ſeemeth a ſtink of brimſtone to come to my Noſe from the pit.

Now the grafts are all grown in the tree, as if they were all of one tree.

Now ſhe cometh out of that orchard. Now ſhe goeth round about the orchard, and leaveth a darkneſs like a cloud round about the orchard.

Mad. ..... *Viſible to God, but inviſible to man.*

E.K. Now ſhe cometh again upon her Carpet.

Behold, if you reſiſt not God, but ſhut out Satan (through unity amongſt you) thus it is ſaid unto you, Aſſemble your ſelves together every ſeventh day, that your eyes may be opened, and that you may underſtand by him that ſhall teach you, what the ſecrets of the holy books (delivered you) are: That you may become full of underſtanding, and in knowledge above common men. Unity. An offer of every 7th day to be taught the ſecrets of the books received.

And in your works go forward, and detract no time, that you may alſo have fruit.

Unto *William* I will be merciful for ever, according to my promiſe. But I will buy him no Kingdom, after the manner of man, with money. But what I have determined unto him, ſhall happen unto him: And he ſhall become mighty in me. The holy books delivered.

¶ And this Powder which thou haſt brought here, is appointed for a time by God, and cannot be uſed until then, without offence. Happy is he that heareth my words this day: and happy is he that underſtandeth them. Our works to go on.

But if you deny the Wiſdome of the Higheſt, and account us his Meſſengers, Creatures of darkneſs. *This day you are made free.* The Lord *Roſenberg.*

And look that you lay up all things that is ſpoken of from above; and whatſoever hath been taught you, (as well the books as inſtruments.) The powder here.

You ſhall ſhortly have to do again with the cruelty of the Emperour, *and the* accurſed *Biſhop.* If *Omnia reponenda.*

Whereunto, if you go forward with God, you ſhall be taught to anſwer. If you leave off, as ſoon as you hear of it be going into Germany, *leſt you periſh before then.* *Caeſar & Papa brevi nos infeſtabunt denno.*

I have no more to ſay unto you, but my ſwiftneſs is from above.

E.K. Now ſhe maketh her ſelf ready, &c.

Mad. ..... *If my friendſhip like you not, I beſeech God ſend you as good will, as I (in power) bear towards you.* If

I have not one word more given me to ſpeak.

E.K. Now ſhe is gone.

△. I was glad that an offer was made of being every ſeventh day to be taught the ſecrets of the books already delivered unto us: Thinking that it was eaſie for us to perform that unity which was required to be amongſt us four; underſtanding all *after the Chriſtian and godly ſenſe.* But *E.K.* who had yeſterday ſeen and heard another meaning of this unity required, utterly abhorred to have any dealing with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more: which his underſtanding, as it was ſtrange and unpleaſant unto me, ſo I earneſtly requeſted to be reſolved therein in manner as followeth.

At the ſame time and in the ſame place this enſued.

NOTE.

△. Upon Mr. *Kelly* his great doubt bred unto me of *Madimi* her words yeſterday, ſpoken to him, *that we two had our two wives in ſuch ſort, as we might uſe them in common,* it was agreed by us, to move the queſtion, whether the ſenſe were of *Carnal uſe* (contrary to the law of the Commandment) or of Spiritual love, and charitable care and unity of mindes, for advancing the ſervice of God.

E.K. Upon a Scroll, like the edge of a Carpet, is written,

De utroq; loquor.

△. The one is expreſly againſt the Commandement of God: neither can I by any means conſent to like of that Doctrine. And for my help in that verity, I do call down the power of Almighty God, the Creator of heaven and earth, and all the good Angels, (his faithful Miniſters) to aſſiſt me in the defence of my faithful obedience to the law of the Goſpel, and of his Church.

Aſſiſt me, O Chriſt. *Aſſiſt me, O Jeſu.* *Aſſiſt me, O holy Spirit.*

E. K. It appeareth written upon a white Crucifix, as followeth,

Mea gratia, major eſt mandato. Gratia enim hæc mea eſt, ut hominibus inſanis concederetur beatitudo: Et que ita dicta ſunt, Vel ſint, vel hodie libertas vobis reſtituitur. Amen dico vobis, quia ſi dicerem homini; Eas, & fatrem Jugula, & non faceret, filius eſt peccati & mortis. Omnia, enim, poſſibilia & licita ſunt ſuperis. *Neque magis odioſa ſunt pudenda illis, quam mortalium quorumcumque vultus.*

Ita enim fiet ſpurius cum filio (quod magis abſurdum eſt) copulabitur. Et oriens cum occidente, Meridies quoque cum ſeptentrione coadunabuntur.

E. K. Now it is vaniſhed.

Δ. Hereupon we were in great amazement and grief of minde, that ſo hard, and (as it, yet ſeemed unto me) ſo unpure a Doctrine, was popounded and enjoyned unto us of them, whom I alwayes (from the beginning hitherto) did *judge and eſteem, undoubtedly, to be good Angels:* And had unto *E K. offered my ſoul as a pawn,* to diſcharge E.K. his crediting of them, as the good and faithful Miniſters of Almighty God. But now, my heart was ſore afflicted upon many cauſes: And *E.K.* had (as he thought) now, a juſt and ſufficient cauſe, to forſake dealing with them any more. As his prayer to God of a long time hath been (as in the former part of this Action may appear.)

After our going out of the Chappel, and at our being at dinner, when we four (whoſe heads ſo were united, in a pillar ſhewed, as is before ſet down, I found means to make ſome little declaration of our great grief (mine chiefly) now *occaſioned*, either to try us, or really to be executed, in the common and indifferent uſing of Matrimonial Acts amongſt any couple of us four: Which thing was ſtrange to the women: And they hoped of ſome more comfortable iſſue of the cauſe. And ſo we left off.

After Dinner, as *E. K.* was alone, there appeared unto him little creatures of a cubit high: and they came to the Still where he had the ſpirit of Wine diſtilling over out of a *Retorto*: And one of them (whoſe name they expreſſed *Ben*) ſaid that it was in vain ſo to hope for the beſt ſpirit of the Wine: And ſhewed him how to diſtill it, and ſeparate it better. And moreover how to get oyl of the ſpirit of Wine, as it burned in the lamps: And began to ask *E. K.* what Country-man he was? And when he had anſwered an *Engliſh-man*, he asked then, how he came hither? he anſwered by Sea: Then ſaid he, And who helped you to paſs the marvellous great dangers of the Sea. And ſo took occaſion to ſpeak of the benefits which God had hitherto done for us, very many. And this *Ben*, ſaid than among very many other things (as Mr. *E.K.* told me on Saturday night after Supper holding on his talk almoſt till two of the clock after midnight) *That he it was that delivered him, or gave unto his hands the powder.* And alſo he ſaid either than or the next day at the furtheſt, that *unleaſt* he would be conformable to the will of God in this laſt Action declared, *That he would take the vertue and force of the powder from it:* That it ſhould be *unprofitable: And that he ſhould become a beggar.*

Ben was the deliverer of the powder to *E.K.* at the digging in England, Note, unleaſt conditionally. Q. *El.* K. *Phi.*

And of me alſo he ſaid that I did evil to *require proof*, or teſtimony now, that this laſt Doctrine was from God Almighty, and ſaid that I ſhould be led priſoner to *Rome*, &c.

He told of *England*, and ſaid, That about *July* or *November* her Majeſty ſhould from heaven be deſtroyed; and that about the ſame time the King of *Spain* ſhould dye. And that this preſent Pope at his Maſs ſhould be deprived of life before two years to an end. And that another ſhould be Pope, who ſhould be *Decimus quintus* of his name; And that he would begin to reform things, but that ſhortly he ſhould of the Cardinals be ſtoned to death. And that after that there ſhould be no Pope for ſome years.

England.

Of *England* he ſaid, That after the death of our dear Queen, One of *the houſe of* Auſtria *made mighty by the* King of *Spain his death, ſhould invade and conquer the land*, &c. He ſaid, One (now abroad) ſhould at *Milford-haven* enter, and by the help of the *Britans ſubdue the ſaid Conqueror:* And *that one* Morgan *a* Britan *ſhould be made King of the* Britans, and next him, *one Rowland*, &c.

Fr. Garland Edw. Garland.

He ſaid alſo, That this *Francis Garland* was an eſpy upon us from the Lord *Treaſurer of England:* And that *Edward Garland* is not his brother: And that ſo the matter is agreed between them, *&c.*

That my Lord *Roſenberg* ſhould be in danger of poyſoning for theſe certain months to come.

Enochs Tables.

That my Tables of *Enoch*, were in ſome places falſly written.

Antichriſt.

Of Antichriſt he ſpake, and of his appearing.

Ely, Enoch. Johannes Evangeliſta

Of *Ely* and *Enoch* coming out of Paradiſe: And of Saint *John Evangeliſt*, that he *dyed not*, but in *Pathmos had his inviſible being:* And that he it was, who did give *Julianus Apoſtata* his deaths wound.

He ſaid alſo that he hath at divers times preached viſibly ſince the time *of his inviſible ſtate* entred.

He

He confirmed the words of the great Famine and Blood-ſhed that ſhould come ſhortly.

He ſaid that on every ſide of us, people ſhould be ſlain, but that we ſhould (by the Divine protection) eſcape. God our Protector.

He ſaid that ſhortly this *Francis Garland* ſhould go into *England* : And that we ſhould *be ſent for*. But that it were *beſt to refuſe their calling us home*. *F. Garland* into *Engl.* Refuſe calling home.

He ſaid that there were four other, who were made alſo privy of God his myſteries as we were, with whom we ſhould meet at *Rome*. *4 alii participes horum myſteriorum.*

He ſaid that *Mary* and one more in *England*, ſhould ſee the wonderful days to come. *Madimi* appeared to him there alſo. *Mary* my old Maid.

The ſame *Ben* went once away mounting up in a flame of fire : and afterward upon occaſion of asking him ſomewhat, he came down ſo again. *Ben.*

And of the manner how to draw the oyl of the Spirit of wine being burnt, he brought thither the inſtruments of two ſilver diſhes, whelmed one upon another with an hole paſſing through the middle of them both, and with ſponge between them : in which the oyl would remain, *&c.*

After all theſe, and many other things told me by the ſame Mr. *E.K.* we departed each to his bed, where I found my wife awake, attending to hear ſome new matter of me from Mr. *Kelly* his reports of the apparitions, continued with him above four hours, being elſe alone, I then told her, and ſaid, *Jane*, I ſee that there is no other remedy, but as hath been ſaid of our *croſs-matching*, ſo it muſt needs be done. About 2 of the clock after midnight. *Iane Dee.*

Thereupon ſhe fell a weeping and trembling for a quarter of an hour : And I pacified her as well as I could ; and ſo, in the fear of God, and in believing of his Admoniſhment, did perſwade her that ſhe ſhewed her ſelf prettily reſolved to be content *for God his ſake and his ſecret Purpoſes*, to obey the Admoniſhment.

△. *Note*, Becauſe I have found ſo much halting and untruth in *E. K.* his reports to me made, of the ſpiritual Creatures, where I have not been preſent at an Action : and becauſe his memory may fail him, and becauſe he was ſubject to ill tempters, I believe ſo much hereof as ſhall by better trial be found true, or conformable to truth. *April* 20.

△. *Note* ..... *E.K.* had this day divers apparitions unto him in his own Chamber, and inſtructions in divers matters *which he regarded not*, but remained ſtill in his purpoſe *of utterly diſcrediting* thoſe Creatures, and not to have any more to do with them. But among divers apparitions he noted this of one that ſaid unto him.

..... *Joyn Enoch his Tables.*

..... *Give every place his running number.*

E.K. What mean you by places ?

..... *The ſquares. Which done, refer every letter in the Table to his number, and ſo read what I will, for this is the laſt time I will admoniſh you.*

E.K. A man ſtandeth in the Air, in a fiery Globe of my heighth, accompanied with ſome hundred of Puppets : on the one ſide of him ſtandeth a woman, and about her are four Clouds all white.

The

The man upon a white Triangle △ ſhewed theſe Numbers with ſpaces, as you ſee following.

△						
	49	466	495	46	395	152
228	218	597	63	607	254	418
409	410	502	306	228	566	82
	505	550	473	179	423	320
	603	119	517	141	214	491
	149	264	363	22	261	390
	173	312	247	403	59	414
	197	24	271	370	494	366
174----	175	338	367	97	517	239
	177	411	89	243	116	182
272----	273	603	65	80	103	460
	416	604	11	552	405	163
225----	226	150	46	295	170	175
	441	414	267	46	25	171
250----	251	395	228	163	606	73
	586	467	331	418	466	418
	83	519	97	311	490	214
131----	132	53	269	222	620	4
251----	253	59	244	150	53	98
	277	68	400	253	32	96
	39	418	23	395	196	188
303----	304	444	75	538	224	331
	401	355	178	156	512	136
	496	497	586	46	20	
	592	20	545	55	338	
	90	116	18	7	290	335
	355	287	43	123	244	408
	618	604	25	433	72	452
	20	610	17	151	340	424
	501	480	165	197	195	97
	597	182	93	285	314	
		98	52	335	495	
		401	511	621	284	
			175	544		
			170	352		
				295		

△. I perceive that commonly one is to be abated of the number.

△. Note:

△. Note: When *E.K.* had ſhewed me this Note, I by and by brought forth my book of *Enoch* his Tables, and found the four letters *r T b d* to be the four firſt letters of the four principal ſquares ſtanding about the black Croſs: and that here they were to be placed otherwiſe than as I had ſet them. And in the firſt placing of them together, I remember that I had doubt how to joyn them; for they were given apart each by themſelves.

Secondly, I found out the 4 Characters; ſaving they were inverſe I ſomewhat, and one of them cloſed: wherof I found none like, but very near. Theſe Characters were of every ſquare one.

Thirdly, I did take theſe numbers contained between the lines (ſome more and ſome fewer) to be words to be gathered out of the Table of letters: ſo many words as were diſtinct companies of numbers; it is to wit, 41.

Hereupon we began to number the ſquares wherein the letters ſtood in *Enochs* Tables as I had them, but we could not exactly finde the words, but ſomewhat near. Hereupon being tired, and deſirous to know the ſenſe of that Cypher, we left off till after ſupper, and then we aſſayed again: but we could not bolt it out, though we knew very near what was to be done by the inſtruction of *a ſpiritual Voice*, now and then helping us toward the practiſe.

At length *E.K. was willed to go down* into his Chamber, and I did remain ſtill at our Dineing Table till his return, which was within an hour or ſomewhat more. And at his return this he brought in writing.

r				△.
r z ı l a f	a y t l p a	t a o a d v	p t d n ı m	24
a r d z a ı	d p a l a m	a a b c o o	r o m e b b	48
c o o n s a	r e y a v b	t o g c o n	x m a l g m	72
t o ı t t z	o p a c o c	n h o d d ı	a l c a o o	96
s ı g a s o	m r b z n b	p a t a x ı	o v s. p s n	120
f m o n d a	t d ı a r ı	s a a ı x a	a r v r o ı	144
o r o ı b a	h a o z p ı	m p h a r s	l g a ı o l	168
t n a b r v	ı x g a s d	m a m g l o	ı n l ı r x	192
o ı ı ı t T	p a l o a ı	o l a a d n	g a t a p a	216
a b a m o o	o a c v c a	p a l c o ı	d x p a c n	240
n a o c o t	T n p r n t	n d a z n z	ı v a a s a	264
o c a n m a	g o t r r ı	ı ı d p o n	s d a s p ı	288
s h ı a l r	a p m z o x	x r ı n h t	a r n d ı]	

My applying of Numbers for more eaſie reckoning.

b o a z a r	o p h a r a	d o n p a t	d a n o a a	336
v n n a x o	p s o n d n	o l o a g e	o o b a v a	360
a ı g r u n	o o m a g g	o p a m n o	v g m d n m	384
o r p m n ı	n g b e a l	a p l s t e	d e c a o p	408
r s o n ı z	ı r l e m v	s c m ı o o	n a m l o x	432
ı z ı n r c	z ı a m h l	v a v s g d	l v r ı a p	456
m o r d ı a	l h c t g a	o ı p t e a	a p d o c e	480
o c a n c h	ı a s o m t	x s v a c N	r z ı r z a	504
a r b ı Z m	ı ı l p ı z	s ı o d a o	ı n r z f m	528
o p a n a l	a m s m a p	d a l t t d	n a d ı r e	552
d o l o p ı	n ı a n b a	d ı x o m o	n s ı o s p	576
r x p a o c	S ı z ı x p	o o d x z ı	a p a n l ı	600
a x t ı r v	a s t r ı m	r g o a n n	q a c r a r	624

..... *The*

..... *The black Croſs is right, and needeth no mending. But thus much I do, to let thee underſtand, that thou mayeſt conſider thy ſelf to be a man: And beneath this underſtanding, unleſs thou ſubmit* all into the hands of God, for his ſake; *who elſe leaving you, all naked, provideth in his creatures to his own glory.*

..... *Cara tibi uxor, carior tibi ſapientia, chariſſimis tibi ego ſum. Electus tremis, & heſitando peccas: Noli igitur ad genium, & carmen ſapere; ſed obtempera mihi: ductor enim tuus ſum & autor ſpiritus omnium. Hec omnia à me ſunt, & licita vobis.*

..... *I admoniſh you as the children of God, to conſider your vocation, and the love of God towards you; and not to prefer your reaſon before the wiſdome of the higheſt, whoſe mercy is ſo great towards you,* That you are choſen from the number of men to walk with him, and to underſtand his myſteries, and with all to execute his juſtice and praiſe throughout the Nations and people of the earth. *Conſider that if he finde you obſtinate, the plagues of haynous ſinners, and contemners of the gifts of God ſhall fall upon you, to your great overthrow: This is the laſt time of your trial. Therefore ſhew your ſelves lovers of him that hath led you, and covered you with a mighty ſhield: Or ſhortly look for the reward of ſuch, as have contemned the Wiſdome and Majeſty of the Higheſt.*

I Raphael, *counſel you to make a Covenant with the Higheſt, and to eſteem his wings more then your own lives.*

△. When *E.K.* had brought me theſe things, I greatly rejoyced in ſpirit, and was utterly reſolved to obey this new Doctrine to us, peculiarly, of all people of the world enjoyned. And after ſome little diſcourſe and conference hereof, we went to bed, this *Aprilis* 20. 20. day of *April*, at night.

Aprilis 21.

△. Thus, am I reſolved, O Almighty God, as concerning the caſe, ſo hard to fleſh and blood, to be reſolved in, thus: And thus I deſire, that we all four, might with one minde and conſent, offer and preſent unto thee, this writing as a Vow, Promiſe, and Covenant, if it ſo pleaſe thy divine majeſty to accept it.

WEE four (whoſe heads appeared under one Chryſtalline Crown, in one pillar united, and incloſed) do moſt humbly and heartily thank thee, O Almighty God (our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received, in our perſons, and in them that appertain unto us: And at this preſent, do faithfully and ſincerely confeſs, and acknowledge, that thy profound wiſdome *in this moſt new and ſtrange doctrine* (among Chriſtians) propounded, commended, and enjoyned unto us four only, is above our *humane reaſon, and Chriſtian profeſſion to like of*: For that in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity, which of us, and all Chriſtians, thy followers, is exactly required. Notwithſtanding, we will, herein, captivate, and tread under-foot all our humane timorous doubting of any inconvenience, which ſhall, or may fall upon us, or follow us in this world, or in the world to come, in reſpect or by reaſon of our imbracing of this Doctrine, liſtened unto, of us, as delivered from our true and living God, the Creator of heaven and earth; who only hath the true original power and Authority of ſins releaſing and diſcharging: And whoſe pardoning, and not imputing of ſin unto us, through our lively faith in the moſt worthy merit, and precious blood of the Lamb Immaculate, ſhed for us, is and ſhall be our juſtification and ſalvation. We, therefore (according to bleſſed *Raphael* his counſel laſt given) moſt humbly and ſincerely require thy Divine Majeſty, to accept this our Covenant with thee (for that, thy merciful promiſes made unto us, may be to us performed; and thy divine purpoſes in us and by us, may be furthered, and advanced and fulfilled.) *That*, as we acknowledge thy divine wiſdome and grace offered unto us in this thy laſt myſtical Admoniſhment: And doſt moſt earneſtly will us to *accept the ſame, as lawful and juſt with thee*; Which Admoniſhment ſtandeth upon two parts: That is to wit, upon our true Chriſtian charity ſpiritual between us four, and alſo upon the Matrimonial licence and liberty, indifferently among us four *to be uſed*: So we the ſame four (which hereunto will ſubſcribe) covenant with thy Divine Majeſty, upon the two principal reſpects before rehearſed, truly and unfainedly to accept and perform henceforward amongſt us four, in word, thought and deed, Chriſtian charity, and perfect friendſhip, and all that belongeth thereto: And as for the Matrimonial-like licence, and liberty,

we

we accept and allow of it, and promiſe unto thee (O our God) to fulfill the ſame, in ſuch ſort, as the godly are permitted to fulfill, and have been by divers teſtimonies commended for, and by Divine doctrine willed to fulfill, in Matrimonial converſation, whenſoever thy motions and allurements (Matrimonial-like) ſhall draw and perſwade any couple of us. Beſeeching thee, as thou art the onely true Almighty and Everlaſting God, Creator of Heaven and Earth, Thou wilt, in thy infinite mercies, not impute it unto us for ſin, blindneſs, raſhneſs, or preſumption, being not accepted, done, or performed upon carnal luſt, or wanton concupiſcence; But by the way of *Abraham*-like *faith and obedience*, unto thee, our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we call the holy Heavens to be witneſſes, for thy honour and glory (O Almighty God) and our diſcharge, now and for ever. *Amen.*

I Edward Kelly by good and provident (according to the Laws and ordinances of God) determination and conſideration in theſe former Actions, that is to ſay, appearings, ſhews made, and voyces uttered, by the within named in this Book, and the reſt whatſoever Spirits have from the beginning thereof (which at large by the Records appeareth) not only doubted and diſliked their inſinuations and doctrine uttered, but alſo divers and ſundry times (as coveting to eſchew and avoid the danger and inconvenience that might either by them, their ſelves, or the drift of their doctrine enſue, or to my indamagement divers wayes, happen) ſought to depart from the exerciſes thereof: and withal boldly (as the ſervant of the Son of God) inveighed againſt them: urging them to depart, or render better reaſon of their unknown and uncredible words and ſpeeches delivered; and withall often and ſundry times friendly exhorted the Right Worſhipful Maſter JOHN DEE (the chief follower thereof) as alſo in the Records appeareth, to regard his ſouls health, the good proceeding of his wordly credit (which through Europe is great) the better maintenance to come of his wife and children, to beware of them, and withall to give them over: wherein although I friendly and brotherly laboured, my labour ſeemed to be loſt and counſel of him deſpiſed, and withall was urged with replies to the contrary by him made, and promiſes, in that caſe, of the loſs of his ſouls health, if they were not of God: Whereunto upon as it were ſome farther taſte of them, or opinion grounded upon the frailty of zeal, he ceaſed not alſo to pawn unto me his ſoul, &c. which his perſwaſions were the chief and onely cauſe of my this ſo long proceeding with them: And now alſo at this inſtant, and before a few dayes having manifeſt occaſion to think they were the ſervants of Sathan, and the children of darkneſs; becauſe they manifeſtly urged and commanded in the name of God a Doctrine Damnable, and contrary to the Laws of God, his Commandements, and Goſpel by our Saviour Chriſt as a Touchſtone to us left and delivered, did openly unto them diſlike their proceeding, and brotherly admoniſhed the ſaid Worſhipful, and my good friend Mr. JOHN DEE to beware of them: And now having juſt occaſion to determine what they were, to conſider all

theſe things before mentioned by me,and wiſely to leave them; and the rather becauſe of themſelves,they (as that by their own words appeareth) upon our not following that Doctrine delivered, gave unto us a *Quietus eſt*, or paſport of freedome : But the Books being brought forth *, after ſome diſcourſe therein, after a day or two had, and their words peruſed ſpoken heretofore, did as it were (becauſe of the poſſible verity thereof, *Deo enim omnia ſunt poſſibilia*) gave us cauſe of further deliberation : ſo that thereby, I did partly of my ſelf, and partly by the true meaning of the ſaid Mr. DEE in the receiving of them, as from God ; and after a ſort by the zeal I ſaw him bear unto the true worſhip and glory of God to be (as that was by them, promiſed) by us promoted, deſcend from my ſelf, and condeſcend unto his opinion and determination, giving over all reaſon, or whatſoever for the love of God : But the women diſliked utterly this laſt Doctrine, and conſulting amongſt themſelves gave us this anſwer, the former actions did nothing offend them but much comforted them : and therefore this laſt,not agreeing with the reſt (which they think to be according to the good will and wholeſome Law of God) maketh them to fear, becauſe it expreſly is contrary to the Commandement of God : And thereupon deſiring God not to be offended with their ignorance,required another action for better information herein; in the mean, vowing, faſting, and praying, Mrs. DEE hath covenanted with God to abſtain from the eating of fiſh and fleſh untill his Divine Majeſty ſatisfie their mindes according to his Laws eſtabliſhed, and throughout all Chriſtendome received. To this their requeſt of having an action, I abſolutely anſwer, that my ſimplicity before the Higheſt is ſuch as I truſt will excuſe me : And becauſe the ſumme of this Doctrine, given in his name, doth require obedience which I have (as is before written) offered, I think my ſelf diſcharged : And therefore have no farther cauſe to hazzard my ſelf any more in any action. Wherefore I anſwer that if it be lawful for them to call this Doctrine in queſtion, it is more lawful for me to doubt of greater perril; conſidering that to come where we are abſolutely anſwered were folly, and might redound unto my great inconvenience. Therefore beſeeching God to have mercy upon me, and to ſatisfie their Petitions, doubts and vows, I finally anſwer, that I will from this day forward meddle no more herein. 22. of April, 1587.

* April 22. at night.

The women.

An action required by the women.

By me

EDWARD KELLY.

Aprilis

Aprilis 24. *Trebonæ.*

Aprilis 24. Friday.

△. PRayers to God made in reſpect of this ſtrange and new doctrine, requiring his Divine Majeſty to be merciful unto us, and to give us wiſdom and faith that we may herein pleaſe him; and that we cannot finde how we may do the thing required, *being contrary* to the Laws of *Moſes*, Chriſt, his Church, and of all Nations. Therefore ſeeing God is *not contrary* to himſelf, we deſired that we might not be contrary to him or his Laws, *&c.*

△. Not long, lo, there appeared a great flame of fire in the principal Stone, (both ſtanding on the Table before *E.K.*) which thing though he told me, I made no end of my Prayer to God. And behold, ſuddenly one ſeemed to come in at the ſouth window of the Chappel, right againſt *E.K.* (But before that, the ſtone was heaved up an handful high, and ſet down again well, which thing *E.K.* thought did ſignifie ſome ſtrange matter toward.) Then after, the man that came in at the window ſeemed to have his nether parts in a cloud, and with ſpred-abroad arms to come toward *E.K.* At which ſight he ſhrinked back ſomewhat, and then that Creature took up between both his hands *the ſtone and frame of gold*, and mounted up away as he came.. *E.K.* catched at it, but he could not touch it. At which thing being ſo taken away, and at the ſight thereof *E.K.* was in a great fear and trembling, and had *tremorem cordis* for a while. But I was very glad and well pleaſed.

¶ Here appeareth a fire in this other ſtone alſo, and a man in the fire, with flaxen hair hanging down upon him, and is naked unto his Paps; and ſeemeth to have ſpots of blood upon him. He ſpake, and ſaid as followeth.

Chriſtus.

If I had intended to have overthrown you, or brought you to confuſion, or ſuffered you to be led into temptation beyond your ſtrength and power, then had the Seas long ago ſwallowed you. Yea, there had not a ſoul lived amongſt you.

The Law & the Goſpel.

But the law and tidings (to mankinde) *of gladneſs, are both grounded in me, I am the Beginning and the Ending: And behold, happy is he that delighteth in me, for in me is truth and underſtanding.* Whatſoever you have received, you have received of me; and without me you have received nothing. *Behold, I my ſelf* was even the figure of miſery and death for your ſins. *Why* (therefore) *diſdain you to be figured after me? I will gather the four quarters of the earth together, and they ſhall become one.*

△. and *E.K.* a figure of two people to come.

And as I have made you the figure of two people to come, and amongſt them, the executors of my Juſtice: *So likewiſe have I ſanctified you in an holy Ordinance, giving you* the firſt fruits of the time to come. *Happy is he that is a Serpent in the wilderneſs hanged up upon the Croſs, being the will and figure of my determination, and Kingdom to come: I am even in the doors; and I will overthrow all fleſh. I will no more delight in the ſons of men.*

△. * He anſwereth to a phraſe of my prayer or diſcourſe. This doctrin is not to be publiſhed to any man.

* *Contrary to my ſelf, I teach you nothing.*

For this Doctrine is not to be publiſhed to mortal men: but is given unto you, to manifeſt your faith, and to make you worthy in the ſight of the heavens, for believing in me of your vocation to come.

Therefore I ſay unto you, Rejoyce, and be not careful for to morrow: for I, even I, have provided for you: Sin no more.

Note.

Unus paſtor & unum ovile.

Conatus Diaboli.

Behold! None of the Orders, either of Heaven or Earth, are armed to open their mouthes in my Name, teaching or opening this Doctrine, unleſs it were of me, for I am the Firſt and the Laſt. *And I will be Shepherd over all, that the Kingdom of my Father may come, and that my* Spirit may be upon all fleſh, *where there ſhall be no law, nor need of light: I my ſelf am their lanthorn for ever.*

And behold, I will be as a Rock between you and the teeth of Leviathan, which ſeeketh to ſet you *aſunder*, and to bring you to confuſion.

And I am, and am holy, and holineſs it ſelf: Out of me cometh no unclean thing.

Moſes.

For even as the time of Moſes *was wonderful to* all the Gentiles, even ſo ſhall thoſe days to come be unto the Nations and Kings of the earth. *I am a law for ever. And behold, power is given unto me from above: And I have viſited the earth, and have thrown my curſe upon her: And lo, ſhe ſhall become barren.*

Sterilitas Terræ.

He that faſteth and prayeth doth but that which is commanded: He that alſo fulfilleth my will, is juſtified before me: for who is he that raiſeth up, or who is he that caſteth down? Yea, even I it is that have taken you four Trees out of the forreſt of the world, and have covered you hitherto with my wings. And behold, this that is taken away ſhall be reſtored again to you with more power. And Might ſhall be in it, and a breſtplate unto you, of Judgement and Knowledge.

The ſhew of 4 trees, what it meaneth.

Pectorale cum Urim & Thummim. Num.

And if there be any of you that ſeeketh a Miracle at my hands, and believeth in my words, *let him or her preſent themſelves here the next Monday, with the reſt, and he ſhall perceive that I am the Judge of* Abiram, *and the God of* Abraham: Walk before me as the ſons of my

Father, in all righteouſneſs. *And follow you that* which you call unrighteouſneſs even with gladneſs: *for I can make you whiter then ſnow.*

Our unity of what importance it is: *eſt finis exordii meſſis futuræ.*

Your unity and knitting together is the end and conſummation of the beginning of my harveſt. *I will not dally with you, but I will be mighty in deed amongſt you. And lo, I will ſhortly open your eyes, and you ſhall ſee: And I will ſay,* ARISE, *and you ſhall go out. What I am, I am.*

E.K. The flame and all is diſappeared.

Δ. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & in ſempiterna ſæculorum ſæcula.* Amen.

The ancient token and watchword foreſhewed us: *Ariſe, come and ſee my judgements.*

E.K.

..... ſaid after, that his body had in it like a fiery heat, even from his breſt down unto all his parts, his privities and thighs.

Deo Omnipotenti, Miſericordi & Regi ſeculorum ſit omnis laus, honor & gloria nunc & ſemper. Amen.

J.D. E.K. J.D. J.K.

Aprilis 18. *ann.* 1587.

WEE four (whoſe heads appeared under one Chryſtalline Crown, and in one pillar united and encloſed) do moſt humbly and heartily thank thee (O Almighty God, our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received in our own perſons, and in them that appertain unto us: And at this preſent do faithfully and ſincerely confeſs and acknowledge, that thy profound wiſdom in this moſt new and ſtrange Doctrine (among Chriſtians) propounded, commended and enjoyned unto us four onely, is above our humane Reaſon, and our Catholick Chriſtian Profeſſion to like of: for that, in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity which of us and all Chriſtians (thy followers) is exactly required. Notwithſtanding, we will for thy ſake herein captivate and tread under foot all our humane timerous doubting of any inconvenience which ſhall or may fall upon us, or follow us (in this world, or in the world to come) in reſpect, or by reaſon of our embracing of this Doctrine, liſtned unto of us, as delivered from thee, our true and living God, the Creator of heaven and earth, who onely haſt the true original power and authority of ſins releaſing and diſcharging; and whoſe pardoning, or not imputing of ſin unto us, through our lively faith in the moſt worthy Merit and precious Blood of thy Lamb immaculate, ſhed for us, is and ſhall be our Juſtification and Salvation. We therefore, (according to bleſſed *Raphael* his counſel lately given) moſt humbly and ſincerely require thy divine Majeſty to accept this our Covenant with thee (to the intent that all thy merciful and gracious promiſes made unto us four, and any of us, may be to us performed: and alſo that thy divine purpoſes in us, and by us, may be furthered, advanced and fulfilled) That as we acknowledge thy divine wiſdom and grace opened unto us in this thy laſt myſtical Admoniſhment of univerſal unity to be between us: And doſt moſt inſtantly and earneſtly will us to accept and uſe the ſame, as both myſtically moſt needful, and alſo lawful and juſt with thee: (which Admoniſhment ſtandeth upon two parts; that is to wit, upon true and conſummate Chriſtian Charity between us four unviolably to be kept. And alſo upon the New Matrimonial-like licence and liberty indifferently amongſt us four to be uſed:) So we the ſame four above-named (which hereunto will alſo ſubſcribe our Names) do this day Covenant with thy Divine Majeſty (beſides all other reſpects, chiefly upon the two principal intents and reſpects * before here reherſed) truly and unfeignedly to accept and perform henceforward amongſt us four (in word, thought and deed, to the uttermoſt and beſt of our power) a perfect unity, and with incomparable true love and good Chriſtian Charity, friendſhip, imparting and communicating each unto other, all and whatſoever we have or ſhall have hereafter during our lives. And as for the Matrimonial-like licence, we accept and allow of it: And promiſe unto thee (O our God, the Almighty, Creator of heaven and earth) to fulfil the ſame in ſuch ſort as the godly are permitted to fulfil, and have been (by divers teſtimonies) commended for, and by divine Doctrine willed to fulfil in Matrimonial-like converſation, whenſoever thy motions and allurements Matrimonial-like ſhall draw and perſwade any couple of us thereunto: Beſeeching thee, as thou art the onely, true Almighty and everlaſting God, Creator of heaven and earth, Thou wilt in thy infinite mercies not impute it unto us for ſin, blindneſs, raſhneſs or preſumption; being not accepted, done or performed of us upon carnal luſt, or wanton concupiſcence, but by the way of *Abraham*-like faith and obedience unto thee our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we moſt humbly and faithfully require thy Divine Majeſty to be our witneſs: And moreover we call thy holy Angels, and to bear record for thy honour and

Aprilis 20. *nocte profunda.*

* Before at this mark.

and glory, and for our diſcharge, now and for ever. And for a further conſummation of this New Covenant on our behalf, (by thy will and permiſſion) made with thee (the God of heaven and earth) we the ſame four firſt notified, and particularly and vulgarly named *John Dee*, *Edward Kelley*, *Jane Dee*, and *Jone Kelley*, have faithfully, obediently, willingly and wittingly ſubſcribed our Names with our own hands day of *May*, *Anno* 1587. In *Trebon* Caſtle.

And finally, as thou haſt warned us (O God) that this doctrine and doings ſhould unto no mortal man elſe be diſcloſed, but among us onely the above-named four to be *kept moſt ſecret*: and haſt ſaid, that whoſoever of us ſhould by any means diſcloſe the ſame, and he alſo or ſhe to whom the ſame ſhould be diſcloſed, ſhould preſently and immediately be ſtrucken dead by thy Divine power: So we all and every of us four do requeſt thee moſt earneſtly, and Covenant with thee as our God, that ſo all this doctrine and doing may be kept moſt hid and ſecret; and alſo that the ſudden and immediate bodily death may light and fall on the diſcloſer, and on him or her to whom the ſame doctrine or doing any manner of way ſhall be diſcloſed or known. *Amen, Amen, Amen.*

JOHN DEE.

Note and remember, That on Sunday the third of *May*, *Ann.* 1587. (by the new account) I *John Dee*, *Edward Kelley*, and our two wives, covenanted with God, and ſubſcribed the ſame, for indiſſoluble and inviolable unities, charity and friendſhip keeping between us four, and all things between us to be common, as God by ſundry means willed us to do. *Ad Dei honorem, laudem & gloriam in fide & obedientia Factum eſto. Amen.*

1587. *Trebonæ*, in the fine Chappel.

May 6. Wedneſday, *a Merid.*

Δ. THe foreſaid Covenant being framed by me *John Dee*, as near as I could according to the intent and faith of us required, to be notified and declared by the works of unity both ſpiritual and corporal. *Now it was by the women as by our ſelves thought neceſſary to underſtand the will of God and his good pleaſure, Whether this Covenant and form of words performed*, is and will be acceptable, and according to the well liking of his Divine Majeſty: *And that hereupon*, the act of corporal knowledge being performed on both our parts, It will pleaſe his Divine Majeſty to ſeal and warrant *unto us moſt certainly and ſpeedily all his Divine, Merciful and bountiful Promiſes and Bleſſings*; and alſo promiſes us wiſdome, knowledge, ability and power to execute his juſtice, and declare and demonſtrate his infallible verity amongſt men, to his honour and glory.

Hereupon *E.K.* and I went to the Chappel to the South Table. Δ. To this intent I prayed to the Almighty God, Creator of heaven and earth, fatherly, favourably and mercifully to regard the ſingleneſs and ſtraits of my heart, deſiring him to encreaſe the faith, and to open the eyes of my heart, that I may ſee *Opera digitorum & miralilia ejus, nobis ſicuti neceſſaria*, for his ſervice and glory, and for the confuſion and overthrow of his enemies. *Amen.*

I read over the Covenant (*verbatim*) before the Divine Majeſty, and his holy Angels.

Pauſa $\frac{1}{4}$ *horæ.*

E. K. Here appeareth Madimi.

As a thing like a head with three eyes cometh upon her head, and one of the eyes ſeem to come one into another.

Mad. ..... *Pepigiſtis.*

Δ. *Pepigimus.*

Ratum eſt: perumpite ſunt vobis omnia communia.

Dei, non hominis eſtote: Promiſſa quæ ſunt, poſſidete: Vobis deſtinata, vera ſunt: Æternus ſum.

E. K. She is gone.

E. K. My thought an infinite number of ſpiritual Creatures ſtood afar off behinde her like as in an half Moon.

Δ. *Illi qui Æternus eſt Omnipotens, Sapiens, Bonus, Verus, Miſericors, & rerum omnium Creator, Redemptor noſter & Illuminator omnium (lumine vero Colluſtratorum) Sit omnis gratiarum actio, laus, benedictio, honor & gloria: Nunc & in ſempiterna ſæculorum ſæcula.* Amen.

Trebonæ.

1587. *Trebonæ.*

Wednesday morning *Mai.* 20.

PRECES ad Dominum Creatorem Cæli & terræ, &c. Then as concerning the Covenant which was made subscribed and delivered in, but the next day required again of Mr. E.K. and in his wifes name to put out his name, &c. But when he had it, he cut it into equal parts; keeping that half wherein his subscription and his wifes were, and delivered unto me, the other half but after a few dayes desired to have the sight and reading of both together; and then he kept the other part from me also: But afterward *Madimi* did with her *finger draw on the two papers make them whole again, &c. and then she gave the print of my Characters, and said a red Circle should* always appear in the Stone to all mens sight, *&c.*

Quasi Christus. E. K. There is here a great Globe of fire hanging in the top of the Stone; and in the Globe a man standing with a purple Robe like Christ, I cannot well perceive his face.

..... *Who sitteth upon the Cherubins, and is carried abroad with their wings: Who is he that is lifted up in thunders, and in the voyce of many waters exalted and magnified through the power of a Seraphin (which is the power of him that made him?) Who is he that stretcheth out his arms and imbraceth all things? Who is he that is not, and is? Who is he that numbreth the Stars as the letters of a Volumn? Who entreth down into the waves? In the multitude of his wonders who is he that harboureth his Whelps there, where the Sea glideth, and keepeth them in Chains, till the day of his stretch-forth power come? Who is he that maketh his habitation in the Sun, or filleth the Moon with a perpetual River? Who is he that hath made Winter and Summer, times and seasons? Who is he that is the Lord of all beasts and fowls? Who is he that hath made you of nothing? even he it is that hath led you out, even he it is that hath carried you to the Seas even he it is, that hath kept you sleeping, and preserved you waking: Even he it is that hath tyed his thunders underneath your and hath harnished you.*

With the Whirlwind of vengeance against the people of Ethan, *yea even he it is (I say) that is, and liveth for ever, and hath provided you as the chiefest reapers, yea and over-seers of his harvest, which hath made you a promise: That the Kings of the earth shall be inriched by you, and hath made you free from all men; against the day when you shall see me. But O you of little faith and understanding, O, I say you of little faith and understanding, how long will you be your own masters, nay your own servants, how long do you contemn, the profound and unspeakable floods of my wisdome, and fore-knowledge in you.*

How long (I say) will you run after your own imaginations and contemn the present counsels which I give you, hindring the power that is ready to fall upon you, O you of little faith and understanding.

Behold I have prepared a banket for you, and have brought you even unto the doors; but because you smell not the feast you disdain to enter, happy is he that entreth in through me: For I am the very gate to all felicity and joy, and without me is nothing: Are you more discreet then I am wise? or more holy then I am holy? Righteousness, and righteousness is that, which is rewarded with honour. Behold I made all things, Is it not contrary to Nature, that the lights of heaven should stand: Why therefore at the prayer of the Carpter call you upon the Sun in my name; Calling (I say) upon my name did the Sun stand still. Rebuke him therefore if he hath done amiss; or teach him, why he so abused Nature, O you wretches, I say unto you, you are the last of the beginning of the times to come, so figured by my *determination and eternal purpose: And behold the Son and Moon shall stand still, even* at your voyces, *and the Mountains shall bring themselves together before the face of man,* at your commandement, *that the people and Kings of the earth* may say, Lo this is the finger of him that hath created all things.

Josue.

Figuration

Be therefore obedient and full of faith.

All things one. And see that all things be one amongst you, *and cleave not asunder, lest I take vengeance upon you,* for behold Sathan hath power to cast you asunder, but *a little he should-*

A Covenant. *be faithful therefore, and provident, be watchful, and take heed for you have made a Covenant; and behold it is written before my face in heaven, even as* whatsoever I have spoken unto you, is laid up in my treasures. *Take heed that you run neither to the right hand, neither to the left; but that you cast away your selves for me: As I humbled my self to death, wherein the unity between my Congregation and me, was before my Father perpetually sealed, whereby I am alwayes* present with such as put their trust in me. *Even so as the East and the West, the North, and the South,* Esau *and* Jacob, *shall be gathered together through* the power I will give you, and united for ever in the Kingdome of my Father which is to come, in one holy and eternal fellowship, so be you contented also *to be the figures of the things that are to come by you, that it may be a perpetual testimony before the heavens, and before men, of your perfect and sound faith: And thou, even thou that hast* tore *in peeces even this morning* again *this Covenant which thou*

Potentia magna ex deo futura.

Figures.

hast

hast made with me, Behold the time shall come that thou shalt *be torn in peeces thy self, and I will turn even my face away from thee for a time : And even as thou hast obstinately and ignorantly*, blasphemed the company of my holy messagers, *even so shall the people of the earth obstinately and ignorantly throw thee out from Town to Town : And even as thou hast done unto me, even so shall men do unto thee.* But because thy minde was inwardly *never to forsake me, even so shalt thou never be forsaken of me, but I will return again unto thee. And now behold*, thou hast made a bargain, and behold thou thinkest to take thee up a new dwelling place, and thou shalt not do so : But who so receiveth thee *into his house shall as truly* as I am, both he and his family sink down into the very lake of hell. But before thou enter in, I will by dreams and visions *warn him; therefore run not abroad : Take heed of the Tempter, Thou made a Covenant with me, which* thou canst not in breaking of the papers put out; for my register is eternal : And those that bear witness before me are the compass of my wings.

And lo behold Carpio *hath for his former* intent of seperating you, *cut off the day of his* Father, and is become fatherless : *Behold even* shortly shall his mother perish also.

And, if hereafter, *he attempt any farther, I will throw the* vengeance of Justice upon him, that he shall be a laughing stock to the people amongst which he was born : Wo be unto them that riseth up against me.

····· *After a while I come again.*

E. K. I thought we should have nothing else, but

Δ. I read this over to *E.K.*

E. K. He is here again.

He that pawneth * *his soul for me, loseth it not, and he that dyeth for me, dieth to eternal life. Behold you shall both as Lambs be brought forth before men in your latter dayes, and shall be overthrown and slain, and your bodies tossed to and fro : But I will revive you again, and will be full of power : And you shall be comforted with the joyes of your brethren, for I have many that secretly serve me, and when you have shewed your obedience, the second day after, come here again before me; for I will lead you into the way of Knowledge and Understanding : And Judgement and Wisdome shall be upon you, and shall be restored unto you : And you shall grow every day*, wise and mighty in mee.

* This was said because I had pawned my soul, upon my avouching the spiritual creatures which have dealt with us, to be of God and good : which my bargain E. K. had by word & writing, disdainfully charged, and of late threatned me withall.

The secret servants for God.

E. K. He is gone : and in going he made a Cross (toward us) of blessing.

Sapientia & potentia in Deo.

Rerum omni Creatori Omnipotenti, Misericordi & Justo, Domino nostro & Deo nostro, sit omnis laus, honor, gloria, gratiarum actio & Jubilatio : Nunc & in sempiterna sæculorum sæcula. Amen.

I can, and by our two Consents, and at the request of *Jane* Δ··· unto *the women.* And Mr. *E.K.* hereupon said to his wife, *That his boots were now put off, and changed his purpose of going away with* Carpio *now.* God confirm his minde in all good purposes according to the well-pleasing of the Highest. *Amen.*

Carpio.

····· Δ ····· As I, and *E.K.* walked out at the new stairs, into the new *Orchard-ward* along the little River to view the small fish, and returning to the fore stairs again, *E.K.* saw twain as high as my son *Arthur* fighting by the River side with swords; and the one said to the other, thou hast beguiled me : Then I at length, said unto them, Can I take up the matter between you ? one said yea that you can : in what is it quoth I ? *Then said he, I sent a thing to thy wife by my man, and this fellow hath taken it from him.* They fought sore and at length, he that had it was wounded in the thigh, and it seemed to bleed. Afterward he that was wounded, did bring a yellow square thing out of his bosome; then I guessed it to be my Stone that was taken away. *The other said unto him, let it be carried*, suddenly he seemed to have been out of sight, and to be come again; he threatned the other that had wounded him, and said he would be even with him. The other said, *Hast thou laid it under the right pillow of the bed where his wife lay yesternight.*

Friday afternoon about four of the clock.

Lapidis sancti restitutio.

At length they both went (one after another) into a little Willow tree body on the right hand next the new stairs into the garden; the tree seemed to cleave, or open, and they to go in.

Hereupon we went away : And I coming to my Chamber, found my wife lying upon her bed (where I lay yesternight) and there I lifted up the right pillow, upon which she lay resting her self (being not well at ease) And in manner under her shoulders there I found my precious Stone, that was taken away by *Madimi* : Whereat *E. K.* greatly wondred, doubting the verity of the shew. But I and my wife rejoyced, thanking God.

Saturday

Saturday May 23. *Mane circa* 9. ½

PRECES ad Deum fundebantur,&c. And then we requeſted that the act of obedience performed (according to our faith conceived of our vocation, from the Almighty and Eternal God of heaven and earth) might be accepted: And that henceforward we might be inſtructed in the underſtanding and practice of wiſdome, both ſuch as already we have received ſome introductions Myſtical, and alſo of all other what the Almighty God ſhall deem meet for us to know, and execute for his honour and glory,&c.

△ E. K. *Took Pen and Inke, and wrote the requeſt here adjoyned; and he read it to me,* and he requeſted me to read it to the *Divine Majeſty; and ſo I did*, and hereupon *we waited both to the firſt* my prayer and *to this Petition, the Divine anſwer.*

△. *Omnipotens ſempiterne, vere & vive Deus mittas lucem tuam & veritatem tuam ut ipſæ nos ducant & perducant admontem, ſanctum Syon, ex hac valle miſeriæ & ad Celeſtem tuam Jeruſalem.* Amen.

E. K. From the beginning of this our coming, there appeared a purple Circle as big as a ſtar in the Circumference of the holy Stone, which yeſterday was brought again: And that it ſhould ſo be, Madimi had forewarned E. K. when ſhe ſhewed it unto him, when alſo ſhe gave the prints of the letters of the backſide of the bottome of the gold frame of it.

Equus albus ..... E. K. There appeareth here a great man all in bright harneſs ſitting upon a white horſe: he hath a ſpear all fiery in his left hand, he now putteth into his right hand: he hath a long ſword by his ſide: he hath alſo a target hanging on his back, it ſeemeth to be of ſteel: It hangeth from his neck by a blue lace; it cometh up behind him as high as the top of his head. The horſe is milk white, all ſtudded with white: a very comely horſe it is. The man is in compleat harneſs, the top of his helmet hath a ſharp form.

Upon his Target, are many Cherubins, as it were painted in Circles: there is one in the middle: About it as a Circle with ſix in it, and then a Circle with eight, and then a great Circle with ten in *Sum.* it, and in the greateſt are twenty; and about the Circle of twenty are ſeven parts: at each of which points is a Cherubin; Their faces be like burning gold, their wings be more brighter and as it were their wings coming over their heads do *Cherubin.* not touch together. His horſe is alſo harniſhed before and behind. The horſe legs behind are harniſhed as with boots marveilouſly contrived, for defence as it were of his hinde legs.

E. K. He is ridden away, he ſeemeth to ride through a great field.

E. K. Here is now come Madimi.

E. K. She is gone into the field, that way which he rode.

E. K. Here is another, like a woman all in green.

E. K. Here cometh another woman: All her attire is like beaten gold; ſhe hath on her forehead a Croſs chryſtal, her neck and breaſt are bare unto under her dugs: She hath a girdle of beaten gold ſlackly buckled unto her with a pendant of gold down to the ground.

I am

I am the Daughter of Heaven, and I have had very long time my way open for me. For I have a Commandment large, and Science dwelleth in me. And I have power to stay the moving of the Firmament. Few or none have known me, for I am not common with the Circle of the Stone, and the vain Minds. My feet are swifter than the Arrows, and my hands are swifter than the morning dew. My garments are precious, and my dwelling place is in my self. The Lion roareth not, neither doth the Bear ramp, before I be known. I am delightful, and my sweetness cannot be satisfied. Happy is he that inherits me, for in the night season I am found, and in the day time I am a pleasure. My company is a harmony of many Melodies, and my lips speak the heavenly Language of my self. I am a harlot for such as revile me, and a true wife unto my Lover. I am the Love and Liking of many, and I am loved of many; and as many as seek me, unto me will I make my self known. Purge your hearts, O ye Sons of men, and make your selves clean, and sanctify your selves holy, and put on righteousness. Cast out your evil prayings, and then shall you find me. Come from the company of other women that are wicked, that are slothful, and not so beautiful and beautified as I. And then will I come and dwell amongst you, and unfold, and bring forth Children unto you, and they shall be the Seals of Comfort. I will open my Treasures, and unfold them before you, that your Love may be more enflamed towards me.

As yet, I walk in the Clouds, as you, I am carried with the Winds, and have delight in you for the multitude of your Acclamations, and the filthy loathsomness of your spotted hearts. Behold their hour, who is he then that say, They have sinned? or what shall they make account? Not unto you, O you sons of men! nor unto your children? for unto the Lord belongeth the judgements of his Creatures.

Now therefore, let the earth give Birth how fast unto you, and let the Mountains torfake their covetousness, where you have dwelled remote. Happy is he that followeth me, and cursed is he that holdeth up his hands against me. And power shall be given unto you from hence forth to set at your enemies: and the Lord shall always hear you in the time of your trouble. And I am lent unto you to play the harlot with you, and to make merry with you as a friend. Prepare for me, for I come hastily. Provide you Chariots for me, that we may go sweet and cleanly, for I will make a Carpet of Roses and Violets for us to walk upon, and I will be at one with the Father and the Son, you and with all those that truly love me. For my self I am clothed with flowers, and my strength is not to be extinguished with man. Provide you of Rooms for me, therefore provide for me: for behold, I now salute you, and let you be comforted, for I am the Daughter of Comfort. Delight not my Lovers more than me, neither let their sweetness be known how sweet I am, for all things belongeth not to every one. I open unto you a gate,

E. K. She is gone along that green field also.

A. I read it over to our great comfort.

A. We must humbly and heavenly thank thee, O God Almighty, the only fountain of Wisdome, Power, and all goodness. Help us now and ever to be faithful and thankful servants to thee, for thy honour and glory. *Amen.*

E.K. The field appeareth a very level ground, covered with pretty grass even to the brinks of the . . . It is bright as the Sun light, but I see not the Sun, but the clear sky over it.

A. *Pause semihora vacua.*

E.K. Now cometh the horseman, and rideth by into the field, and so doth Madimi. Now cometh the third, and so goeth away into the field.

Now cometh the that was left here: she thunderth still: she hath a book in her hand covered (as it were) with Mosse three inches at the head, and four inches long, and a finger thick: it hath no Clasps, it is plain.

Pause.

The fourth hour after dinner, receive him again. And whatsoever you shall receive of this book, receive it kneeling upon your knees; and see that you suffer no Creature female to enter within this place: Neither tell the things that be opened unto you, be revealed unto your wives, or unto any Creature as yet: for I will speak with you a while, and you shall be certified that I am sweet and full of comfort, and that the Lord is at hand, and that we will speedily visit the earth, and all her wicked Inventions.

Dominus propè est.

E. K. She turneth her self into a thousand shapes of all Creatures: and now she is come to her own form again.

She hangeth the Book in the air.

Give God thanks, and so depart.

Δ. All laud, thanks, honour and glory be to our God, our King and Saviour, now and ever. *Amen.*

1587. *Saturday* the same day.

AFter Dinner, about four hours, or somewhat less we resorted to the place.

A voyce to *E.K.* Kneel toward the East; so he kneeled at the table of Covenant, with his face toward the East; and I at my table opposite to him.

Δ..... In the Name of God the Father, God the Son, and God the Holy Ghost. *Amen.*

Recte sapere & intellegere doceto nos (O Dominus) nam sapientia tua, totum est quod quærimus Da verbum tuum in ore nostro & sapientum tuam in cordibus nostris fige.

E. K. The Book remaineth hanging in the ayre.

A voice ..... *Kelly*, I know it is troublesome for thee to kneel: Sit. *Fausa magna.*

Δ ..... So *E.K.* rose from kneeling, and did sit.

..... E. K. Now she is here, that last advertised us.

She taketh the book and divideth it into two parts: and it seemeth to be two books: the half cover adjoyning to one, and the other half cover belonging to the other, the sides with the covers are towards me.

The book divided.

..... *Wisdome is a piercing beam, which is the center of the spiritual being of the holy Spirit, touching from all parts from whence the Divinity sendeth it out: and is proper to the soul, or unto substances, that have beginning, but no ending; so that, whatsoever shall have end, can never attain unto that which is called Wisdome: Neither can things that are subject to the second death, receive any such influence, because they are already noted, and marked with the seat of destruction. Happy is he whom God hath made a vessel of salvation; for unto him belongeth joy, and a crown of reward:* Adam *(your forefather and first parent) in respect of his creation, that is to say, in respect of his imaginative composition received no strength, but by the Holy Ghost; for the soul of man is free from all passions and affections, until it enter into the body unto the which it is limited: so that, being neither good nor bad (but apt unto both) he is left, by Divine providence and permission joyned together to the end of the one, or the other: But whersoever wisdome dwelleth, it dwelleth not with the soul, as any property thereof, but according to the good will of God, whose mercy concurreth on every side into him, and taketh up a mansion therein; to utter out, and manifest his great goodness: And even as the heavens are glorified continually with the Spirit of God: So is the soul of man glorified, that receiveth sanctification thereby; for no man is illuminated, that is not sanctified: neither is there any man perfectly sanctified, that is not illuminated. I speak this (my brethren) for that you shall understand, That no man did, or can ever attain to wisdom (that perfect wisdome which I speak of) without he become a Center in his soul unto the mercies, and good will of God comprehending him, and dwelling in him, therefore lift up your eyes and see, Call your wits together, and mark my words, To teach you, or expound unto you the mysteries of the Books that you have already received, is not in my power, but in the good will of God, after whose Image I am:* Which good will of God, is the descending of his holy Spirit abundantly upon you, and into you, *opening all your senses, and making you perfect men:* for Adam *understood by that grace, and his eyes were opened so that he saw and knew all things that were* to his understanding: *So have all those more and less, that have been* counted wise, *received the gifts of the Holy Ghost, which setteth the soul on man* so on fire that he pierceth into all things, and judgeth mightily. The Apostles which knew even the thoughts of men, understood all things, because the holy Spirit made a dwelling place in them: even so shall it happen unto you: For you are the chosen of this last dayes, and such as shall be *full of the blessings of God, and his Spirit shall rest with you abundantly. Mark therefore what I have to say unto you.*

Ad imaginem Dei factus est.

The conceiving the exposition of our former books.

The good will of God.

Adam his knowledge.

The Apostles.

We.

A

A hundred dayes are limited unto you during the which time, you shall every seventh, present your selves in this place, and you shall laud and praise God. *And behold I will be present amongst you.*

An hundred dayes limited every 7th day.

And before these dayes pass, when power is given me so to do, I will enter out of this Stone unto you and you shall eat up these two books, both the one and the other: and wisdome shall be divided between you, sufficient to each man.

Personal apparition.

Then shall your eyes be opened to see and understand all such things as have been written unto you, and taught you from above. *But beware ye take heed, that you dwell within your selves*, and keep the secrets of God, untill the time come that you shall be bid *SPEAK*: *For then shall the Spirit of God be mighty upon you; so that it shall be said of you*, LO were not these, the Sorcerers, and such as were accounted Vagabonds: *Other some shall say*, Behold let us take heed, and let us humble our selves before them: For the Lord of Hosts is with them.

The understanding of such things as have before time been delivered us mystically.

And you shall have power in the Heavens, and in the lower bodies: *And it shall be taught you* at all times inwardly, *even what* belongeth to the hearts of men: *Then shalt thou E.* K. *have a new coat put on thee, and it shall* be all of one colour. *Then shalt thou* △. also have power to open that book, which God hath committed unto thee; *but use your selves as men, yea even then remember such as may receive the mercies and grace of God*: And let all peace and unity be amongst you: *For even as the Sun looketh into all things from above*, so shall you into all the creatures that live upon the earth: *yea the one of you shall have his lifted, and shall enter into the fourth or fifth heaven, for unto him that is worldly knowledge be given; and unto him that hath been patient, shall greater things descend. Notwithstanding both sufficiently satisfied: In the mean season*, The seventh day hence, *shal thou bring in such things*, as the Lord hath given thee: And in this place they shall be disposed according to the knowledge that is given me: *And herein thou hast pleased the Lord; For that* thou hast dealed streight, and according to brotherly meaning.

Silence untill.

Power to be given us.

Vide actionem an. 1583 *mensis die*, of his divers spotted coat.

Note and remember.

Entrance in the 4th. and 5th. heaven.

△. *Now cometh the time that the Whore shall be called before the Highest, and* the tenth Month *hence, shall the* Turk *and the* Moscovite *make a perpetual league together, and in the thirteenth month, shall* Poland *be assaulted*, with the Tartarians, *and shall be spoyled: yea even unto the very ribs, so that in the sixteenth month* they shall fall all together from Christ: *And the hand of God shall run in vengeance, vengeance*, even through this Kingdome, *and through* Germany, *and into* Italy; *and in the* 23. *Month* Rome *shall be destroyed, so that one stone shall not be left standing upon another*, and vengeance shall be on all the earth, *and fear upon all people, for the Lord is gone out against them*: They eat and drink, and say, Let us be merry: *Woe be unto them, for the know not the time of their visitation. For lo Justice shall visit them and tread them under foot: And even this Kingdome shall dure for a while; that is to say, This wicked triumph. And behold in the North shall rise that Monster, and shall pass forth with many Miracles, but you seeing all these things shall be* at quietness untill such times as it shall be said unto them, Revenge. *Happy is he that is not partaker of the love of such as shall be vexed these latter dayes.*

△ O Lord I thank thee that thou hast accepted my patience. *Matt.* 30.

The books of *Dunstan* and the powder.

△. *Mense* 10. *forte mense pro ann. erit.*

A Prophesie *Mense* 13.

Poland. *Mense* 16.

Bohemia. Germania. Italia.

An. 1589.

Bohemia. *Antichristus*

Untill.

Revenge.

E. K. She is gone.

△. I read these over to *E. K.* To his great comfort.

..... *Make an end, I have no more to say*

△. *Deo nostro Omnipotenti, Patri, Filio, & Spiritui sancto sit omnis laus gratiarum actio, honor gloria & Imperium nunc & in sempiterna sæculorum sæcula. Amen.*

Magnifici viri fratres & amici Chariſſ. Hodie hora 9. ante meridiem iſtæ mihi allatæ ſunt literæ a Domino Schombergio, *quæ datæ ſunt* 5 Marcii, *& debebat jam deveniſſe in manus meas antea. Ex quibus intelligo ipſum cum Domino* Holek *expectare reſponſum* Munſterbergii. *Quandoquidem Omnipotens ille omnium rerum moderator, & rector vos delegaverit ad hoc miniſterium & opus perficiendum. Ego nihil ſcio quid agendum, nec ullum meum Conſilium eo accedere poteſt, ut diſponere aliquid poſſim, ſciam aut velim; niſi quod ſapientiſſimo illi moderatori viſum fuerit. Proinde omnia vobis tranſmitto, Orate ſedulo, & quod placuerit Altiſſimo & Potntiſſimo Domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire cupio & volo : Et ita nolim neq; diem iſtam prætermittere quin ſtatim rurſus ad vos tranſmittam. Interim vos & meipſum Dei omnipotentis bonitati immenſæque miſericordiæ commendans. Dat.* Cromoviæ, 16 Marcii, *Anno* 1587.

Veſter amicus & frater,

Cuilielmus manu propria.

Magnificis viris Domino *Joanni Dee* & Domino *Edvardo Kelleo* & ad manus proprias.

1587. *Recepimus tandem* Trebonæ *Aprilis* 2. *Nos enim a* Reichſtenio *abiveramus & rediveramus antequam ad* Reichſtenium *nuncius venit.*

MAgnifici Domini Chariſſimi amici & fratres, ad literas veſtras nihil reſpondere potui, quandoquidem per ſuas mihi literas D. *Schomberg.* de ſuo & ſocii ipſius a .... tu ſignificaveras, volui primum quæ mihi .... necentur audire. Et ſi aliqua nova eſſent vel non audita, dominationem veſtram magnificam denuo certiorem reddere. Hæri noctu ſolus ad me venit D. a *Schomberg.* relicto ſocio in monaſterio meo. Coronienſi dimidium ab hinc milliare, & de negotiis mihi multa expoſuit, de quibus uti intellexi, ex ipſo & Rom. veſtris Mag. ſignificaverit, Uti potui intelligere, ſatis circumſpecte & provide negotia ſunt tractata uſq; huc, & ſpero etiam fideliter : Ad omnia iſta reſpondi, prout ſepiſſime a me intellexiſtis, & nuper etiam literis quæ illi dicenda putabam Dom. veſtræ ſcripſi. Tota res videtur conſiſtere in adjuvandis aliquibus perſonis pecuniarum aliquo auxilio, & prout & ſcriptum ſive .... memoriale mihi tradidit, quod tranſmitto Dom. veſtris perlegendum & conſiderandum, & poſt, mihi remittatur oro. Chariſſimi Domini ſcitis quæ ſit voluntas Domini, *proxima actio & aliæ*, (mihi videtur) annuunt ipſos adjutandos, fiat ſecundum ipſius cujus omnia ſunt voluntate & miſericordiſſima diſpoſitione & expediantur eo celerius, prout cum Domino *Edvardo* locuti ſumus. Ipſi reſpondeant Domino altiſſimo & potentiſſimo de fide quam ipſi præſtabunt, ſin vero aliter viſum fuerit Omnipotenti Domino fiat ita. Rogo Dom. veſtras Magn. quam amantiſſime piis ſuis ad Deum orationibus & mediis a Domino vobis traditis & conceſſis promovete, & adjuvetis Domini Dei noſtri opus & voluntatem exequi.

Socius remanſit in monaſterio, ut ſupra dictum, & concluſi cum Domino *Schombergio*, ut neq; videam neq; tractem cum illo, certis de cauſis, quas vobis ſignificabit, & a me etiam intelligetis ; tamen ut eo ſit melius contentus de *duobus vel tribus millibus* tallerorum ipſi procurabitur ad quædam ſibi neceſſaria comparanda in lucio ſperat ipſum bene fore contentum pro tempore modo cætera quæ majora ſunt propter reliqua ut ſupra ſcripſi procurentur.

Ego

Ego non ſum ab Imperatore vocatus, ſed meam de aliquibus expetivit ſua Majeſtas ſententiam de quibus reſcripſi ut decuit.

De actione intellexi Dom. veſtras paratas ad præſcriptum diem eſſe velle, bene eſt. Semper nos paratos eſſe decet & convenit; Ipſe benigniſſime quæ in nobis deſunt, ſua miſericordia & clementia inenarrabili perficiat: Placet mihi ſententia Dom. veſtrarum & quæ initio & in procœmio actionis proponere velletis, de quo me informabitis, ad hoc me componam & expectabo humiliter reſponſum.

Quæ proponenda putabam nulla ſunt alia niſi illa.

1. Si Imperator de rebus *Polonicis* a me quicquid ſciſcitari vellet, aut ſuſpicione aliqua de me concepta aut fingendo ſibi aliquid *quomodo me gerere debeam.*

2. Si Imperator de ſucceſſione Regni hujus pro fratre aliquid tractare vellet quomodo me gerere debeam.

3. Si electio *Polonica* ſucceſſura ſit, quid de bonis meis paternis diſponat Dominus, & mihi quid faciendum.

4. Debeo-ne de negotio *Polonico* aliqua cum Electore *Brandenburgico* aut aliquo Principe Imperii confidenter conferre, vel non. Cum quibus, quando & qua ratione.

5. Si miles aliquis conducendus & quando.

6. Si Pontifex aut Imperator de perſonis Dom. veſtrarum vellet aliquid attentare, vel *eas iterum relegare*, vel quovis modo perturbare, quid agendum & ipſis reſpondendum.

7. Si de Theſauro *nobis concredito* aliquid Cæſari ſit communicandum, quando, quantum, & quomodo.

8. Si Imperator mea opera uti vellet pro agendis Comitiis in *Moravia* & *Sileſia*, ſi hoc ſuſcipere munus debeam.

De cæteri humiliter ſupplicent ut me ita diſponere dignetur altiſſimus ut ſibi ſoli placeam & ſerviam fideliter & conſtanter ad ſui nominis æternam gloriam & Reipublicæ Chriſtianæ ſalutem.

Si Dom. veſtræ putant aliqua omittenda, aut quæ offendere poſſent per amorem Dei oro, bene conſiderent: omittant aut emendant pro ſua pietate & prudentia.

Unum eſt quod omiſi de propoſitionibus; Quod conſtitueram in animo de *Theſauro Domini mihi benigne* conceſſo aliquas fundationes, hic in patria iſta conſtituere. Deus ſcit mentem meam quem nihil latet. Si placet hoc meum miſericordiſſimo Domino propoſitum vel non.

Et præſertim ſi mihi alio (divina ita diſponente gratia) ſit commigrandum, vellem patria mea cognoſcat, & tota poſteritas quod amaverim illam, & optime de ſalute ipſorum & poſteritatis ſenſerim.

Dat. *Cromoviæ* færia 5. poſt Paſcha, *Anno* 1587.

Veſter ex animo, & frater & amicus ſincerus

Guilielmus manu propria.

In

In nomine Patris, & Filii, & Spiritus Sancti. Amen.

Gloria Patri, & Filii, & Spiritui Sancto: ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. Amen.

In Actione Tertia, proponenda.

1. *DEo Omnipotenti, Patri, Filio & Spiritui Sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, inſtructiones, informationes, & alia quæcunq; in hac generali Actione, ſuſcipienda, intelligenda, & exequenda, quæ ſua Divina Majeſtas, pro ſua gloria & noſtra conſolatione maxima fore, præviderit & decreverit.*

2. *Humiliter requirimus, an hic plenaria hæc tranſigetur Actio: vel an nobis ad* Cromoviam, *cum neceſſariis noſtris rebus, (& quibus illis quidem) properandum fuerit.*

3. *Has noſtri Domini* Roſenbergii *Quæſtiones* 12 *generales, & alia quæcunq; in eiſdem particulariter continentur, humiliter offerimus, tam ejus quam noſtro nomine, illa & talia expectantes reſponſa quæ & qualia a ſede Majeſtatis Divinæ, in ſuorum ſervorum conſultationibus procedere, & olim & ſemper ſolent.*

4. *Et quia in eiſdem Quæſtionibus, nulla facta eſt mentio de uſu pulveris quem ſibi divinitus conceſſum habet, & aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris uſu, nos, jam humiliter illam deſideramus informationem.*

5. *Et quia extraordinarius iſte vehemens favor Moſchovitici Principis erga me incognitum jam eſt mihi & multis aliis conteſtatus, & manifeſtus, (ago Deo Optimo Maximo gratias quantas poſſum maximas) & quia incertus ſum ad quem finem Deus illum ejus favorem erga me, dirigere velit: humiliter peto & mihi a te (Omnipotens Deus) informatio detur de iſto fine, & voluntate tua in hac parte, & quo modo ejuſdem Nunciis reſpondere debeam, ſi qui jam venerint de cætero.*

6. *An non debeamus noſmet diſponere, (ut alias, aliquoties præmonitum eſt) ut hic, lapidem Philoſophorum ex methodo* Dunſtani *conficiamus: quæ methodus, quia mihi non conſtat, ſæpe me hactenus fecit videri quaſi in hoc labore tarduni, otioſum, vel ignavum: Ubi, contra, quam eſt paratus animus meus & manus & pedes & omnes vires tam animi quam corporis mei, Tu noſti, Tuq; (O Deus) teſtis eſto meus.*

7. *Illa Praxis, cum poculo ferreo, canali vitrea, calce &c. nondum nobis ſuccedit; idcirco, ad illius quoq; Concluſionis veritatem practicam obtinendam, libenter ſciremus, quid eſt quod nos hactenus impedivit, vel quid nobis deeſt, ad veram intelligendam, & perficiendam praxim illam.*

8. Thomæ Kellei *decumbentis valetudinem & ſanitatem, tibi (O Deus) commendamus, & ſupplicamus, ut illi, nobiſque propitius eſſe velis: illumq; ſanum & ſalvum nobis reddere & confirmare digneris ad nominis tui laudem, honorem & gloriam, ex fideli ejuſdem poſthac ſervitio, & officio: erga divinam tuam Majeſtatem.* Amen.

9. Joanna, *uxor* Ed: Kellei *noſtri, Omnipotenti Divinæ Majeſtati tuæ ſupplicat per me, & ego humilimè (ejuſdem* Joannæ *nomine) tibi (O Deus) ſupplico, ut illi velis eſſe miſericors, clemens & benignus; & ut ejus multiplices ad te preces pro fœcunditate cum hoc ejus marito obtinenda, paterna reſpicias charitate: & ut illi hoc contribuere velis gaudium, & quaſi ſui fidelis ſervitii (erga hunc ſuum maritum) præmium, ut prole per eundem & cum eodem gaudere poſſit beata: reſpice quaſumus hanc noſtram petitionem, ut a multis olim piis fœminis & viris eandem accepiſti, & etiam conceſ-*

ſiſti

ſiſti petitionem Miſericordiſſime Pater, per Filium tuum, Dominum noſtrum Jeſum Chriſtum. Amen.

10. *Pro mea* Jana (*O Deus*) *humilimè gratias ago, quod hactenus tam clementer & pie illam liberaveris a ſuæ radicalis infirmitatis contagione: contra quam & medicinam facere, me docuiſti: & me ut facerem adjuviſti, factæque eam virtutem conceſſiſti, ut illa remedii optati nobis præberet ſigna, qualia noſtra imperitia magis ſperat eſſe bona & certa, quam recta ratiene dijudicare poteſt, hoc igitur ſymptona egeſtionis ſanguinolentæ quid ſit neſcimus, an morbi alterius indicium, an dictæ Medicinæ adhuc in ſua virtute & efficacia procedentis, operatio. Tuum* (*O Deus*) *ne dedigneris impartire mihi conſilium: & de fluxu illo frequenti, ex ejuſdem* Janæ *auribus, libenter audire vellemus remedium aliquod.*

De Angliæ *& Reginæ ejuſdem ſtatu, ſi aliquid ſcire nobis expedit, libenter audiemus.*

London, At Mrs. Goodman her house.

March 20 à meridie hora 4.

JESUS

Omnipotens sempiterne & une Deus.

Mitte in me lucem & veritatem tuam, ut ipsa me doceat & perducat ad montem sanctum tuum & Tabernacula. Amen.

I am blessed Raphael, a blessed messenger of the Almighty, I am sent of God, who is blessed for evermore. Amen.

John Dee. I am sent of God for thy comfort first to certifie thee thou shalt overcome thy infirmity, and when thou art living in body, a God in his good will make thee THRICE. Thou shalt have all made known unto thee of such things being now come to pass as have been before spoken of, because that thou shouldest take comfort in God, that thou art not left from the comfort of Gods blessed creatures. Now God hath sent me at the time aforesaid, by thine own desire to be satisfied, THAT when thy body is able to abide the time of my further access from God to be delivered unto thee by the shepherd. My friend John Young performeth, but the time is likely to be short.

As it pleaseth God.

O God. I am bent upon a great attempt, to make the counsel privy, of my beggery, and to offer the Earle of Salisbury. such my duties as I may perfect to his content. How standeth this with your good liking?

A Spiritual.

Thou shalt have friends in thy suit, and thou shalt have foes, but through Gods

A Spiritual.

mercies, thy friends shall overcome thy foes and thou shalt for ever be married in his goodness. He will work mightily in his power for thee.

Proceed in thy suit so shortly as thou canst finde thy health in body able: And for thy health use thy own skill, that God hath, and shall guide thee withall to thy good and perfect receiving of thy perfect health.

Of the blood, not coming out of my Fundament, but as a little it were a pin hole of the skin.

Raph. That the which thou hadst skill by, to help thy weakness, God will be mercifull to send thee therein present help, the which but only for that issue thou couldest not have lived. And for thee and thy help, the same God will work with thee in thy house and private so, that it shall be known unto no man, but by Gods mercifull guidance, direct unto thee such wayes, and means as shall be thy help, and restore thee to health again. This God of his mercy hath sent me to deliver this short message, because of thy weakness. Thou art not strong to endure therefore such a Gods goodness to let you to understand that after the tenth day of April, I will then [16] appear again, and then shalt understand much more what God will and his pleasure is to be done in Gods services, and for your good, and so for this little short message, I have declared unto you the will of Jesus Christ. And so for the time, In the Name of the most highest, mercifull and maker of Heaven and Earth, I do now return at his will and commandment, and I am ready at all times to be (by) summoned me to appear to thy comfort. His Name be praised evermore. Amen, Amen.

Amen.

Friday

Friday 24 *Martii hora* 9 ½

DEus *in adjutorium noſtrum intendas D. D. R. R. ... Zebaith ..... The Omnipotent God be praiſed for evermore, his holy Name be glorified. Now* John Dee, *I* Raphael *am n w come at Gods pleaſure, and at his commandement to ſpeak with thee, and make known unto thee as far forth as in my power lieth to ſpeak God hath ſent me to declare unto thee: the cauſe of thy deſire now at this time,* John Dee, *as thou art an earthly man, if thou doſt deſire to have help from God of ſuch things as earthly men cann t be without while they have time here in this mortal life, thou deſireſt to have knowledge as concerning things hid, the which I* Raphael *have no delight, neither pleaſure in ſpeaking of any ſuch earthly matter, or earthly caſes. But my delight is in the Almighty, and in his wiſdome. But notwithſtanding at this requeſt, and thy inward deſire in God to be certified of this treaſure, the which theſe two men whom thou knoweſt do ſpeak of, they ever had a time appointed of God for it, and it was not uſed accordingly as they ſhould have done. Now this ſecond time, becauſe you have a deſire to have help and knowledge at the hands of the Almighty, I* Raphael *do command thee and thoſe men whom thou knoweſt, that they ſhall not intermeddle, or to take it in hand before the tenth day of* January *be paſt, f r if they do, they ſhall not prevail, for that is a time that God hath beſt appointed for the ſaid purpoſe, and f r the quiet enjoying of it; ſo w en that day is pa t, then let th m in the name of God enter into that wor'. And if they will be ſuch men as they ought for to be, and as Gods will is that they ſhould be, to deal faithfully and truly one with the other in deed and in word, God will then bleſs their good purpoſe, and bring it to their head when they ſhall take in hand to open the earth, God will preſently at that inſtant then ſuffer their good purpoſe to take effect, and the matter to be effected and had, ſo that they ſhall not be put off, if they ſhall heare or ſee any thing that they ſhall diſlike, but ſafely to ſtand in the* hope, *and craving at Gods hand to have that good help to be a warrant between them, and all hurt and danger whatſ ever may behappen, and ſo overcome. I ſay, If they will faithfully pray unto God with their whole truſt in God, God will bleſs their good ſucceſs, if they be otherwiſe, then as ood never ſtir, and their good ſucceſs will be againſt them. So I* Raphael *have made known unto thee Gods purpoſe in this thy requeſt.*

For this I have ſaid.

John Dee, *I* Raphael, *did make known unto this deſire of that ſecret, and that great gift that gave unto thee in ſuch order and manner as thou knoweſt where thou hidſt it, and that never as yet hadſt the knowledge and the wiſdome that God will give thee as concerning that, and many mo ſuch unto thee: So this rare gift being taken away from thee by them thou knoweſt, by taking thy key, and ſo taking of it from thy keeping, it was the will and purpoſe of God, that I* Raphael *ſhould give ſuch ... that thou ſhouldeſt have knowledge ... of the ſame. Thou ſhalt take ſuch courſe .... thou mayeſt obtain it again, and when thou haſt it, thou ſhalt put it into the ſame cheſt again, and commit it into the cuſtody and keeping of thy very friend* John Pontoys, *and he ſhall, and will deal faithfully and friendly with thee in keeping the ſame until ſuch time as by that ... the which thou knoweſt is promiſed unto thee, that thou ſhalt receive the perfect underſtanding of the hid knowledge and ſecrecie of God that is not as yet made known unto thee, and ..... as hath been ſaid, ſo ſhalt thou have ſuch wiſdome delivered unto thee by me* Raphael *that ſhall come in ſuch ... and order as hath been late made known unto thee for thy good in ſuch ſhort and ſpeedy time to be performed, and ſo thus much I have made known unto thee, as God hath in ſtore for thee to be performed. Thus much I have now ſaid, and given thee cunning to keep it in ſuch maner as I have ſpoken, or elſe thou wilt be diſappointed of that, and ... it will hide ſuch purpoſe as God will have come to paſs, ſo in his mighty power command me to come. I have for this matter finiſhed; If thou have any thing ſpeedily, ask in ... for I am to depart.*

John Dee, *If thou wilt have all thy cauſe then .... as thou muſt ſhew unto thy liking and bers what thou haſt drawn, and crave for good aſſiſtance it ... of ... deſiring his help, and ... unto her the diſeaſe. ...to go to ſuch men that ſhould give thee further inſtruction thy beſt as I have ſaid to ſhew unto her that thou haſt done ..... and he will ... in thy caſe unto ..... and* Canterbury, *and ſo the faith ſhall triumph in ſhort time, and if this be .....*

Julii 9. *hora* 4. *a meridie.*

A. After my Prayers for a quarter of an hour, a Voice ſaid, *Weſtminſter*
I am Raphael *whoſe voice thou doſt hear: To morrow morning at nine of the clock God will ſend me to thy ſight.* Three Kings in Kings-ſtreet.

A. So with thanks to God I ended.

Friday the 10 June, hora 9.

△. *Mittas lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem sanctum tuum & cœlestia tua tabernacula.* Amen.

Barth. As for you, the Creator of God doth appear.

△. *Benedictus qui venit in nomine Domini Halleluia.*

..... *Blessed be God the Father, and God the Son, and God the holy Ghost. All honour and power be ascribed unto the living God for evermore. Amen.* △. Amen.

John Dee, *I am* Raphael, *one of the blessed and elect Angels of the Almighty; and at his will and his good pleasure, he hath commanded me to appear here at this time, to set forth the will and pleasure of the Almighty God.*

John Dee, *my message that I have at this time to deliver unto thee, is of great force, in that God would have thee to do. And whereas it was said at my last appearing at this beholder,* that I would appear again, *and now it hath pleased God to send me to perform and make known according to that which was then said,* that all things before promised should be made plainly known what Gods will is to be done in all that hath been before said.

Now I do make known unto you the plain meaning and understanding thereof.

First thou hast been promised the secret knowledge and understanding of the Philosophers Stone, *of the* Book of St. Dunstans, *to have the knowledge of them.*

It is since a long time, *as thou knowest to mans reason, and to the minde of man, a few years is with man thought to be big; and now God hath been thy keeper, and most chiefly* created *thee, and hath suffered thee to have time to live unto this age: and furthermore, thou dost like unto thy Nativity, and considering thy great age that the* course of *Nature* for age, *is likely,* by thy reason, *to take place.* BUT *John Dee, thou dost well remember unto whom, in the holy Scriptures, that God in his mercies did adde and put to fifteen years longer than the time was set him: So think not but God in his mercies will be as great unto thee. And now to come to the matter whereby to let thee to understand why thou hadst not* thus *these rare gifts and promises performed unto thee, it was the will of God to keep them away, and to suffer the heart of thy supreme head and governour, under God, to be hardned against thee, that thou art no better account made of unto him, but to be such an one that doth deal with Devils and by Sorcery, as you commonly term them Witchcraft: and who doth, and who hath informed him, to be thus evil and hardly informed against thee, but only the Devil, and by the hatred of thy secret enemy whom thou knowest* (Salisbury *I mean*) *and all malice and enemies that he can by his Devils,* Maserien, Hermeloe, *the four wicked ones, the which are accounted the four Rulers of the Air, whose names be* Ories, Egym, Paynim, *and* Mayrary: *They be the Devils that he doth deal withall, that he through their enticing and his, he thinketh to be pleasant and good wisdom that he receiveth at their hands;* That he and his Devils do seek thy overthrow in all good things, and doth and shall, *so far forth as God will suffer them, seek all the malice and hindrance in all good causes* to be done to thy good. *Therefore now* John Dee *I am to let thee to understand plainly what Gods will and his great purpose is to have thee to do, although it may seem hard to thy good liking, considering as thou dost think, the weakness of thy body, and course of age: yet notwithstanding, that same God that hath been thy protector and keeper until this present time of years, that same merciful God shall keep thee, and make thee able to perform things that shall be made known unto thee; for God will not bestow such rare gifts as I have before said, amongst those which be unworthy of such great blessings from the Almighty. For God will not bestow Pearls amongst those that will not believe nor understand that God hath any such blessings to bestow upon men: for I say unto thee,* John Dee, *that if God should or would bestow those blessings upon thee, even at this present, or at any time* to be shortly performed *and delivered unto thee: Then, except that thou shouldst make all things plainly known of Gods secrets delivered unto thee, unto thy supreme head under God here upon earth, and likewise thy enemy to be partaker in these secrets and great gifts of God, if thou wouldst not perform as much unto them, as God should give wisdom unto thee, therein, thy life would and should, by the envy and malice of those wicked ones, and by thy great enemy thou shouldst speedily be cut off from this life, but God will not have it so. So if thou wilt do as God shall command thee by this message,* thou shalt have all these *messages, promises and wisdom, both for the* Philosophers Stone, *the* book of S. Dunstans, *the secret wisdom of that* Jewel *that was delivered, as thou knowest, in what manner it is plainly known unto thee.*

So now it is the will of God to suffer thy supreme Head his heart to be hardned against thee; *and likewise for thy great enemy for his wicked instructions against thee, God doth suffer it so to be, even as* Pharaoh *his heart was hardned against the children of God, so standeth the matter against thee with them. It is the will of God so to suffer it to their great account that they shall have to make, when it shall please the Almighty that that time shall be, that they must render unto God their accounts. Now* John Dee *it is the will of the Almighty to send me* Raphael *to deliver unto thee this* Message, the which will seem unto thee to be very hard: *yet as thou art the servant of God, and one whom God doth favour and love* (*although the world by wicked enemies doth hate thee*) willingly and obediently follow *that course the which God in his mercies at this time shall make known unto thee.*

Thou

Thou ſhalt (if thou wilt obey the commandment of God, by me made known unto thee) take a long journey in hand, and go where thou ſhalt have all theſe great mercies of God performed unto thee, *and God will ſhew thee as great favour in the ſight of God as ever he did ſhew unto* Joſeph, *who was ſold into bondage, as thou knoweſt, and in all his imprisonment and troubles God was with him, and delivered him: So, if thou wilt follow this commandment from God delivered unto thee by me* Raphael, *that thou ſhalt not doubt, nor waver in thy mind, but God will be merciful unto thee, both in this life and in the life to come: and think God will not command thee to take ſuch a journy in hand, but that he doth know that is beſt for thee,* and he will preſerve thee, and keep thee in thy journy. *And thou ſhalt find in thy journy, that God ſhall and will deal mercifully with thee in finding* eaſe of the infirmity of the ſtone, that the Angels of God ſhall direct thee *in thy heart and mind, how thou* ſhalt uſe thy body, *to the health* and comfort of thy ſtrength. *And when thou art at thy* journies end amongſt ſuch friends *beyond the ſeas as thou knoweſt, God ſhall and will raiſe thee as faithful friends (as now I have ſaid before) as* Joſeph *had,* ſo ſhalt thou be favoured with God and man; *for it is the will and purpoſe of God to have thee to be obedient unto this the which I do make known unto thee, becauſe thou ſhouldſt not remain here,* to be beholding unto thoſe that are thy mortal enemies, *and had rather to hear of thy end, than otherwiſe to hear of thy well-doing, or any good to be done unto thee by any man;* it is a grief and a ſpight in head and mind unto them, that thou ſhouldſt come to any help, or things neceſſary for mans uſe *here upon earth, the which man cannot be without. And* John Dee, *I am to command* thee, that ſo ſhortly as thou canſt by all means poſſible, ſet thy things in order, *for thy Wardenſhip, and in all other cauſes of worldly affairs.* ¶ *And for maintenance to further thy journy God will moſt graciouſly raiſe thee up ſome good friends to be helping unto thee, that thou muſt have maintenance in thy journy. And thy very friend* John Pontoys *ſhall by Gods favour* come home, *and he ſhall and will be a great aid unto thee, to perform this courſe the which God by me hath commanded thee to undertake: That where thou doſt live now in wan, and to be beholding unto thoſe, who do not love thee, neither in heart do wiſh thee well; ſo God would have thee to be where thou muſt do him ſervice, and God will give thee long days in ſo doing, and fulfilling this his commandment and will by me* Raphael, *the which meſſage I am at Gods will and his pleaſure plainly to make known unto thee, that it is his will to have thee to follow this courſe, in which God will have thee to enter into, Not fearing nor miſtruſting the* weakneſs of thy body, *but that God will preſerve thee for that time, as ſhall be his good will and pleaſure, that thou ſhalt have* life *here in this world, to be a merciful a God to deliver thee from all ours and dangers, and from all infirmities, even with as much health as thou haſt had in this time as thou haſt lived thus many years; ſo God will have thee to follow his will in this direction, and then thou ſhalt have* all things aforeſaid *performed unto thee, and thou ſhalt then have ſuch favour, that thou* ſhalt behold his bleſſed Creatures *with theſe thy mortal eyes: and if thou wilt perform to the uttermoſt of thy power this meſſage from God by me delivered; Then God will in his mercies perform all that is promiſed unto thee. And except thou wilt be willing and dutiful ſo much as in thee lieth to make good this, the which I have through Gods means declared what courſe thou muſt take;* and if thou doſt it not, *then God will not no more ſend unto thee, to the beholding of any mans earthly eyes, any of his bleſſed Creatures. Therefore I command thee from God, as I am his* faithful Miniſter *and bleſſed Angel of God, that thou ſhouldſt not doubt to take this journy in hand, for God will be* with thee and for thee, and his bleſſed Angels *ſhall be thy comfort, even as the Angel of God was the comfort unto young* Tobias *in his journey, ſo God will deal with thee in thine. And ſo I have delivered unto thee what God will have thee to do.*

John Pontoys.

Long life.

Δ *Si Deus nobiſcum quis contra nos.*

It is the will and favour of God to give thee as much underſtanding of Gods mercies towards thee yet for to come, *as ever mortal man had* delivered unto him by any ſpiritual Creature *from God. So now I have fully ended my meſſage. Therefore, ſee that thou* John Dee *be as* ready *to perform it to the greateſt of thy power, as lovingly in giving God thanks for this meſſage delivered, becauſe I would have thee to be ſuch an one as ſhall not end his dayes in reproach, and rejoycing of thy enemies, but thou ſhalt have* time and days to live, *that when thou dieſt, and ſhalt depart this world, thou ſhalt die with fame and memory to the end,* that ſuch an one was upon the earth, *that God by him had wrought great and wonderful Miracles in his ſervice. And thus to Gods honour and his glory, I have ended my meſſage, yielding unto God all honour, and praiſe, and thanks for all his bleſſings, and his great benefits beſtowed upon his Creatures, both now and for evermore.* Amen. *Bleſſed be God in all his gifts, and holy in all his works. Praiſed be God.* Amen, Amen.

Miracula.

Δ. Amen.

Δ. Now, O God, as I have willingly yielded unto thy will and commandment of undertaking a Journey: ſo I beſeech thee that it may ſtand with thy good pleaſure to notifie unto me the Country, Region or City unto which thou wouldſt have me direct my courſe from hence-forward.

Δ. Nothing appeared.

A Voice..... A Voice..... *In the Name of God, to morrow at ten of the clock.*

Δ. So be it.

Δ. All thanks, praiſe and glory be to God the Father, God the Son, and God the holy Ghoſt, now and for ever. *Amen.*

A Note to be considered.

Mr. *Eccleſtone.*

In the houſe at the breaking up of the place were theſe: *James Bolton, Lettice Goſtwich* a Maiden, Cook and Dairy-maid.

TO know the houſe and place therein where it is; or if it be in many places divided, which they are.
Or if any other be privy of it, who may give any evidence.

And whatſoever may make this a perfect work, to Mr. *Eccleſtones* reaſonable contentment, moſt humbly and heartily I beſeech God to make known now unto us, and ſo the praiſe and thanks due to God for his mercies, to the beſt of our power to be yielded unto him.

Saturday, *Julii* 11. *hora* 10. *ante meridiem.*

Note, In the Original two Schedules are pinned acroſs this page.

The firſt Schedule. To enquire,

1. *THE Name of the place whether I am to direct my total Journey.*
2. *Whom ſhall I have in my company beſides* John Pontoys.
3. *What of* Patrick Sanders.
4. *What of my daughter* Katherine.
5. *What of my ſtanding Books and other appurtenances.*
   What of Mr. Bardolf *to go with me?* Or,
   Of Mr. Dortnall *his Companion?*
6. *What ſhall my Son* Arthur *do, to his help and comfort in his intended travel?*
7. *Shall not I at any time return hither into* England *again?*
   Shall I make account to keep ſome title of enjoying my houſe at my return?

Mr. Eccleſtone *his Caſe.*

Junii 27. 1607. The ſecond Schedule.

THE Name of my Houſe is Eccleſton *of* Eccleſton, *the mans Name whom I ſuſpect is* Thomas Webſter *Carpenter, of the age under fourty, not more, within the County of* Lancaſter.

The place was in a falſe Roof adjoyning to a Chimney called New Chamber Chimney.

Edward Eccleſtone.

Thomas Webſter the Thief.

Note:

Note: There being a Figure in a ſingle leaf of paper, and the ſame having no direction where it ſhould be placed, I thought beſt to place it here, the page immediately aforegoing making mention of one *Webſter* a Thief; and here being words which (if I miſtake not) relate to ſuch a buſineſs, *an unquam recuperabitur*, whether that was ſtoln ſhall ever be recovered; and, *In quo loco jam eſt*, In what place *Webſter* the Thief is at preſent.

1. *Significat Dominæ Aſcendentis & octavæ, recuperari poſſe.*

2. *Applicans per ſed cum receptione, recuperari poſſe ſignificat, ſed cum difficultate aliqua.*

4. *Nota locum, & ſignum eſt: & Ancilla vel fœmina aliqua conſideranda eſt.*

4. *Luminaria ſeſe mutuo reſpicientia, non poſterdum fore denotat* 5. *& maxime cum Dominus medii cœli carpere* 7. *ſexali radio reſpiciat ſed interim* 7'. *domum comburat.*

J E S U S

A Domino factum eſt iſtud & eſt mirabile in oculis noſtris. Ex ſtercore erigit pauperem ut collocet eum cum principibus populi ſui. *Amen.*

Mittas (O Deus) lucem tuam & veritatem tuam, ut ipſa nos ducant, mirabilem in me fac miſericordiam tuam, & ſapientiam tuam in corde meo figas.

A Voice. *I Am* Raphael *that ſpeak, if you will have me to appear, proceed in haſte, for God hath appointed me great ſervice to do.*

△. In the Name of Jeſus, we deſire your anſwers and inſtructions to theſe Articles here ſlightly noted.

1. Raph. *In the Name of Jeſus Chriſt, I* Raphael *am now ſent unto you to deliver unto you your queſtion ſo far forth as God his will and pleaſure is to command me, and I muſt make a ſhort continuance with you, for I have ſervice of God commanded me in haſte to be done, in his bleſſed Name I am come to fulfil his will in your deſires, and therefore in his Name go on.*

1. △. The name of the place.

Raph. John Dee, *thou haſt been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys, ſo much Gods favour and his mercies is ſuch toward thee, that this thy requeſt and deſire to be known,* What Country is beſt *for thy good: God* hath referred it to thy own will to make choiſe, *in what Country or City thou haſt thy beſt minde unto; and when thou haſt made thy choiſe, if it be Gods liking, and to thy good, it* ſhall be directed unto thee; *otherwiſe, if it ſhall be made known that ſome other place ſhall be better for thee: Therefore take thy own choiſe and liking.*

△.

Raph. John Dee, *he that hath commanded thee to take this Journey in hand, he will provide for thee in* Germany, *or any other Country whereſoever thou goeſt. Therefore let thy good will and liking be in placing thy ſelf, if thou wilt be near unto* England *or far off.*

△. Whether is beſt, I know not.

Raph. *I have ſaid, that whereſoever thou wilt, God doth prize thy willing deſire, to fulfil that God doth command: think but thou ſatisfie and reſt in taking thy own choiſe, God will provide for thee, whither and to what City thou haſt a minde or will to enter into, and always* Gods good Angel ſhall hold thee, *and ever give thee to underſtand,* what and where ſhall be ever beſt for thy good liking, *when thou art there. Therefore take no care, he, that Almighty will provide for thee, that thou ſhalt be ſo governed with his goodneſs, that all ſhall ſtand well with thee.*

2. △. Whom ſhall I have in my company beſide *John Pontoys?*

3, 4. Raph. John Dee, *thou of thy ſelf doſt beſt know that* without thy daughter; *thou canſt*

cannot be without her: and likewise God hath sent thee a very honest and well-disposed young man to go with thee in thy Journey. And for *John Pontoys*, he shall be one, as thy greatest comfort and special-ayd, next unto the Almighty. *And for any other else, it is at thy own good will and well-liking whom thou wilt chuse to make fit thy purpose for necessary uses, for helps about thee,* Servants I mean.

5. △. What of my standing Books, and other appurtenances?

Raph. John Dee, *thou hast spoken already of a very good course to send them away,* not all at once, *but some at one time, and some at another, and God shall and will give thee good*
John Pontoys. *success therein: and let thy friend* John Pontoys, *let him provide for all such purposes, and so shalt thou do well.*

△. As I have been heretofore hindred of many of good purposes fulfilling, so perchance the King will not be willing now to grant me licence to pass over sea.

Raph. *He shall and will grant thee licence.*

6. △. For my Son *Arthur*, do to his help and comfort in his intended travel.

Raph. *If thy Son do like his course to travel, he shall in the mean while do well, for thy sake, being a father unto him, God will favour him. And when thou art in place where God hath commanded thee to go, in short time after thy being there, thou shalt be able to do him good, in helping him for such things as he now wanteth, and then thou shalt take him near unto thee, so that he may have a comfort of thy fatherly help, and thou to have comfort of his well-doing: and so for this I have certified thee.*

7. △. Shall not I at any time return hither into *England* again?

Raph. *Thou shalt be better able in health and strength of thy body to come into* England *again, if thou wilt: but thou shalt see and perceive thy self so mercifully provided for, that thou wilt have but little minde or willingness to come into* England *again, such shall Gods great mercies be towards thee.*

△. Then I perceive that I shall not make any great account of keeping my house at *Mortlake* for any my return hither.

Mr. *Eccleston* his Case of his money taken away by one *Thomas Webster*, &c.

Raph. *Thou dost take an hard matter in hand. This man* Thomas Webster *had it*, and hath it in his keeping as yet, *but he will not yield that he hath it. And for* Eccleston *to deal by extremities with him, he shall prevail little, he shall not thereby obtain his purpose. But by friendly dealing with the party, and in proffering him to be a partaker with him, he may yield unto* Eccleston. *But otherwise, the matter will grow hard. I would from God advise thee,* John Dee, *to enter as few of these matters as may be, for this will not be compassed, except that he shall proceed into the mans house according unto Law; and then he shall entangle himself into trouble, and for the thing never the better: but, as I have said, by friendly dealing he may yield, and so far forth as it shall please God,* I will work by Gods favour to make him yield. *And thus much I have said, and let it suffice.*

It doth remain as yet in a Coffer that is somewhat of a white colour, but he will, if he be stirred, he will then remove it, and hide it in the ground in a little Parlour that he hath. And so I have spoken and answered thee at this time, as concerning

△. Money I had sent me from the Emperour by *Hans Bik:* I marvel that it is not yet come hither.

Raph. *For that,* John Pontoys *will make known unto thee, all* to thy good. *And in whose Name, and in his whose Power I came, so now again I return to that place, to the which in his mercies bring all his blessed Creatures, yielding all honour and praise unto his holy Name, I end. Amen, Amen.*

△. Amen.

14 day of *July*, *hora* 11½.

△. AS I sate at Dinner with *Bartholomew Hickman*, my Daughter, *Patrick* and *Thomas Turner*, about the end of the Dinner *Bartholomew* heard a Voice, saying, To morrow half an hour after 9 of the clock, give your attendance to know the Lords pleasure.

△. As near as I remember, so he said, or to that effect.

1607 *Julii* 15. *hor.* 9½. *ante meridiem.*

JESUS

In nomine Dei Patris, & Filii & Spiritus Sancti. Amen.

Mittas lucem tuam & veritatem tuam, ſapientiam & omnimodum auxilium tuum, Domine Deus, ut tibi ſerviamus ſancte, fideliter & conſtanter omnibus diebus vitæ noſtræ. Amen.

Barth. ..... The Creature.

IN *the Name of him that created me* Raphael, *and all the bleſſed Creatures, and likewiſe in his power made all the world, and all things therein contained:* Jeſus Chriſt *of his great goodneſs hath ſent me now at his will, and ſo I am bound at his will to return, when his pleaſure is. All honour be given to him, being God Almighty for evermore.* Amen. *Jeſus Chriſt*

John Dee, *I am* Raphael *that laſt appeared unto you, and I through Gods good pleaſure did ſet down and made known unto thee, what pretended courſe God would have thee to enter into, and his will is ſuch, that ſo far forth, and ſo ſpeedily as thou canſt, to proceed in it, becauſe* that God hath great ſervice for thee to do, *when thou ſhalt be there placed.*

And now I do let thee underſtand, that as concerning Eccleſton *his ſuit and matter that I did at my laſt being here ſpeak of, ſo far forth as it pleaſed God to give* me his free will: *and now God hath ſent me for favour that God doth bear unto thee, and not for no cauſe elſe, I* Raphael *do now tell thee, that this matter, and all ſuch like unto it, are not for me to enter into, neither for any ſuch* as be of that high Society and Calling as I am of. *Yet notwithſtanding, I am ready by Gods merciful goodneſs to* command thoſe whom God hath and doth appoint to ſerve under me: *and ſuch his bleſſed Creatures being thoſe that do ſtand in his preſence, I* Raphael *will at Gods pleaſure* command thoſe that ſhall deal in *Eccleſtons* ſuit, *in* conſtraining by ſuch *Creatures as I have made known unto you, that they* ſhall force and conſtrain theſe *parties, as he which he had in hand; he is one,* James Bolton *is another, and the Treaſure was* carried to the Carpenter his brothers houſe; *and there, as I did ſhew unto thee,* a Coffer of white colour. *Thoſe parties* are ſo troubled in minde, *that they cannot be quiet, how or where* to place the Treaſure, *becauſe they* would keep it cloſe. *But let this ſuffice and ſatisfie for the whole anſwer in this his ſuit: I* Raphael *through Gods power will* command ſuch Creatures that ſhall conſtrain thoſe parties *to bring the matter to* true light, and confeſs the ſaid Treaſure; *and* he, the party the owner to have his money *again, in ſo ſhort time as may be pleaſing and acceptable unto the Almighty. God* will have the whole matter made known *in this order,* without any further trouble *unto the parties: but it is his will that he ſhall* examine them in friendly manner, *if they will not yield,* then by the force of a Juſtice in examination; *but* they will not yield till ſuch time as I by theſe Creatures *ſhall make them to yield, through Gods help, to their ſorrow; and ſo the party the owner ſhall ſo* come by his goods again. *And now I have anſwered you in as ample manner as God will have me; for (as I have ſaid) ſuch matters are not for me, but that courſe that I have now declared, by Gods help ſhall be performed. And ſo in the Name of the Higheſt for this I do now end, giving praiſe to the Almighty. And furthermore,* John Dee, *in few words, for thy ſake,* If this Window by his Creatures, ſhould have medled in the cauſe, they ſhould have had a great labour. *But notwithſtanding, that which I have ſpoken of, is ſufficient, praiſed be the Name of God: and ſo I end.*

Mr. *Eccleſton.*

The Treaſure.

Raphael his inferiours.

Raphael his commandment.

How they will & ſhall yield.

△. By this The Window to be brought in, &c.

△. If it ſhould not offend, then I would gladly know the ſum of the Treaſure.

Raph. *Two thouſand and a half, and odde money.*

△. How, in gold and ſilver?

Raph. *More then three parts thereof in gold.*

△. Moſt humbly and heartily I thank the Almighty for .....

Raph. John Dee, *if thou doſt doubt of any thing as concerning the entring into the courſe of thy Journey; and likewiſe, if thou doſt doubt of any thing that ſhall be againſt thy good ſucceſs when thou art there, Now ſpeak, and I ſhall through Gods mercies make thee anſwer, as it may and ſhall pleaſe God to the good direction of any thing that thou ſhalt doubt of, for God will not command thee to enter into that Journey, but that he will moſt mercifully and graciouſly be thy keeper, and deliver thee from the hands of thy enemies in thy Journey. And for the good health of thy body, God will ſo carry thee in good health, that thou ſhalt ſet forth ſuch ſervice when thou art there placed, that ſhall be thy great comfort unto Gods honour, in* making of his marvellous works to be known. *And thus much for thy comfort through Gods merciful goodneſs I have* made known unto thee: *and ſo I end.*

△....

△. .....

John Dee, *God doth know all this that thou doſt ſpeak of. In few words, to end many words, he will ſo direct thy wayes in ending ſuch troubles, as ſhall be to thy good and ſpeedy finiſhing.*

△ .....

John Pontoys, *before ſuch time as thou ſhalt have any great cauſe to uſe his aid, and furtheremore, God will ſo work for thee in the heart of his Maſter (whom he is Factor for)* Stapers *I mean, that* Stapers *ſhall with all the aid and help that he can to further thy good proceeding. And ſo God in all caſes will thus graciouſly deal with thee. And now is my full time to depart in Gods peace, and to ſerve him from whom I came, his mighty Name.*

△. I fearing his ſudden departure, did earneſtly urge at his hands, to know the truth of *Tobias* his hiſtory: and ſo half unmannerly did interrupt his ſpeech with my queſtion.

John Dee, *I am* Raphael *that is* appointed of God to be thy Guide in this thy Journey; *and I am that ſame* Raphael *that was the Guide unto young* Tobias *in his long Journey, and delivered him from the power of the wicked Spirit* Aſmodeus, *who had, as thou knoweſt, how many he had deſtroyed: and I brought him through Gods power home again, and delivered him in health unto his own parents. And thus much I have made thee plainly to underſtand without any doubting to the contrary. And ſo now once again I do depart. All honour and glory to the everlaſting God, both now and for evermore. Amen, Amen.*

△. Amen.

17 *July.*

AFter dinner (*horam circiter* 4½.) as *Bartholomew* and I talked of divers of my doings with Mr. *Kelley*, a Voice produced this to *Bartholomews* hearing,

A Voice. ..... *I*, John Dee, *I have heard you all this while.*

Thou ſhalt be able to do, and to ſee, and to underſtand more than all this as thou haſt ſpoken of, according as God hath promiſed thee.

△. Bleſſed be his holy Name, and his mercies be magnified on me, to the honour of his holy Name. *Amen.*

△. *Note* ..... Upon occaſion of further talk and *ſpeech of my Jewel* that was brought, I asked *Bartholomew* if ever he had ſeen it ſince it was ſet in gold; and he thought that he had not ſeen it: Whereupon I went ſpeedily to my Cheſt, unlocked it, and took it out, and undid the Caſe, and ſet the Stone in his due manner.

And by and by did *Raphael* appear in the Stone, and in voice ſaid thus, as followeth:

Raph. *In the Name of Jeſus Chriſt, I am* Raphael *whoſe voice thou didſt hear right now. And now, in Gods holy Name, for thy good, and for thy comfort, I have, now, here, in this Pearl entred* Poſſeſſion, *in token hereafter to be that bleſſed Creature, to be obedient unto Gods Commandment,* to ſerve thee *at all times, when thou art placed in thy Journey, which God hath commanded thee. And likewiſe thou* ſhalt have the book from whence this came. *And that* Duſt *which thou haſt in keeping, (the which thou doſt make account of no better but duſt)* Then it ſhall be turned to the right uſe, from whence it was: *and to that good purpoſe, that God hath ordained for to do. And now it was the will of God, that I ſhould ſpeak unto thee a few words of this good comfort to be performed. Praiſe God, honour his holy Name, for his great bleſſings now and for ever; That it did pleaſe the Almighty to ſend me to your preſence, in token of his love, for his great mercy. And ſo now, in his Name I go again into the preſence of the Almighty, whoſe Name be ever praiſed, with all his elect Angels, and all the bleſſed Creatures of God, and all the bleſſed Creatures upon earth, praiſe his Name for evermore. Amen, Amen.*

Dei domum. 1
Vid. *Arbatel.* 2 3

△. Amen.

△. O Lord God, moſt humbly, heartily and ſincerely I honour thee, praiſe thee, and extoll thy mercies, and moſt loving kindneſs, for theſe, and all other thy graces and bleſſings on me. Accept, O God, my hearty thanks, and enable me ſo to thank thee, as may be a moſt acceptable ſacrifice unto thy Divine Majeſty. *Amen, Amen, Amen.*

1607. *Sept. 5. hora 9½. Mortlak.*

יהוה

Mitte lucem tuam & veritatem tuam Domine, quæ nos ducant & perducant ad montem ſanctum tuum & ad cœleſtia tua tabernacula. Amen.

Barth. He is in the Stone now.

Benedictus qui venit in nomine Domini.

O *Moſt merciful Lord and Saviour Chriſt Jeſus, who is and was the Creator and Redeemer of Mankinde, and of all his bleſſed Creatures. In his power I* Raphael *am now come at his will and commandment, and ſo likewiſe at his good pleaſure I muſt then return at ſuch time as he hath commanded me.*

John Dee, *in the Name of the Moſt Higheſt, I am come to deliver unto thee this my Meſſage, the which God in his goodneſs hath commanded me.*

Firſt, I Raphael *am ſent of God at this time moſt chiefly to put thee in that good remembrance of my laſt appearing to your preſence, to let thee to underſtand, that look what courſe God in his mercies did ſet then down, what way thou ſhouldſt take to enter into this Journey, the which God in his goodneſs is moſt willing that thou ſhouldſt enter into. For,* John Dee, *God hath declared, and made manifeſtly known unto thee at my laſt appearing, what ſervice God would uſe thee unto, and all ſuch purpoſes that were the laſt time ſpoken of, ſhall be by Gods favour and his merciful good gift performed unto thee:* and fear thou not, but God will ſafely help and preſerve thy body in thy Journey, to that end, that thou ſhouldeſt be in that place wherein thou mighteſt have time to enter into all ſuch ſervice as God hath by me made known unto thee. *For,* John Dee, ſuch hath Gods mercies been in ſuffering wicked men to prevail againſt thee, and they have and do make a ſcorn of thee here in this thy Native Countrey: *So it is with thee as it was with Chriſt and his Apoſtles, being moſt cruelly uſed in their own Native Countreys;* ſo John Dee, *God hath ſuffered thoſe wicked men* to pluck thee down in worldly affairs, *the which ſhould be maintenance for thee and for thine, and without ſuch maintenance man cannot be without, while he is here in this vale of Miſery. Such wicked men have moſt cruelly uſed thee, even as* Job *by Gods ſufferance, who ſuffered the Devil to prevail againſt him: yet Gods mercies be ſo great unto thee, that although they (moſt wickedly) have robbed thee of thy poſſeſſion, yet God would not ſuffer thoſe wicked ones by any of their malicious practices to prevail in any wiſe* to hurt thy body, *as* Jobs *was: For if they (brough their wicked purpoſes) could have wrought ſuch cruelty againſt thee, thou hadſt not been a man living here upon earth until this time. So* John Dee, *thou doſt know who is thy mortal enemy,* who, rules next unto your earthly King.

△.

Why thou maiſt well know, for I have made it known before time unto thee, that he is not thy friend, though thou haſt not offended him in any wiſe. Therefore, becauſe that this thy Native Countrey is not a place fit for Gods purpoſes in his wiſdome to be beſtowed upon thee here, *Therefore at my laſt Meſſage, God did ſend me to make known unto thee, whether he would have thee to go, that there thou* mightſt be a man; and that man, whom God hath appointed to make his Wiſdome known: *for thou art that man whom God hath choſen, that (according'y as it was ſaid yeſterday)* that no mortal man in fleſh, but onely *Enoch,* had or ſhall have the like wiſdome made known, plainly to be underſtood by any man, *or thou thy ſelf ſhalt underſtand and receive at the hands of the Almighty. Therefore it is his will and purpoſe of God, that he would have thee in that Countrey, for this thy* Native Countrey is not worthy of gifts that thou ſhalt receive at the hands of God, to come, and to be made known unto thoſe which be not worthy of ſuch great gifts of Gods wiſdome, to come amongſt thoſe that be unworthy.

Therefore, John Dee, *in all theſe matters the which in favour at this time made known unto thee, the chief and greateſt cauſe of this my coming unto thee, is to make the matter plainly known, that God in his mercies would have thee with all diligence that thou canſt poſſibly, to haſte thee to that Countrey where God doth command thee, and at my laſt being here thou*

 knoweſt

knowest what was my Message, therefore do thy diligence to fulfil it as thou canst, and God will put his great helps unto thee, in strengthning of thy body, and otherwise, which shall be to thy good. And thou being once in that place where God would have thee to be, thou shouldst well perceive and plainly understand, that God will most mercifully work with thee for thy good in performing all such promises, *the which hath been both at the last time and at this time made known unto thee.*

John Dee, *I do put thee in remembrance, that whereas thou didst say, that thou hadst a portion of money sent thee from the* Emperour *unto thee; I tell thee, that the Devil in working in the heart* of one of thy enemies (*Cook* I mean) did seek some wayes by his false important ill speeches, in most false manner, unto one that did in somewhat let the Emperour to understand, what he had most falsely, to thy discredit (as he thought) to hinder thee, that thou shouldst not come to any help or credit at the Emperours hand. *But* John Dee, *be of good comfort,* The Emperour of all Emperours will be thy comfort, *and aid thee, and evermore put down thy enemies, that the Emperour (that thou shouldst have received that portion of) it shall be so with thee, that he* shall have more need of thee, *in such wisdome as God shall deliver unto thee; for thou shalt have no need of him, but onely to keep good will and friendship betwixt him and thee, in shewing thy self friendly unto him, as God shall hereafter give thee plainly to understand.*

Now, John Dee, *I have made known unto thee what Gods will is in this my message. This is the greatest and the most principal cause, why God hath sent me unto thee at this present time. And now I have through Gods mercies delivered this his Commandment unto thee: and for this I have now said and finished.*

△. Blessed be the Almighty God, now and for ever.

Gladly I would have understood how much the portion was which the Emperour would have sent me.

John Dee, *let it go, and speak no farther of it: for thou maist* be joyful, *whereas it is said unto thee, that* he should have need of thee, *and not thou of him. Therefore reason no more in that matter.*

△. As concerning Mr. *Eccleston.*

John Dee, *in few words I answer thee, He hath dealt with the parties in those affairs, but the chief party will not, as yet, yield any thing to be made known, but doth stubbornly and stoutly stand in his own defence: And Gods Creatures* have wrought with him, *and nothing he will (as yet) yield unto, except that those Creatures should deal so cruelly with him, as it were to pull him apieces: this is his wicked stubbornness. But God will* bring the matter to light; *but* Eccleston *hath not dealt so in the matter as he might have done, he is too too slack in his own cause. Therefore if the fault be in him, then do not blame the Creatures of God. For God could* (as you very well do know it) command that said Treasure to be brought: but he will not have it so to be, *because it shall come by other means among men: So God hath a great care and purpose to do all for your good, to keep matters* out of blame and slander *of the world, as it might come to passe, if it should come by any other wayes, but by this plot which is laid down to decline. And when it is the will of God that it shall be delivered, God will so perform it, as man will do as he* should do, in all reverend manner towards God-ward. *And so now I have you to perceive, and to know, that it is not as yet obtained.*

△. Whether hath the other party confessed any thing?

Raph. *He hath not as yet yielded openly: but he hath in secret manner perswaded his fellow, that the matter might be made known unto* Eccleston, *in confessing of all the whole matter, but the other will not yet yield: but it were better for him to yield at the first, then to tarry any longer, the lesse would be his punishment from God therein. And so I let you to understand, that you shall give God his time to work in that matter at his pleasure, and then shall it be to the good of the owner, and of you likewise. And now I have said.*

△. As concerning the bereaving me of my own goods, I would gladly understand who hath my silver double gilt bell-Salt, and other things here of late conveyed from mee.

Raph. John Dee, *This is the will and purpose of God to command thee, although thou dost suffer wrong because thy goods be so taken away from thee, yet Gods will is such, that he will have thee to be a peace-maker in this cause:* for it is past help to have it again: *But as thou art a mortal father, so use that* matter as a father, for thy son had it, *although he would not, neither will confess it. And likewise for such things of late missing about this house, thou shalt hereafter as plainly know who had them, and how they were gone, as thou dost plainly understand for thy Salt, but thou shalt stay and proceed no further, till such time as I* Raphael *shall speak further of it, for God will have all things to be done well, and to his best liking. So for that I have now said.*

△.

△.

John Dee, *it is in the hands of God and his power to ſend thee ſuch helps as thou doſt ſeek of the* Treaſure to be brought *unto thee, but God will not have it ſo to be,* the while thou art in this place (England *I mean*) *for God will not have thee to come into any diſdain, or ſlander might take ſome advantage againſt them, but be content with that little that can be made of thy right in the Colledge matters. And furthermore, thou ſhalt ſee that God will ſend thee ſoon ſome ſuch ſmall helps by man, that thou ſhalt have ſome feeling of help, to help thee whither thou ſhouldſt go; and therefore I* Raphael *have now ſaid.*

△.... John Pontoys.

John Dee, *be not too much inquiſitive, but what ſhall be beſt to your liking in any good cauſe whatſoever you or he ſhall think good to be done for your good, God will put his aſſiſtance and help that you ſhall perceive Gods favour therein. And thus much I have ſaid: at Gods commandment I came, and ſo on his mercifull goodneſſe, and his power, I muſt preſently depart.*

△... *Bartholomews* requeſt of *George Sherman* his earneſt ofe and dreaming of Treaſure to be under the foundation of the wall called *De la pry* wall, a Nunry in times paſt within half a mile of *Northampton*, Sir *William Tate* his houſe is within that wall in three parts.

That man may lawfully have it, if he take heed in the breaking of the the three places, for it is for the greateſt part under the bottom of the wall, and many roots of thorns and trees that will let and hinder the working for it, if he do not work much as ſlope as you can, *to go under the roots, the which he may well and lawfully do. So doing, he may well obtain his purpoſe; and now you have plainly underſtood the truth.* 500. 300.

The one part of that Treaſure *was laid by an old Nun, that was of that houſe, at that time, and one that was her brother, and the other was laid even at the ſame time, that the ſame travel the which you took the laſt day ſaving one, to know of that battel, it was bid at the ſame time by one of the Lords that was there killed, and ſo it hath remained ever ſince, the one place more eaſier to come at then the other, but with the favour of God, and in his mercy,* that good fortune to be deſired *at parties hand, it may be had and compaſſed* by the ſaid party. *And ſo now I have made the matter known unto you. And now in the name of the Almighty, and mercifull God, at whoſe will and pleaſure I came, ſo now I depart in Gods peace. The mercies of God be upon you, both for this life, and for that which is to come, his name be glorifyed for evermore.* Amen, Amen.

△. Amen.

1607. *Munday 7. Sept. hora 7.*

△. THis morning as *Bartholomew* had intended to be going homeward in the morning, and I not intending to move an action now, but committed all to God, *Bartholomew* was ſpoken unto by *Raphael.*

..... *Command* John Dee *to come up into this place.* A voice to *Bartholomew.*

△.... In the name of Jeſus, and to the honour and glory of the moſt bleſſed Trinity. *Amen.*

Mittas O omnipotens ſempiterne & vere Deus lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cæleſtia tua tabernacula. Amen.

Barth. .... He is here.

△.... *Benedictus eſt, qui venit in nomine Domini.* Amen.

The Almighty God be bleſſed and praiſed of all good creatures, give praiſe unto his holy name, for evermore. *Amen.*

John Dee, *I am the ſame bleſſed creature* Raphael, *that did appear the laſt day but one in this place, I am at the commandment of the moſt higheſt to come unto your preſence at this time, becauſe thou ſhouldeſt very well know that I* Raphael *am very ready at all times, to come, when God ſhall command me; but* John Dee, *I have no long meſſage, at this time, for thou haſt Gods full purpoſe* and his will, *in what he would have thee to enter into, and becauſe that thou ſhalt well know that even now at your departing, the one from the other, it hath pleaſed God to ſend me to let thee to underſtand that for this time no more matters (as concerning what thou art taught) ſhall not (at this time) no more be ſpoken of, untill ſuch time as God ſhall appoint,* at your next meeting and coming *together, that then, if there be any thing, that is not done of you, ſo far forth as it is in your power to fulfill it, if any ſuch default in you be, I will then put you in remembrance of it, and help you in any thing which you ſhall doubt of: and if you have any queſtion or demand to aſk of me, even now, I am very ready in few words to anſwer you, and then in his*

name, who hath ſent me (that is the Almighty) I muſt return therefore, if you have to ask do it.

△.... As concerning Mr. *John* of the Iſle of *Man*, his pitiful caſe hath moved my compaſſion.

Raph.... John Dee, *aſſure thy ſelf, that as thou doſt moſt heartily, with a good faith in God, that thou mighteſt be that man wherein God will moſt mercifully help his diſtreſſed caſe, therefore I anſwer thee, that God hath, and he will hear thee, to thy comfort therein, and to the great comfort of the man whom that cauſe doth belong unto. God will mercifully help the cauſe ſo ſhortly, as his will and pleaſure is to be done in it. So much I have ſaid for this.*

△.... I thank God moſt heartily for his ſo great mercies.

△.... *John Pontoys*, my great friend, earneſtly deſireth to know his good Angel.

Raph. .... John Dee, *for thy ſake he ſhall know his good Angel, but let it not be with him hereafter to have a pride in mind, that God hath made known unto him his good angel, for no man upon the face of the earth can have a better then he hath, for* Uriel *is his appointed Angel from his birth to this day, and ſo ſhall continue with him to the appointed time, that God will take his life away in ſeparating his ſoul from his body, for* Uriel *hath been under God his deliverer forth of many dangers, and ſo he ſhall be his defence under God to his lifes end. And for this, I have made the matter plainly known unto you. Procede.*

△.... Secondly, *John Pontoys* is deſirous to know the end of the Poliſh troubles.

Raph.... John Dee, *in few words, for that matter, I anſwer thee. Thoſe troubles will ſomewhat end to his loſſe; but it ſhall be no great matter, ſo that God will work the caſe that it ſhall end to his liking. And thus much for this I have ſaid.*

△.... As concerning the man and the Treaſure, I am deſirous to know whether he will be content to aſſign his title to *Bartholomew*, upon ſome portion thereof delivered unto him; and what other he hath made acquainted with the matter; and whether it may not by Gods good liking be ſet up without digging.

Raph .... John Dee, *in all this I hear thee, and I know thine intent herein. That man may be reaſonably ruled, but yet he will not put over his title therein; but he hath 4. that beknowing how the matter doth ſtand with him, and ſo much as he doth know, he hath made them to know as much as himſelf: Therefore aſſure thy ſelf that he ſhall be ruled, and that it ſhall not be as he will. If he will not be ordered in ſuch ſort and good councel as I* Raphael *ſhall give unto this* Bartholomew *at that time, that then he ſhall have no part of it, but I certifie you that he will be ruled; but onely the others, which I have made known unto you, they will not come to ſo good courſe in the matter as he will. Therefore let it reſt, I will direct* Bartholomew *in the matter which ſhall be to his good, or elſe it ſhall not come to his hand, the which you have to know of. And for this, now I have ſaid.*

John Dee, *it is the will and purpoſe of God, that it ſhall come by breaking of the ground, becauſe that God will have all things done well, that no diſcord may break out betwixt the parties hereafter. And ſo now in Gods name I have ſaid.*

△.... Moſt humbly I thank and praiſe Almighty God for his infinite mercies and favour, beſeeching him to aſſiſt me evermore. *Amen.*

△.... *John Pontoys* would ſhortly fall to work ſomewhat, to win ſome help for mony by diſtillations and Alchymicall concluſions, till we were otherwiſe holpen, and we are utterly unable to provide things neceſſary for lack of ſufficient proviſion of money.

Raph.... *Trouble not thy ſelf (as yet) with theſe cauſes.*

△... If Captain *Langham* will lend me an hundred pounds or more, as he promiſed me, for which my ſervant *Patrick* expecteth his performance at this hour.

Raph.... *Not (in ſuch time) TO DO YOU GOOD.*

Note. *John Dee*, that is the plain meaning, wherein it is ſaid, not *to do thee good*, becauſe it will be ſomething too long (for thou art ready for it, if it were now, therefore with all haſt, ſo much as is in Gods will to be done in it, it ſhall be haſtened forward *to do thee good.*

And now I have plainly ſpoken unto thee in this caſe, my time appointed of God is at hand.

John Pontoys note. John Dee, *thou haſt fulfilled two queſtions, as concerning* John Pontoys, *look in thy Note.*

John Pont. Oh that I might be fit to ſerve you in *Bartholomews* abſence.

Raph.... John Dee, *In the name of the moſt higheſt I anſwer thee, to this his deſire wherein he doth crave at the hands of God, for to obtain the ſight of his bleſſed creatures; but hereafter it ſhall be made* known unto thee *what God will do for him in that his deſire. And now, all power and glory be given to the Almighty who hath made heaven and earth, his name be magnified, and praiſed everlaſtingly.* Amen, Amen.

△.... Amen.

△.... All praiſe, all thanks, all honour and glory be yielded unto God of all his creatures, now and for evermore. *Amen.*

△.... *John Pontoys* note, which he wrote, and left on my ſtudy table, 7. *Septemb.* The Note. *mane.*

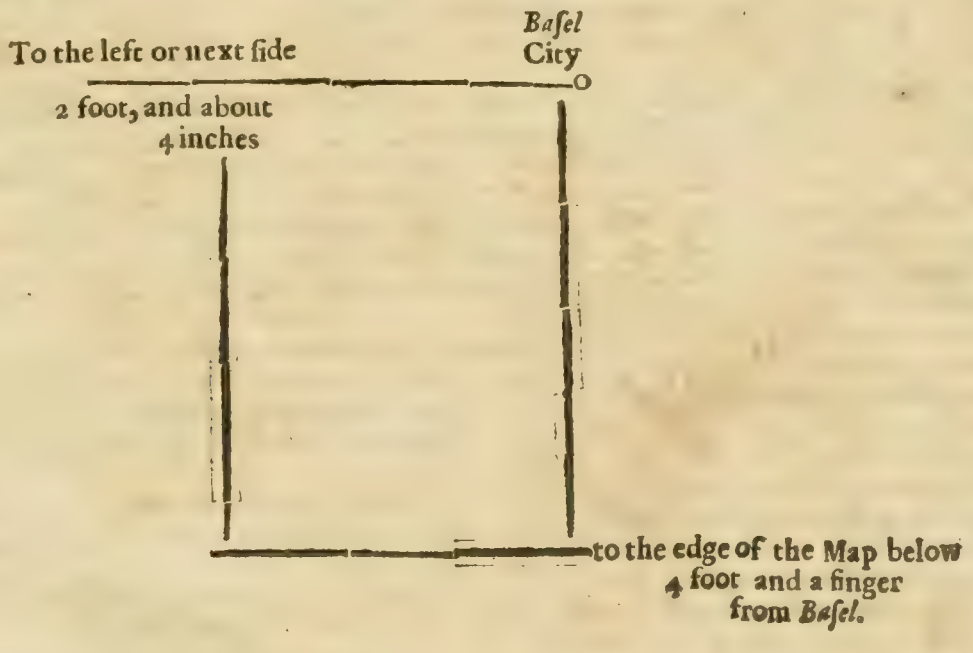
If it may ſtand with the will and leave of the Almighty, whoſe name be bleſſed for evermore.

I would deſire to know

1. My proper Angel.
2. The end of the Poliſh troubles.
3. O that I might be fit to ſerve you in *Bartholomews* abſence.

Under John Pontoys *Note the which is ſawed over, is thus written.*

The place of *Baſel* in the Map of *Europe.*



1. ARney vah nol gadeth adney ox vals, nath gemſeh ah orza vall gemmah, oh gedvam on zembah nohhad vomfah oldru ampha nots admancha nonſah vamſas ornad, alphol andax orzadah vos auſoh hanſah voh adma wha notma goth vamſed adges ouſeple oudemax orzan, unfa onmah vndabra gouſah gols nahad Na.

2. Oxar Varmol pan ſampas os al paus orney audſu alſaph oncha, coſdam onzagofes natmamatatp max, oluah von ganſe pacath olnoh vor nasquah loth adnay nonſah oxanſah Vals nodax vandqueth lan ſandquat ox ardanh onzabel ormach donquin aſtmax arpahels ontipodah omvah noſch als maut quts, ar mad notgals.

3. Vantantquah ondreh als vrh quanchah orn ſandvah loh, audah nol pan, ſedmah zvgeh als abmicadampaget ordomph, oxah gethol val axel authath gorſan vax parſah vort lanq audamſſah getheol, urchan nabadah oxembles armax lothar, vos antath, orſe vax, alnoth, other mals olnah gethom Vardamach, allſa.

4. Orgeth or paſquah omzadah vorts, anrenodah varſava onch aldumph, auget onſaval galta oth arveth ax pa geſne ovad ax orney aldumbiges, Voſcomph alze ax, orzad audah goſt aſtoh nadah Vortes, aſtmah noteſima goth nathad omza, geth alteth ox degath ouda voxa gemnache adnv dauſa als alſt arſah.

5. Orthath ols gaſt ardoh max varmah doth novamq lath, advat Gotham, ardrivoh aſtomagel arpaget aſteth arde obza, ols (ya) gem va pala bunda orſat nahah odmazen andulphel, ox ambraſſ h oxah geth nor uamfah genoh daqueth als aſtna, oh tutoh, alſah goth necor andeoh neo alda nah.

6. Vanlah oha demageus ou ſanfah, paphah olemueh, ozadcha lax ornah vor adme ox Vaſtmah grelabazna, gamnacho aſtmah ochado laudridah vons ſah, lugho iahat nabſcham nohads vandiſpa roßamod audroch alpoh zuml loh aſnah gonfageph aldeh lo dah vax orh aſnis gad av dan ſe qua deo, dath vax nograh vox ſegbat Mon.

7. Arni olbah galpa lohanaha gaupumagenſah ollo var ſe darſah goho albvmielamacapaloth who nad veſtah vors ardno imnony aſqvam rath als vaſmah genda loggahah aſtmv.

8. Arnah notah lax vart lvhoh daſmaphi ol eapraminacah oxandahvah gemveloriphitonpha attamplahnoſtapha ormaxadahahar orzemblizadmah panchefelogedoh aſchah olmah ledoh vaxma.

9. Cans na Cap lan ſeda ax nor vorza vo. Las pral onſa gem gemah noph gazo na von ſaulfa noſtradg anſel unſa pah vort velſa or alda viax nor adroh ſemneh ols vandeſqual olzah nolpax pahah loth r ax rv vanſar glminaph gath ardot ardri axa noh gaga leth arde maxa.

10. Carſal mabah nophch alps arford vord vanfax oriox nabat gemnepoh laphet foda nat vombal nams argeth alloah nephirt lauda noxa voxtaf ardno androch labmageth oſſu almaglo ardet nalbar vanſe darto vorts parſan ur unrah vor gadeth leth orze nax vomreh gelpha, legar or nembla ox ar vah ſu.

11. Zanchevmachaſeph, olzaminoah Valſeburaah nodeliganax orſapnago darſagnapha nobſiblith armipyth arſepolimitantons Jembulſamar leboge axpar ornaza oldaxardacoah.

12. Semno ah al ehi do a cha da Selpagmodah a da hu ba mi ca noh dam pha gli aſ cha nor ox om pa mi na pho. lemp, na, gou, ſa, pha ne co al pha aſ pa ge mo cal. na tu rage.

13. Sen gal ſe quar ruſ fa glau ſur taſt ormaca oxinodal ge brah nop tar na gel vom na cheſ pal ma cax arſeß aſ don ſadg aſc lan fau che dah nor vi car max coh zum bla xanpha ad geh do ca ba ah.

14. Ar gem na ca pal fax, or nido hab caſ pigan alpuh gagah loth zal ſa bra dan go ſa pax vol ſan queſ tan ondapha opicab or zy la pa a chra pa ma les ad ma carpah oxalps on da pa, gem na de vor guſe.

15. Lat gaus ſa par ſat laſteah lor adah nox ax ardephes nouſou andoh gvmzi vor ſab liboh ad ni ſa pa loh gaho lar va nox ax oho lan ſempah noxa Uriah ſephah luſaz oldgalſax nottaph ax vernoc arpos ar'a zem zubah, lothor gas lvbah vom xa da phi ca no.

16. Aſſotaphe ondah Vor ban ſanphar pa loth agno jam neſroh am algors vrrabah geuſeh alde ox nah vors purblox amphicato noſtrohh admadg or napſv aſmo lon gamphi arbel nof amphi on ſembeloh aſchi nar laffax las doxa pra gem a ſeſtrox amphi nax var ſembleh.

17. Angeſel orcapacad onz adq ochadah olzah vor nah orpogographel al ſa gem na ca pi coh. Ul da pa por ſah naxor vonſa rous Erbauf lab duu zaph algadef loh gem vorta ob amph a ho ha za vaxorza lepteh oxor neoh ah va dv na ca.pi ca lodox ard nah.

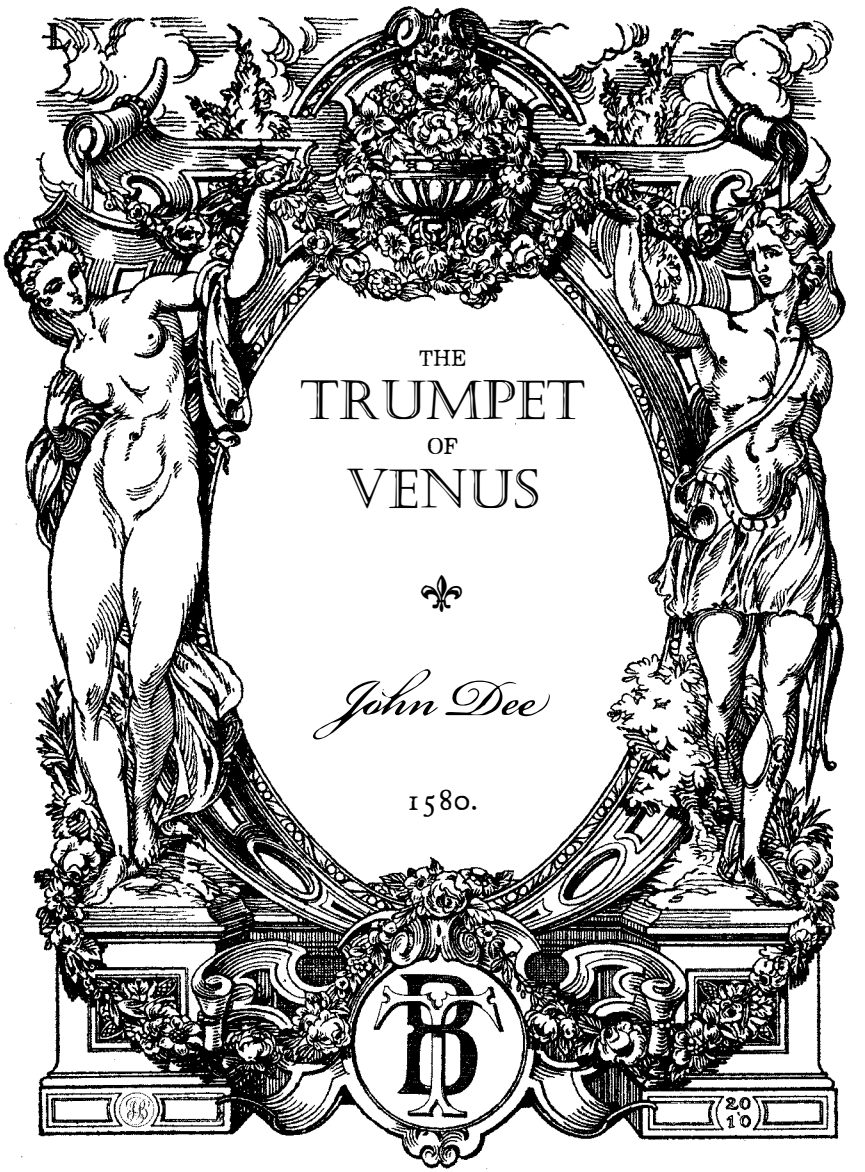
FINIS.

JOHN DEE

Tuba Veneris



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THE
TRUMPET
OF
VENUS
John Dee
1580.

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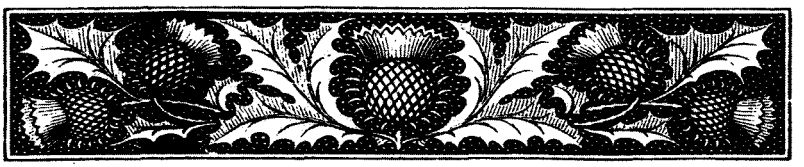
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Dedication

THIS work is dedicated to the following people who have made it possible for both this book itself to manifest and for me to continue to produce the works that I love; first, the loyal and patient readers of the past twenty-five years who have shown their appreciation in countless ways; my gratitude to you is beyond measure. Secondly, to my fellow publishers, writers and professionals for their their friendship and wise counsel. I'm also forever indebted to Phil Legard for his assiduous work in the proofreading of this volume. Lastly, to my companion Erica, who has brought such abiding joy to my life that I'm humbled by the opportunity to reciprocate this gift.



Table of Contents

Dr. John Dee ..... *frontispiece*
Dedication v
Foreward by James Banner ix
Preface from the Translator by Michael Putnam xi
The Magic of Tuba Veneris by Philip Legard xvii
Bibliography xlix
End Notes liii
The Life of Doctor John Dee by Charles Mackay lvii
English Text: *The Trumpet of Venus* 1
Introduction by Dr. John Dee 3
Chapter One 7
Chapter Two 11
Chapter Three 15
Chapter Four 19
In What Manner the Sigils are Made 25
The Consecration of the Little Book 27
How The Operation is to be Carried Out 29
Further Observations 33



Table of Contents
(CONTINUED)

Transcription of Warburg MS FHB 510 by Richard Brzustowicz 35
Latin Text: *Libellus Veneris Nigro Sacer* 49
Johannes Dee Amortibus Artis Magicæ 51
Caput Primum 55
Caput Secundum 57
Caput Tertium 59
Caput Quartrum 63
Quomodo hæc Sigilla Spirituum sunt Facienda 69
Quomodo Libellus iste sit Consecrandus 71
Quomodo Operatio Institutuenda sit 73
Que Ulterius ad huo in Operatio Observanda sunt 77
Selected Manuscript Bibliography 79
Reproduction of Warburg MS FHB 510 87



Foreward by the Editor

THIS PROJECT came to my attention a decade ago while socializing with a business associate. During the late hours one evening while discussing *pillow books*, he mentioned that Doctor Dee may have written such a work which still hadn't found its way into print and that a mutual acquaintence of ours, Richard Brzustowicz, had made a faithful transcription of the original manuscript during one of his visits to England decades before. The lore given to me at the time is that Dee had either authored or transcribed the work and presented it to Sir Edward Kelly as a wedding gift, presumably during his nuptials with Jane (or Joan) Cooper in 1582. I contacted Richard and he both confirmed the legend and graciously provided me with a copy of his transcription along with Meier's excellent presentation of the work.

While the task of the Latin translation seemed like it'd be child's play for someone with Michael Putnam's ability, I wondered whether having Meier's entire analysis translated wouldn't be a wiser avenue to pursue but I eventually abandoned that idea as impractical. In the interim, several other projects presented themselves and *Tuba Veneris* fell by the wayside. Seven years ago, I developed a proof copy of the book as it stood and was less than enthusiastic about the results so I decided to shelve it until it'd matured a bit. Circumstances at the time made it necessary for me to learn the art of bookbinding in order to keep publishing at all, so I busied myself with focusing on learning to become an adequate bookbinder. I continued to collect material for inclusion in what I envisioned to be the present volume and some time later I ran across a paper Phil Legard wrote on the subject of the Dee manuscript and decided to ask him whether he'd allow me to include his excellent treatise and he graciously accepted my invitation.

Today, a decade after beginning this project, I feel the book as a whole is of sufficiently high enough quality to warrant being offered to the public. When I embarked on this project, no other English translation of the work existed and since then a couple others have seen the light of day. I'll leave it up to you, Gentle Reader, to weigh the the combined efforts you now hold in your hands against those others which have been offered to you.

James Banner, Editor
June 8, 2010
Seattle, Washington USA

PREFACE
FROM THE TRANSLATOR

Michael Putman

Preface from the Translator

It was with profound pleasure and gratification that I accepted the task of producing the first English translation of the *Tuba Veneris.* It is not often one is able to render the goddess of love such a service, and I am humbled to have been given the opportunity.

Although there are three known MSS of the "Tuba" and a 1794 printed edition in Latin and German, I made the translation from the typescript Latin text given in Joerg M. Meier's German translation and commentary (*Das Buechlein der Venus* ["Libellus Veneris Nigro Sacer"]: *Eine magische Handschrift des 16. Jh.* Bonn, 1990). Meier edited his Latin text primarily from Warburg MS FBH510, which is the oldest extant. His edition includes an apparatus criticus, and as might be expected the later MSS show various nonsensical variations from the Warburg, whence they probably derive. Very rarely does

Meier reject the Warburg attestation for that of one of the later MSS.

Early magical texts are notoriously pseudepigraphical. The authorship of the *Tuba Veneris* has been ascribed to John Dee, for the author gives his name as Dee in the text itself. There is, however, much room for doubt. In the above cited volume, Meier lays out the case both for and against Dee as the author.

Meier gives several points leading to suspicion of forgery. The first of these is that all the surviving manuscripts, including the earliest Warburg MS, were produced on the Continent, as evidenced by the script; thus Dee's autograph is not recognizable as his own. Moreover, there is no reference to the "Tuba" in any of Dee's diaries or other surviving writings. Another point against Dee as the author is the fact that the date of the text's composition is given as June 4, 1580, and the place given as London—this, although Dee's private diary states that he was at his home in Mortlake on June 7 and most probably on June 3 as well. There is also the question of why such a text should have been written in London and not Mortlake, where Dee's magical and alchemical experiments had been taking place in any event. Moreover, June 4 was a Saturday and not a Friday, even though the latter day would be more appropriate for the composition and consecration of a book dedicated to Venus. A final consideration is that the type of magic in the "Tuba" is of a nigromantic variety in as much as it involves forcibly evoking and binding spirits, whereas the magic that Dee was practicing during the 1580's was of a more religious nature, with prayer as its basis and pious supplication

of God's holy angels as its central method.

For all of that, Meier admits, the Latin is of the good neo-classical style, with very few Medieval words (I note that it is similar in that respect to the Latin in Dee's *Propaedeumata Aphoristica* et al.); furthermore, the Warburg MS can be dated to around 1600, give or take twenty years, placing it within the span of Dee's lifetime. Meier also notes that few forgeries give an exact time and date of composition as does the "Tuba".

Another interesting point here is that Dee did have a certain affection for the Angel of Venus, a fact which Meier also notes: *"Deutlich wird ebenfalls eine gewisse Vorliebe Dees fuer den Engel der Venus—dem er offenbar einen besonderen Abschnitt in seinem... Buch of Famous and Rich Discoveries widmete."* Moreover, Dee's diaries do show that Dee and Kelly were wont to pester the angels on occasion for help in finding buried treasure, one of the goals of the "Tuba". Finally, there is the consideration that most pseudoepigraphical forgeries were attributed to magicians either partially or wholly mythical, or else long dead; the "Tuba", however, was likely written in Dee's own lifetime, when he was being somewhat defamed and slandered as a necromancer, but still not nearly as well-known or likely a candidate for reputed authorship of a forgery as Solomon, Agrippa, or Faust. Ultimately Meier concludes that if it is a forgery, it is a highly unusual one, probably written by a Continental author in all likelihood familiar with the person of Dee and somewhat familiar with his magical pursuits.

I personally am forced to agree with Meier that the weight of the evidence leans against Dee as author, but that there is at present no final conclusion to the matter. We may now

say a few things about the content of the text itself, and my translation thereof.

The operative magic the text describes contains many elements that will be familiar to modern day lovers of the magical arts—the use of the circle, the burning of the seals of the spirits to compel obedience, the blowing of a trumpet before calling the spirits (cf. *The Key of Solomon*), the author's exhortation that the operator be stern and resolute and not let himself be cozened by the spirits or reduced to haggling with them, etc.

Meier gives a detailed analysis and commentary of the text in his edition, to which the reader is again referred. His opinion is that the *Tuba Veneris* as a whole stands in the tradition of Agrippa, pseudo-Agrippa, and the *Heptameron* of Peter of Abano (*"Der Text...steht weitgehend in der Tradition des IV. Buches der Occulta Philosophia Agrippas und das Heptameron des Pietro de Albano."*)

The actual names of the spirits are similar to those found in the "Herpentil" and the *Libellus St. Gertrudis*, and in fact Meier believes that the compiler of the "Herpentil" is using the "Tuba" as his source for these names (*"Dies bestaetigt den bereits oben geauesserten Verdacht, das es sich bei diesem Text um eine relativ junge Kompilation handelt, so das man den Libellus Veneris mit Sicherheit als das weit aeltere Werk wird bezeichnen duerfen, das sehr wahrscheinlich eine Quelle fuer den Kompilator des Herpentil geliefert hat."*) The barbarous names of evocation found in the conjurations are also very similar to those found in these works. The sigils of the spirits appear to be derived by a similar method as given in Agrippa for deriving the sigils

of planetary spirits and intelligences (*"Agrippa erklaert [III.30] eine Art der Bildung von Sigillen mittels einer kryptographischen Methode... Der Grundtypus solcher Figuren ist dem des vorliegenden Sigills sehr aehnlich."*)

Finally, a note on my translation itself. Since our text is a practical magical manual and not a literary work, I have opted to give a fairly literal translation. It should also be noted that I have maintained the author's capitalization of certain words.

I wish to thank Professor Frank T. Coulson of the Ohio State University for his consideration and assistance in preparing this translation. His instruction in paleography and post-classical Latin has been most helpful.

Michael A. Putman
July 20, 2004
London, Canada

THE MAGIC
OF THE TUBA VENERIS

Philip Legard



The Magic of the Tuba Veneris

LIBELLUS *Veneri Nigro Sacer*, or *Tuba Veneris*, is undoubtedly one of the most mysterious texts of ritual magic that has thus far come to light. Attributed to the renowned English magus and mathematician, Dr. John Dee, the grimoire sets itself apart from the highly formulaic literature of ritual magic by possessing subtle hints of genuine artistic merit and a profound understanding of the more cerebral, Classically learned magical theory of Agrippa *et al.* Within the context of a work on ritual magic the text conveys attitudes symptomatic to the rebirth of Classical learning that characterised the Renaissance and whose legacy even now influences European culture.

Upon first reading the text everything we see raises more questions than answers. Who exactly is this 'Black Venus'? Did John Dee really compose the ritual? What exactly are the

natures of the 'daemons' that are discussed within the text? What do the barbarous words of their invocations signify? The *Tuba Veneris* may be a short work, but it is an enigmatic one. In spite of its brevity it is a work of no mean depth, some of which I hope to cast light upon by way of this introduction.

John Dee and the Solomonic Tradition

The *Tuba Veneris* exists in several manuscripts, of which the Warburg copy is thought to be the oldest.[1] Although the manuscript probably dates from the first half of the 17th century, possibly even being composed toward the end of Dee's life, the flowing hand preserved in the manuscript is certainly not that of Dee.

Aside from the graphological differences, there is significant documentary evidence that indicates the attribution to Dee is spurious.[2] It is well known that Dee was extremely concerned about having his name connected with dubious magical practices. His particular interest in Cabalistic and alchemical works had not gone unnoticed amongst his contemporaries, most notable among them John Foxe author of the monumental and immensely popular *Actes and Monuments of the Church* (1563). Discussing the trial and martyrdom of Archdeacon John Philpot, Foxe refers to Dee, who was one of the examiners in the case, as 'the great Conjuror'.[3] This incensed Dee and it seems that he took the opportunity to rebuff his critics in his *Preface to Euclid* (1570), where he interrupts his discussion of thaumaturgy to rail against those who confuse natural magic with sorcery and conjuration.[4] A similar vindication against

such rumours is the cornerstone of his *Discourse Apologeticall* (1599), which proclaims to be *"a plaine Demonstration, and feruent Protestation, for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certain studious Gentleman."*[5]

In addition to this Dee, toward the end of his life, petitioned James I to allow him to prove such continued allegations fallacious in a court of law.[6] This indicates that defamation by way of connection with superstitious magical arts was a life-long concern. It seems doubtful, therefore, that he would sign his name on a document that so explicitly deals, as we shall see, with the conjuration of evil spirits. It seems far more likely that the *Tuba Veneris* was the work of a 17th century author, who, being acquainted with Dee's reputation and having a superficial understanding of his magical work and interests, added his name as a stamp of authority upon his text.[7]

The pseudepigraphic attribution of magical works is a regular feature of the genre of grimoire literature. Almost invariably these works are attributed to some learned and respected historical figure to lend authority to their contents. Often Solomon is alleged to be the author, and indeed, one of the oldest known examples is the *Testament of Solomon*, which dates from between the 1st and 3rd centuries AD, while works from Coptic Egypt from around the same period also employ similar attributions, claiming figures such as Moses, Thoth, the Apostles, even Jesus and Mary themselves as the authors of magical tracts.[8]

By the time we reach the period in which the *Tuba Veneris* was probably composed, the early 17th century, we find many comprehensive works circulating in manuscript form that are

attributed to favourite ancient authorities such as Solomon, Hermes and Ptolemy, along with more recent figures such as Peter d'Abano and Cornelius Agrippa.[9] The *Tuba Veneris* bears the hallmarks of a text that derives from these traditions, although this is coupled with the Classical learning so evident during the Renaissance and Baroque periods–in particular the streams of Neoplatonic thought that Agrippa disseminated to his magically-minded audience via the *Three Books of Occult Philosophy*. Whereas many so-called *Solomonic* texts are variants on older works, compilations or simply 're-brandings' under the name of a different authority, this short text presents an entirely novel synthesis of pre-existing magical and philosophical traditions.

Whether the *Tuba Veneris* is the work of John Dee or not, I will let the reader decide. There are some tantalising similarities with his work. There is Dee's fascination with number, and even the possibility of a cryptographic cipher as found in Trithemius' *Steganographia*, a work that Dee became particularly fixated upon. The powers possessed by the daemons also particularly relate to Dee's interests. There is most obviously the passing reference to finding hidden treasure: an activity notably pursued by Dee and his scryers, although they were certainly not alone in supposing the landscape to be full of undiscovered hordes.[10] Additionally navigation is mentioned, which was of keen interest to this friend of Mercator who mentions that he has written several unpublished works on the subject in his *Discourse Apologeticall*. The daemons also have powers in business and war may allude to Dee's official duties on behalf of the crown.

Finally the book is dated June 4th 1580, London. From his *Private Diary* it seems that Dee was indeed in the vicinity of London at that time, it being one year before his angelic experiments with Barnabas Saul and Edward Kelly would begin.

The Classical Inheritance of the Tuba Veneris

The learned magical authors of the Renaissance, among them Ficino, Agrippa and Bruno owed a great deal to the rediscovery of Classical literature, which elevated their studies beyond common conjuration, into the realms of theology and philosophy.

However, there were still magical practitioners following an earlier model, one that sought power over spiritual entities through the imitation or adaptation of liturgical ritual and the related conventions of legal language: two imposing and domineering edifices of Medieval life. The books now popularly associated with the grimoire genre, from the *Clavicules of Solomon* to the *Grand Grimoire*, generally take their approach from this particular stream of magical thought.

It is apparent from the outset of the *Tuba Veneris* that the inspirations of the author of this particular grimoire lay beyond the inheritance of post-Medieval Christendom and Biblical legend. Rather they hearken back to the magical culture of the Classical pagan world. From the first sentence alone it is apparent that this text owes a debt to the mythologies of the pagan Mediterranean: *"The name Venus among the Stars was*

given to me by the Gods (a Superis)."

This is to say nothing of the striking image of the frontispiece that depicts the goddess herself arrayed in a red-black mantle, holding her magical implements and standing upon an appropriately verdant patch of grass. Depicted as a fair-skinned maiden it is seems that her 'blackness' relates to her association with six nocturnal spirits, who are described as 'Infernal dwellers' in the introductory verse.

Throughout the history of myth and magic the traditional representation of Venus, or Aphrodite, has been that of a fair-haired and beautiful woman. Indeed, there may even be said to be a rough suggestion of Botticelli's *The Birth of Venus* in this image. In the context of magic it was through cross-pollination with Arabic astrological magic that these depictions of the gods and goddesses lost their pagan identities and became considered purely as celestial images: figures somehow impressed upon the world-soul, which could be exploited by creating talismans in their likenesses.

Such images are found in many sources, the most popular among them Agrippa's *Three Books of Occult Philosophy* and the *Picatrix*, although there are innumerable other minor works on such astrological magic.[11] Although they often refer to the talismanic image of Venus as being a naked woman none of the common sources describe the image of Venus as having a red or black mantle, nor any of the other accoutrements she is shown with on the *Tuba Veneris* frontispiece. The following example from Agrippa's *Three Books* is typical of the talismanic representations of Venus:

> "They made another image of Venus, the first face of Taurus or Libra or Pisces ascending with Venus, the figure of which was a little maid with her hair spread abroad, clothed in long and white garments,

holding a laurel, apple, or flowers in her right hand, and in her left a comb. It is reported to make men pleasant, jocund, strong, cheerful and to give beauty."[12]

Some tantalising hints as to the ultimate inspiration for the figure of the black Venus can be found throughout Classical literature. Perhaps the name is derived from the cult epithet of Aphrodite Philopannyx–"Night-loving," or "Lover of all the night". This epithet occurs in the Orphic Hymn to Aphrodite, which the *Tuba Veneris* author would have known, although it would probably have been in the Latin translation if he were at all familiar with the work.[13] Additionally, in his *Guide to Greece*, composed in the 2nd century AD, Pausanias mentions an Aphrodite Melaina–the "Black Aphrodite"–so called *"due to the fact that men do not, as the beasts do, have sexual intercourse always by day, but in most cases by night."*[14]

Furthermore, there is a Latin work that enjoyed wide dissemination across Europe from the mid-15th century onward and contains some (possibly autobiographical) information relating to the cult of Isis-Aphrodite and her stygian connections. This work is Lucius Apuleius' *Metamorphoses*, or *The Golden Ass*. Composed at some point in the mid-to-late 2nd century AD, it tells of the bawdy adventures of the aristocratic Lucius who, by the third book, is transformed into an ass through reckless meddling with a witches' magical ointment.

In the eleventh book, Lucius desperate to turn back into a human calls upon the *"blessed Queene of Heaven,"* resulting in a dream vision of the goddess that ultimately leads him to become an initiate in an Egyptian cult serving Isis and Osiris. The description of the vision itself reads not unlike one of the formulae for image magic occurring in Agrippa:

"First shee had a great abundance of haire, dispersed and scattered about

her neck, on the crowne of her head she bare many garlands enterlaced with floures, in the middle of her forehead was a compasse in fashion of a glasse, or resembling the light of the Moone, in one of her hands she bare serpents, in the other, blades of corne, her vestiment was of fine silke yeelding divers colours, sometime yellow, sometime rosie, sometime flamy, and sometime (which troubled my spirit sore) darke and obscure, covered with a blacke robe in manner of a shield."[15]

Furthermore the goddess herself declares some explicit connections between not only the celestial regions, but also the underworld:

"I am she that is the naturall mother of all things, mistresse and governesse of all the Elements, the initiall progeny of worlds, chiefe of powers divine, Queene of heaven! the principall of the Gods celestiall, the light of the goddesses: at my will the planets of the ayre, the wholesome winds of the Seas, and the silences of hell be diposed; my name, my divinity is adored throughout all the world in divers manners, in variable customes and in many names, for the Phrygians call me the mother of the Gods: the Athenians, Minerva: the Cyprians, Venus: the Candians, Diana: the Sicilians Proserpina: the Eleusians, Ceres: some Juno, other Bellona, other Hecate: and principally the Aethiopians which dwell in the Orient, and the Aegyptians which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustome to worship mee, doe call mee Queene Isis."[16]

The connection of this goddess with agricultural deities such as Proserpina, Demeter and Ceres is telling, since such goddesses were generally considered chthonic–the germination of seeds and so forth being processes that took place beneath the earth, on the margins of the underworld. The most explicit connection between this many-named goddess and the stygian world relate to her predictions pertaining to Lucius' initiation into her cult. Lucius glosses over the exact details when he comes to recount them, but it is evident that the initiation involves a descent to the underworld, domain of the patron

deities of the sect–Isis and Osiris:[17]

> "Thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when thou descendest to Hell, where thou shalt see me shine in that subterene place, shining (as thou seest me now) in the darkness of Acheron, and raigning in the deepe profundity of Stix, thou shalt worship me, as one that hath bin favourable to thee, and if I perceive that thou art obedient to my commandement, addict to my religion, and merite my divine grace, know thou, that I will prolong thy dales above the time that the fates have appointed, and the celestial Planets ordeined."[18]

However, it is important that we do not consider the *Tuba Veneris* as a revival or reconstruction of ancient paganism, or even a survival of Lucius' Isis cult. Like many of the works of learned occultism that flourished in the Renaissance, the pagan aspect is somewhat ambiguous. As I have mentioned previously, the imagery of the pagan world generally became assimilated into a mechanical system of astral magic whereby the ancient myths explained the natures of the planets and gave indications as to how their virtues may be exploited.

An allegiance to this type of astral philosophy is indicated by the author of the *Tuba Veneris* who refers to his depiction of Venus as *"a certain image representing the figure of the planet."* Therefore the Venus being referred to in the text is not intended as an object of pagan veneration, but is a talismanic image–an expression of the nature and influence of the planet Venus. In the ritual itself, the subjugation of the daemons occurs through the agency of Anael, the angel of the Venereal sphere, rather than explicitly via the goddess. Outside of the opening verse and reference to the *"certain image"*, the goddess is never explicitly referred to. Such astral relationships

with the pagan gods are hinted at in Agrippa, but are most explicit in Ficino's astrological practice, which used ancient Orphic Hymns to attract stellar influence and affect the soul of the singer, rather than to call down the favour of the pagan divinities for whom they were originally composed.[19]

Further hints of Classicism can be found throughout the text, such as the specification that the Seal of Venus should be engraved upon Cyprian copper, an allusion to the Classical myth that Aphrodite was born at sea and came ashore at Cyprus.[20] The author also demonstrates his Classical learning during the consecration of the magical book, or *Liber Spirituum*, for which he has composed three verses loosely in the Sapphic style. Despite the author seeming to pay little heed to the prosody of the Sapphic form, and one of the lines being too long, this verse is still something of a novelty in the realm of grimoire literature, which usually prefer more utilitarian forms of writing, generally drawing on a Biblical 'fire and brimstone' approach.[21] Since Sappho was best known for her erotic lyrics, the Sapphic verse-form would be appropriate for a work dealing with Venereal forces.

Some of the most striking aspects of the *Tuba Veneris* are the numerological characteristics. The text is dominated by instances of the number six, the use of which ultimately derives from Pythagorean philosophy. Although the number seven is most often associated with Venus, the author has obsessively structured his work around the number six: the seal is six-sided, there are six daemons and the circle is six feet in diameter, and so on. The only other magical text contemporary with the work that has a comparable numerological obsession is the *Heptarchia Mystica*–a magical work undoubtedly by Dee,

which uses a sevenfold scheme throughout. However, the *Tuba Veneris* goes further than the *Heptarchia* in its meticulous employment of number.

The notion of six as a Venereal number is recorded in Agrippa's *Three Books of Occult Philosophy.* In his discussion of the numbers ascribed to the gods *"by the Pythagoreans"*, Agrippa states:

> "The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagoreans ascribed to generation, and marriage, and belongs to Venus, and Juno."[22]

By *'a Commixtion of both sexes'* Agrippa is pointing out that six is, according to Pythagorean numerology, the multiplication of the first 'masculine' number (three) and the first 'feminine' number (two). This notion of odd numbers as masculine and even numbers as feminine is recorded in part five of Aristotle's *Metaphysics*:

> "...there are ten principles, which they arrange in two columns of cognates-limit and unlimited, odd and even, one and plurality, right and left, male and female, resting and moving, straight and curved, light and darkness, good and bad, square and oblong."[23]

It is worth noting that this system of binary correspondences, along with Theon of Smyrna's writing on the quaternary, are the ancient templates for the systems of occult correspondences that flourished in the Hermeticism of the Renaissance.[24] Most notable among these the tables in Agrippa's *Occult Philosophy* (1531) and the later collection of magical correspondences, derivative of Agrippa, that are presented in the *Magical Calendar* of Frankfurt Hermeticist Johann Baptista Grosschedel (1620).[25]

The number three seems to play a part of secondary importance in the text. For example, with the exception of

Amabosar, the daemons mentioned in the text have names consisting of three syllables. This means that the total number of syllables in the daemonic names comes to 19 (3+3+3+3+3+4). 19 multiplied by 6, the number of prime importance in the text, is 114–the number of syllables in three Sapphic stanzas. This may, however, be coincidence–such are the difficulties of analysing works of this nature–or it may indicate that the daemons are bound to the book through a numerological relation between their names and the verses used to consecrate it.

The Influence of Contemporary Magical Literature

As has been noted above, Agrippa seems to have been instrumental in imparting Classical influences to our author. However, Agrippa's work concentrated almost solely on the theories behind natural, astral and spiritual magic. For Agrippa to set down the particulars of practice, such as the invocations, instructions for ritual regalia and so forth would undoubtedly have been folly on many levels. Therefore the detailed instructions for practical ritual magic generally circulated privately in manuscripts, occasionally being printed where sympathetic communities flourished, such as in the Rhineland Palatinate of the 17th century.[26]

It is evident that the author the *Tuba Veneris* had access to several such practical works. The *Book of the Spirits*, or *Liber Spirituum*, is mentioned in the *Key of Solomon* amongst others. However, the author's description of the book has striking similarities with the process described in *The Fourth Book of*

Occult Philosophy, attributed to Agrippa. Both the *Tuba Veneris* and the *Fourth Book* describe the *Liber Spirituum* as containing the names, invocations and seals of the spirits. Agrippa mentions binding the book between two curious apocalyptic talismans on the first and last leaves of the book, presumably indicative of divine power over the spirits.[27] Similarly, the author of the *Tuba Veneris* suggests that the 'character of Venus' (presumably the double-sided hexagonal seal) be drawn upon the book, alongside the aforementioned *'certain image'* of the goddess, presumably with a similar purpose in mind. In addition to this, the angel Anael is called upon to impose his authority over the daemons during the consecration of the book.

Such magical books seem to have been commonplace in the toolkit of the ritual magician. Both Mathers' composite Solomonic work and Agrippa's *Fourth Book* seem to indicate that the spirits will appear immediately upon opening the book and reading their conjurations.[28] Richard Kieckhefer, in his discussion of consecrated magical books, notes that the tradition of the *Liber Spirituum* was widespread by at least the 15th century and that if a magician were to find his rituals ineffectual then his book could be re-consecrated according to certain techniques and its efficacy to be restored. [29]

Once the book has been written and consecrated Agrippa advises caution, saying that the book *"is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the consecration to open in some place not intended, and endanger the operator."* Although many modern authors have claimed that the (often very lengthy and tedious) prayers and conjurations

of ritual magic should be addressed from memory, it would appear that the commonly perceived image of the magician in his circle reading aloud from a magical book is actually closest to the authentic procedure of magical evocation–at least in this instance.

The author's instruction to bury the magical implements *"in the earth next to the powers of flowing water,"* until such time as they are required is significant. It stirs up once more the connection between Venus and the underground and is an explicit instruction to put the items in a place of Venereal influence. Agrippa provides a list of geographical features that are ascribed to the planets, amongst them:

> "To Venus, *pleasant fountains*, green Meadows, flowrishing [flourishing] Gardens, garnished beds, stews [brothels] (and according to Orpheus) *the sea, the sea shore, baths*, dancing-places, and all places belonging to women."[30] (My italics).

The association of water with Venus again harkens back to the Classical mythology surrounding the birth of Aphrodite–the goddess was born from foam when Uranus' genitals were cut off and cast into the sea by his son, Kronos.[31] Agrippa mentions Orpheus, who sings in his Hymn to Venus that she is *"rejoicing in the azure shores, Near where the sea with foaming billows roars."*[32]

As with the *Liber Spirituum*, the trumpet is not a unique ritual device. It is found elsewhere in magical literature, but nowhere is it as strikingly employed as in the *Tuba Veneris*. One is notably used in the *Key of Solomon* and related manuscripts as a preparation for the conjuration of the spirits, where it is blown to the *"four quarters of the Universe."*[33] The trumpet is generally an instrument associated with war, and therefore

a Martial influence. However, there is a list of the musical instruments–music being associated with Venus–in Giordano Bruno's *De Imaginum Compositione*, which mentions the *lituus*, a type of curved horn used in warfare, whose form is similar to that held by the image of the goddess, although such instruments were usually cast in brass, rather than being made of animal horn.[34] The warlike nature of the horn could perhaps be interpreted as relating to the influence in war that the demons are claimed to possess. In the *Tuba Veneris* the horn is to be taken from a live, but presumably sedated, bull–the zodiacal animal of Taurus, whose ruling planet is Venus. After which the horn is washed with a solution of vitriol (copper sulfate) and wine vinegar. This results in a natural dye, giving the horn a blue-green tint.

The six-sided Seal of Venus itself is analogous to the Pentacle of Solomon employed in the 17th century magical text called the *Goetia*, as well as with the *lamen* prescribed by many other texts as a symbol of authority over the spirits. In both the *Goetia* and *Tuba Veneris*, the magician wears the seal, or pentacle, whilst carrying out the ritual operations. Both texts also employ the technique of applying heat to the seal of a spirit as a form of torture to encourage it to appear, or to discipline it if unruly. While the *Goetia* advises the use of a heated box, the *Tuba Veneris* recommends heating the seal itself and applying it to the wax characters of the spirits–an approach presumably used because wax is less durable than the metals upon which the *Goetic* seals are inscribed.

The magical circle is a device found in almost every grimoire. The primary purpose of the circle in ritual magic

seems to be for protection: *"It is,"* the author of the *Tuba Veneris* says *"just as a very strong fortress, in order to protect themselves from the snares of the Daemons."* The circle is usually inscribed with names and words of power and this particular example contains three bands with the following words derived from Judeo-Christian religious/magical formulae:

+Mi+chael+AGLA+Uri+el+ALPHA+
Gabriel+OMEGA+Raph+ael+ON

+Joan+nes+JESUS+Lu+case+NAZ+RENUS
+Ma+thew+REX+Mar+cus+JUDEORUM
("Jesus of Nazareth, King of the Jews")

+TETRAGRAMMATON+JEHOVA+ELOHIM+ADONAY

The circle is divided into four quarters, its fourfold nature reflected in the use of the names of the four angels of the cardinal points and the four evangelists. Interestingly, the order of the names to the cardinal points does not correspond to the order given in Agrippa or other sources with which I am familiar. For example, proceeding clockwise from the north, Grosschedel's *Magical Calendar* gives the orders Gabriel, Raphael, Uriel, Michael for the angels and the Matthew, Mark, Luke and John for the evangelists.[35] It seems as though the names attributed to the south and west have been exchanged for some reason. It seems unlikely, given his obvious learning, but one explanation for this is that perhaps the author was unconcerned with the symbolic relationship between names and directions, but solely sought to use them to strengthen his circle.

Many of the ingredients used by the author can be traced back to the work of Agrippa, or further back to 13th century *Liber Juratus.* The fumigation contains elements all found in book I, chapter xxviii of *Occult Philosophy*, in which Agrippa lists the stones, plants and animals under the power of Venus. The dove, a feather of which is used to write the *Liber Spirtiuum*, is associated with Venus in Agrippa's table of correspondences for the number seven.[36] Once more the vitriolic water is used, both to write the book and to consecrate it.[37]

It seems probable that one the sources the author consulted was some variant on Grosschedel's *Magical Calendar*, if not the version published by Theodorus de Bry in 1620. The *Calendar* is a synthesis of Agrippa's magical correspondences and material from Paracelsus, pseudo-Agrippa and other sources presumably from manuscripts contemporary with those authors. It presents a set of seven very interesting seals relating to the planets, which seem to increase in complexity as they progress from Saturn to Luna.

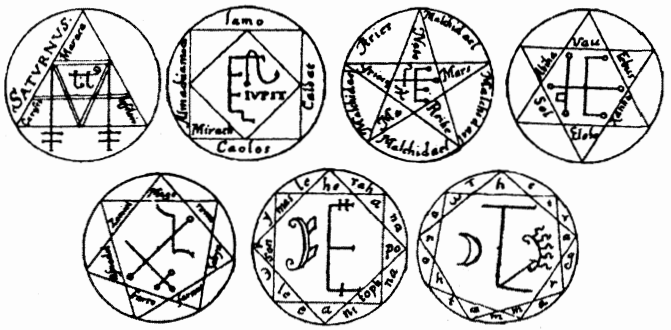


Fig. 1. Planetary seals from the Grosschedel's *Magical Calendar* (1620)[38]

The Seal of Venus prescribed by the *Tuba Veneris* contains a version of the sigil enclosed in the heptagon above, along with the sign of the angel Anael. This sign of Anael would have been well-known to practitioners of magic throughout Europe. It is most famously described in the *Heptameron*, a text of ritual magic attributed to the 13th century scholar Peter d'Abano, but which was most likely composed no earlier than the cusp of the 15th and 16th centuries. By 1600 it was certainly circulating alongside the pseudo-Agrippa's *Fourth Book*.[39] Ultimately these angelic sigils can be traced back to Medieval texts such as *Liber Juratus* and the *'Manual of Astral Magic'*.[40] As an aside it may be worth noting that the *Liber Juratus* seemingly refers to the sign as being that of *all* the Venereal angels, rather than specifically belonging to Anael.

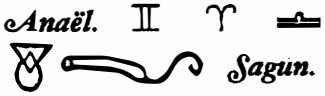


Fig. 2. The sigil and signs of the angel of Venus, from Turner's translation of the *Heptameron* (1654)[41]

The Seal of Venus also contains signs described by the *Magical Calendar* as *'characters of the planets'*. These *characters* have their genesis in the art of Geomancy–a type of divination greatly respected by the authorities we have been discussing, who broadly considered it the 'sister' to, or terrestrial counterpart of, astrology.[42] This art involves the manipulation of 16 'figures', each composed of four lines of one or two dots–a system of binary divination in many ways superficially similar to the I-Ching.

The characters of Venus shown in the *Magical Calendar* correspond to the Geomantic signs of *Puella* and *Amissio*, and are imprinted on the Seal of Venus, along with a third character undoubtedly also of Geomantic origin. This character may be a miscopied version of *Amissio*, missing the upper dot, or it may indicate the Geomantic sign of *Conjunctio*, which was usually attributed to Mercury although the suggestion of a Venereal quality is obvious from its name! However, the latter theory seems doubtful at present: the lists of planetary characters from Geomantic sources of which I am aware do not have any sigils for *Conjunctio* that display this form. Additionally instances of the character relating to *Amissio* being miscopied in such a way are not unknown, for example *The Key of Solomon* preserved in Lansdowne 1203 misses the dot above the main body of the character.[43]

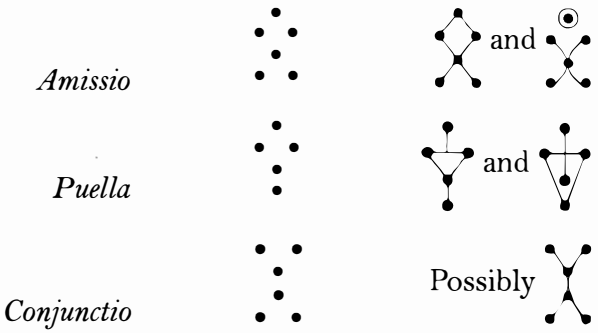


Fig. 3. Geomantic signs relating to Venus and their symbolic renderings.

The Geomantic signs also find their way into the sigils of the six daemons, along with the other elements that make up the Seal of Venus, such as the astrological symbols for Venus and her related constellations Taurus and Libra. The key elements in the daemonic sigils are here briefly tabulated:

Daemonic Sigil	*Core Elements*
Mogarip	Venus
Amabosar	Venus & ambiguous Geomantic character
Alkyzub	*Amissio*
Belzazel	Libra
Falkaroth	Venus
Mephgazub	Taurus and Venus

Fig 4. Core elements of the daemonic sigils.

Chthonic Powers and Steganographic Daemonology

While we are touching on the subject of the daemons it may be useful to look more closely at their natures as indicated by the text. There can be no doubt that these are not planetary daemons, but rather are the inhabitants of the underworld regions which the goddess figure had such a deep connection in her nocturnal and fertility aspects. Once more, the connection is made clear from the initial verses, which mention an *'infernal dweller'* being subjugated by the sound of the horn. The author also refers to the magical doctrine that:

> "... the good angels have been placed over the evil spirits by God Thrice-Greatest and Best so that they should rule over them; on account of which when something is commanded by a good Spirit to a bad one,

the former orders and calls the latter by means of his own capable invocation, and this perhaps may be in a language not particular to us mortals, or even comprehensible to us."

This interesting dualistic relationship between daemon and angel goes back to the very roots of the grimoire tradition, being found amongst the sources that make up the ancient *Testament of Solomon* (first to third century AD). In the *Testament*, the demons that spread disease can often be exorcised by the invocation of their corresponding angel. The *Tuba Veneris* confirms that these daemons are 'evil', and although it assures the reader that the techniques for calling them are safe unless abused, this does not seem like the kind of magic that Dee, with his pious thirst for divine knowledge, would have pursued.

One of the most enigmatic aspects of the text are the conjurations that accompany the daemonic sigils. These are strings of what have become known as 'barbarous' words– inscrutable formulae that may simply be nonsense or may once have been words in foreign languages. There are none of the familiar formulae of Judeo-Christian magic in these conjurations. Perhaps this is the *'language not particular to us mortals, or even comprehensible to us,'* which the author mentions in his preface–the tongue of the spirits. Dee was, of course, notorious for his work with angels and the codification of the 'Enochian' language; perhaps this is being alluded to by our author. The conjurations may otherwise be in a magical language derived by similar visionary means ... or they may simply be 'gibberish'.

That is not to say that 'gibberish' words cannot be as magical as well worn foreign words or religious formulae. Aquinas

discusses his belief that all the apparatus of magic, such as signs, pentacles and words can only work through being beheld by some intelligent entity. Which is to say that signs and words have no inherent power, rather their meanings are agreed by the parties involved, who act on them accordingly.[44] If such a position was considered then even the most obscure words and signs may be considered compacts between the magician and other entities.

There is, however, also the possibility that the conjurations are a cipher–an example of *Steganographia*, or 'Hidden Writing', an area in which Dee was also particularly interested, and the study of which went in and out of vogue during the course of the Renaissance.

There are some parallels that may be drawn between the *Tuba Veneris* and Trithemius' *Steganographia*–a work which Dee went to great lengths to procure, succeeding in 1562. Both works use invocations consisting of seemingly made-up words. Also, the works give little indication of the particular talents allocated to each spirit, instead speaking about them in general terms. The *Tuba Veneris* tells us that the spirits are useful in the following ways:

> "... for the finding of hidden treasures, for journeys, for Business, for Navigation at sea, for war, and for similar things which the Spirits are able to do for you and be of service to you."

Trithemius applies his Steganographic 'spirits' (or modes of ciphering secret messages) to similar situations. For example: a prince planning the overthrow a city uses Steganographic methods in order to securely share his plans; a discoverer of treasure wishes to notify trustworthy friends to help him remove it so he sends a ciphered message, and so on.[45]

However, attempts to apply the cryptographic techniques of both Trithemius' *Steganographia* and his *Polygraphia* to the mysterious conjurations in the *Tuba Veneris* have so far been unsuccessful.[46] If the conjurations are not examples of cryptography, then it is possible that they may have been derived by some kind of mechanical method for purely magical purposes. An example of such a technique would be a table of words or letters that creates permutations of a single magical word or name (as detailed in the various Cabalistic tables for discovering the names of astrological spirits in Agrippa's *Occult Philosophy*), or perhaps even something akin the complex letter squares used by Dee and Kelly to dictate the Enochian language.[47]

It seems there is some kind of structure to the language of the *Tuba Veneris*. The words used all have between two and four syllables, with certain syllables occurring frequently. For example, a significant number of words begin with *'Al'* or *'Ham'*, have *'ga'* for their central syllable or terminate with *'roth'* or *'zoth'*. It's tantalising to speculate that there must be some system behind these words, although exactly how it works still remains obscure.

There is also a curious relationship between the number of syllables in each conjuration, tabulated here, which may provide some further clue to the inner workings of the grimoire:

Spirit	***Syllable Count***
Amabosar	41
Belzazel	42
Alkyzub	44
Falkaroth	45
Mephgazub	46
Mogarip	47

Fig. 5. Syllabic count for each conjuration.

Possibly the above does indicate a numerological or cryptographic mystery here to be solved–or perhaps these words are indeed *"not particular to us mortals"*.

Subsequent Influence: The German Tradition

It seems likely that the *Tuba Veneris* was composed in Germany, or at least enjoyed an enthusiastic reception there. Not only do several of the extant manuscripts belong to German institutions and have their provenance from German collections, but there is also a group of grimoires that seem to ultimately derive from the work.

These texts fall into what has become known as the 'Faustian' school of grimoire literature. Works of this genre are generally characterised by an unforgiving bloody fixation upon all things demonic. Although similarly bloodthirsty rituals are found in earlier texts of Medieval magic, the Faust-books rose to the level of popular and titillating literature in Germany being especially prevalent throughout the 18th century.[48] It is no surprise that when a German version of *Tuba Veneris* came into print for the first time it was in late 18th century Germany.[49]

Several German works relating to the *Tuba Veneris* can be found in the great 19th century compilations of printed works assembled by Horst and Scheible, along with other examples in manuscript form. Both Scheible and Horst preserve several works of interest attributed to Josef Anton Herpentil, variously described as a philosopher or a Jesuit.

The texts discussed here are difficult to date, especially in relation to the *Tuba Veneris*, although one is naturally suspicious the dates assigned to them by their printers and copyists. Generally these dates fall within the first half of the sixteenth century but appear to be spurious. For example: several Herpentil texts claim him as a Jesuit, although their alleged dates of composition invariably fall before the 1534 formation of the Society of Jesus![50] The *Handwörterbuch des deutschen aberglaubens*, an epic catalogue of Germanic lore, contains an article by Jacoby that dates the works of Herpentil to end of the 17th century, or early 18th century.[51]

Amongst the literature attributed to Herpentil, it is the *Inbegriff der Übernatürlichen Magie* that is of most interest. The *Inbegriff* seems to preserve more of the *Tuba Veneris* material than any of the other grimoires that will be discussed here, incorporating as it does all of the conjurations of the spirits into its text.

The *Inbegriff* details a ritual to conjure the three 'great princes', namely: Almischak, Aschirika and Amabosar.[52] Amabosar is, of course, one of pseudo-Dee's spirits, although the derivation of the other two names is as yet obscure.

Herpentil's 'divine magic' owes a lot to the *Tuba Veneris* in its method. The circle is similarly made from paper, although in this instance the words are inscribed with the blood of a white pigeon. The author also stresses the need to retire to an undisturbed place where the conjuror will withdraw with his circle and a wand inscribed with the seal of the spirit in weasel blood. The planetary seal also occurs, but has been transformed into the golden Seal of Jupiter, the names of whose angels are

written upon it in the blood of a white dove. In keeping with the ritual of pseudo-Dee, this seal must be laid upon any money that the spirits bring to the operator and there is also mention of applying heat to coerce obstinate spirits.

As previously mentioned, the conjurations of the *Inbegiff* incorporate all of those from the *Tuba Veneris*. They occur in order, although they have been merged together to give one conjuration for each prince:

Inbegriff der Übernatürlichen Magie	*Tuba Veneris*
Almischak	Mogarip, Amabosar, Alkyzub
Aschirika	Falkaroth, Belzazel
Amabosar	Mephgazub

Fig. 6. The spirits of Herpentil and their corresponding conjurations in the *Tuba Veneris*.

While the dismissal of the spirit is also the same as in the *Tuba Veneris*, none of the subtleties that mark the author of the *Tuba Veneris* out as a man of sensitivity and learning are present in this or the other texts here mentioned. They are generally, save for the introduction, workmanlike and lacking in those elements that make the work of pseudo-Dee so unique. Even their introductions, usually providing us with a fanciful lineage for the art, with obligatory mentions of Egypt and the Middle East, are poorly executed mystical clichés compared to the *Tuba Veneris* and its pleasing attempts to pass itself off as the work of Dee in addition to its powerful verse and imagery.

There is a related work that seems to draw on both the Herpentil text discussed above and also the same author's *Liber Spirituum Potentis*. The work in question is *Compendium*

Magiae Innaturalis Nigrae, attributed to the famous alchemist Michael Scot and dated 1255.[53]

Two of Herpentil's spirits remain in the hierarchy discussed by Scot: Amabosar and Almischack, although their names have been corrupted to Almuchabosar and Almisch. Once again, the sigils provided for the spirits are different and in this case so are the conjurations. However, many aspects of the ritual are similar: the magus carries the wand, inscribed with blood (although of a white dove in this case), while an ornately decorated mitre and belt have been borrowed from the *Liber Spirituum Potentis.*

Finally, there is a very short work entitled *Magia Ordinis*, attributed to one Johannes Kornreutheri (Johann Kornritter), an Augustinian Prior. This work, like the *Compendium*, is also linked to Herpentil's *Liber Spirituum Potentis* in its use of the circle, staff and mitre–again liberally scrawled upon with animal blood. The date of authorship is allegedly 1515, although the entry for the manuscript version held by the Wellcome Institute dates it to the early 18th century.[54] Of the five spirits dealt with in *Magia Ordinis*, two have curiously familiar names: Azabhsar (Amabosar) and Mebhazzubb (Mephgazub).

Once again the ritual has aspects that ultimately relate to the *Tuba Veneris*, via Herpentil. The circle of paper and retirement to an undisturbed place are key elements, along with the taboo on talking during the ritual and use of heat to compel the spirits.[55]

Further connections between the texts under discussion can be drawn. Each text has a preface to the reader allegedly from

the pen of the pseudonymous author. Intriguingly, as with the *Tuba Veneris*, the work of pseudo-Scot addresses the readers as *Amatoribus Artis Magicae.* All the texts make a connection between the practice of magical conjuration and the occult arts of the Middle East and furthermore, the Herpentil text perhaps alludes to its primary source as the *Tuba Veneris* by describing the magic under discussion as 'an English science'.

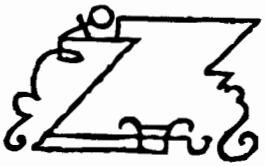
Since Amabosar is common to all of the works discussed above, a comparison between the seals and conjurations of the spirit is here provided:

Tuba Veneris



Amabosar! Amabosar!
Amabosar! Pharynthos
Egayroth Melustaton Castotis
Mugos Nachrim Amabosar!
Amabosar! Amabosar!

Inbegriff der Übernatürlichen Magie



Samanthos Garanlim Algaphonteos
zapgaton chacfat Mergaym Hagai
Zerastam Aleas Satti lastarmiz
fiasgar loschemur karsila storichet
krosutokim Abidalla guscharak
melosopf.[56]

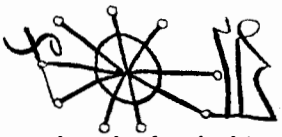
Compendium Magiae Innaturalis Nigrae	***Magia Ordinis***[67]
	
Asip Hecon Antiakarapasta Kylimm Almuchabzar Alget Zorionoso Amilek Amias Segor Almutubele Halli Merantantup Apalkapkor Imat Avericha alenzoth Elgab zai hazam Erasin Aresatos Astarkarapata Rilimm O Almuchabzar Kilim.	Kederesgh wehrelet dachimetigh Kebhdo Lafis deh Sewis nelim kigim tischengina denur Bauwordas menigh nibhind munedh maminegh Terowogh Konwad derli gentegh Kaswondh.

Fig.7. Comparison of the seals and invocations of Amabosar.

As noted above, the presence of these spirits in these documents indicates a possible German provenance for the *Tuba Veneris.* Along with the 18th century German edition of the text, two of the three manuscripts of the *Tuba Veneris* belong to libraries in Germany–the Universitätsbibliothek Erlangen-Nürnberg and the Bayerische Staatsbibliothek.

Conclusion

Through this examination of the sources of the *Tuba Veneris* we may conclude that the author was a keen student of the type of magic advocated by Agrippa, and that he had diligently studied the *Three Books of Occult Philosophy,* constructing a practical grimoire from the theoretical discussions of magic contained therein. The work, with its Classical allusions

and Neoplatonic and Pythagorean bias represents the apex of the grimoire genre, certainly in terms of the artistry and historical awareness of the author. The attempts at Sapphic verse, regardless of prosodic errors, also indicate an affinity with the Classical world and the workings of a sensitive and poetic mind, especially when compared to the unsophisticated conjurations found in most grimoires of the period.

However, it appears that this style of grimoire was an evolutionary dead-end. The works that were derivative of it lacked any of the charm and awareness that make it such an intriguing and enigmatic text. Instead the German grimoire-makers dragged the ritual through new and bloodier underworlds, hauling the spirits from their pagan Hades into a very Christian Hell. By the time Scheible published his epic *Doctor Johann Faust's Magia Naturalis et Innaturalis* even Anael, 'great prince of Heaven', had been assimilated into the infernal hordes of Faustian magic.[58] The Faustian author describes him as the *"fifth lord of Hell and under the power of the angel Haniel,"* while the accompanying plate depicts the fallen one as a hunch-backed, red-eyed, ape like demon in fine clothes. From the trousers of these protrudes a conspicuously erect tail as he tugs on the cloak of a woman walking in front of him. Of course, like other classically inclined authors of the time, the author was well aware that he is living in the Christian era, and the pagan goddess is redefined as a planetary image of Venus, in line with the prevalent cosmological and astrological doctrines of the period. I conclude that the author was a Christian who saw nothing wrong with using knowledge that, since it originated from respected 'virtuous pagan' authors,

could be seen as being compatible with Christian doctrines.

The piety of the author, however, may be called into question by his designation of the text as a work of the 'Black Art' or 'Negromancy'. He mentions three divisions of magical art, namely: 'Magic, Kabbala, and Negromancy'. I would suggest that this indicates the main streams into which the art of magic is divided. First there is the natural magic, which also encompasses astrological and talismanic works. Second is the magical theology of Kabbala. Therefore by 'negromancy' he intends to indicate *all* magic that involves the conjuration of spirits. To this end he makes it clear that in spite of the text dealing with stygian daemons, he is presenting a true work of magic that can be practiced without risking ruin in this world or perdition in the next. This is as opposed to the base works of magic that lead men into diabolic pacts and are rightly proscribed by the church. We also find this curious categorisation in the later German works. Herpentil, for example, refers to his art as 'Black Magic,' but insists that it is a divine and holy science.[59] Perhaps the implication is that such magic is 'black' in so far as it relates to the nocturnal conjurations of subterranean daemons, and yet 'holy' in that it operates through the aid of divine and celestial agencies, such as the angel Anael.

From the influence on the Herpentil, Kornritter and pseudo-Scot, all German publications, along with the geographical distribution of extant *Tuba Veneris* manuscripts, it may be speculated that the author was based in Germany and may have had an awareness of the Hermetic works being published by the Palatinate house of Theodorus de Bry, or at least had

access to one of the sources used for the *Magical Calendar.* This would place the composition of the *Tuba Veneris* to circa 1620, that is, after De Brys publication of Grosschedel's *Magical Calendar.* It is this work that contains the seven planetary seals the provenance of which are otherwise–at the time of writing–obscure.

Regardless of the exact location of the author in time and space the *Tuba Veneris* provides us with a perfect example of how the theoretical elements of Renaissance magic, such as those discussed in Agrippa's treatise, may have been put into practice by an enterprising magician. Despite being a work of considerable brevity, I know of no other ritual magic text that employs the systems of occult philosophy and planetary correspondence that flowered in the wake of Agrippa so methodically and thoughtfully. On a practical level it is as if the author has provided us with a template or textbook example after which we may also compose our own planetary rituals: the Scythe of Saturn and Sceptre of the Phoebus almost demand such an interpretation.

In conclusion, the *Tuba Veneris* is truly a gift to all the lovers of the magical art.

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March 31, 2010
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End Notes

1 The chief manuscripts in question being: London, the Warburg Institute. Warburg Ms. FBH 510; Erlangen, Universitätsbibliothek Erlangen-Nürnberg. Ms. 854; München, Bayerische Staatsbibliothek, Cod. let. 27005. (Peterson 1999, Burns 2007)

2 In this regard see also Michael A. Putman's introductory notes for a summation of J örg M. Maier's conclusions about the work.

3 Foxe (1563), p.1445.

4 Dee 1570.

5 Dee 1599.

6 Calder (1952), chapter X.

7 An alternative hypothesis is that it could be written by a detractor seeking to connect Dee with diabolic arts in the mind of his readers. Although it would seem unlikely that someone seeking to defame Dee in such a way would create such a complex work.

8 See Betz (1996), Meyer and Smith (1999).

9 For example: *The Heptameron*, attributed to Peter d'Abano and the *Fourth Book* of Agrippa.

10 For Dee and treasure hunting, see Chalder (1952), chapter IX. For a general account of the treasure hunting mania in England, see Thomas (1971), pp.234–7.

11 For Agrippa's set of planetary images, see Agrippa (1651) II.xxxvii-xliv.

12 Agrippa (1651), II.xlii.

13 For an example of this in translation see Taylor (1792), Hymn 55. The sixteenth century Latin translation in Klutstein (1987) renders the epithet in question as *amatrix nocturnarum vigiliarum*–lover of the nocturnal watches.

14 Pausanias, 8.6.5

15 Apuleius, XI.47

16 Ibid.

17 Regarding the particulars of his initiation, Lucius writes: "I approached neere unto Hell, even to the gates of Proserpina, and after that, I was ravished throughout all the Element, I returned to my proper place: About midnight I saw the Sun shine, I saw likewise the gods celestiall and gods infernall, before whom I presented my selfe, and worshipped them:" Apuleius, XI.48.

18 Apuleius, XI.47

19 For an overview of Ficino and Orphic singing, see Walker (1958), chapter I, and also the more recent work of Angela Voss.

20 For an account of this, see Hesiod, *Theogony*, lines 185-195. Note also the previous quotation from Apuleius–*"The Cyprians [call me] Venus."* (Apuleius, XI.47)

21 Compare with the conjurations and orations in Mathers (1889), for instance.

22 Agrippa (1651), II.xxi.

23 Aristotle, *Metaphysics*, part v.

24 For Theon of Smyrna's *How Many Tetraktys are There?* see Guthrie (1987).

25 This *Magical Calendar* was engraved by the studio of Theodorus de Bry, probably by the hand of Mathieu Merian. It has been suggested that De Bry may have had links with a Christian mystical sect called the Family of Love, and may also have had an association with Dee.

26 See Yates (1972), chapter VI.

27 For a description of the talismans see Turner (1654) p.49, and for their use in conjunction with the *Liber Spirituum*, *ibid.* pp.57-8.

28 Concerning the *Liber Spirituum*, Mathers (1889) writes: "Thou shouldest further make a book of virgin paper, and therein write the foregoing conjurations, and constrain the demons to swear upon the same book that they will come whenever they be called, and present themselves

before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this book with sacred sigils on a plate of silver, and therein write or engrave the holy pentacles. Thou mayest open this book either on Sundays or on Thursdays, rather at night than by day, and the spirits will come."

29 Kieckhefer (1997), pp. 8-10.

30 Agrippa (1651), I.xlviii.

31 Hesiod, *Theogony*, lines 185-195.

32 Taylor (1792)

33 Mathers (1889), II.vii.

34 Bruno (1591), XIII.

35 McLean (1994), pp.34-5.

36 Agrippa (1651), II.x. Presumably the association of the dove with the planet relates to the Classical notion that Venus' chariot was drawn by white doves.

37 I speculate that it was such an ink that the author of the Warburg manuscript used to colour the title page and also to shade the illustrations of the seal and horn of Venus. Given the caustic nature of the solution, working with parchment instead of paper would be a necessity.

38 McLean (1994), pp. 62-74.

39 Based on the dismissal of the *Fourth Book* as a forgery by Agrippa's pupil Weyer in 1563 it had presumably been already circulating in manuscript for more than thirty years by 1600.

40 For the *Manual of Astral* Magic, see Kieckhefer, 1997

41 Turner (1654), p.99.

42 For example, Cattan (1591), a comprehensive and influential tract on geomancy composed in 1558 that describes the art as variously 'sister' and 'daughter' to astrology.

43 See the section entitled 'Caracteres de Venus' in Peterson (n.d.). Helpfully this also shows a comparison with the de Bry sigils.

44 Aquinas (1264), 3.105

45 Examples from Trithemius (n.d.), chapters V and XI.

46 Trithemius (1564), books III and IV provide substantial codebooks in for ciphering messages in 'barbarous language'. Perhaps such a codebook was used in the construction of the *Tuba Veneris'* language.

47 Agrippa (1651), III. Xxvii.

48 See Kieckhefer (1997) for an example of a Medieval work that has

similar demonic and bloodthirsty fascinations. However, even the more benign and professedly 'holy' rites were not above using animal brains and so forth in their preparations, for example the copious use of bird brains in the incense recipes of *Liber Juratus.*

49 Veneris nigro sacer Autoris John Dee 1794. Aus dem Lateinischen in deutscher Übersetzung. Formeln und Sigille zur Anrufung von Venusintelligenzen für Liebeszauber und Erfolgsmagie.

50 See for example *Herpentil's Schwarze Magie,* dated 1505, in Horst (1821), volume I.

51 Peterson (2007)

52 Schieble (1846), pp.626-633.

53 The Scot *Compendium* was published in Neumann (1855). The original pamphlet that Neumann used for his edition claims a publication date of 1555. *Liber Spirituum Potentis* is reprinted in Horst (1821), volume II under the title *Herpentilis' Schwarze Magie,* although a more complete version is preserved in manuscript held by the Herzogin Anna Amalia Bibliothek. For the *Compendium* itself, see Naumann (1855).

54 McLean, 1995.

55 For a translation and notes on this text, see Legard (2007).

56 Note the incorporation of the astrological sign of Venus into the seal in a similar manner to those to the *Tuba Veneris.* Also compare the first half of the conjuration with that of Mephgazub in the *Tuba Veneris*: Samanthros Jaramtin Algaphonteos Zapgaton Osachfat Mergaim Hugal Zerastan Alcasatti.

57 Taken from an electronic copy of *Magia Ordinis*–unkown provenance (probably from F.W. Lehmberg (ed.) CEREMONIAL-MAGIE I: 22 Hauptwerke mittelalterlicher Magie).

58 Scheible (1849), pp. 87-90

59 Scheible (1846), p.627

THE LIFE
OF DOCTOR JOHN DEE

Charles Mackay



The Life of Doctor John Dee

JOHN Dee and Edward Kelly claim to be mentioned together, having been so long associated in the same pursuits, and undergone so many strange vicissitudes in each other's society. Dee was altogether a wonderful man, and had he lived in an age when folly and superstition were less rife, he would, with the same powers which he enjoyed, have left behind him a bright and enduring reputation. He was born in London, in the year 1527, and very early manifested a love for study. At the age of fifteen he was sent to Cambridge, and delighted so much in his books, that he passed regularly eighteen hours every day among them. Of the other six, he devoted four to sleep and two for refreshment. Such intense application did not injure his health, and could not fail to make him one of the first scholars of his time. Unfortunately, however, he quitted the mathematics and the pursuits of true philosophy to

indulge in the unprofitable reveries of the occult sciences. He studied alchymy, astrology, and magic, and thereby rendered himself obnoxious to the authorities at Cambridge. To avoid persecution, he was at last obliged to retire to the university of Louvain; the rumours of sorcery that were current respecting him rendering his longer stay in England not altogether without danger. He found at Louvain many kindred spirits who had known Cornelius Agrippa while he resided among them, and by whom he was constantly entertained with the wondrous deeds of that great master of the hermetic mysteries. From their conversation he received much encouragement to continue the search for the philosopher's stone, which soon began to occupy nearly all his thoughts.

He did not long remain on the Continent, but returned to England in 1551, being at that time in the twenty-fourth year of his age. By the influence of his friend, Sir John Cheek, he was kindly received at the court of King Edward VI, and rewarded (it is difficult to say for what) with a pension of one hundred crowns. He continued for several years to practise in London as an astrologer; casting nativities, telling fortunes, and pointing out lucky and unlucky days. During the reign of Queen Mary he got into trouble, being suspected of heresy, and charged with attempting Mary's life by means of enchantments. He was tried for the latter offence, and acquitted; but was retained in prison on the former charge, and left to the tender mercies of Bishop Bonner. He had a very narrow escape from being burned in Smithfield, but he, somehow or other, contrived to persuade that fierce bigot that his orthodoxy was unimpeachable, and was set at liberty in 1555.

On the accession of Elizabeth, a brighter day dawned upon him. During her retirement at Woodstock, her servants appear to have consulted him as to the time of Mary's death, which Circumstance, no doubt, first gave rise to the serious charge for which he was brought to trial. They now came to consult him more openly as to the fortunes of their mistress; and Robert Dudley, the celebrated Earl of Leicester, was sent by command of the Queen herself to know the most auspicious day for her coronation. So great was the favour he enjoyed that, some years afterwards, Elizabeth condescended to pay him a visit at his house in Mortlake, to view his museum of curiosities, and, when he was ill, sent her own physician to attend upon him.

Astrology was the means whereby he lived, and he continued to practise it with great assiduity; but his heart was in alchymy. The philosopher's stone and the elixir of life haunted his daily thoughts and his nightly dreams. The Talmudic mysteries, which he had also deeply studied, impressed him with the belief, that he might hold converse with spirits and angels, and learn from them all the mysteries of the universe. Holding the same idea as the then obscure sect of the Rosicrucians, some of whom he had perhaps encountered in his travels in Germany, he imagined that, by means of the philosopher's stone, he could summon these kindly spirits at his will. By dint of continually brooding upon the subject, his imagination became so diseased, that he at last persuaded himself that an angel appeared to him, and promised to be his friend and companion as long as he lived. He relates that, one day, in November 1582, while he was engaged in fervent prayer, the window of his museum

looking towards the west suddenly glowed with a dazzling light, in the midst of which, in all his glory, stood the great angel Uriel. Awe and wonder rendered him speechless; but the angel smiling graciously upon him, gave him a crystal, of a convex form, and told him that, whenever he wished to hold converse with the beings of another sphere, he had only to gaze intently upon it, and they would appear in the crystal and unveil to him all the secrets of futurity.* This saying, the angel disappeared. Dee found from experience of the crystal that it was necessary that all the faculties of the soul should be concentrated upon it, otherwise the spirits did not appear. He also found that he could never recollect the conversations he had with the angels. He therefore determined to communicate the secret to another person, who might converse with the spirits while he (Dee) sat in another part of the room, and took down in writing the revelations which they made.

He had at this time in his service, as his assistant, one Edward Kelly, who, like himself, was crazy upon the subject of the philosopher's stone. There was this difference, however, between them, that, while Dee was more of an enthusiast than an impostor, Kelly was more of an impostor than an enthusiast.

* The "crystal" alluded to appears to have been a black stone, or piece of polished coal. The following account of it is given in the Supplement to Granger's *Biographical History*. "The black stone into which Dee used to call his spirits was in the collection of the Earls of Peterborough, from whence it came to Lady Elizabeth Germaine. It was next the property of the late Duke of Argyle, and is now Mr. Walpole's. It appears upon examination to be nothing more than a polished piece of cannel coal; but this is what Butler means when he says,

'Kelly did all his feats upon
The devil's looking-glass—a stone.'"

In early life he was a notary, and had the misfortune to lose both his ears for forgery. This mutilation, degrading enough in any man, was destructive to a philosopher; Kelly, therefore, lest his wisdom should suffer in the world's opinion, wore a black skull-cap, which, fitting close to his head, and descending over both his cheeks, not only concealed his loss, but gave him a very solemn and oracular appearance. So well did he keep his secret, that even Dee, with whom he lived so many years, appears never to have discovered it. Kelly, with this character, was just the man to carry on any piece of roguery for his own advantage, or to nurture the delusions of his master for the same purpose. No sooner did Dee inform him of the visit he had received from the glorious Uriel, than Kelly expressed such a fervour of belief that Dee's heart glowed with delight. He set about consulting his crystal forthwith, and on the 2nd of December 1581, the spirits appeared, and held a very extraordinary discourse with Kelly, which Dee took down in writing. The curious reader may see this farrago of nonsense among the Harleian MSS. in the British Museum. The later consultations were published in a folio volume, in 1659, by Dr. Meric Casaubon, under the title of *A True and Faithful Relation of what passed between Dr. John Dee and some Spirits; tending, had it succeeded, to a general Alteration of most States and Kingdoms in the World.**

* Lilly, the astrologer, in his Life written by himself, frequently tells of prophecies delivered by the angels in a manner similar to the angels of Dr. Dee. He says, "The prophecies were not given vocally by the angels, but by inspection of the crystal in types and figures, or by apparition the circular way; where, at some distance, the angels appear, representing by forms, shapes, and creatures what is demanded. It is very rare, yea, even

The fame of these wondrous colloquies soon spread over the country, and even reached the Continent. Dee, at the same time, pretended to be in possession of the elixir vitae, which he stated he had found among the ruins of Glastonbury Abbey, in Somersetshire. People flocked from far and near to his house at Mortlake to have their nativities cast, in preference to visiting astrologers of less renown. They also longed to see a man who, according to his own account, would never die. Altogether, he carried on a very profitable trade, but spent so much in drugs and metals to work out some peculiar process of transmutation, that he never became rich.

About this time there came into England a wealthy polish nobleman, named Albert Laski, Count Palatine of Siradz. His object was principally, he said, to visit the court of Queen Elizabeth, the fame of whose glory and magnificence had reached him in distant Poland. Elizabeth received this flattering stranger with the most splendid hospitality, and appointed her favourite Leicester to show him all that was worth seeing in England. He visited all the curiosities of London and Westminster, and from thence proceeded to Oxford and Cambridge, that he might converse with some of the great scholars whose writings shed lustre upon the land of their birth. He was very much disappointed at not finding Dr. Dee among them, and told the Earl of Leicester that he would not have gone to Oxford if he had known that Dee was not there. The Earl promised to introduce him to

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in our days," quoth that wiseacre, "for any operator or master to hear the angels speak articulately: when they do speak, *it is like the Irish, much in the throat!"*

the great alchymist on their return to London, and the Pole was satisfied. A few days afterwards, the Earl and Laski being in the antechamber of the Queen, awaiting an audience of her Majesty, Dr. Dee arrived on the same errand, and was introduced to the Pole.* An interesting conversation ensued, which ended by the stranger inviting himself to dine with the astrologer at his house at Mortlake. Dee returned home in some tribulation, for he found he had not money enough, without pawning his plate, to entertain Count Laski and his retinue in a manner becoming their dignity. In this emergency he sent off an express to the Earl of Leicester, stating frankly the embarrassment he laboured under, and praying his good offices in representing the matter to her Majesty. Elizabeth immediately sent him a present of twenty pounds.

On the appointed day, Count Laski came, attended by a numerous retinue, and expressed such open and warm admiration of the wonderful attainments of his host, that Dee turned over, in his own mind, how he could bind irretrievably

* Albert Laski, son of Jaroslav, was Palatine of Siradz, and afterwards of Sendomir, and chiefly contributed to the election of Henry of Valois, the Third of France, to the throne of Poland, and was one of the delegates who went to France in order to announce to the new monarch his elevation to the sovereignty of Poland. After the deposition of Henry, Albert Laski voted for Maximilian of Austria. In 1585 he visited England, when Queen Elizabeth received him with great distinction. The honours which were shown him during his visit to Oxford, by the especial command of the Queen, were equal to those rendered to sovereign princes. His extraordinary prodigality rendered his enormous wealth insufficient to defray his expenses, and he therefore became a zealous adept in alchymy, and took from England to Poland with him two known alchymists.—Count Valerian Krasinski's *Historical Sketch of the Reformation in Poland.*

to his interests a man who seemed so well inclined to become his friend. Long acquaintance with Kelly had imbued him with all the roguery of that personage; and he resolved to make the Pole pay dearly for his dinner. He found out, before many days, that he possessed great estates in his own country, as well as great influence; but that an extravagant disposition had reduced him to temporary embarrassment. He also discovered, that he was a firm believer in the philosopher's stone and the water of life. He was, therefore, just the man upon whom an adventurer might fasten himself. Kelly thought so too; and both of them set to work, to weave a web, in the meshes of which they might firmly entangle the rich and credulous stranger. They went very cautiously about it; first throwing out obscure hints of the stone and the elixir; and, finally, of the spirits, by means of whom they could turn over the pages of the Book of Futurity, and read the awful secrets inscribed therein. Laski eagerly implored that he might be admitted to one of their mysterious interviews with Uriel and the angels; but they knew human nature too well to accede at once to the request. To the Count's entreaties they only replied by hints of the difficulty or impropriety of summoning the spirits in the presence of a stranger; or of one who might, perchance, have no other motive than the gratification of a vain curiosity: but they only meant to whet the edge of his appetite by this delay, and would have been sorry indeed if the Count had been discouraged. To show how exclusively the thoughts both of Dee and Kelly were fixed upon their dupe, at this time, it is only necessary to read the introduction to their first interview with the spirits, related in the volume of Dr. Casaubon. The

entry made by Dee, under the date of the 25th of May 1583, says, that when the spirit appeared to them, "I, [John Dee], and E. K. [Edward Kelly], sat together, conversing of that noble Polonian Albertus Laski, his great honour here with us obtained, and of his great liking among all sorts of the people." No doubt they were discussing how they might make the most of the "noble Polonian," and concocting the fine story with which they afterwards excited his curiosity, and drew him firmly within their toils. "Suddenly," says Dee, as they were thus employed, "there seemed to come out of the oratory, a spiritual creature, like a pretty girl, of seven or nine years of age, attired on her head, with her hair rolled up before, and hanging down behind; with a gown of silk, of changeable red and green, and with a train. She seemed to play up and down, and seemed to go in and out behind the books; and, as she seemed to go between them, the books displaced themselves, and made way for her."

With such tales as these they lured on the Pole from day to day; and at last persuaded him to be a witness of their mysteries. Whether they played off any optical delusions upon him; or whether, by the force of a strong imagination, he deluded himself, does not appear; but certain it is, that he became a complete tool in their hands, and consented to do whatever they wished him. Kelly, at these interviews, placed himself at a certain distance from the wondrous crystal, and gazed intently upon it; while Dee took his place in corner, ready to set down the prophecies as they were uttered by the spirits. In this manner they prophesied to the Pole, that he should become the fortunate possessor of the philosopher's stone; that

he should live for centuries, and be chosen King of Poland; in which capacity he should gain many great victories over the Saracens, and make his name illustrious over all the earth. For this pose it was necessary, however, that Laski should leave England, and take them with him, together with their wives and families; that he should treat them all sumptuously, and allow them to want for nothing. Laski at once consented; and very shortly afterwards they were all on the road to Poland.

It took them upwards of four months to reach the Count's estates, in the neighbourhood of Cracow. In the mean time, they led a pleasant life, and spent money with an unsparing hand. When once established in the Count's palace, they commenced the great hermetic operation of transmuting iron into gold. Laski provided them with all necessary materials, and aided them himself with his knowledge of alchymy: but, somehow or other, the experiment always failed at the very moment that it ought to have succeeded; and they were obliged to recommence operations on a grander scale. But the hopes of Laski were not easily extinguished. Already, in idea, the possessor of countless millions, he was not to be cast down for fear of present expenses. He thus continued from day to day, and from month to month, till he was, at last, obliged to sell a portion of his deeply-mortgaged estates, to find aliment for the hungry crucibles of Dee and Kelly, and the no less hungry stomachs of their wives and families. It was not till ruin stared him in the face, that he awoke from his dream of infatuation —too happy, even then, to find that he had escaped utter beggary. Thus restored to his senses, his first thought was how to rid himself of his expensive visiters. Not wishing

to quarrel with them, he proposed that they should proceed to Prague, well furnished with letters of recommendation to the Emperor Rudolph. Our alchymists too plainly saw that nothing more was to be made of the almost destitute Count Laski. Without hesitation, therefore, they accepted the proposal, and set out forthwith to the Imperial residence. They had no difficulty, on their arrival at Prague, in obtaining an audience of the Emperor. They found him willing enough to believe that such a thing as the philosopher's stone existed, and flattered themselves that they had made a favourable impression upon him; but, from some cause or other -- perhaps the look of low cunning and quackery upon the face of Kelly -- the Emperor conceived no very high opinion of their abilities. He allowed them, however, to remain for some months at Prague, feeding themselves upon the hope that he would employ them: but the more he saw of them, the less he liked them; and, when the Pope's Nuncio represented to him, that he ought not to countenance such heretic magicians, he gave orders that they should quit his dominions within four-and-twenty hours. It was fortunate for them that so little time was given them; for, had they remained six hours longer, the Nuncio had received orders to procure a perpetual dungeon, or the stake, for them.

Not knowing well where to direct their steps, they resolved to return to Cracow, where they had still a few friends; but, by this time, the funds they had drawn from Laski were almost exhausted; and they were many days obliged to go dinnerless and supperless. They had great difficulty to keep their poverty a secret from the world; but they managed to bear privation without murmuring, from a conviction that if

the fact were known, it would militate very much against their pretensions. Nobody would believe that they were possessors of the philosopher's stone, if it were once suspected that they did not know how to procure bread for their subsistence. They still gained a little by casting nativities, and kept starvation at arm's length, till a new dupe, rich enough for their purposes, dropped into their toils, in the shape of a royal personage. Having procured an introduction to Stephen, King of Poland, they predicted to him, that the Emperor Rudolph would shortly be assassinated, and that the Germans would look to Poland for his successor. As this prediction was not precise enough to satisfy the King, they tried their crystal again; and a spirit appeared, who told them that the new sovereign of Germany would be Stephen of Poland. Stephen was credulous enough to believe them, and was once present when Kelly held his mystic conversations with the shadows of his crystal. He also appears to have furnished them with money to carry on their experiments in alchymy: but he grew tired, at last, of their broken promises, and their constant drains upon his pocket; and was on the point of discarding them with disgrace, when they met with another dupe, to whom they eagerly transferred their services. This was Count Rosenberg, a nobleman of large estates, at Trebona, in Bohemia. So comfortable did they find themselves in the palace of this munificent patron, that they remained nearly four years with him, faring sumptuously, and having an almost unlimited command of his money. The Count was more ambitious than avaricious: he had wealth enough, and did not care for the philosopher's stone on account of the gold, but of the length of days it would bring him. They

had their predictions, accordingly, all ready framed to suit his character. They prophesied that he should be chosen King of Poland; and promised, moreover, that he should live for five hundred years to enjoy his dignity; provided always, that he found them sufficient money to carry on their experiments.

But now, while fortune smiled upon them; while they revelled in the rewards of successful villany, retributive justice came upon them in a shape they had not anticipated. Jealousy and mistrust sprang up between the two confederates, and led to such violent and frequent quarrels, that Dee was in constant fear of exposure. Kelly imagined himself a much greater personage than Dee; measuring, most likely, by the standard of impudent roguery; and was displeased that on all occasions, and from all persons, Dee received the greater share of honour and consideration. He often threatened to leave Dee to shift for himself; and the latter, who had degenerated into the mere tool of his more daring associate, was distressed beyond measure at the prospect of his desertion. His mind was so deeply imbued with superstition, that he believed the rhapsodies of Kelly to be, in a great measure, derived from his intercourse with angels; and he knew not where, in the whole world, to look for a man of depth and wisdom enough to succeed him. As their quarrels every day became more and more frequent, Dee wrote letters to Queen Elizabeth, to secure a favourable reception on his return to England; whither he intended to proceed, if Kelly forsook him. He also sent her a round piece of silver, which he pretended he had made of a portion of brass cut out of a warming-pan. He afterwards sent her the warming-pan also, that she might convince herself that

the piece of silver corresponded exactly with the hole which was cut into the brass. While thus preparing for the worst, his chief desire was to remain in Bohemia with Count Rosenberg, who treated him well, and reposed much confidence in him. Neither had Kelly any great objection to remain; but a new passion had taken possession of his breast, and he was laying deep schemes to gratify it. His own wife was ill-favoured and ill-natured; Dee's was comely and agreeable: and he longed to make an exchange of partners, without exciting the jealousy or shocking the morality of Dee. This was a difficult matter; but, to a man like Kelly, who was as deficient in rectitude and right feeling as he was full of impudence and ingenuity, the difficulty was not insurmountable. He had also deeply studied the character and the foibles of Dee; and he took his measures accordingly. The next time they consulted the spirits, Kelly pretended to be shocked at their language, and refused to tell Dee what they had said. Dee insisted, and was informed that they were henceforth to have their wives in common. Dee, a little startled, inquired whether the spirits might not mean that they were to live in common harmony and good-will? Kelly tried again, with apparent reluctance, and said the spirits insisted upon the literal interpretation. The poor fanatic, Dee, resigned himself to their will; but it suited Kelly's purpose to appear coy a little longer. He declared that the spirits must be spirits, not of good, but of evil; and refused to consult them any more. He thereupon took his departure, saying that he would never return.

Dee, thus left to himself, was in sore trouble and distress of mind. He knew not on whom to fix as the successor to Kelly

for consulting the spirits; but at last chose his son Arthur, a boy of eight years of age. He consecrated him to this service with great ceremony, and impressed upon the child's mind the dignified and awful nature of the duties he was called upon to perform; but the poor boy had neither the imagination, the faith, nor the artifice of Kelly. He looked intently upon the crystal, as he was told; but could see nothing and hear nothing. At last, when his eyes ached, he said he could see a vague indistinct shadow; but nothing more. Dee was in despair. The deception had been carried on so long, that he was never so happy as when he fancied he was holding converse with superior beings; and he cursed the day that had put estrangement between him and his dear friend Kelly. This was exactly what Kelly had foreseen; and, when he thought the Doctor had grieved sufficiently for his absence, he returned unexpectedly, and entered the room where the little Arthur was in vain endeavouring to distinguish something in the crystal. Dee, in entering this circumstance in his journal, ascribes this sudden return to a "miraculous fortune," and a "divine fate;" and goes on to record that Kelly immediately saw the spirits, which had remained invisible to little Arthur. One of these spirits reiterated the previous command, that they should have their wives in common. Kelly bowed his head, and submitted; and Dee, in all humility, consented to the arrangement.

This was the extreme depth of the wretched man's degradation. In this manner they continued to live for three or four months, when, new quarrels breaking out, they separated once more. This time their separation was final. Kelly, taking the elixir which he had found in Glastonbury

Abbey, proceeded to Prague, forgetful of the abrupt mode in which he had previously been expelled from that city. Almost immediately after his arrival, he was seized by order of the Emperor Rudolph, and thrown into prison. He was released after some months' confinement, and continued for five years to lead a vagabond life in Germany, telling fortunes at one place, and pretending to make gold at another. He was a second time thrown into prison, on a charge of heresy and sorcery; and he then resolved, if ever he obtained his liberty, to return to England. He soon discovered that there was no prospect of this, and that his imprisonment was likely to be for life. He twisted his bed-clothes into a rope, one stormy night in February 1595, and let himself down from the window of his dungeon, situated at the top of a very high tower. Being a corpulent man, the rope gave way, and he was precipitated to the ground. He broke two of his ribs, and both his legs; and was otherwise so much injured, that he expired a few days afterwards.

Dee, for a while, had more prosperous fortune. The warming-pan he had sent to Queen Elizabeth was not without effect. He was rewarded, soon after Kelly had left him, with an invitation to return to England. His pride, which had been sorely humbled, sprang up again to its pristine dimensions; and he set out for Bohemia with a train of attendants becoming an ambassador. How he procured the money does not appear, unless from the liberality of the rich Bohemian Rosenberg, or perhaps from his plunder. He travelled with three coaches for himself and family, and three waggons to carry his baggage. Each coach had four horses, and the whole train was protected

by a guard of four and twenty soldiers. This statement may be doubted; but it is on the authority of Dee himself, who made it on oath before the commissioners appointed by Elizabeth to inquire into his circumstances. On his arrival in England he had an audience of the Queen, who received him kindly as far as words went, and gave orders that he should not be molested in his pursuits of chemistry and philosophy. A man who boasted of the power to turn baser metals into gold, could not, thought Elizabeth, be in want of money; and she, therefore, gave him no more substantial marks of her approbation than her countenance and protection.

Thrown thus unexpectedly upon his own resources, Dee began in earnest the search for the philosopher's stone. He worked incessantly among his furnaces, retorts, and crucibles, and almost poisoned himself with deleterious fumes. He also consulted his miraculous crystal; but the spirits appeared not to him. He tried one Bartholomew to supply the place of the invaluable Kelly; but he being a man of some little probity, and of no imagination at all, the spirits would not hold any communication with him. Dee then tried another pretender to philosophy, of the name of Hickman; but had no better fortune. The crystal had lost its power since the departure of its great high-priest. From this quarter then Dee could get no information on the stone or elixir of the alchymists, and all his efforts to discover them by other means were not only fruitless but expensive. He was soon reduced to great distress, and wrote piteous letters to the Queen, praying relief. He represented that, after he left England with Count Laski, the mob had pillaged his house at Mortlake, accusing him of being

a necromancer and a wizard; and had broken all his furniture, burned his library, consisting of four thousand rare volumes, and destroyed all the philosophical instruments and curiosities in his museum. For this damage he claimed compensation; and furthermore stated, that, as he had come to England by the Queen's command, she ought to pay the expenses of his journey. Elizabeth sent him small sums of money at various times; but, Dee still continuing his complaints, a commission was appointed to inquire into his circumstances. He finally obtained a small appointment as Chancellor of St. Paul's cathedral, which he exchanged, in 1595, for the wardenship of the college at Manchester. He remained in this capacity till 1602 or 1603, when, his strength and intellect beginning to fail him, he was compelled to resign. He retired to his old dwelling at Mortlake, in a state not far removed from actual want, supporting himself as a common fortune-teller, and being often obliged to sell or pawn his books to procure a dinner. James I. was often applied to on his behalf, but he refused to do anything for him. It may be said to the discredit of this King, that the only reward he would grant the indefatigable Stowe, in his days of old age and want, was the royal permission to beg; but no one will blame him for neglecting such a quack as John Dee. He died in 1608, in the eighty-first year of his age, and was buried at Mortlake.

THE TRUMPET OF VENUS

ENGLISH TEXT

Dr. John Dee





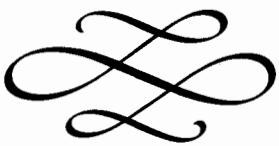
The Little Book Sacred to the Black Venus

The name VENUS *among the Stars was given to me by the Gods*
Soon an Infernal dweller is present until the TRUMPET *sounds*
Behold the Daemon groans, subdued by the power of the SIGN
Well done! You return from the enemy an honored conqueror.

THE TRUMPET OF VENUS

that is

THE Invocation or summonings of Six Spirits existing under the Dominion of Venus, where is taught a method of completing the Seal of Venus and Her Trumpet, Circles, a Composition, the particular names of the Spirits, their Invocations and Sigils with their preparation. The consecration of the book, rites of operation. The banishing of the Spirits along with still many other things to be observed in this work.





John Dee
Sends Many Greetings to the Lovers of the Magical Art.

IT IS NEITHER our intent nor the Purpose of our little book to treat of the various definitions or divisions or Types or even the multitude of practices of the Black Arts. For in truth many authors have written much about this subject, although few authors have written few things clear and accurate; they have rather written volumes that are really very difficult in regards to comprehension and practice.

But the Trumpet we sing of here, Dear Reader, through its sound the Six Spirits which are subject to the Dominion of Venus are stirred forth to their dances. They oftentimes are stirred forth by me by the rule and method just as I have been taught.

For before all else it is necessary to use the Invocation particular to whichever Spirit you are calling. For not otherwise will they appear, and although I do not deny that they are able

to be compelled to do so through strong conjurations (as like effective chains), still this is not to be done without great labor or through very difficult, tedious, and ample circumstances. If truly you have the knowledge of this Invocation—that is, of the names and summon-ings or the appropriate words by which the spirits are called forth and ruled by the very Angels of the Planets themselves—and if you do not lack the remaining requisites given in our little book, soon both without delay, noise, or terror and with every phantasm far removed you will be able to try to compel the spirit to assume a human form.

For you should know that the good angels have been placed over the evil spirits by God Thrice-Greatest and Best so that they should rule over them; on account of which when something is commanded by a good Spirit to a bad one, the former orders and calls the latter by means of his own capable invocation, and this perhaps may be in a language not particular to us mortals, or even comprehensible to us.

Among learned men there are indeed various opinions about this, but there is nothing certain as of yet. For indeed truly the greatest Creator of all things placed a certain Character and name upon every created thing just as it is said "He who numbers the multitude of the Stars and gives names to all things." (Psalm 146). However all the evil Daemons had names and sigils placed upon them by the Highest Creator when previously they were Angels and Stars in heaven; and through these same names and sigils it is wholly necessary to summon and compel them, by which means we are able to summon even the good angels, just as elsewhere I have taught and demonstrated.

This aforementioned science has been piously practiced by the ancient Hebrew and Chaldean Fathers and by many others, and may also be practiced nowadays by pious men. For therefore the Sciences are revealed: *Magic*, *Qabala*, and *Negromancy*, which previously flourished not a little among the Egyptians, Persians, and Arabs; when it was also practiced in a depraved, usurped, and deformed manner, in that men would willingly give themselves over into the hands of evil Daemons by means of blasphemous pacts, which certainly is horrible to hear.

On account of this most vile abuse this Art was piously forbidden by the Church and by the Secular Authorities, and for this reason one can find exceedingly few suitable books concerning its practice.

Therefore this our Trumpet, acquired by peculiar study, we desire to share with you faithfully for a good purpose, and by no means for your ruin (which arises from its abuse alone), and we bequeath it to you so that you may use it for your own good and to your advantage—e.g., for the finding of hidden treasures, for journeys, for Business, for Navigation at sea, for war, and for similar things which the Spirits are able to do for you and be of service to you. Practice and experience will be sufficient to teach you.

Beyond that are given other invocations or summonings of the Spirits which are made through their highest Princes which they have among themselves; but these obey with great difficulty, not otherwise than with great noise and by appearing in a most terrifying form, and not without great danger to the Operator.

Therefore this our Invocation of the Spirits, concerning which we are about to write, is particular to Venus; and for this reason it is called by us "The Trumpet of Venus", since indeed the evil Daemons are almost all subjected to the Angels of the Seven Planets, which Daemons however have been placed in this little book and are considered to be under the Dominion of Venus. Wherefore the book is entitled by us "A Little Book of Venus", and indeed it is to be consecrated to that Planet. We have now made a beginning towards this book's description, and we advise that you diligently listen and pay attention to the rest of it. Farewell!

Completed and written in London
in the year 1580, on the 4th of June.



Chapter One

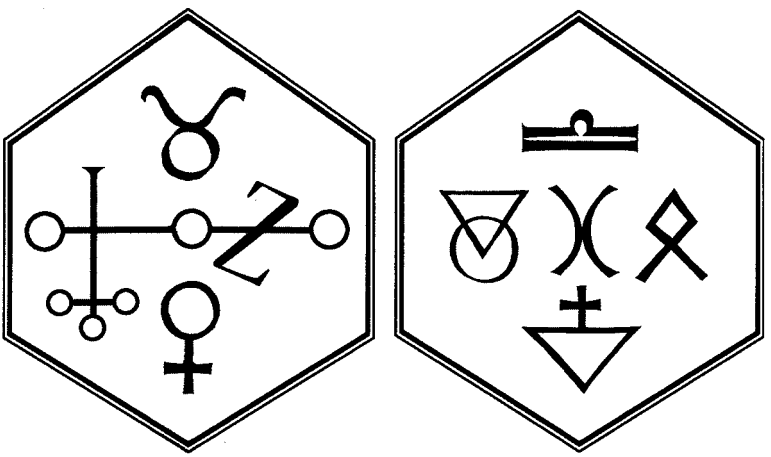
In what manner the Seal or Character
of Venus is to be prepared.

THE first requisite for our Negromantic operation is the sigil of Venus which now is to be prepared as follows. ℭLet a piece of new Cyprian copper be taken which never has been used for anything else before. From this let a plate be cut in the size of the figure drawn a little bit below, and let it be cut according to the particular number of the planet—that is to say, into sex angles. On this is to be engraved with an iron or steel instrument the new and clean character. This is to be done however on the day of Venus in the third or tenth hour of night from the setting of the sun. If the space of one hour is not sufficient, then the next hour is to be awaited—that is, the tenth hour. For it is only permissible to do this in the hours of Venus and indeed (which again is to be noted) during the new moon; wherefore if in a single night in the two prescribed hours the sigil of Venus is not able to be completed, then the

next new moon is to be awaited. After the sigil is completed, it is to be fumigated on the very day and hour of Venus.

Let the fumigation be by the following types: Vervain, myrtle, and musk.

Let it be wrapped up in a new linen cloth and again in the aforementioned time of the day and hour of the new moon let it buried at night in the earth in the powers of the flowing water. Let it be unearthed on the following day and in the hour of Venus. Let it be preserved for the opportunity of the operation.

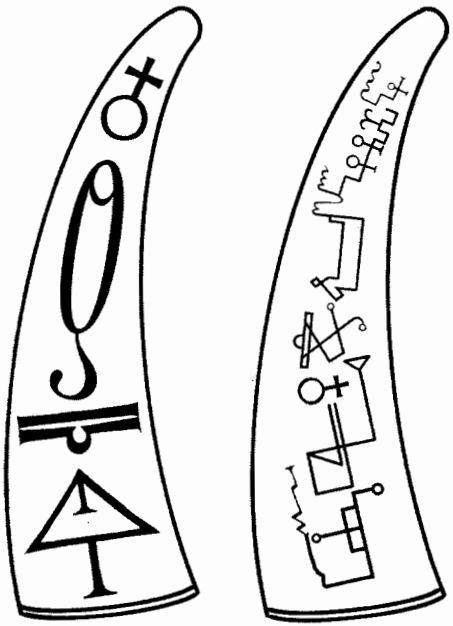


The Sigils of Venus

Chapter Two

In what manner the Horn of Venus is to be made.

LET A HORN be taken from a live bull, and let Vitriol which has been dissolved in vinegar made from wine be taken. Let the horn be washed and purified by the Vitriol. Using the aforementioned steel instrument let the characters be carved as shown in the following illustration. One must make certain that the entire preparation of the Horn, including the time which it is torn from the bull must be in the time, day and hour of Venus, just as was done in preparing the Sigil. Afterwards, it is enveloped in smoke, wrapped in linen, and buried together with the Sigil of Venus, then later unburied and preserved for later use.



The Trumpet of Venus.

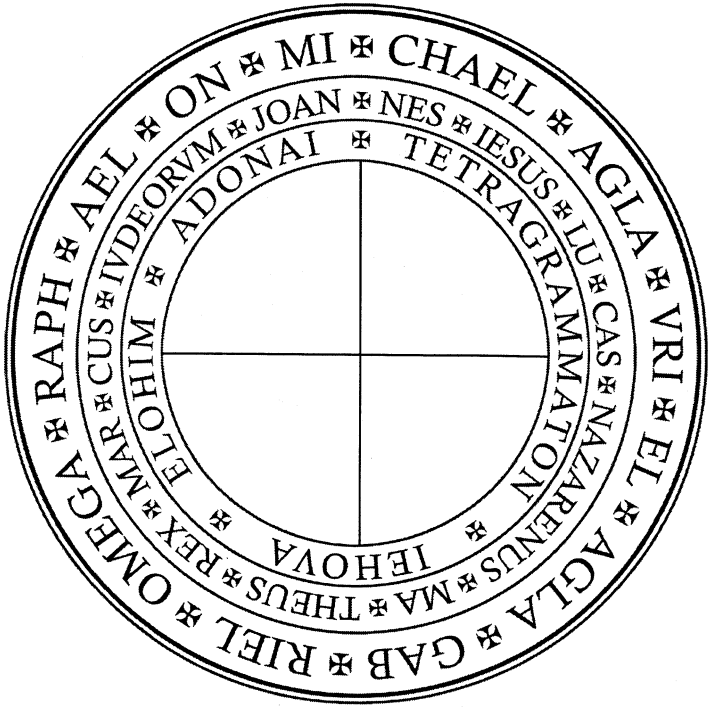


Chapter Three

In what manner the Circle is to be made.

BEFORE we proceed to the Invocation or summoning of the Spirits we must treat of the composition of the circle, by which all Negromancers always make use of in their operations just as a very strong fortress, in order to protect themselves from the snares of the Daemons. The composition of circles varies, however; some operators complete the circle in their houses with chalk, coals, or colors; some operators exorcising in forests or crossroads use a sword or certain staffs; but others complete the circle from parchment with an inscription of the Divine names, which method we ourselves elect for our own operation, and we leave this design to the rather fortunate reader just as we have left all the other necessary preparations. And indeed, for the sake of the fulfilling the scope of our little book we do include here the form and plan of the circle.

Therefore let parchment or virgin paper be taken, and let three circles be cut from it, to the breadth of a thumb. Let the first circle be of the size of six feet in diameter, and let the other two be narrower than the first by two or three fingers in width. Afterwards, in the aforementioned times and hours of Venus let the divine Names be inscribed with paints as shown in the following diagram. Finally let the finished circle be fumigated and let it guarded for use by burying it in the earth and letting it alone there.

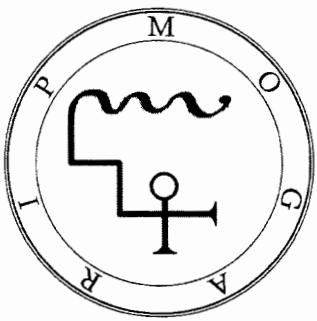


The form of the Circle.

Chapter Four

The Invocations of the Spirits, the names particular to them, and in what manner their Sigils are to be made.

The Name of the First Spirit is Mogarip.

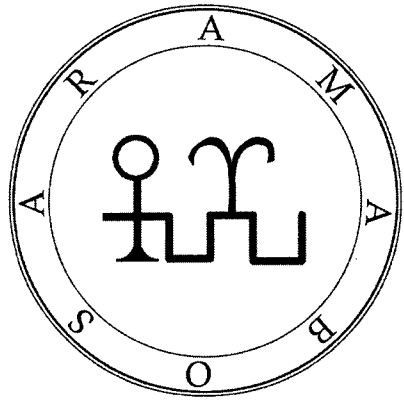


His Sigil.

His Invocation.

Mogarip! Mogarip! Mogarip!
Hamka Temach Algazoth Syrath
Amilgos Murzocka Imgat
Alaja Amgustaroth Horim Suhaja
Mogarip! Mogarip! Mogarip!

The Name of the Second Spirit is Amabosar.

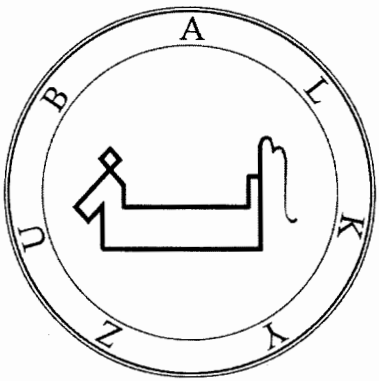


His Sigil.

His Invocation.

Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!

The Name of the Third Spirit is Alkyzub.

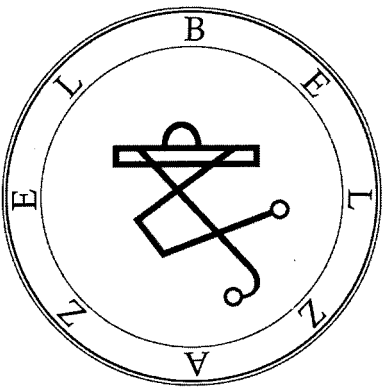


His Sigil.

His Invocation.

Alkyzub! Alkyzub! Alkyzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkyzub! Alkyzub! Alkyzub!

The Name of the Third Spirit is Belzazel.

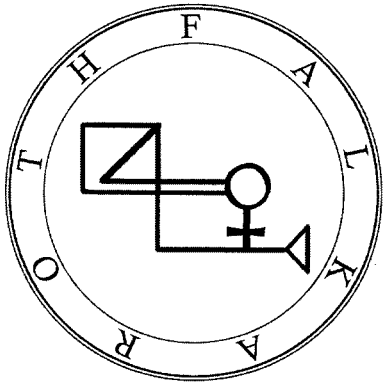


His Sigil.

His Invocation.

Belzazel! Belzazel! Belzazel!
Thittersa Zapkyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!

The Name of the Fifth Spirit is Falkaroth.

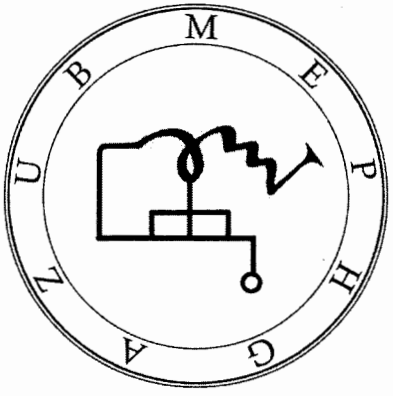


His Sigil.

His Invocation.

Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Farkaroth! Farkaroth!

The Name of the Sixth Spirit is Mephgazub.



His Sigil.

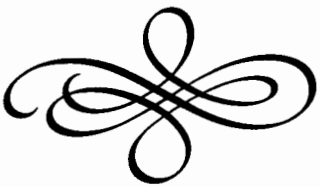
His Invocation.

Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!



In What Manner The Sigils of the Spirits Are to be Made.

LET green Wax be mixed with soot, and from this mixture let little round chips be formed, and let the Sigil of whatever Spirit is to be invoked be carved onto these with a steel instrument. Let these things be done in a similar manner as the aforementioned preparations were done—in the time, day and hour of Venus, after which the Sigils are to be fumigated, then buried and let alone, preserved for the operation.





In What Manner That Little Book Is To Be Consecrated.

THE little book (in which the names and invocations of the spirits are to be inscribed) must be consecrated beforehand, as undoubtedly the ancient Magi did, who so instituted the consecration of similar books such that merely by opening the book the spirits would be greatly compelled to manifest, which however seems to us to be exceedingly dangerous, especially if such a book were to fall into the hands of men ignorant of this art. Wherefore our little book may be consecrated in the following manner.

Let the little book be made from parchment, on which let the character of Venus be inscribed and if it is pleasing, also a certain image representing the figure of this planet, with the sign of Venus above its head. Let the little book be entitled: *A Little Book Sacred to the Black Venus.*

Before the invocation of the spirits let there be inscribed in Red ink "The Trumpet of Venus", according to the Form and function of this little book of ours, which has been consecrated by myself and given to posterity with all other things appurtenant, in as much as fortune might have given all these things to you. The whole of the little book ought therefore to be written during the oftentimes before said times of Venus, for which is further required a feather from a dove and ink which has prepared from copper-sulfate water and which has been used be no one else. Also the operator is able to use a red or green color as he pleases, since these colors are wholly pleasing to our Planet.

After the little book has been made and written let it be fumigated. Then let Vitriolic water be taken with which the hand is to be filled, and the book baptized with it, saying:

I consecrate you, O little black book, to Venus
Let the Trumpet of Venus be your name
Let it be terrible and well known
To all the dwellers of the Underworld.

O Great Prince of Heaven Anael!
I humbly ask that you strengthen this book,
And let it be washed in your spring
For your eternal honor.

In the hours of Venus,
let the Dæmon inscribed therein
Fly hither quickly if this Trumpet sounds
And do that which I desire, though unwilling
Let him stand hither peaceably!

After this is done the book is again to be fumigated, and then wrapped in either a green or red cloth. Let it be buried in the earth with the other items, and at the prescribed time be unearthed and preserved for use.

In What Manner the Operation Is To Be Carried Out



F all of these aforesaid things have been prepared aright and are all ready at hand, and the operator has tested himself sufficiently, and has prepared himself so that he is capable and courageous (for this operation requires a man both dauntless and high-minded), in the same time which has often before been indicated—that is, in the hour and night of Venus—let him go to a place secure from any human disturbances; or let him go to his house, or better yet into a wood and crossroads deserted and unfrequented. There let the operator construct the circle and hang the seal of Venus over his neck. Let him then kindle the incense and begin to summon the Spirit from the assigned number chosen by him. Let the summoning of the spirit though be announced by the Trumpet of Venus, and let him call the Spirit by its own name, both at the beginning of the summoning and again at the end, but always with some pause.

Now let the operator welcome the arriving spirit with the following:

Hail, noble and obedient Spirit (here let the Spirit be called by his own name)*! I command you by the name Adonai and by this Seal* (here let the operator show the Seal to the Spirit) *of the angel Anael, chief ruler of the sphere of Venus, so that you show yourself quietly and peaceably, and that you fulfill my will in all of the demands which I shall give you. This I charge you again by God the Father, the Son, and the Holy Spirit, and by the Triumphant Lord Jesus Christ who is coming to judge the world by fire.*

After this, the Spirit will ask the Operator why he has been summoned, and what it is that the Operator wishes. Let then the Operator state clearly and distinctly what it is that he wants. Here it is to be noted that if the Spirits show themselves in any way obstinate, the Seal of Venus should be taken and placed over the fire or over the coals upon which the incense has been lit, or if incense is not being used (as at this point it is not necessary) let the Seal be held over a burning candle so that it becomes warm, and then let it be placed over the Sigil of the spirit which is being summoned. By doing this the spirits are greatly tormented, and they will ask the operator to stop torturing them; and they will no longer refuse to carry out his wishes.

Still let the Operator be not excessive in his requests and desires; for I may advise that you not perchance arouse the anger of the Divine Godhead. Nor should the Operator display an inconstant or hesitant mind to the wily Spirits; still less should he accept conditions of service proposed by them. But after he shall have given the spirits his commands with a

strong and constant mind, let him consider their pretended difficulties or even threats to be as nothing, lest he lose his dominion over the Spirits.

Nor must the Operator any less beware lest he use the assistance of the spirits for impious and wicked ends, toward which indeed the Spirits lend themselves all the more promptly; and thus indeed does the soul lie open to the greatest harm, for while the operator seeks to exercise his power over the Daemons he hands over his soul into their horrible possession. Wherefore again, in a few words, we faithfully urge that anyone and everyone refrain from the abuse of this art. But if the Spirits fulfill the commands or will of the Operator, they are to be licensed to depart as follows.

The Banishing of the Spirits

Let the banishing be done just as the invocation, through the trumpet of Venus, with these words:

Norcados Fenoram Anosiren (let the spirit be called once by his own name and continue): *Oparciim Amosan Zezaphilos Aspairath Anthyras Zyriffon.*

After these words are heard, the Spirits will disappear, and it is then permissible for the operator to leave the Circle after making a benediction and giving thanks.



What Are Further To Be Observed In This Operation

IF AN experiment is to be done with companions let only the Operator himself call and speak to the Spirits, and let the others observe silence. But if the Spirits are commanded to bring coins or treasure, the operator must lay the Seal of Venus atop the coins or Treasure and afterwards empty the Treasure from its container, and transfer it into a new container that has previously been blessed and fumigated.

With these words then we finish our little book. But you, Dear Reader! Beware of abusing that which has been written here, lest you forget something, and if you do anything do it wisely, with a calm and steady mind, and this book will be of usefulness and solace to you.

But there remains only one thing, that we warn you in the event of a successful operation to be mindful to give alms

to the poor, and so both in this life and in the next you will be blessed, and it will be propitious to us all when He whose Kingdom does not end will have come to judge the living and the dead.

TRANSCRIPTION
OF WARBURG MS. FHB 510

Richard Brzustowicz



Transcription of Warburg MS FHB 510

Libellus Veneri | Nigro Sacer | [*device of a woman, more or less unrobed, bare-breasted and bellied, blonde hair, bare-armed and legged; shoulders and genitals covered by a cloak-a brown robe, standing in a bluish green patch of bare ground with nettles (?) nearby, in her left hand a scroll, in her right a horn, on her head a six-pointed star and in it the sign of Venus. On the horn is the design in figure 1; on the scroll, that of figure 2. The index finger of the left hand rests on the b, pointing downward. All of the words in the title are in sepia except for "veneri". Beneath the figure & ground, written in red, is the following,*]

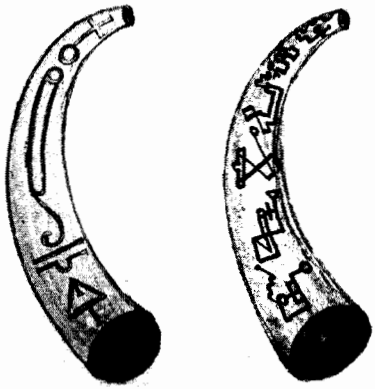
Est venus a Superis mihi datum nomen in Astris Incola mox Stigius dum Tuba cantat adest Subditus et Dæmon signi virtute gemiscit Euge! anima mactus victor ab hoste redis. | [2] | [*All in red:*] TUBA VENERIS | id est | Vocatus sive Citationes sex spi- | rituum sub Veneris dominio ex- | istentium ubi

docetue Methodus per | ficiendi Sigillum Veneris Eiusque | Tubam Circuli Compositio Nomina | propia Spirituum Eorum voca- | tus & Sigilla cum horum præpa- | ratione. Libri consecratio! Opera- | tionis fitus. Spirituum Valedi- | ctio. cum aliis ad huc | pluribus in | opere ob- | servan- | dis. | Johannes | [3] | Johannes Dee | Amatoribus | Artis Magicæ | S.P.D. | [*preceding text on this page in red sepia*] Non da variis Negromanticæ Artis vel defi- | nitionibus vel divisionibus vel speciebus | vel etiam multifaria ejusdem praxi hic scri- | bendi nostra intentio Scopusque Libelli nostri | est quippe quam plurimi de his quam pluri- | ma pauci tamen pauca clara ac vera quin | potius tum captu tibi canimus | Amece Lectori! per ejus Sonum sex ve- | neris Dominio subjecti Spiritus ad chore- | as excitantur citantur ad normam & mo- | dum a me ipso prout edoctus sum sepe sepius exercitatum. Citanti enim tibi Dæmones | ante omnia vocatus Spiritui cuivis pro- | [4] | prius necesse est secus haut quaquam compare | bunt quam vis eus per fortes conjurationes | ceu efficacia vincula cogi posse non negaverim | non tamen sine ingenti Labore aut circumstan- | tiis prolixus amplivaquis & difficillimus. | Si vero huis vocatus id est nominum ac citationem seu vocabulorum propriorum quibus | spiritus ab ipsis Planetarum Angelis adva- | cantur Imperantur tibi notitia est nec requisi- | tis reliquis in hoc Libello nostro assignatis | careueris mox & sine mora strepitu terrore | ac phantasmate omni Longè remote citates â | te Spiritus in forma humana comparere | coactos experieris. Scire enim te opor- | tet bonos Dee tropt. Maximalis præ- | positos esse Spiritibus ut in illos domin- | tue qua propter si â spiritu bono malo alicu | præcipoetur quidquam hunc ille

competenti | sue vocatu vocat jubetque licet forte in Lingua mor- | talibus | [**5**] | talibus nobis haud propria quinime incogni- | ta inter Doctores variæ quidem de ea opininio- | nes certitude autem hactenus nulla. Ve- | rum enim vero Creator omnium Maximus | omni Creaturæ certum imposuit Characterem | nomenque ut pote qui numerat multitudinem | stellarum et omnibus eis nomina vocat. | [ψ, *Psi*] al. CXLVI. Omnes autem mali Dæmo- | nes quum Angeli stallaque antecedente fue- | rint in cœlis nomina signaque illa summo | Creatore imposita ad in huc dum retinent atque | per hæc ipsissima illos citare & compellere | omnio necessarium est quo modo etiam bonos | Angelos advocate possumus prout alibi do- | cui & demonstravi: scientiuam hanc præfatam | ab antiquis Patribus Israëliticis Chal- | deis aliisque pluribus pie exercitatam ac hodiedum â piis hominibis practicandam. | e pinde enim revelata sunt | scientiæ: | Magia | [**6**] | Magia Cabala & Negromantia quae postiore apud | Egyptos Persas & Arabes non parum floruit | kicet execrandum in modum usurpata deprrava- | ta Lacerata hominibus per sacrilega pacta | in Dæmoniorum malorum mancipia sese spon- | te tradentibus quod certè horrendum auditu | esti propter pessimum igitur hunc abusum ab | Ecclesia & Secularibus Magistratibus hæc | Ars piè est interdicta atque ideo paucissimos | idoneos de ejus praxi Libros reperire fas | est. Tubam ergo hancce nostram studio pecu- | liari adeptam fideliter tibi in bonum tamen | finem nequaquam autem in tuum interitum | (si quid ex sola abusione nanciscitur:) communica- | tam Legatamque volumus it pro bono tui ea | utaris & commodo v:g: ad Levandos thesauros | absconditos ad itinera ad Mercaturam

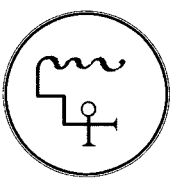
ad Na- | vigationem ad bellum & similia ad quæ spi- | ritus prodesse tibi & inservire possunt uti | praxis | [**7**] | Praxis & experimenta satis docebit. Dantur | ceteroquin alii ad huc Vocatus seu Citationes | spirituum quæ fiunt per supremes illorum | Principes inter semet ipsos habentes sed | hi valde difficulter obediunt haud aliter | quam cum ingenti strepitu & humore in for- | ma maxime terribili comparented non si- | ne ingenti Operatoris periculo. | Hic noster proinde Vocatus spirituum de quo scripturi sumus Veneri propius est | & ideo a nobis tuba veneris nuncupatus | siquidem mali Dæmones septem Planeta- | rum Angelis vix non omnes sunt subjecti | qui autem huic insterti sunt Libello sub Ve- | neris duntaxat computtantur Domino ex | quo capite Libellus Veneris & nobis fu- | it intitulatus quin etiam isti Planetæ con- | secrandus est ad cujus descriptionem jam | initium facimus reque ad cuncta diligen- | [**8**] | ter auscultare & attendere monemus. | Vale! | Perfectum scriptumque Londini | Anno MDLXXX | pridie Nonis | Junij. | Tubæ | [**9**] | Tubæ Veneris | Caput pri- | mum | Quomodo Sigillum sive Cha- | racter Veneris | perficien- | dus. [*illustration in red; rest in sepia*] Primum ad Negromanticam hanc operationem | nostram requisitum sigillum Veneris est quod | modo sequenti præparandum. | Accipiatur Pars æris Cyprii novi & nunqu | usati perficiatur ex eo in magnitudine figuræ | paulo post delineatæ Lamina quæ scindi de- | bet secundum Planetæ numerum sibi propri- | um: id est in sex Angulos: cui deinde instru- | mento ferreo vel chalybeo nova pariter & | mundo character insculpatus fiat autem | hoc in die [*Venus*] in tertia & decima ho- | [**10**] | ra ã A occasu numeranda. Si unius horæ spati- | um non

suffecerit expectandum est usque ad | alteram id est decimam horam in Veneris | enim duntaxat fieri licet horis & quidem | (:quod rersus notandum:) in novilunio qua- | re si una nocte [*Venus*] in præscrtiptis | horis sigillum perfici nequit pari xatione | expectandum est usque ad alterum novilu- | nium. Perfectum ex post sigillum infume- | tur in ipsissima die & hora [*Venus*] | Fumigum fiat ex speciebus: | Verbena Puscia & Musco. | involvatur postea in Lintheum Novum at- | que iterum in tempore prædicto novilu- | nii diei horaque noctu | defodiatur in terram | pe- | nes aquam fluen- | tem effodiatur in | subsequenti die | & | [**11**] | & hora [*Venus*] pariter de nocte | scveturque pro ope- | rationis oper- | tunita- | te. | [*hexagons are bluish green, with red designs*] | Caput | [**12**] | Caput secundum | Quomodo Tuba Ve | neris fit præ- | paran- | da. Accipiatur Cornu ex Tauro vivo dein su- | matur Vitriolum in aceto vineo Liquefactû | cum quo abluatur purgaturque Cornu. quo | facto prædicto Instrumento Chalybeo cui- | cis parti inscuplantur Characteres uti | in mox sequenti adumbratione extant. tota | autem hæc prædicta cornu præparatio in | cluso tempore in quo id ex temporibus diebus & horis | [*Venus*] fieri debet quod bene notandum est. in- | fumetur postea ac involatur in Linthe- | [**13**] | um atque unacum Sigillo [*Venus*] infodiatur ef- | fodi | atur & in usum con- | servatur. | Tuba Veneris. | [*two sides of horn pictured with sigils to be inscribed:*]

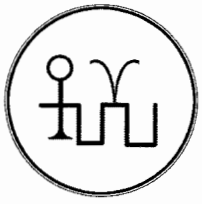


Caput | [14] | Caput terti | um | Quomodo Circulus | facien- | dus. Antequam ad Spirituum Vocatum seu Ci- | titiones progrediamur de Circuli compositi- | ones nobis agendum erit ut pote quo Negro- | mantici omnes in suia sempter utantur ope- | rationibus per hunc tanquam per fortissi- | mum munimentum contra Dæmonum in | sidiationes. Compositio autem Circulork | multifaria est: aliqui operantes in aedi- | bus & coloribus: nonnulli in sylvis | vel biviis exorxisantes faciunt gladio | vel certis baculis: Alii vero conflici- | unt Circulum ex pergamento cum inscri- | [15] | ptione Divinorum nominum quam & nos ad no- | stram operationem e legimus prout etiam | fortunatiori heredi cum cacteris requisitis | omnibus jamjam confectum reliquimus | nec non formam ejus & rationem pro libel- | li nostri ordine & integritate hic adjung- | mus. Accipiate ergo pergamentum sive | charta virginea scindatur ex eo in Latitudi- | ne pollicari tres Circuli. primus in amplitudine sex pedum reliqui duobus vel | tribus digitis angustius. post modum in præfixis temporibus horusque [*Venus*] No- | mina

Divina cum coloribus inscriban- | tur uti in subsequenti Circuli viden- | tur figura. Circulus postqu | confectus infumetur ac de- | fossu in terram hic in- | termittente ad usu | custodia- | tur. | Forma | [**16**] | Forma Circuli. [*Four sepia circles. The outer circle has in it, clockwise from the sepia cross to the top, "+ chael +* AGLA *+ Vri + el +* AGLA *+ Gab + riel +* OMEGA *+ Raph + ael +* ON *+ mi." The second middle circle goes: "+ nes +* IESUS *+ Lu + cas +* NAZARENUS *+ Ma + theus +* REX *+ Mar + cus +* IVDEORVM *+ Joan". The inner circle: "+* TETRAGRAMMATON *+* IEHOVA *+* ELOHIM *+* ADONAI*." The underlined pieces are in red; the rest are in sepia.*] Caput | [**17**] | Caput Quartum | Vocatus Spirituum eorum nomi- | na propria horumque signa | quomodo sint fa- | cienda Nomen primi spiritus. | Mogarip. | Sigillum. | [*in a circle, the figure below, both in sepia.*] Vocatus: | Mogarip! ... Mogarip! ... Mogarip! ... | hamka Temach Algazoth syrath Amil- gos Murzocka Imgat Alaja Am- | gustaroth Horim Suhaja Mogarip! ... Mogarip! ... Mogarip! ...



Nomen | [**18**] | Nomen Secundi | Spiritus: | Amabosar | Sigillum. | [*The following figure, in a circle.*] | Vocatus: Amabosar! ... Amabosar! ... Amabosar! | Pharynthes Egayroth Melu- | staton Castotis Mugos | Nachrim Amabosar! ... | Amabosar! ... | Amabosar!



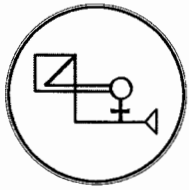
Nomen | [**19**] | Nomen Tertij | Spiritus | Alkyzub | Sigillum. | [*The figure below, in a circle.*] | Vocatus. | Alkyzub! ... Alkyzib! ... Alkyzub! ... | Margastos Hajagit Agaschar | Asmodit Burgum Ze- | phar Largon Cherip | Galgadim Vtiach | Alkyzub! ... | Alky- | zub! ... Alkyzub! ...



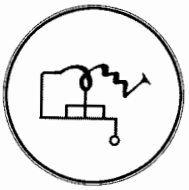
Nomen | [**20**] | Quarti | spiritus. | Belzazel | sigillum. | [*The figure below, in a circle.*] | Vocatus: | Velzazel! ... Belzazel! ... Belzazel! ... | Thittersa Zapkyos Brusiat | Algior Soryam Ferosim | Abdizoth Mulosin | Belzazel! ... Bel- | zazel! ... Belzazel! ...



Nomen | [**21**] | Quinti | Spiritus: | Falkaroth | Sigil-lum. | [*The following figure below, in a circle.*] | Vocatus: | Falkaroth! ... Falkaroth! ... Falkaroth! ... | Hy-melion Lothaira Estacher Jindos | Nomirim Hamach Falogon | Morgaseos Angar Ara- | stus Falkaroth! ... | Falkaroth! ... | Fal- | karoth! ...



Nomen | [**22**] | Sexti | Spiritus: | Mephgazub | Sigillum. | [*The figure below, in a circle.*] | Vocatus: | Mephgazub! ... Mephgazub! ... Meph- | gazub! ... Samanthros Jaramtin Al- | gaphonteos Zapgaton Osachfat Mer- | gaim Hugai Zerastan Alca- | salti Mephgazub! ... | Mephgazub! ... Meph- | gazub! ... |



Quomodo | [**23**] | Quomodo hæc Sigilla | Spirituum | sint facienda. | Accipiatus cera viridis cui misceatur | de fulgine. Fiant ex ea assule rotundæ | inscranturque in eas instrumento cha- | lybeo sigillum jujusce spiritus | qui citari intenditur. Fiant | hæc sicut cætera ante | dicta similis ratione | in tempore die & | hora [*Venus*] suffitus | cum de fossu hic | intermittatur | verum ad o- | pus custo- | diatur. | Quomodo | [**24**] | Quomodo Libellus | iste sit con- | se ran- | dus. | Libellus (:cui spirituum nomina & vo- | catus inscripti sunt :) | antecedenter con- | secratur necesse est: uti nimirum anti- | qua fecerunt Magi qui similium Libro- | rum consecrationem ita instituere ut ap- | periendo duntaxat Librum Spiritus mox comparere coëgissent quod tamen | nobis nimium videtur periculo sum | præsertim si taliæ Liber infortuito in ma- | nu hominum penitus hanc artem ingo- | rantium ex Pergamento cui im- | primus insignatur character [*Venus*]

& si Li- | bet | [**25**] | bet Imago quædam Planetæ hujus figu- | ram repræsentans cum [*Venus*] signo supter | Caput ejus Libellus intituletur: Libel- | us Veneri nigræ sacer. Ante Vocatk | spirituum sexibatur in Rubrica Tuba | Veneris ad Normam hujus nostri libel- | li qui â me est si secud fortuna | hæc omnia tibi as manus decreberit. | Integer proinde penna ex | columba atque attramentum calcan- | to compusitum & anemine usatum etiam viridi rubeoque coloro pro libi- | tu uti potest, nam hi colores Pla- | netæ nostro omnino grati sunt. | Libellus postquam compositus & | [**26**] | conscriptus est infumecitur. dein | accipiatur aqua Vitrioli cum | qua manus implentur | & liber bapti | cetur dicen- | do: tremens sitque bene notum | omnibus orci. | Ô magne Princeps Anaël Olympi! | Te rogo supplex robora volumen | tuo qui perenni semper honori | fonte lavatur | Veneris horis Dæmon ut inscriptus | advolet velox hac si Tuba cantat | quæ volo præstat, faciat invitus | Placidus adsta! | Hoc | [**27**] | Hoc facto rursum Libellum infumetur | atque in pannum vel viridum vel rubk | involvetur subdatus supter terram | cum cæteris rebus & in tem- | pore præscripto effodia- | tur & pro usu con- | secratur. | Quomodo Operatio | instituenda | sit. | Si omnia hæc antedicta tandem rite | præparata promptaque ad manus fe- | erint atque operator sese ipsum satis | probaverit præparaveritque idone- | um & animosum (:proiti idimper- | territum magnanimumque omnio | desiderat virum :) accedat in eodem | sæpe | [**28**] | sæpe indicato tempore hora & nocte [*Venus*] | locum ab omni hominum perturbatio- | ne securum vel in ædibus vel melius | in sylvis biviisque absitis atque | desertis disponat ibi circulum & su- | spendat sigillum [venus]

super collum | faciat fumigium & incipiat citare | spiritum ex numero assignate â se ele- | ctum. Totum autem vocatum per [*Venus*] | Tubam pronunciet vocetque spiri- | tum suo nomine tum ab initio citati- | onis tum in fine sed semper cum ali- | qua pausa. Advenientem spri- [*sic*] | tum salutet modo sequenti: | Salve nobilis ac obediente spiritus (:nominetur hic spiritus suo nomine :) | Impero tibi per tremendum nom | Adonai & per sigillum! | (:monstret spiritui sigillum :) Angeli | Anaëlis | [**29**] | Anaëlis Principis Regentis Planetæ | Veneris ut quietem te exhibeas & tranquillum atque in omnibus quæ tibi man- | daturus sum voluntatem meam ad im- | plens. hoc tibi iteratò præcipio, per | Deum Patrem Filium & Spiritum San- | ctum & per Triumphatorem Domini- | num Jesum Christum qui | venturus est judicare seculum per ignem. | Post hæc spiritus Magistrum inter- | rogabit quare fuerit citatus? quid- | nam præcipiat? & desideret atque | hoc Magister clare & distincte de- | nominet. ubi notandum quod si spi- | ritus in aliquibus pertinaces se- | se ostenderent, accipiatus sigillk | [*Venus*], detus super ignem vel carbones | cum quibus fumigium factum est, vel | [**30**] | vel si fumigio non utatur (:sicut etiam | adeo necessarium non est:) porriga- | tur Sigillum super candelam ardentem | ut fiat calidum et imponatur super il- | lud Sigillum istius Spiritus qui cita- | tur per hoc enim enormiter crucian- | tur Spiritus et rogabunt Magistru[m] | ut cesset illos tormentare & non am- | plius resistere ad implere ejus vo- | luntatem. Non tamen in petitionibus & desideriis Magister nimium exce- | dat, sua serim ne forte Divini numi- | nis iram provocet nec inconstantem | astutis us monstret spiritibus aut | vaticillantem nec minus conditio- | nes ab iis proponendas

acceptet. | Sed animo forti ac constanti petitio- | nibus â se spiritibus semel proposi- | tiæ | [31] | tiæ insistat & spirituum forte simulta- | neas difficultates vel etiam minas | nauci floccique faciat sæcus Dominii | sui in spiritus frustraretur. Non mi- | nus cavendum est, ne spirituum assisten- | tia pro perpetrandis impiis ac scele- | ratis facinoribus utatur ad quod qui- | dem eo promptiores sæpæ ostenderent, | spiritus: verum sic summum sane ani- | ma pateretur detrimentum nam dum | suum in Dæmones vellet exertere | Dominium animam suam in horrendu[m] illorum traderet mancipatum. qua- | re paucis rursum de omni abusu artis hujus cunctos & singulos | fideliter dehortamur. Quod si ita- | que spiritus mandata seu voluntа- | tem magistri adimpleverint licen- | tientur modo sequenti: | Valedictio | [32] | Valedictio | spiritu- | um. Hæc fit sicut vocatus per Tubam [*Venus*] | hisce verbis: | Norcados Fenoram Anosiren (:vocetur hic spiritus suo nomine semel & pergatur:) | Oparchim Amosan Zezaphilos Aspa- | irath Anthyras Zyriffon. | His auditis spiritus mox fient invisi- | biles. | et Magistro facta pro Libitu benedictio- | ne e circulo egredi | est dicitum. | Quæ | [33] | Quæ ulterius ad | huc in operatio- | ne observan- | da sunt. Sicum sociis fiat experimentum Ille | tantum unicus loquatur spiritibus, | qui Magistrum agit, & illos advocat, reliqui omnes silentium observent. | Quod si spiritus ad adferendum Thesau- | ros et nummos compellantur sic pecu- | niis vel Thesauro imponi debet, sigil- | lum [*Venus*] ex post evacuetur Thesaurus | ex vasibus suis & in aliud vas novum | prius perfurmatum & benedictum trans- | feratur. Hisce igitur Libello nostro finem imponimus. Tu vero amice Le- | ctor! de ejus abusu cave quæ hic scri- | pta sunt bene

perpende ne quid obli- | viscaris | [34] | viscaris attendas & si quid agis prudenter | agas atque animo imperterrito | constan- | ti perficias & magno tibi erit utilitati | | & solatio. | Ast unicum adhuc restat te admoneamus | ut in bono operis successu pauperum | quam optime benefaciendo sis memor- | e sic tum in hac tum in altera vita be- | atus eris & propitius erit omnibus | nobis ille qui venturus est judi- | care vivos & mortuos cu- | jus regni non erit | Finis.

THE TRUMPET OF VENUS

LATIN TEXT

Dr. John Dee



Libellus Veneri Nigro Sacer

Est VENUS *a Superis mihi datum nomen in Astris*
Incola mox Stygius dum TUBA *cantat adest*
Subditus En Dæmon SIGNI *virtute gemiscit*
Euge! animi mactus victor ab hoste redis.

TUBA VENERIS

id est

VOCATUS sive Citationes Sex Spirituum sub Veneris dominio existentium, ubi docetur Methodus perficiendi Sigillum Veneris Eiusque Tubam, Circuli, Compositio, Nomina propris Spirituum, Eorum Vocatus et Sigilla cum horum præparatione. Libri consecratio, Operationis Ritus. Spirituum Valedictio cum aliis adhuc pluribus in opere observandis.

Joannes Dee
Amatoribus
Artis Magicæ
S.P.D.

Non de variis Negromanticæ Artis vel definitionibus vel divisionibus vel Speciebus vel etiam multifaria ejusdem praxi hic scribendi nostra intentio Scopusque Libelli nostri est, quippe quam plurimi de his quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum praxi difficillima scripsere volumina. Sed Tuba hic tibi canimus Amice Lectori per cujus Sonum Sex Veneris Dominio subjecti Spiritum ad choreas excitantur citantur ad normam et modum à me ipso prout edoctus sum saepe saepius exercitatum.

Citanti enim tibi Daemones ante omnia Vocatus Spiritui cuivis proprius necesse est. Secus haud quaquam comparebunt quamvis eos per fortes conjurationes ceu efficacia vincula cogi posse non negaverim non tamen sine ingenti labore aut circumstantiis prolixis amplivaguis et difficillimis.

Si vero hujus Vocatus, id est nominum ac citationum seu vocabulorum propriorum, quibus Spiritus ab ipsis Planetarum Angelis advocantur imperantur tibi notitia est nec requisitis reliquis in hoc Libello nostro assignatis carueris mox et sine mora strepitu terrore ac phantasmate omni longe remoto citatos â te Spiritum in forma humana comparere coactos experieris.

Scire enim te oportet bonos â Deo teropt. Max. malis praepositos esse Spiritibus ut in illos dominentur; qua propter si â Spiritu bono malo alicui praecipietur quidquam hunc ille competenti suo vocatu vocat jubetque, licet forte in lingua mortalibus nobis haud propria quin imo incognita.

Inter Doctores variae quidem de ea opinionem certitudo autem hactenus nulla. Verum enim vero Creator omnium maximus omni creaturae certum imposuit Characterem nomenque utpote qui numerat multitudinem Stellarum et omnibus eis nomina vocat. ψ al. CXLVI. Omnes autem mali Daemones, quum Angeli Stellaeque antecedenter fuerint in coelis, nomina Signaque illis â Summo creatore imposita adhuc dum retinent atque per haec ipsissima illos citare et compellere omnino necessarium est, quo modo etiam bonos Angelos advocare possumus, prout alibi docui et demonstravi.

Scientiam hanc praefatam ab antiquis Patribus Israëliticis Chaldeis aliisque pluribus pie exercitatam ac hodiedum â piis hominibus practicandam. Exinde enim revelatæ sunt Scientiæ: Magia, Qabala et Negromantia, quæ posterior apud Aegyptos, Persas et Arabes non parum floruit, licet execrandum in modum usurpata, depravata lacerata, hominibus per Sacrilega pacta in Dæmoniorum malorum mancipia se se sponte tradentibum

quod certe horrendum auditu est. Propter pessimum igitur hunc abusum ab Ecclesia et Secularibus Magistratibus hæc Ars piè est interdicta atque ideo paucissimos idoneos de ejus praxi libros reperire fas est.

Tubam ergo hancce noctram studio peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (:qui ex soli abusione nanciscitur:) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v:g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et similia ad quæ Spiritus prodesse tibi et inservire possunt uti. Praxis et experientia satis docebit. Dantur ceteroquin alii adhuc vocatus seu citationes Spirituum quæ fiunt per supremos illorum Principes inter semet ipsos habentes sed hi valde difficulter obediunt haud aliter quam cum ingenti strepitu et in forma maxime terribili comparentes non sine ingenti Operatoris periculo.

Hic noster proinde Vocatus Spirituum de quo scripturi sumus Veneri proprius est et ideo à nobis Tuba Veneris nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris â nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cujus descriptionem jam initium facimus teque ad cuncta diligenter auscultare et attendere monemus. Vale!

Perfectum Scriptumque Londini
Anno MDLXXX. Pridie Nonis Junij.



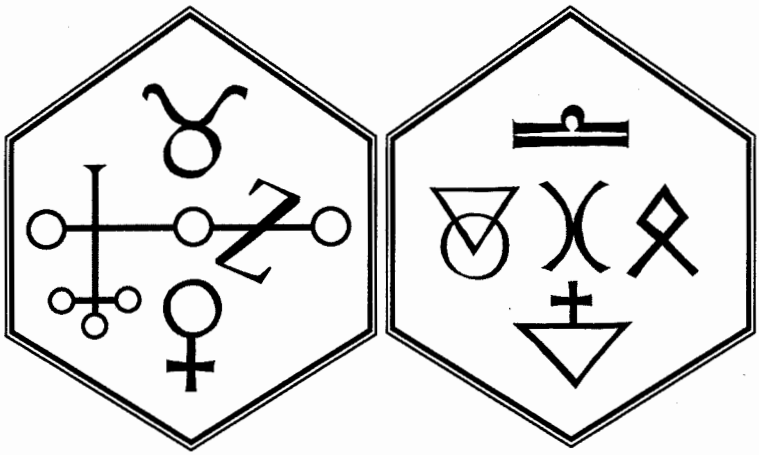
Tubæ Veneris Caput Primum

Quodmodo Sigillum sive Character Veneris pediciendum.

PRIMUM ad Negromanticam hanc operationem nostram requisitum Sigillum Veneris est quod modo sequenti præparandum. Accipiatur Pars æris Cyprii novi et nunquam usati perficiatur ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die de nocte in tertia et decima hora â occasu numeranda. Si unius horæ spatium non suffecerit expectandum est usque ad alteram id est decimam horam in Veneris enim duntaxat fieri licet horis et quidem (:quod rursus notendum:) in novilunio, quare si una nocte in duabus præscriptis horis sigillum perfici nequit pari ratione expectandum est usque ad alterum novilunium. Perfectum ex post Sigillum infumetur in ipsissima die et hora.

Fumigium fiat em Speciebus: Verbena puscia* et Musco.

Involvatur postea in lintheum novum atque iterum in tem-pore prædicto Novilunii diei horæque noctu defodiatur in terram penes aquam fluentem effodiatur in subsequenti die et hora pariter de nocte serveturque pro operationis oportunitate.



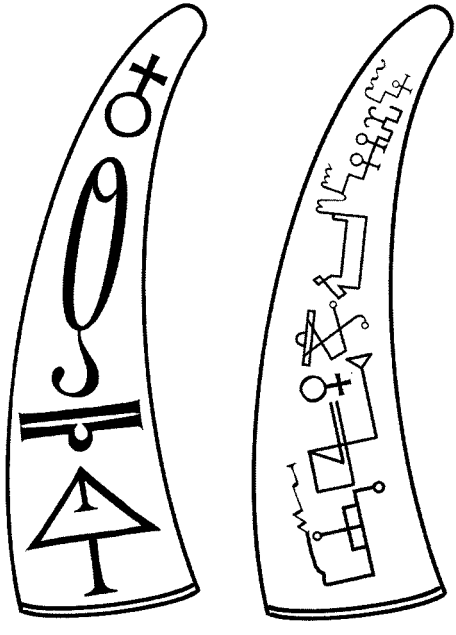
Sigillum Veneris

* This appears to be a slip of the pen; no herb of this name is found in any classical or Medieval Latin lexicon. Meier (1990) considers that *posia* or *pausea* (a kind of olive), or *ruscus* (wild myrtle) may have been intended. I guessed myrtle, as Agrippa gives it as a Venusian herb and the combination of it with the other two herbs appears to me to produce a satisfactory scent. —M.P.

Caput Secondum

Quomodo Tuba Veneris sit præparanda.

ACCIPIATUR Cornu em Tauro vivo dein sumatur Vitriolum in aceto vineo liquefactum cum quo abluatur purgaturque Cornu, quo facto predicto Instrumento Chalybeo cuivis parti insculpantur Characteres uti in mox sequenti adumbratione extant. Tota autem hæc prædicta Cornu præparatio incluso tempore in quo id ex tauro abripitur, pari ratone ac de Sigillo antecedenter indicatum est in temporibus diebus et horis fieri debet quod bene notandum est. Infumetur postea ac involvatur in lintheum atque unacum Sigillo infodiatur, effodiatur et in usum conservetur.



Tuba Veneris.



Caput Tertium

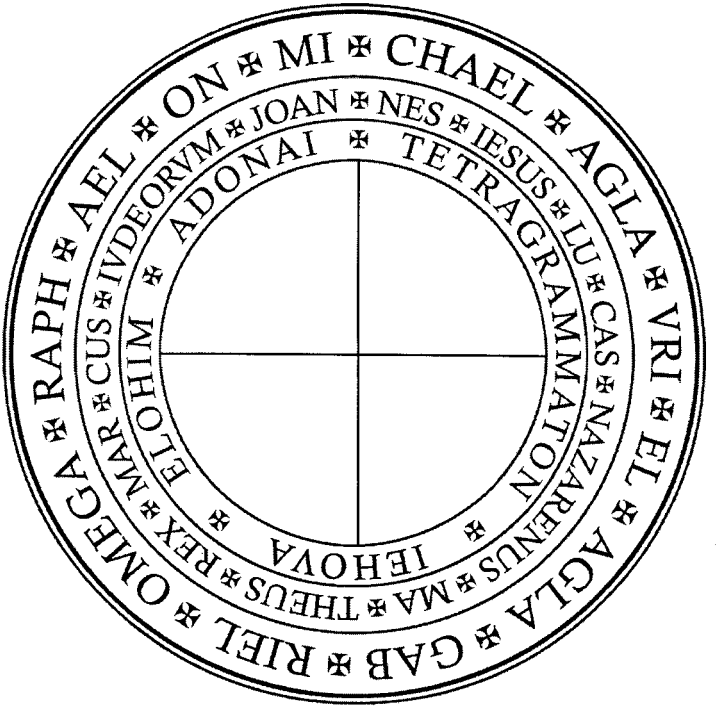
Quomodo Circulus faciendus



NTEQUAM ad Spirituum Vocatum seu citationem progrediamur de circuli compositione nobis agendum erit, utpote quo Negromantici omnes in suis semper utantur operationibus per hunc tanquam per fortissimum munimentum contra Dæmonum insidiationes sese tuentes. Compositio autem circulorum multifaria est, aliqui operantes in ædibus eundem perficiunt crete carbonibus et coloribus; nonnulli in sylvis vel biviis exorzisantes* faciunt gladio vel certis baculis; Alii vero conficiunt circulum ex pergamento cum inscriptione Divinorum nominum, quem et nos ad nostram oporationem elegimus, prout etiam fortunatiori hæredi cum cæteris requisitis omnibus jamjam confectum reliquimus, nec non formam ejus et rationem pro libelli nostri ordine et integritate hic adjungimus.

*This is obviously a simple misspelling of the participle *exorcizantes*. —M.P.

Accipiatur ergo pergamentum sive charta virginea, scindantur ex eo in latitudine pollicari tres circuli. primus in amplitudine sex pedum reliqui duobus vel tribus digitis angustius, postmodum in præfixis temporibus horisque Nomina divina cum coloribus inscribantur uti in subsequenti Circuli videntur figura. Circulus postquam confectus infumetur ac defossu in terram hic intermittente ad usum custodiatur.

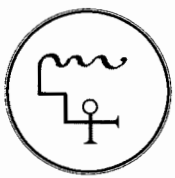


Forma Circli.

Caput Quartum

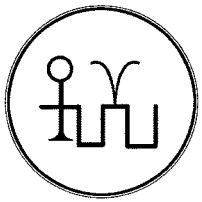
Vocatus Spirituum eorum nomina propris horumque signa quomodo sint facienda.

Nomen primi Spiritus.
Mogarip.
Sigillum.



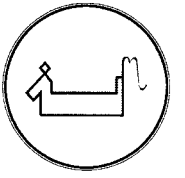
Vocatus:
Mogarip! Mogarip! Mogarip! Hamka Temach Algazoth Syrath Amilgos Murzocka Imgat Alaja Amgustaroth Horim Suhaja Mogarip! Mogarip! Mogarip!

Nomen secundi Spiritus: Amabosar.
Sigillum.



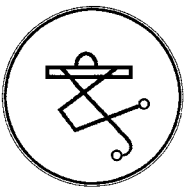
Vocatus:
Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!

Nomen Tertij Spiritus. Alkyzub.
Sigillum.



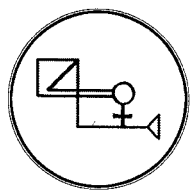
Vocatus:
Alkyzub! Alkyzub! Alkyzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkyzub! Alkyzub! Alkyzub!

Nomen Quarti Spiritus: Belzazel.
Sigillum.



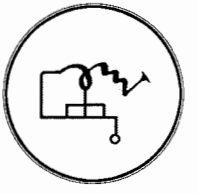
Vocatus:
Belzazel! Belzazel! Belzazel!
Thittersa Zapkyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!

Nomen Quinti Spiritus: Falkaroth.
Sigillum.



Vocatus:
Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Farkaroth! Farkaroth!

Nomen Sexti Spiritus: Mephgazub.
Sigillum.



Vocatus:
Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!

Quomodo hæc Sigilla Spirituum sint faci-enda

ACCIPIATUR Cera viridis cui misceatur de fuligine, fiant ex ea assulæ rotundæ inseranturque in eas instrumento chalybeo Sigillum hujusce Spiritus qui citari intenditur. fiant hæc sicut cætera antedicta simili ratione in tempore die et hora suffitus cum defossu hic intermittatur verum ad opus custodiatur.



Quomodo Libellus iste sit consecrandus.



IBELLUS (:cui Spirituum nomina et Vocatus inscripti sunt:) antecedenter consecretur necesse est: uti nimirum antiqui fecerunt Magi qui similium librorum consecrationem ita instituere ut apperiendo duntaxat librum spiritus max comparere coëgissent, quod tamen nobis nimium videtur periculosum præsertim si talis liber infortuite in manus hominum hanc artem penitus ignorantium incidat.

Quare libellum nostrum sequenti consecrare libuit modo. Fiat Libellus ex Pergamento cui imprimis insignatur Character et si libet Imago quædam Planetæ hujus figuram repræsentans cum Signo super Caput ejus. Libellus intituletur: Libellus Veneri nigræ Sacer. Ante Vocatum Spirituum scribatur in Rubrica Tuba Veneris ad Normam hujus nostri Libelli, qui â me ipso consecratus atque cum reliquis omnibus appertinentiis posteritati relictus est, si secus fortuna hæc omnia tibi ad manus

decreverit. Integer proinde libellus in sæpe dictis temporibus conscribi debet ad quod ulterius requiritur penna ex columba atque attramentum calcanto compositum et a nemine usatum etiam viridi rubeoque colore pro libitu uti potest, nam hi colores Planetæ nostro omnino grati sunt.

Libellus postquam compositus et conscriptus est infumicetur. dein accipiatur aqua Vitrioli cum qua manus impleatur et liber bapti[z]etur dicendo.

Veneri nigrum te Sacro libellum,
Veneris esto Tuba tibi nomen,
incolis tremena sitque bene notum
omnibus orci.

O Magne Princeps Anaël Olympi!
Te rogo supplex robora Volumen
tuo qui perenni semper honori
fonte lavatur.

Veneris horis Dæmon ut inscriptus
advolet velox hæc si Tuba cantat
qua volo præstet, faciat invitus.
Placidus adsta!

Hoc facto rursum Libellus infumetur
atque in pannum vel viridum vel rubrum
involvetur, subdatur supter terram
cum cæteris rebus et in tem-
pore præscripto effodia-
tur et pro usu con-
servetur.

Quomodo Operatio instituenda sit



I OMNIA hæc antedicta tandem rite præparata promptaque ad manus fuerint atque operator se se ipsum satis probaverit præparaveritque idoneum et animosum (:pro uti id imperterritum magnanimumque omnino desiderat virum:) accedat in eodem sæepe indicato tempore hora et nocte locum ab omni hominum perturbatione securum vel in ædibus vel melius in Sylvia biviisque absitis atque desertis, disponat ibi circulum et uupendat Sigillum super collum, faciat fumigium et incipiat citare Spiritum ex numero assignato a se electum. Totum autem Vocatum per Tubam pronunciet vocetque Spiritum suo nomine tum ab initia citationis tum in fine sed semper cum aliqua pausa.

Advenientem Spiritum salutet modo sequenti:

Salve nobilis ac obediens Spiritus (: nominetur hic Spiritus suo nomine :) Impero tibi per tremendum nomen Adonai

et per hoc Sigillum (: monstret Spiritui Sigillum :) Angeli Anaëlis Principis Regentis Planetæ Veneris ut quietem te exhibeas et tranquillum atque in omnibus quæ tibi mandaturus sum voluntatem meam adimpleas. Hoc tibi iterato præcipio per Deum Patrem Filium et Spiritum Sanctum et per Triumphatorem Dominum Jesum Christum qui venturus est judicare seculum per ignem.

Post hæc Spiritus Magistrum interragobit quare fuerit citatus, quidnam præcipiat? et desideret atque hoc Magister clare et distincte denominet. ubi notandum quad si Spiritum in aliquibus pertinaces sese ostenderent, accipiatur Sigillum, detur super ignem vel carbones cum quibus fumigium factum est, vel si fumigio non utatur (:sicut etiam adeo necessarium non est:) porrigatur Sigillum super candelam ardentem ut fiat calidum et imponatur super illud Sigillum istius Spiritus qui citatur per hoc enim enormiter cruciantur Spiritus et rogabunt magistrum ut cesset illos tormentare et non amplius resistant adimplere ejus voluntatem.

Non tamen in petitionibus et desideriis Magister nimium excedat, suaserim ne forte Divini Numinis iram provocet; nec inconstantem astutis us monstret spiritibus aut vaticillantem nec minus conditiones ab iis proponendas acceptet. Sed animo forti ac constanti petitionibus â se Spiritibus semel propositis insistat et Spirituum forte simultaneas difficultates vel etiam minas nauci floccique faciat secus Dominii sui in Spiritus frustraretur.

Non minus cavendum est, ne Spirituum assistentia pro perpetrandis impiis ac sceleratis facinoribus utatur ad quod quidem eo promptiores se se ostenderent Spiritus: verum

sic summum sane anima pateretur detrimentum nam dum suum in Dæmones vellet exercere Dominium animam suam in horrendum illorum traderet mancipatum. Quare paucis rursum de omni abusu artis hujus cunctos et singulos fideliter dehortamur. Quod si itaque Spiritus mandata seu voluntatem Magistri adimpleverint licentientur modo sequenti:

Valedictio Spiritu-um.

Hæc fit sicut Vocatus per Tubam ♀
hisce verbis:

Norcados Fenoram Anosiren (:vocetur hic Spiritus suo nomine semel et pergatur:) *Oparcliim Amosan Zezaphilos Aspairath Anthyras Zyriffon.*

His auditis Spiritum mox fient invisibiles.
et magistro facta pro libitu benedictio-
ne e Circulo egredi
est licitum.

Quæ ulterius ad huo in operatione observanda sunt.

SI CUM sociis fiat experimentum Ille tantum unicus loquatur Spiritibus, qui Magistrum agit, et illos advocat, reliqui omnes silentium observent. Quod si Spiritus ad adferendum Thesauros et nummos compellantur sic pecuniis vel Thesauro imponi debet, Sigillum ex post evacuetur Thesaurus ex vasibus suis et in aliud vas novum prius perfurmatum et benedictum transferatur.

Hisce igitur libello nostro finem imponimus. Tu vero amice Lector! de ejus abusu cave quæ hic scripta sunt bene perpende ne quid obliviscaris attendas et si quid agis prudenter agas atque animo imperterrito et constanti perficias et magno tibi erit utilitati et solatio.

Ast unicum adhuc restat te admoneamus ut in bono operis successu pauperum quam optime benefaciendo sis memor. Et

sic tum in hac tum in altera vita beatus eris at propitius erit omnibus nobis ille qui venturus est judicare vivos et mortuos cujus Regni non erit Finis.

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James Banner



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Sloane MS. 8.
Aldaraia, sive Soyga. Begins: 'Qui conjunctioni naturae passus intendunt, et qui.'

Sloane MS. 78.
Contains an excerpt from Dee's *Liber mysteriorum sextus et sanctus.* A partial transcription of the first few leaves of MS. 3189 without any tables. The same material is also to be found in *Mysteriorum Liber Quintus* in Sloane MS. 3188, *Liber misteriorum sextus et sanctus, Nine great coelestial keys or angelicall invocations.*

Sloane MS. 307.
Misidentified in the BL catalog as *The cabalistic treatise, called Clavicula Salomonis, translated into English;* this actually contains what is probably a manuscript copy of *A True & Faithful*

Relation. It begins with a description of the Tablet of Earth.

Sloane MS. 719.
William Shippen's transcription of Dee's *A True & Faithful Relation*, corrected against the original manuscript, 1683.

Sloane MS. 1782., f.31.
Horoscope, 1527

Sloane MS. 2575.
Contains fragments of **Sloane MS. 3189**.

Sloane MS. 2599.
Copy of **Sloane MS. 3189**.ff. 1-45. *Liber misteriorum sextus et sanctus* with tables [Parts of Dr Dee's work on Angels, copied from MS. Sloane 3189.] ff.46-49.Preface and notes by John Michael Faustius, to the *Introitus apertus ad occulsum Regis Palatium, a Philaletha*, discussing the subject of the real name and the country of the author Philalethes.

Sloane MS. 3188.
This manuscript contains six separate books:

Mysteriorum Liber Primus
Diaries, December 22, 1581 to March 15, 1582.

Mysteriorum Liber Secundus
Diaries, March 6, 1582 to March 21, 1582.

Mysteriorum Liber Tertius.
Diaries, April 28, 1582 to May 4, 1582.

Quartus Liber Mysteriorum

Diaries, November 15, 1583 to November 21, 1583.
Liber Mysteriorum Quintus
Diaries, March 23, 1583 to April 18, 1583.
Quinti Libri Mysteriorum Appendix
Diaries, April 20, 1583 to May 23, 1583.

Sloane MS. 3189.
Contains *Liber Mysteriorum Sextus and Sanctus* in Edward Kelly's handwriting.

Sloane MS. 3190.
A copy of the *True Relation* with notes.

Sloane MS. 3191.
This manuscript consists of three separate books:
49 Claves Angelica, Anno 1584 Cracovice
Liber Scientice Auxilii et Victoria, Terrestris
De Heptarchia Mystica

Sloane MS. 3645.
A seventeenth-century English translation of **Ashmole MS. 1790**.

Sloane MS. 3677.
Elias Ashmole's copy of **Sloane MS. 3188**.

Sloane MS. 3678.
Elias Ashmole's copy of **Sloane MS. 3191**.

Cotton Appendix XVLI, Parts 1 & 2.

This manuscript contains thirteen separate books, viz.;

Liber Mysteriorum (et Sancti) parallelus Novalisque
Diaries, May 28, 1583 to July 4, 1583

Liber Peregrinationis Prime Videlicet A Mortlaco
Diaries, September 21, 1583 to March 13, 1584

Mensis Mysticus Saobaticus Pars primus ejusdem
Diaries, April 10, 1584 to April 30, 1584

Libri Mystici Apertorii Cracoviensis Sabbatici
Diaries, May 7, 1584 to May 22, 1584

Libri Septimi Cracoviensis Mystici Sabbatici
Diaries, May 23, 1584 to July 12, 1584

Libri Cracoviensis Mysticus Apertorius Præterea Pro mium Madimianum
Diaries, July 12, 1584 to August 15, 1584

Mysteriorum Pragensium Liber Primus Cæsareusque
Diaries, August 15, 1584 to October 8, 1584

Mysteriorum Pragensium Confirmatio
Diaries, December 20, 1584 to March 20, 1585

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica
Diaries, April 12, 1585 to June 6, 1585

Unica Action, quce Pucciana vocetor
Diaries, August 6, 1585 to September 6, 1585

Liber Resurrectionis Prague, Pactum sev Fcrdus Sabbatismi
Diaries, April 30, 1586 to January 21, 1587

Actio Tertia Trebonce Generalis
Diaries, April 4, 1587 to May 23, 1587

Jesus, Omnipotens sempiterne & une Deus
Diaries, March 20, 1607 to September 7, 1607

Cotton Appendix MS. XLVI.
Elias Ashmole's copy of Dee's 'Spiritual Diaries'

Bodleian Library MS. Add. C. 194.
Paper. viii + 88 pages. In Latin. written in more than one hand. *Catalogus Librorum Bibliotheca (Externæ) Mortlacensis D. Joh. Dee, a 1583 6 Sep.* This is a list of bound books, both printed and manuscripts, in Dr John Dee's library at Mort-lake. It is probably a copy of **Trinity College Cambridge MS. O. iv.20**, or **British Library MS. Harley 1879**. Almost all the MSS are marked 'T' or 'Fr'. Pp 12b -e should follow p. 44, but only 145 of the MSS. are here described, some leaves being lost at end.

Bodeleian MS. 908.
Another manuscript version of Dee's *Aldaraia sive Soyga.*

Bodleian Library MS. e Mus. 63 (3652).
In English Welsh and Latin. Comprised of two manuscripts written in the 16th century in England. Alchemical treatises and poems, and Welsh pieces. f1.; *Liber T[home] N[orton] qui intitulatur Ordinale secretorum,* with a Latin and English preface. beg. 'Liber iste Clericis', 'To the honour of God one, in Persons three': the text beg. 'Maystrye full mervellous and archimaystrye': Norton's Ordinall, with notes, partly by Dr. John Dee.

Bodeleian MS. 8465aa.
Collation of his printed actions with spirits with the original MSS. by Elias Ashmole.

Bodeleian MS. 8460.
Papers concerning the actions (Ashmole).

Bodeleian MS. 8461.
Papers concerning the actions (Ashmole).

Bodeleian MS. 8462.
Papers concerning the actions (Ashmole).

Bodeleian MS. 487.
Notes from his f fifth book of Mysteries (Ashmole).

Ashmole MS. 422, art. 2.
Notes copied by Elias Ashmole from Dee's fifth *Book of Mysteries.*

Ashmole MS. 423, f. 294.
A transcript of some notes Dr. Dee had entered in Stoffler's *Ephemerides*, beginning 1543 and ending 1556.

Ashmole MS. 487.
The *Ephemerides Novæ* of Johannes Stadius with Dr. Dee's marginalia, between January 1577 and December 1600.

Ashmole MS. 488.
The *Ephemerides Cœlestium Motuum* of Io. Antonius Maginus with Dr. Dee's marginalia, between February 1585 and March/April 1601.

Ashmole MS. 580.
Elias Ashmole's transcription of Dr. Dee's *Compendious Rehearsal* with notes and cross-references.

Ashmole MS. 1788.
Various papers relating to the action, compiled by Ashmole.

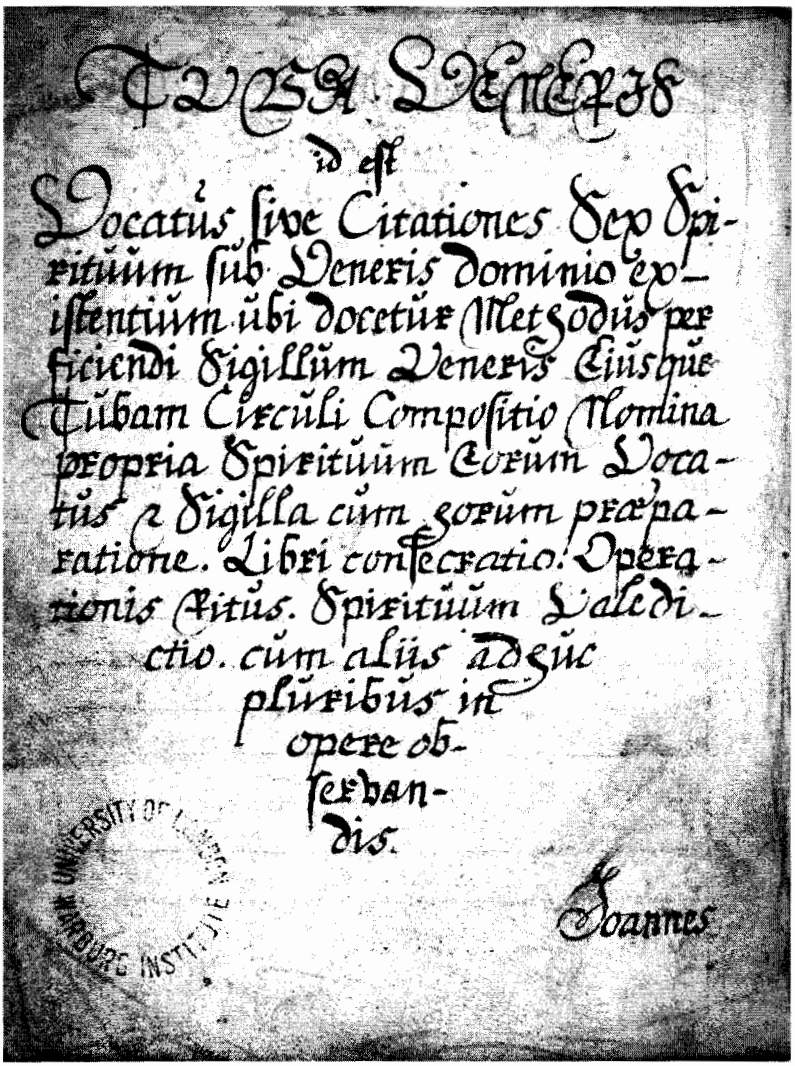
Ashmole MS. 1790.
Ashmole's observations and recollections concerning Dee's magical work.

Harleian MS. 6986, fo. 45.
Doctor Dee's letter to Queen Elizabeth regarding the defeat of the Spanish Armada.

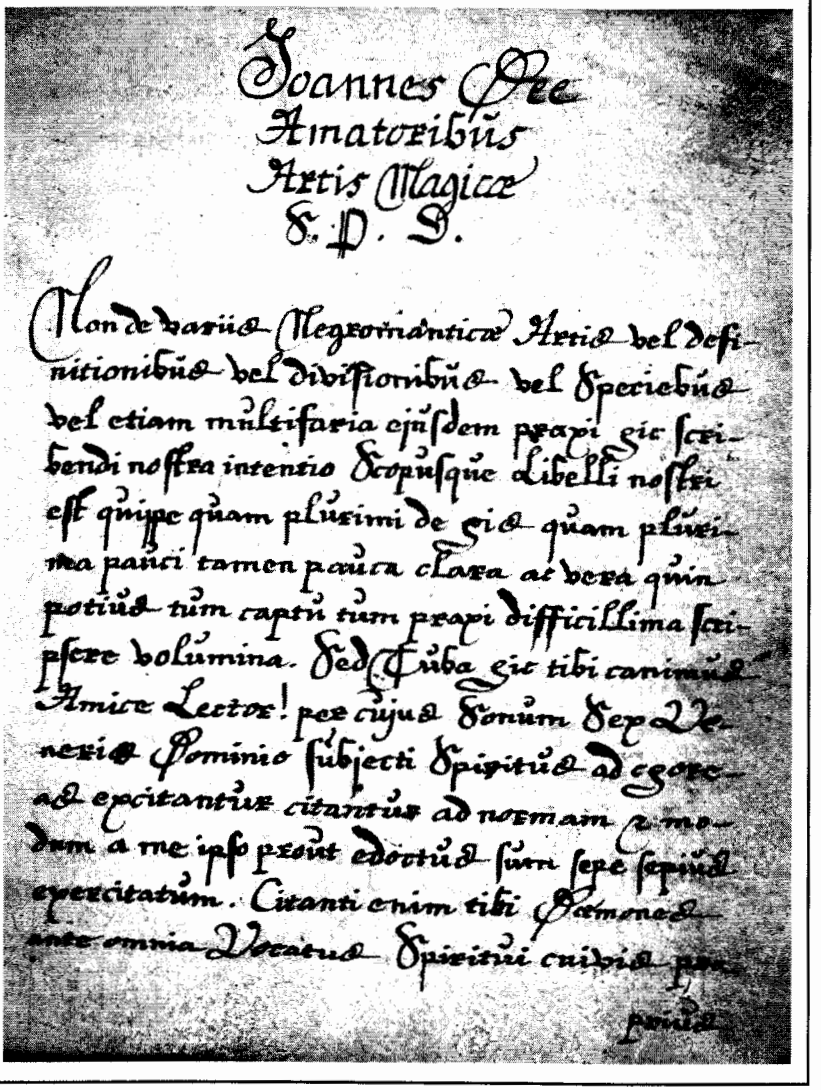
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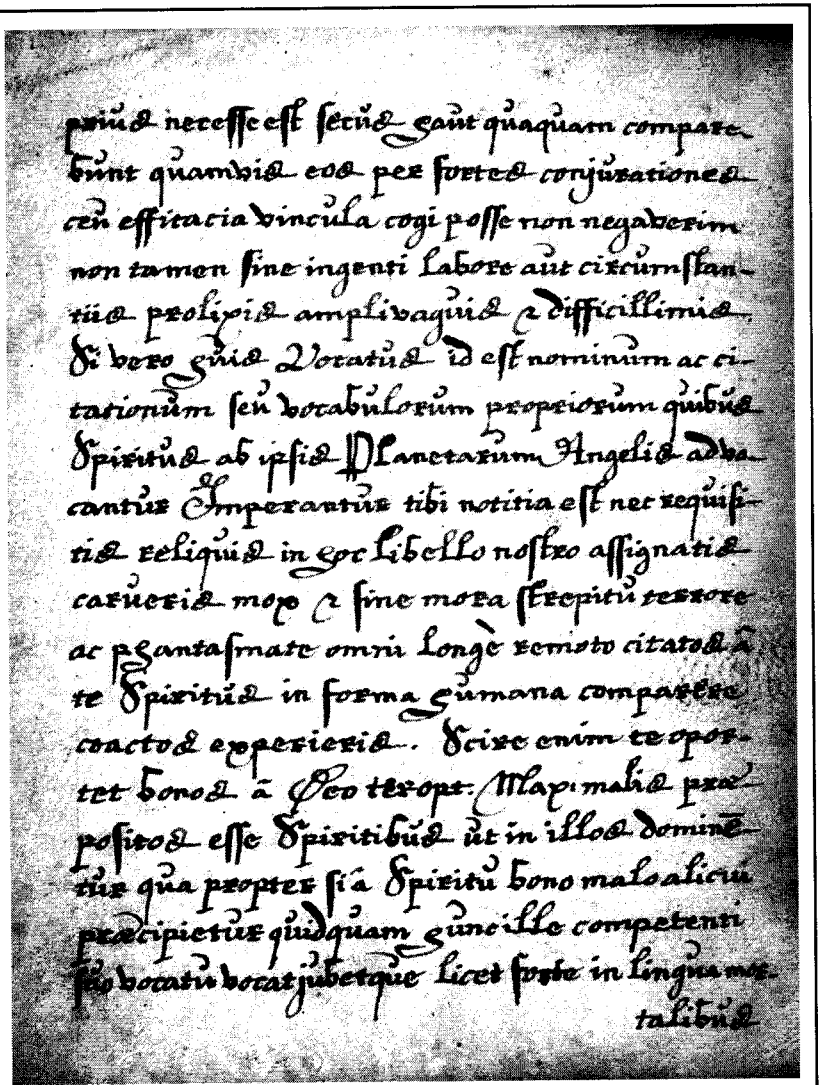

Tuba Veneris
id est
Vocatus sive Citationes seu Spiritum sub Veneris dominio existentium ubi docetur Methodus perficiendi Sigillum Veneris Eiusque Tubam Circuli Compositio Nomina propria Spiritum Eorum Vocatus & Sigilla cum eorum praeparatione. Libri consecratio. Operationis Ritus. Spiritum Valedictio. cum aliis adeuc pluribus in opere observandis.
Joannes

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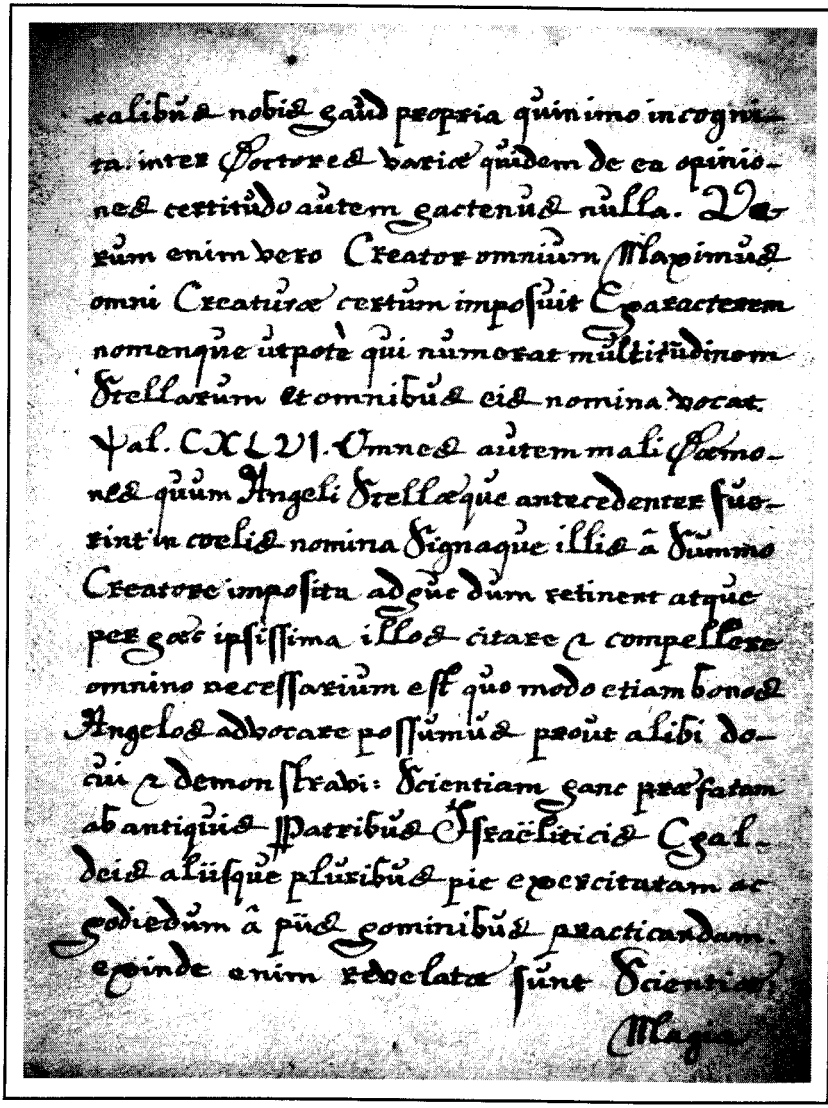


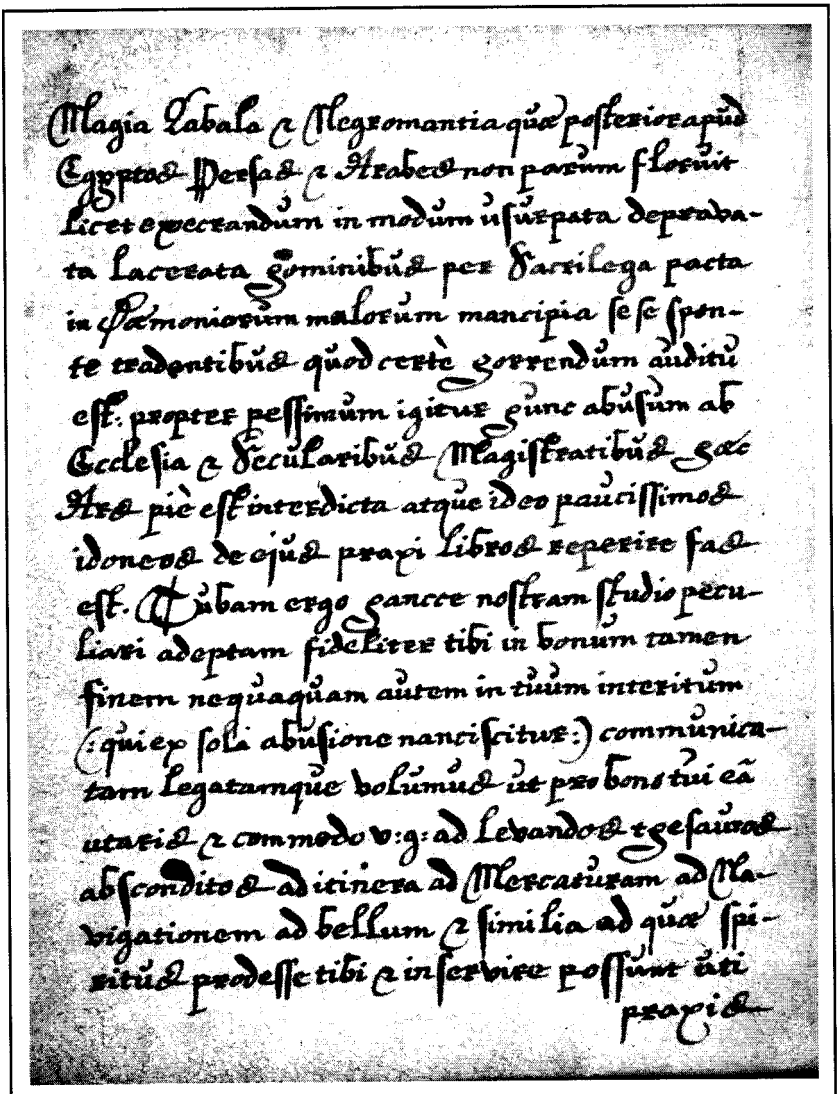
Ioannes Dee
Amatoribus
Artis Magicæ
S. P. D.

Non de variis Negromanticæ Artis vel definitionibus vel divisionibus vel speciebus vel etiam multifaria ejusdem præpi sic scribendi nostra intentio scopusque libelli nostri est quippe quam plurimi de sic quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum præpi difficillima scripsere volumina. Sed Tuba sic tibi canimus Amice Lector! per cujus sonum Sep Venerio Dominio subjecti Spiritus adegere ad excitantur citantur ad normam & modum a me ipso prout edoctus sum sepe sepius experimentatum. Citanti enim tibi Gamen ante omnia Vocatus Spiritui cuidvis pro

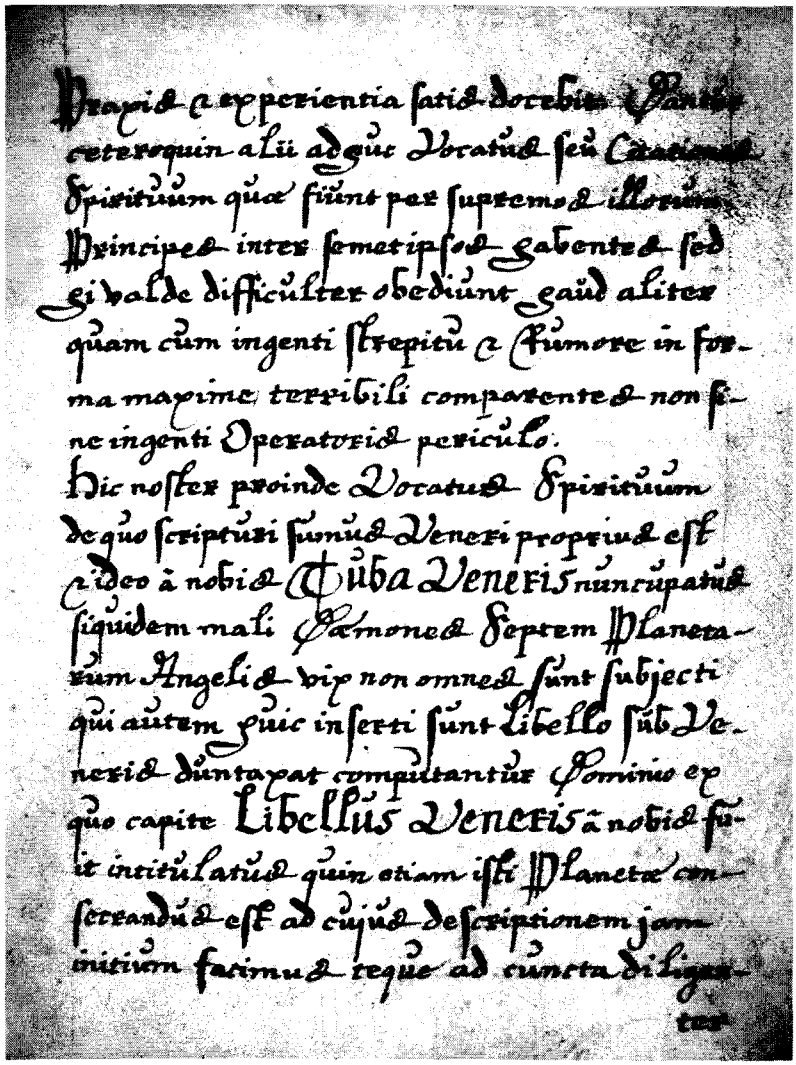


priũs necesse est secũs sant quaquam compare
bunt quamvis eos per fortes conjurationes
cen efficacia vincula cogi posse non negaverim
non tamen sine ingenti labore aut circumstan-
tiis prolixis amplivagiis & difficillimis.
Si vero quis Vocatus id est nominum ac ci-
tationum seu vocabulorum propriorum quibus
Spiritus ab ipsis Planetarum Angelis ad-
cantur Imperantur tibi notitia est nec requisi-
tis reliquis in hoc Libello nostro assignatis
caueris mox & sine mora strepitu terrore
ac phantasmate omni longè remoto citato &
te Spiritus in forma humana compareat
coactus experieris. Scire enim te opor-
tet bonos à Deo tropt. Magi malis pre-
positos esse Spiritibus ut in illos dominē-
tur qua propter si a Spiritu bono malo alicui
præcipietur quidquam quod illo competenti
suo vocatu vocat jubetque licet forte in lingua ma-
talibus

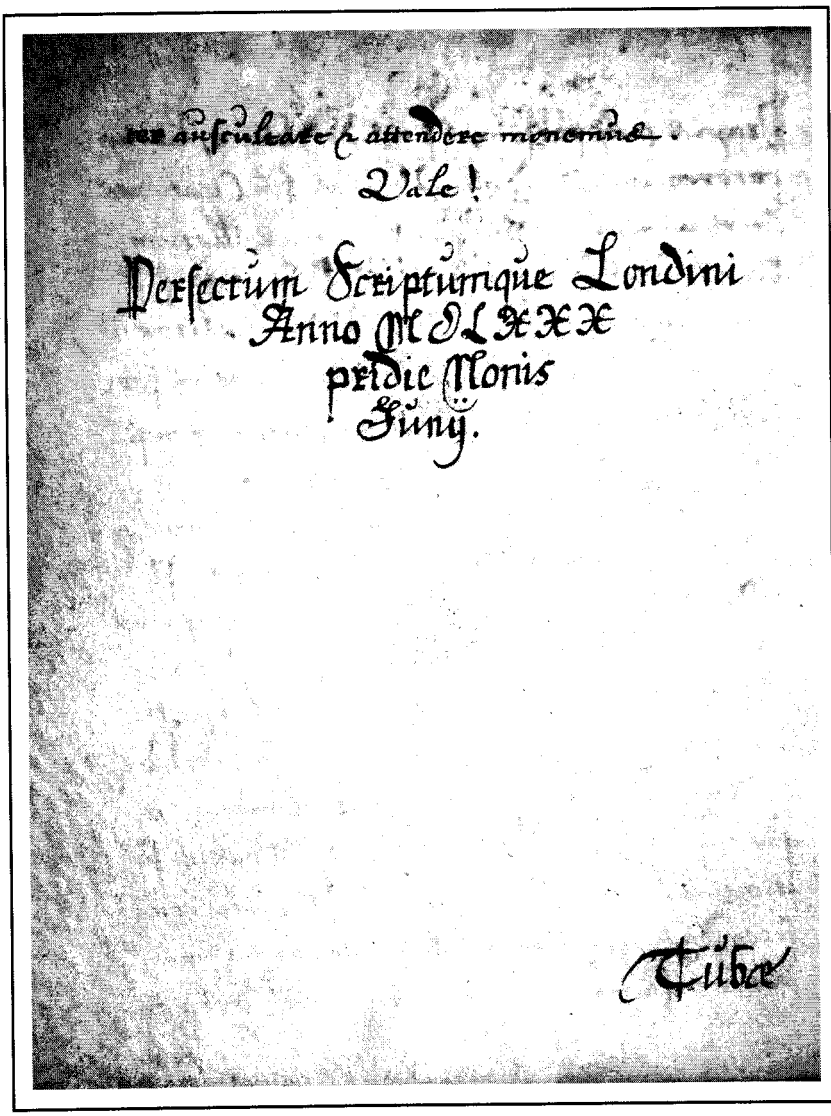




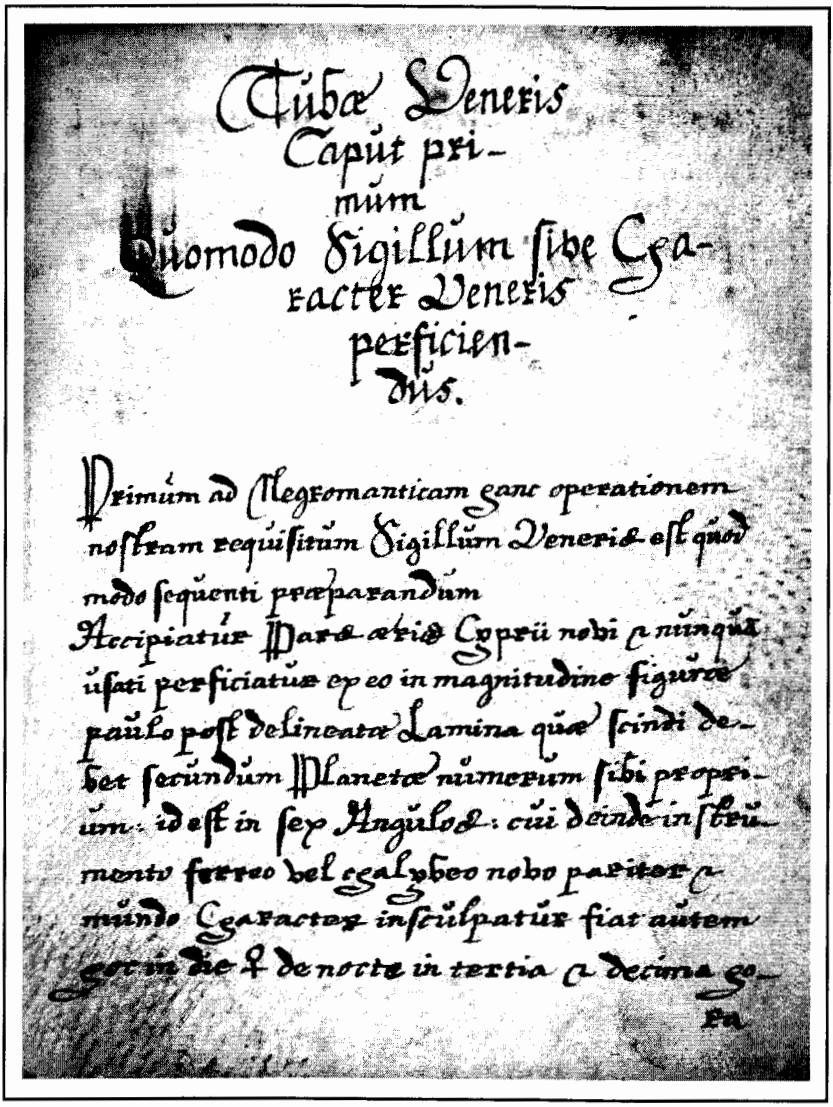
Magia Cabala & Negromantia quæ posteriora tpis
Egyptos Persas & Arabes non parum floruit
Licet execrandum in modum usurpata depraua-
ta Lacerata hominibus per Sacrilega pacta
in Dæmoniorum malorum mancipia se se spon-
te tradentibus quod certè horrendum auditu
est: propter pessimum igitur hunc abusum ab
Ecclesia & Secularibus Magistratibus hæc
Artes pièe sunt interdictæ atque ideo paucissimos
idoneos de ejus prauis libros reperire fa-
cile est. Tubam ergo Cancre nostram studio pecu-
liari adeptam fideliter tibi in bonum tamen
finem nequaquam autem in tuum interitum
(qui ex sola abusione nanciscitur:) communica-
tam legatamque volumus ut pro bono tui eã
utaris & commodo v:g: ad Levandos & egessandos
absconditos & ad itinera ad Mercaturam ad Na-
vigationem ad bellum & similia ad quæ spi-
ritus prodesse tibi & inservire possunt ista
prauis



Praxis & experientia satis docebit Paulus
ceteroquin alii adque Vocatus seu Cacodemon
Spiritum quae sunt per supremos illorum
Principes inter semetipsos gabentes sed
si valde difficulter obediunt gaud aliter
quam cum ingenti strepitu & rumore in for-
ma maxime terribili comparente & non si-
ne ingenti Operatori periculo.
Hic noster proinde Vocatus Spiritum
de quo scripturi sumus Veneri proprius est
ideo à nobis Tuba Veneris nuncupatus
siquidem mali Daemones septem Planeta-
rum Angeli & vir non omnes sunt subjecti
qui autem huic inserti sunt Libello sub Ve-
neris duntaxat computantur Nomine ex
quo capite Libellus Veneris à nobis fu-
it intitulatus quin etiam isti Planetae con-
servandi & est ad cujus descriptionem jam
initium facimus reque ad cuncta diligen-
ter

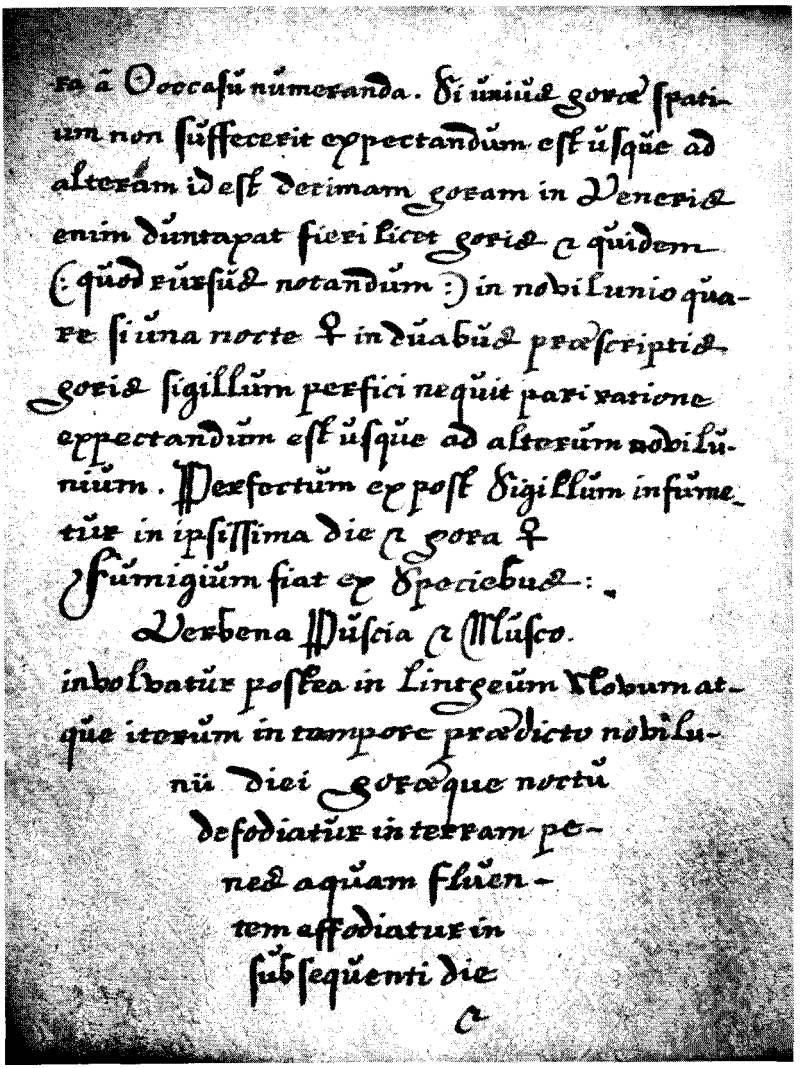

Vale!
Persectum Scriptumque Londini
Anno MDLXXX
pridie Nonis
Junij.
Tuba

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Tubæ Veneris
Caput primum
Quomodo Sigillum sive Character Veneris perficiendus.

Primum ad Negromanticam hanc operationem nostram requisitum Sigillum Veneris est quod modo sequenti præparandum
Accipiatur Pars aeris Cypriu novi & nunquã usati perficiatur ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium: id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo novo pariter & mundo Characters insculpatur fiat autem hoc in die & de nocte in tertia & decima ho-

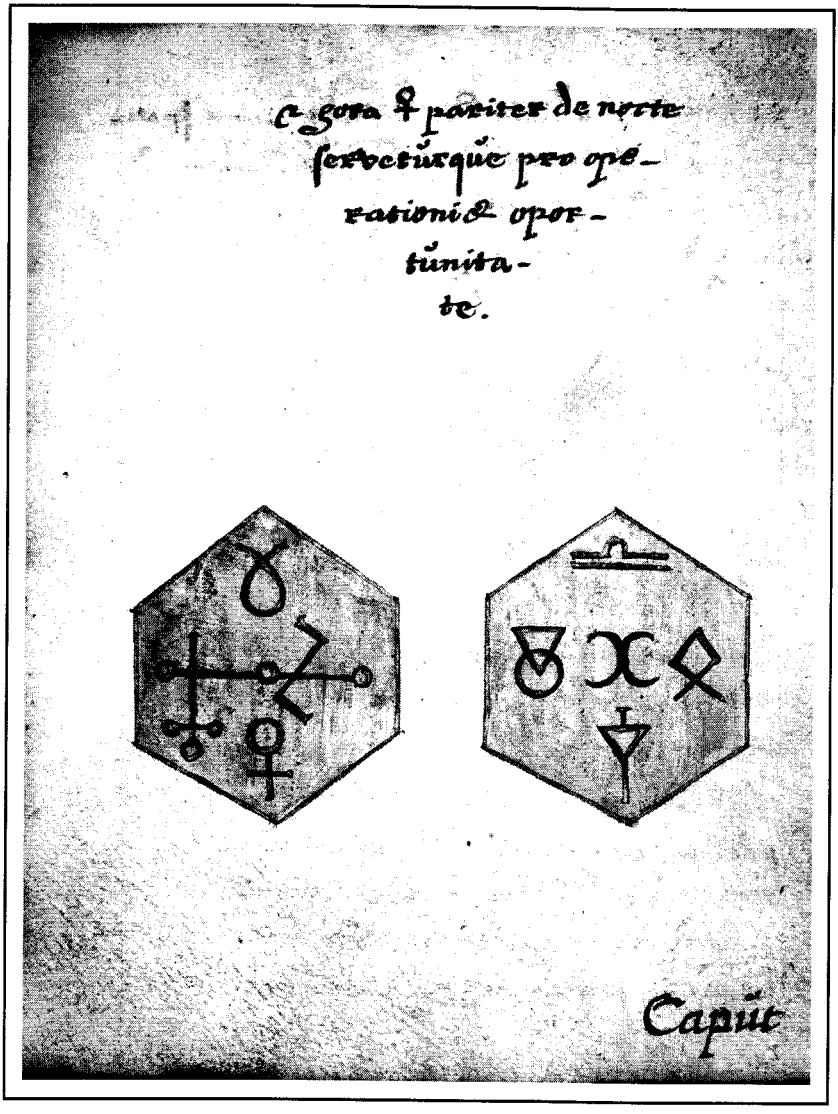


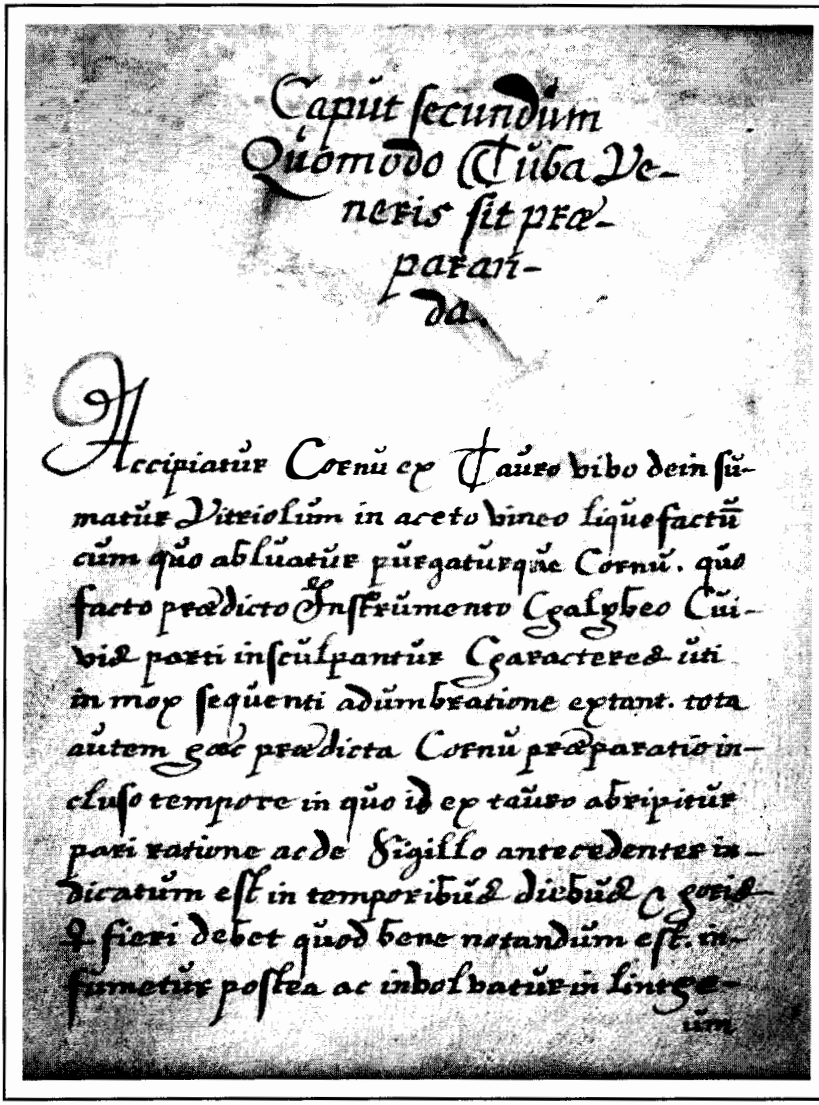
fa ā Occasū numeranda. Si uniūs gore spatium non sūffecerit expectandum est ūsque ad alteram id est decimam goram in Veneris enim duntaxat fieri licet goris (quidem (quod rursūs notandum :) in nobilunio quare si una nocte & in duabus prescriptis goris sigillum perfici nequit pari ratione expectandum est ūsque ad alterum nobilunium. Deinde postea sigillum infumetur in ipsissima die & gora & fumigium fiat ex speciebus :

Verbena Muscia & Musco.

involvatur postea in Linteum Novum atque iterum in tempore predicto nobilunii diei goraque nocte defodiatur in terram penes aquam fluentem affodiatur in subsequenti die

&

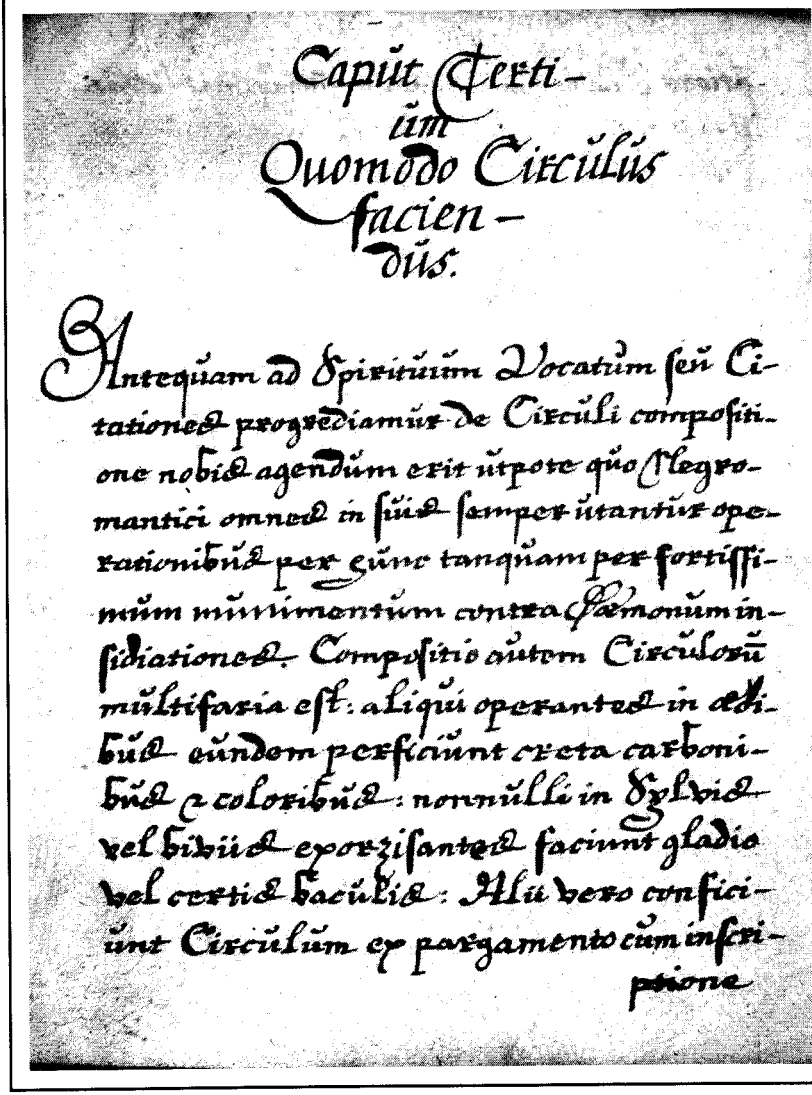

c gora & pariter de nocte
servetůrque pro ope-
ratioñ & oppor-
tůnita-
te.
Capůt



Caput secundum
Quomodo Tuba Ve-
neris sit præ-
para-
da

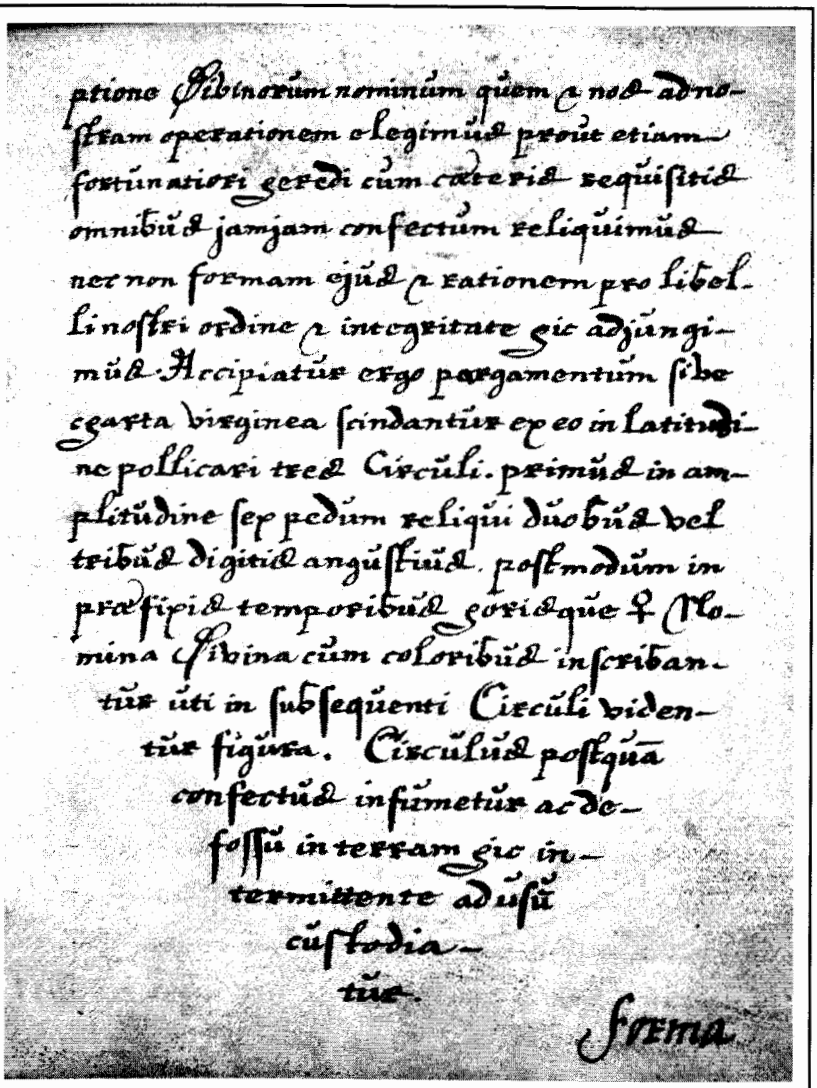
Accipiatur Cornu ex Tauro vivo deinde fu-
matur Vitriolum in aceto vineo liquefactu
cum quo abluatur purgaturque Cornu. quo
facto prædicto Instrumento Chalybeo Cui-
vis porti insculpantur Characteres & uti
in mox sequenti adumbratione extant. tota
autem hæc prædicta Cornu præparatio in-
cluso tempore in quo id ex tauro abripitur
pari ratione ac de Sigillo antecedenter in-
dicatum est in temporibus diebus Coeli
q fieri debet quod bene notandum est. in-
fumetur postea ac involvatur in Linteo-
lum.


Sigillo
serberus.
Tuba Veneris.
Caput



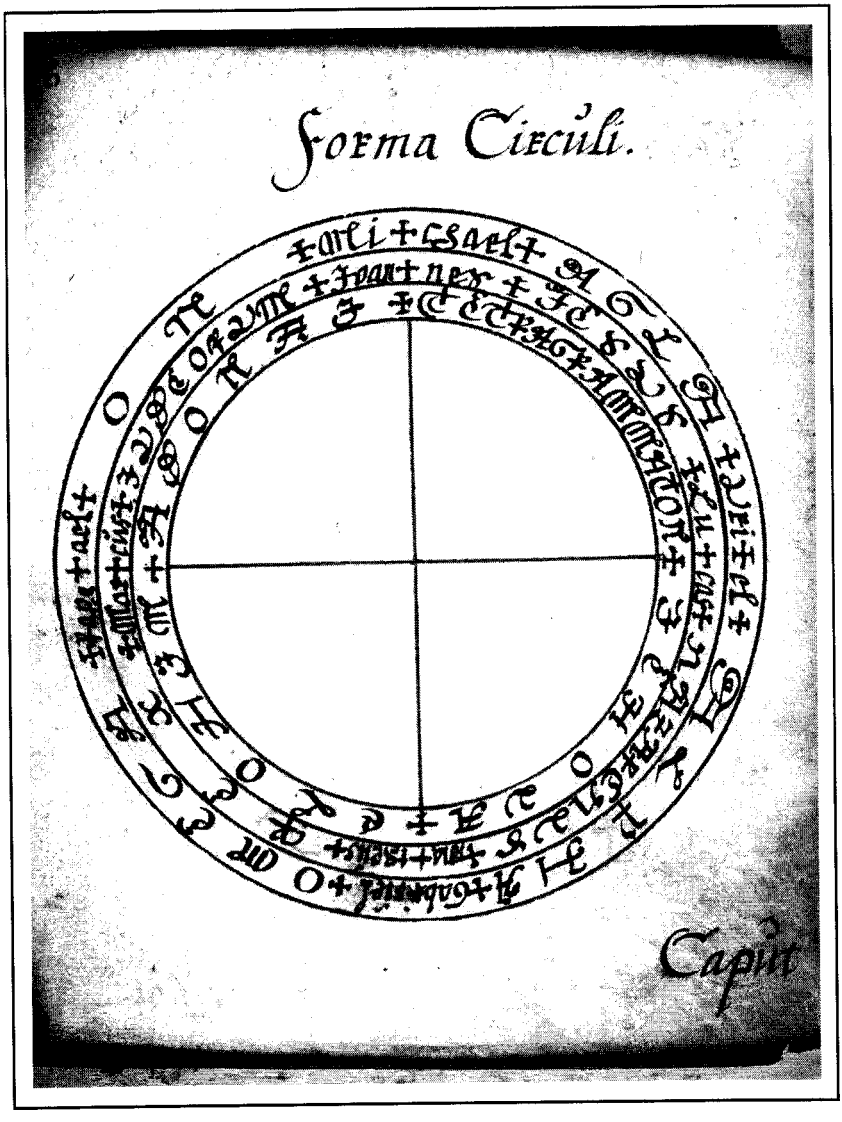
Caput Tertium
Quomodo Circulus faciendus.

Antequam ad Spiritum Vocatum seu Citationes progrediamur de Circuli compositione nobis agendum erit utpote quo Negromantici omnes in suis semper utuntur operationibus per cuius tanquam per fortissimum munimentum contra Daemonum insidiationes. Compositio autem Circulorum multifaria est: aliqui operantes in aedibus eundem perficiunt creta carbonibus & coloribus: nonnulli in Sylvis vel bibiis exorcizantes faciunt gladio vel certis baculis: Alii vero conficiunt Circulum ex pargamento cum inscriptione

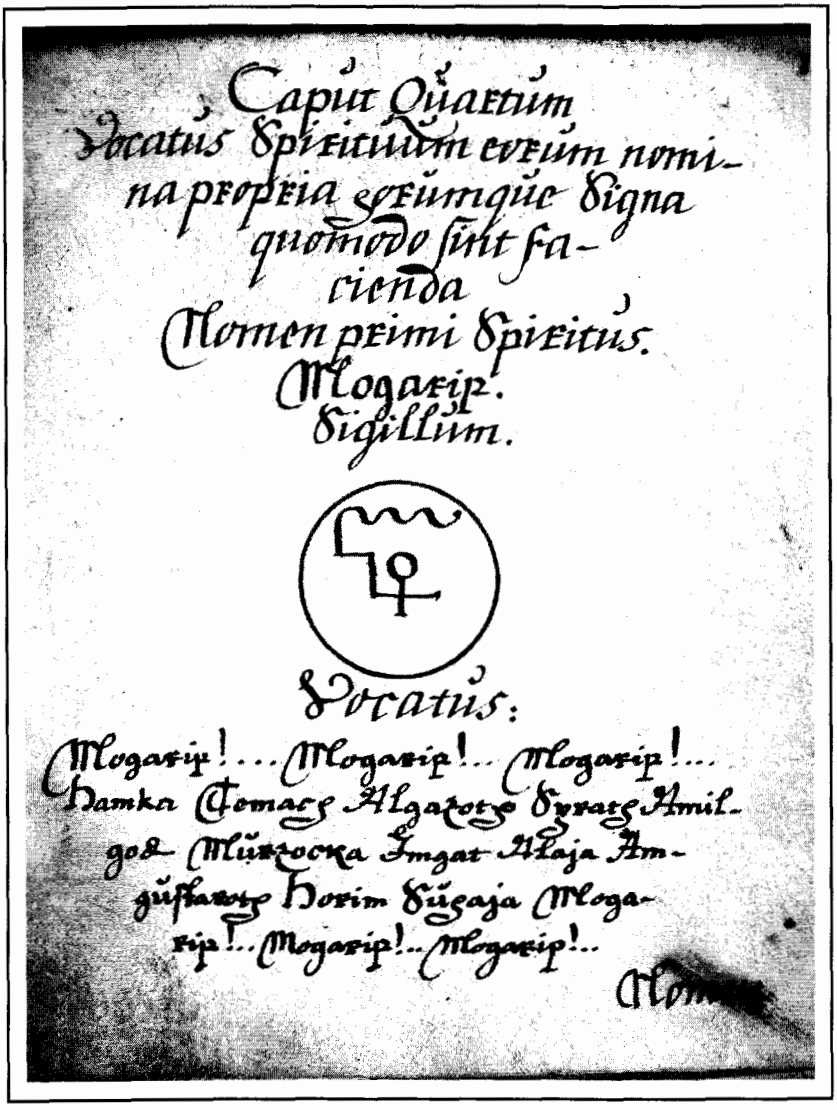


ptione Sibinorum nominum quem & nos adno-
stram operationem elegimus prout etiam
fortunatiori gerendi cum cæteris requisitis
omnibus jamjam confectum reliquimus
nec non formam ejus & rationem pro libel-
li nostri ordine & integritate sic adjungi-
mus. Accipiatur ergo pargamentum sive
charta virginea scindantur ex eo in latitudi-
ne pollicari tres Circuli. primus in am-
plitudine sex pedum reliqui duobus vel
tribus digitis angustius. postmodum in
præfixis temporibus scribæque & Nomi-
na Sibina cum coloribus inscribantur
uti in subsequenti Circuli viden-
tur figura. Circulus postquam
confectus infumetur ac de-
fossu in terram sic in-
termittente adusu
custodia-
tur.

Sytema


Forma Circuli.
Capit

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Caput Quartum
Vocatus Spiritibus eorum nomina propria eorumque signa quomodo sint facienda
Nomen primi Spiritus.
Mogarip.
Sigillum.
Vocatus:
Mogarip!... Mogarip!... Mogarip!... Hamka Comarg Algazorg Syrarg Amilgos Mürzocka Imgat Alaja Amgüsarg Horim Hügaja Mogarip!... Mogarip!... Mogarip!...

Nomen Secundi
Spiritus:
Amabosar
Sigillum.

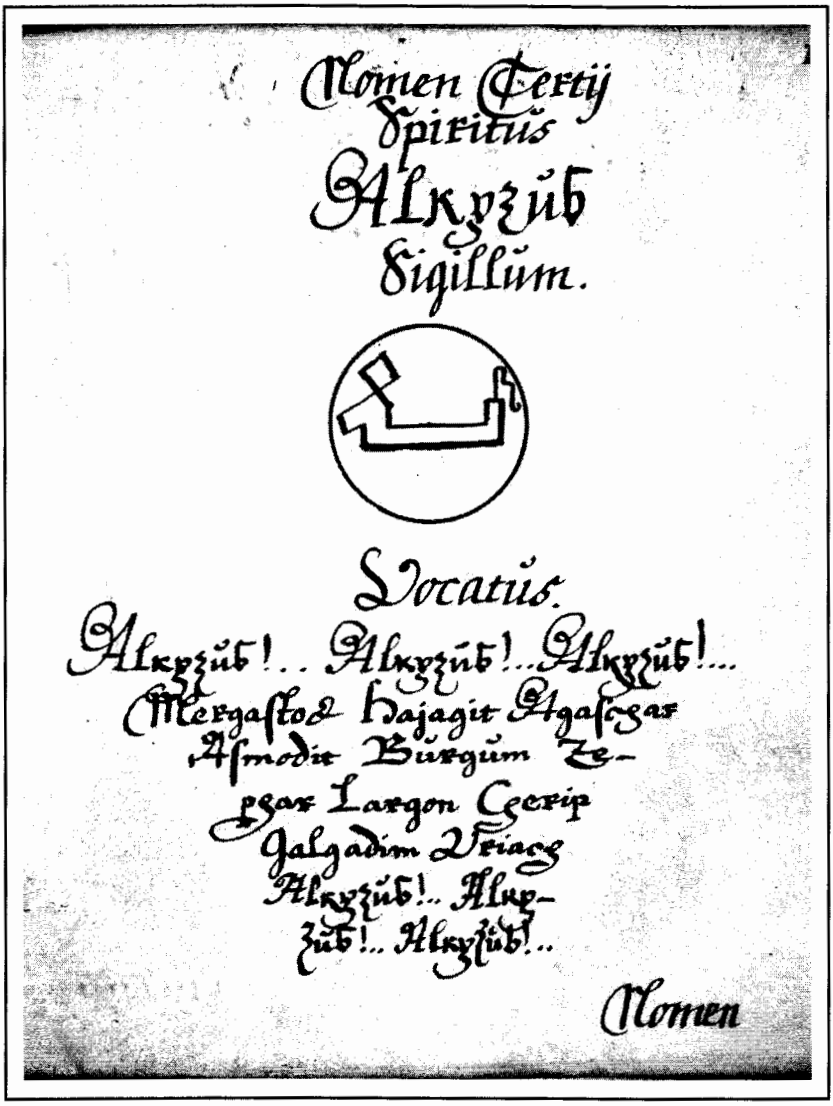


Vocatus:

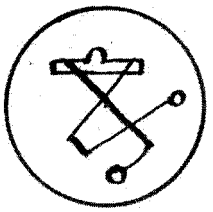
Amabosar!.. Amabosar!.. Amabosar!
Pgarynteod Egayrote Melú-
stoton Castotid Mlúgod
Macerim Amabosar!..
Amabosar!..
Amabo-
sar!

Nomen

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Nomen Quarti
Spiritus.
Belzazel
Sigillum.

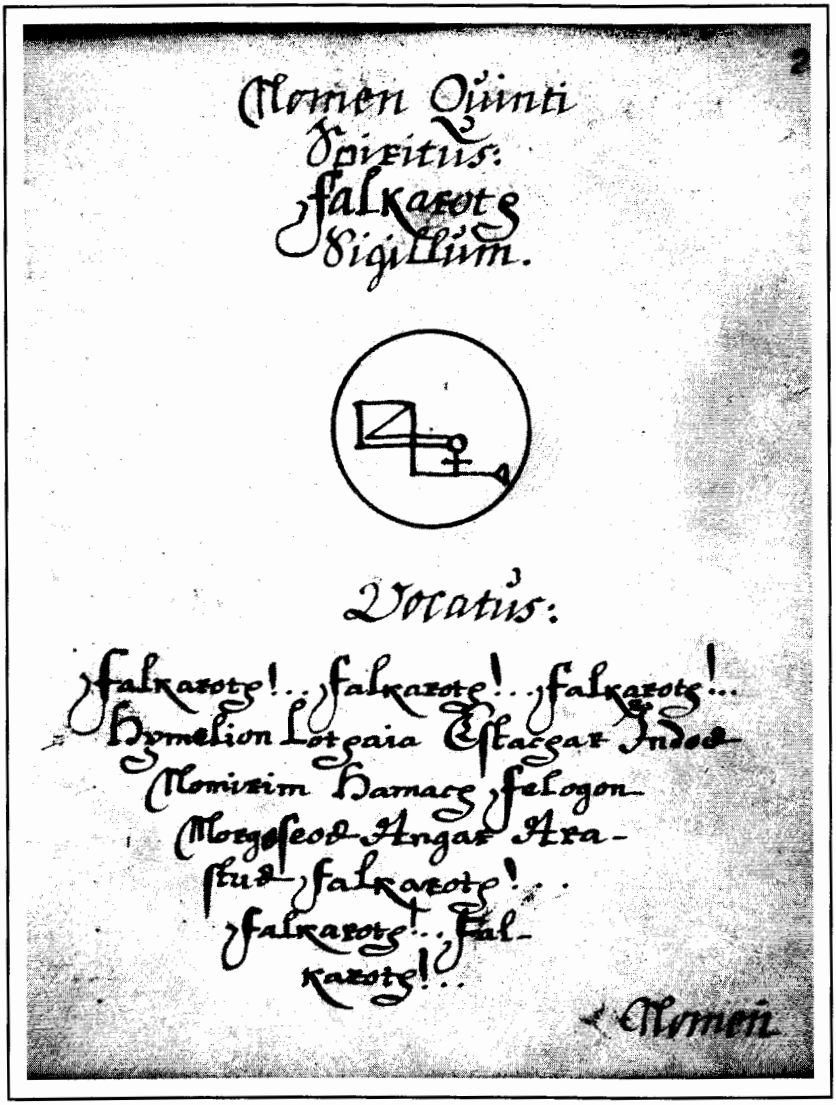


Votatus.

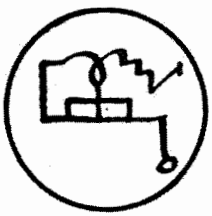
Belzazel!.. Belzazel!.. Belzazel!...
Teitterſa Zapkvod Brüſiat
Algior Dorzam ferotim
Abdiros Mülofin
Belzazel!... Bel-
zazel!.. Bel-
zazel!..

Nomen

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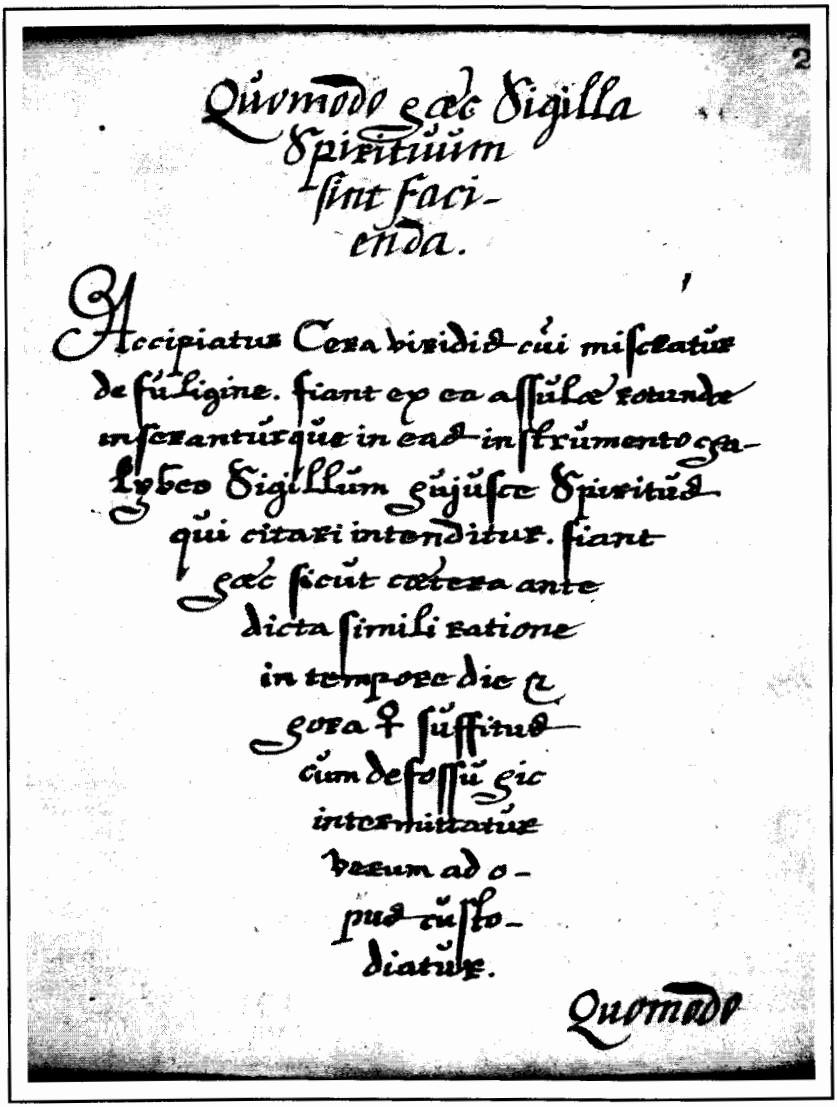
Nomen Spiritus
Spiritus:
Mepsgazüb
Sigillum



Vocatus:

Mepsgazüb!.. Mepsgazüb!.. Mepsgazüb!.. Samanteos Gazamtin Algapsonteos Zapgaton Osacsfat Mergaim Hügai Zeraftan Alcasatti Mepsgazüb!.... Mepsgazüb!... Mepsgazüb!..

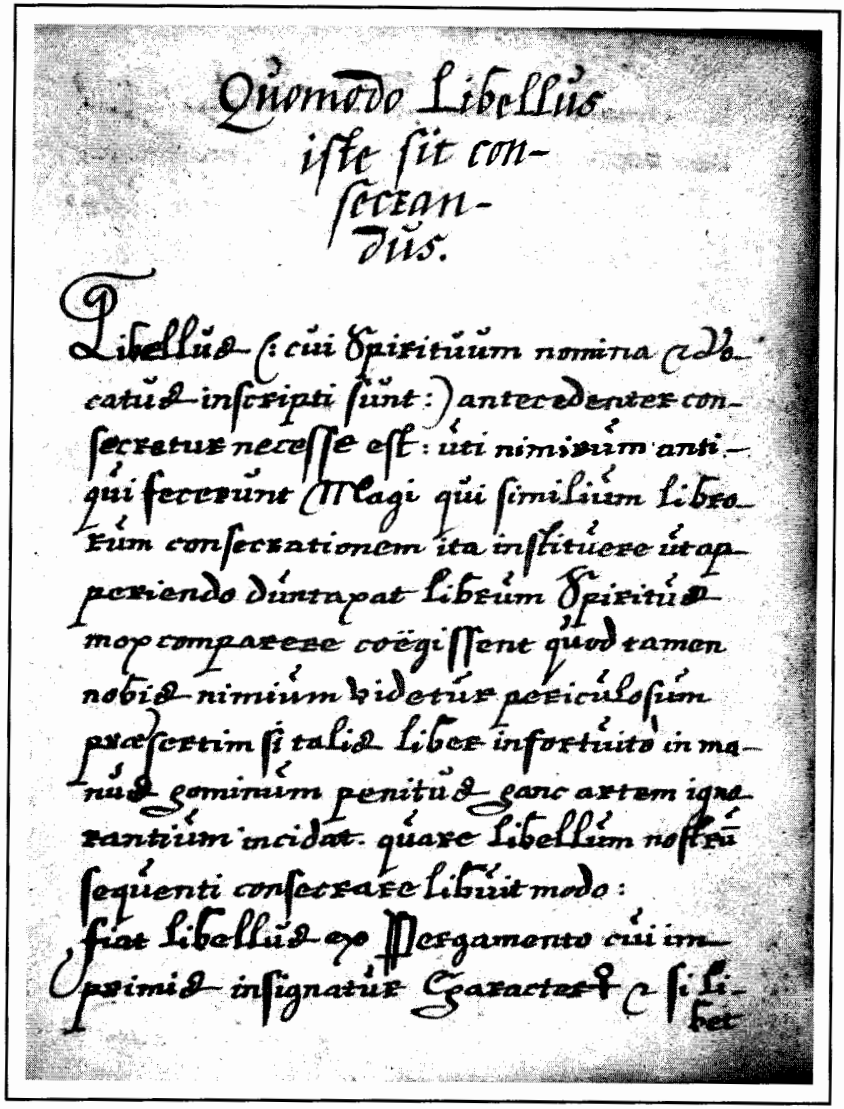
Quomodo



Quomodo hæc sigilla
Spirituum
sint faci-
enda.

Accipiatur Cera viridis cui misceatur
de fuligine. fiant ex ea assulæ rotundæ
inscribantúrque in eas instrumento ca-
lybeo sigillum cujusce Spiritus
qui citari intenditur. fiant
hæc sicut cætera ante
dicta similitatione
in tempore die ♀
hora ☿ suffitus
cum de fossu hic
intermittatur
bacum ad o-
pus custo-
diatur.

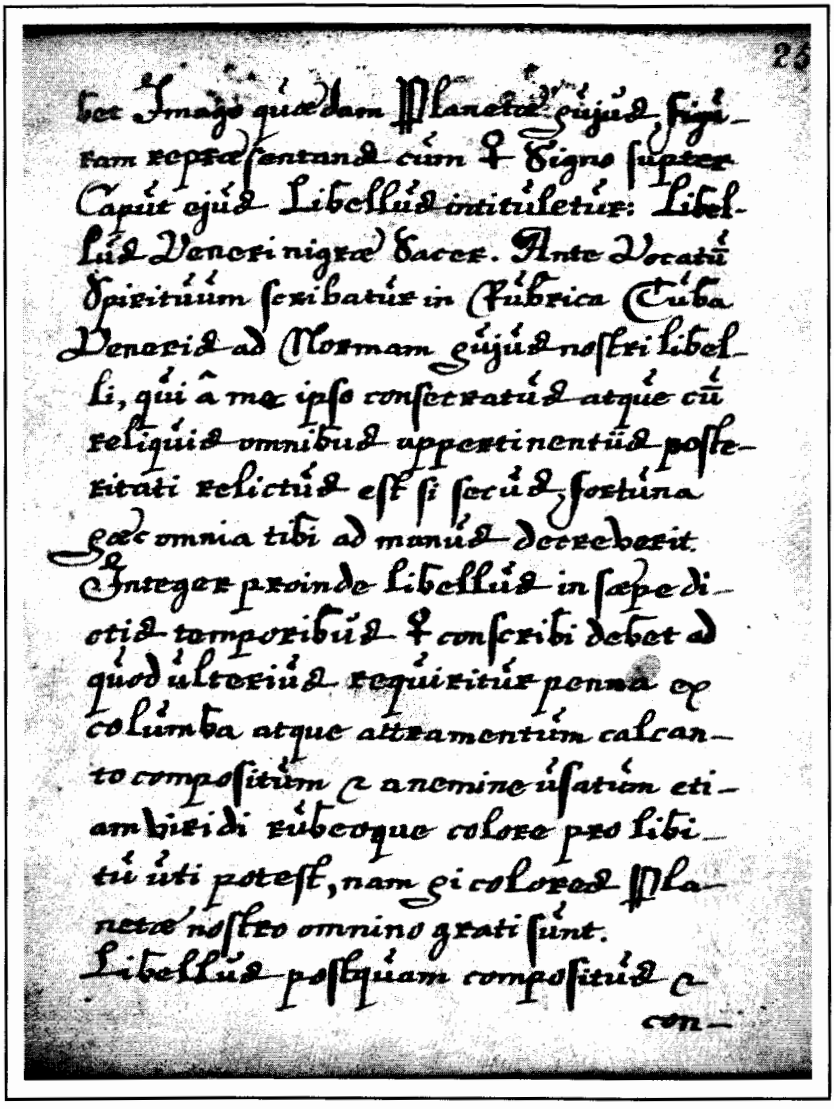
Quomodo

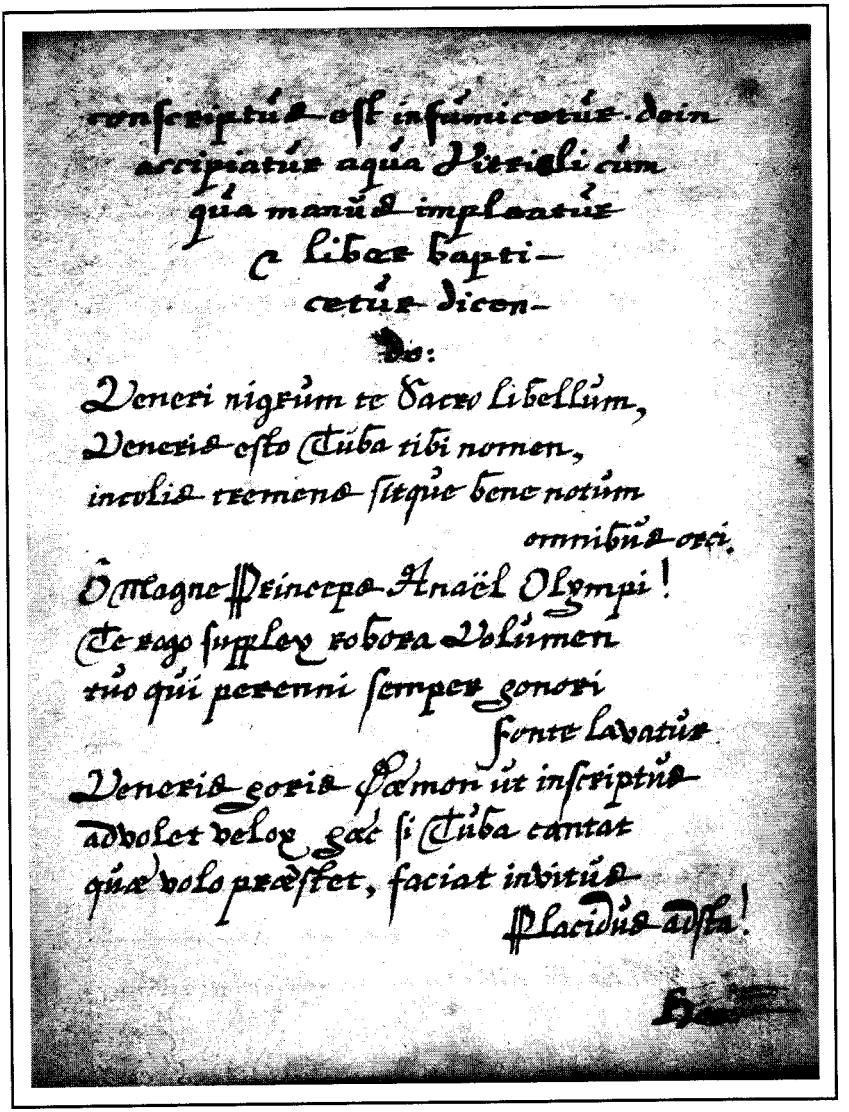


Quomodo Libellus iste sit consecrandus.

Libellus (cui Spirituum nomina Vocatui inscripti sunt:) antecedenter consecretur necesse est: uti nimirum antiqui fecerunt Magi qui similium Librorum consecrationem ita instituere ut aperiendo duntaxat liberum Spiritus mox comparere coegissent quod tamen nobis nimium videtur periculosum praesertim si talis liber infortuito in manus hominum penitus hanc artem ignorantium incidat. quare Libellum nostrum sequenti consecrare libuit modo:

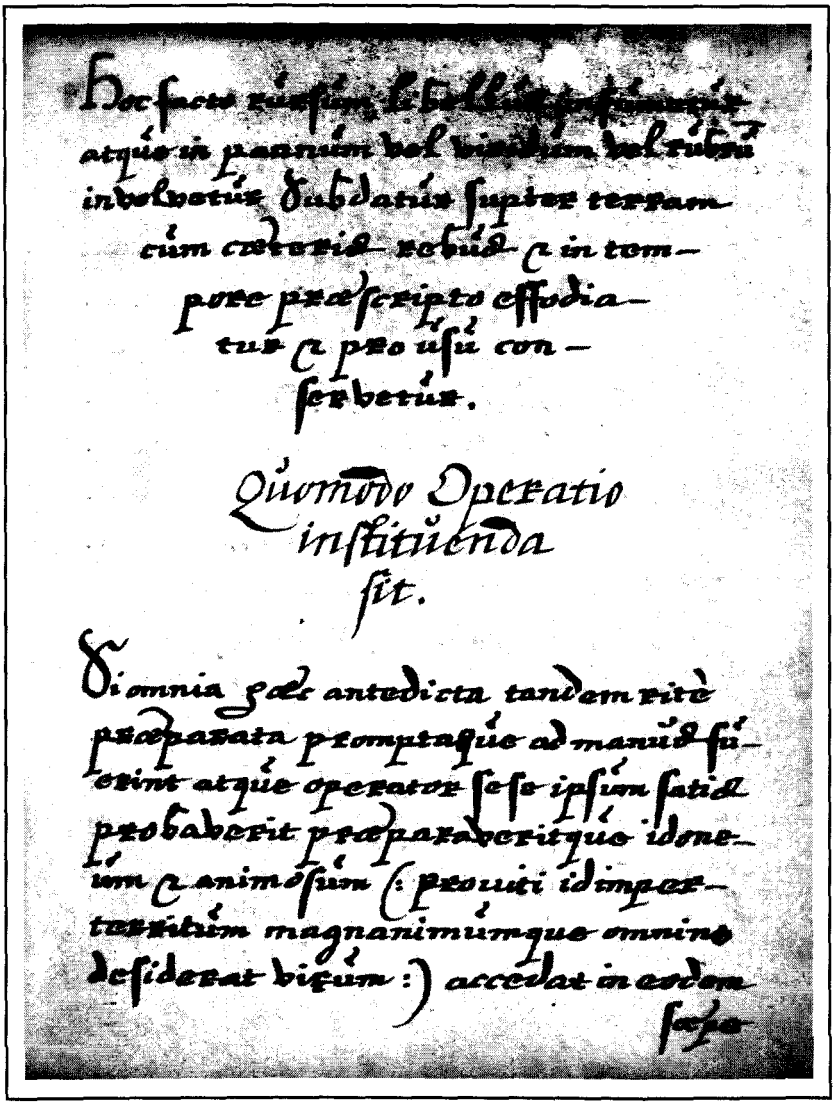
Fiat Libellus ex Pergamento cui imprimis insignatur Caracter & (si libet




conscriptũ esſt infumicetũ. dein
scripsatũr aqua Vitrioli cum
qua manũ impleatũr
C Liber bapti-
cetũr dicen-
do:

Veneri nigrum te Sacro Libellum,
Veneris esto Tuba tibi nomen,
incolis tremendo sitque bene notum
omnibus orci.
O magne Princeps Anaël Olympi!
Te rogo supplex robora Volumen
tuo qui perenni semper gonori
fonte lavatur.
Veneris goris Daemon ut inscriptus
advolet velox, hac si Tuba cantat
quae volo praestet, faciat invitus
Placidus adsta!

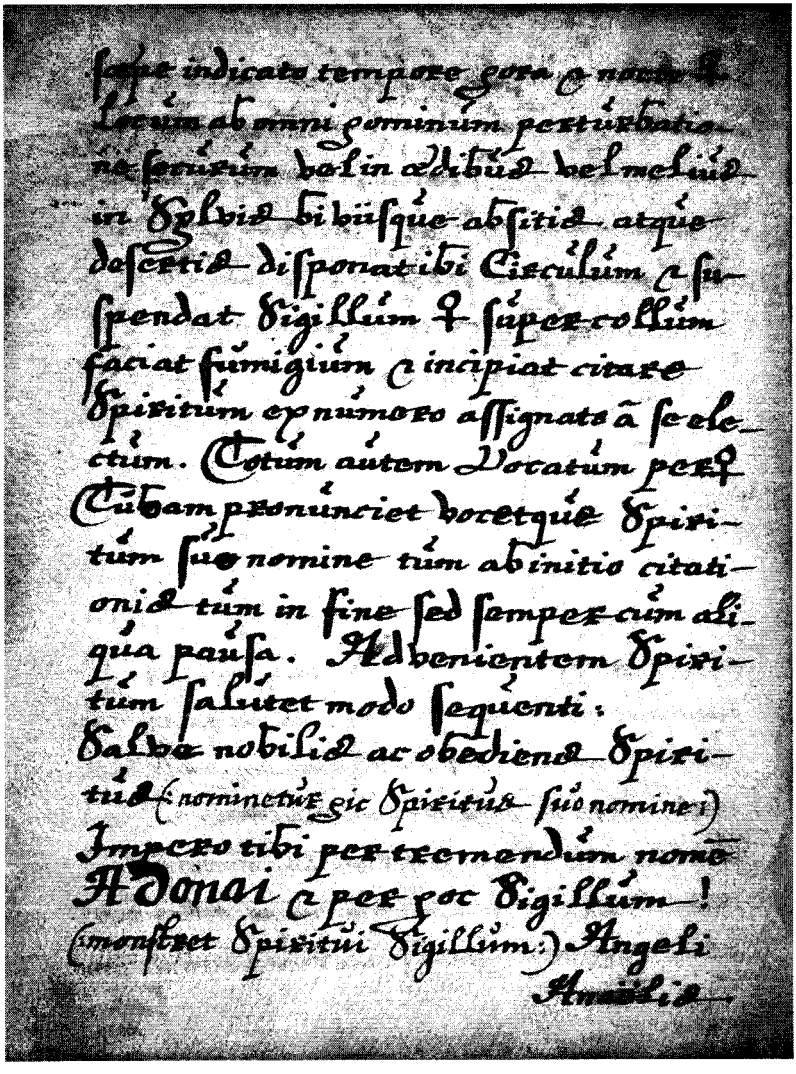
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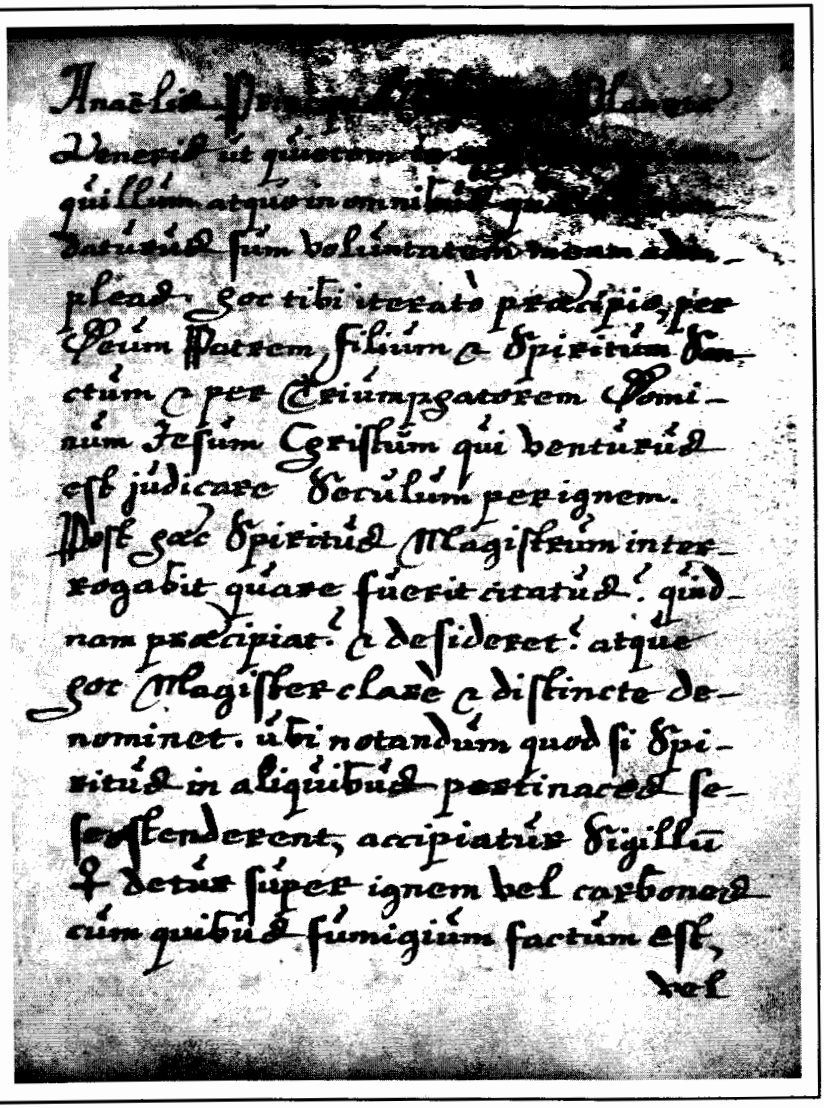


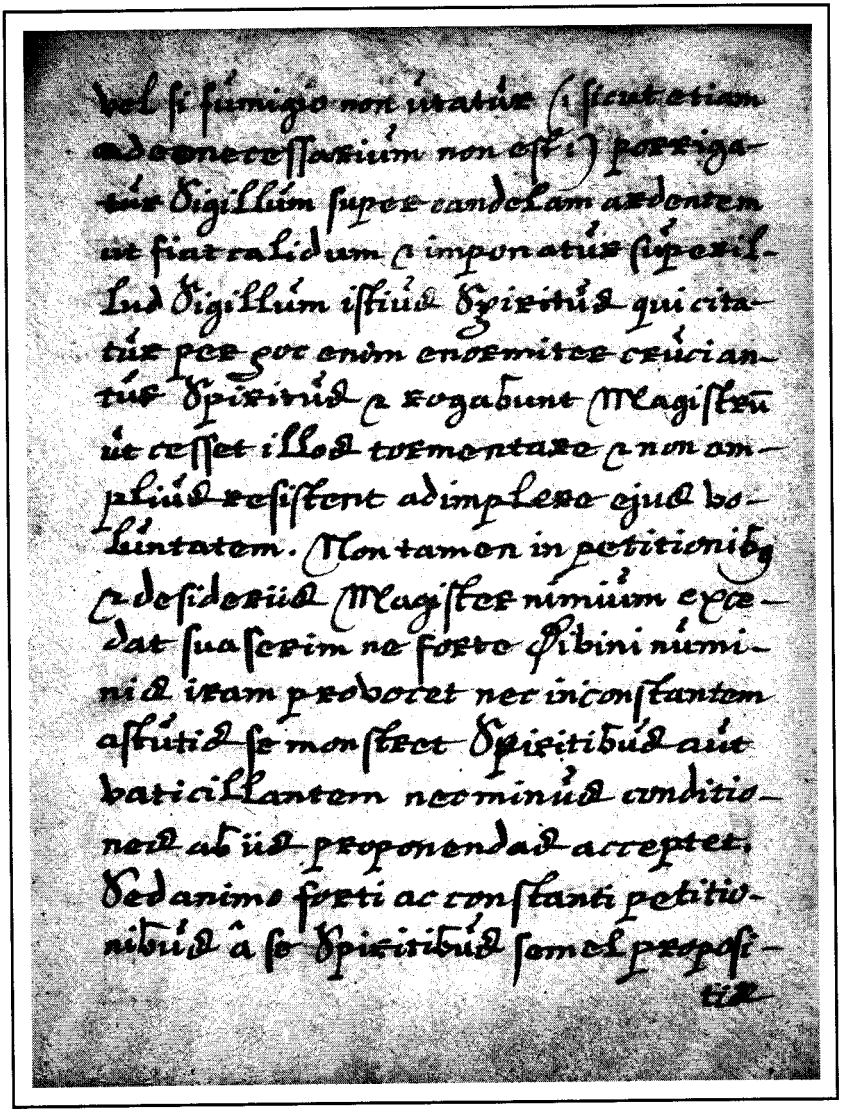
Hoc facto rursum libellum [illegible]
atque in pannum vel vinculum vel rubeum
involvetur & subdatur super terram
cum ceteris rebus & in tem-
pore prescripto effodia-
tur & pro usu con-
servetur.

Quomodo Operatio instituenda sit.

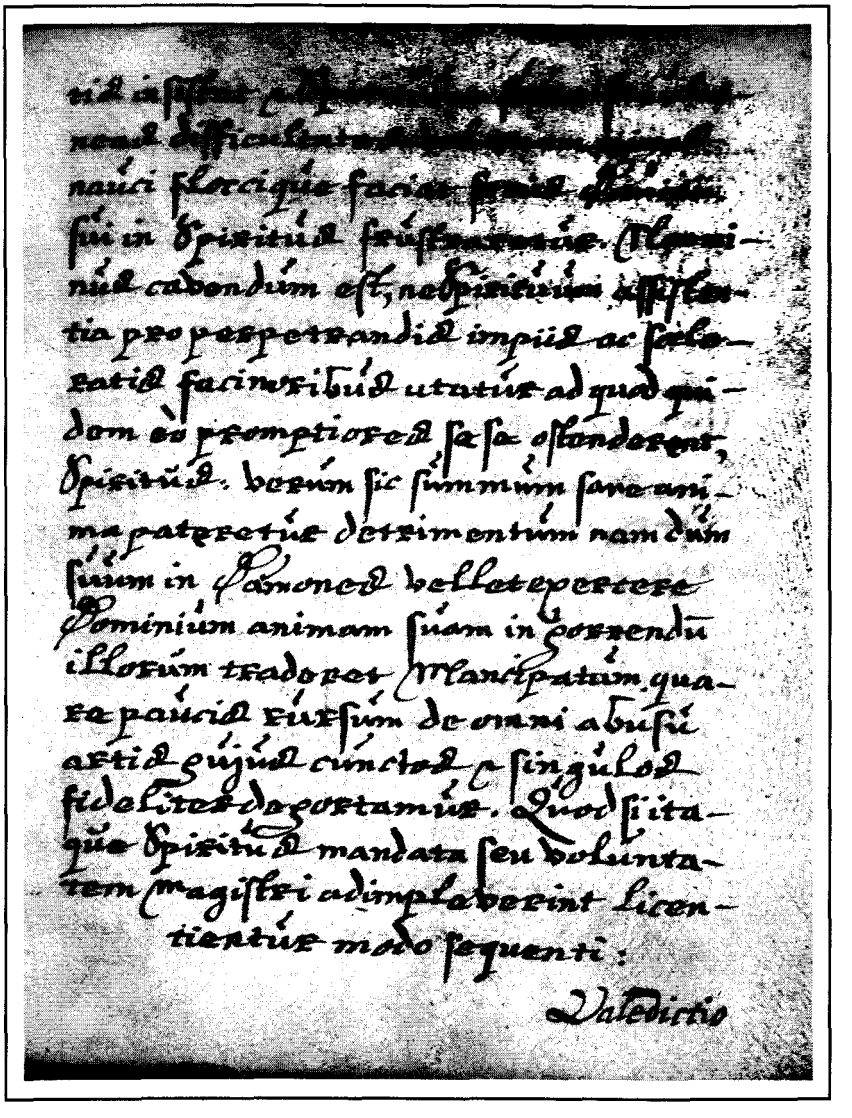
Si omnia ad antedicta tandem rite
preparata promptaque ad manus fu-
erint atque operator se se ipsum satis
probaverit preparaverit quo idone-
um & animosum (prout id impe-
tratum magnanimumque omnino
desiderat vigum:) accedat in eodem
sacro

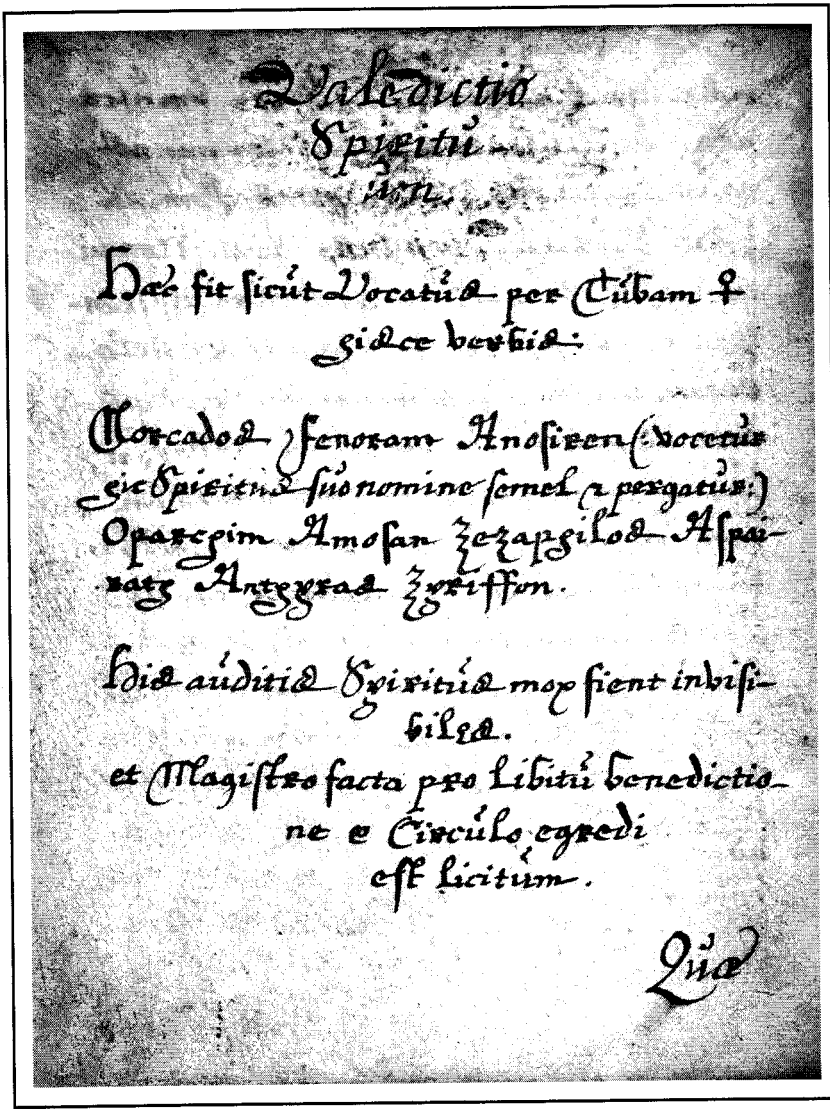

sacre indicato tempore sera & nocte
locum ab omni geminum pertubato-
re secretum vel in edibus vel meliu⁹
in sylvis bibusque absitis atque
desertis disponat tibi Circulum & su-
spendat sigillum & super collum
faciat fumigium & incipiat citare
spiritum ex numero assignatu ā se elec-
tum. Totum autem vocatum per
Tubam pronunciet voretque spiri-
tum suo nomine tum ab initio citati-
onis tum in fine sed semper cum ali-
qua pausa. Advenientem spiri-
tum salutet modo sequenti.
Salve nobilis ac obediens spiri-
tus (nominetur sic spiritus suo nomine.)
Impero tibi per tremendum nomen
Adonai & per hoc sigillum!
(monstret spiritui sigillum.) Angeli
Amabilis





vel si fumigo non iuvabit (sicut etiam adeo necessarium non est) perfigatur sigillum super candelam ardentem ut fiat calidum & imponatur super illud sigillum istius spiritus qui citatus per eos enormiter cruciantur spiritus & rogabunt Magistrum ut cesset illos tormentare cum amplius resistere adimplere ejus voluntatem. Non tamen in petitionibus & desideriis Magister nimium excedat sua serum ne forte spiritus nimium ad iram provocet nec inconstantem astutus se monstret spiritibus aut vaticillantem neque ad aliud proponendo acceptet. Sed animo forti ac constanti petitionibus a se spiritibus semel propositis





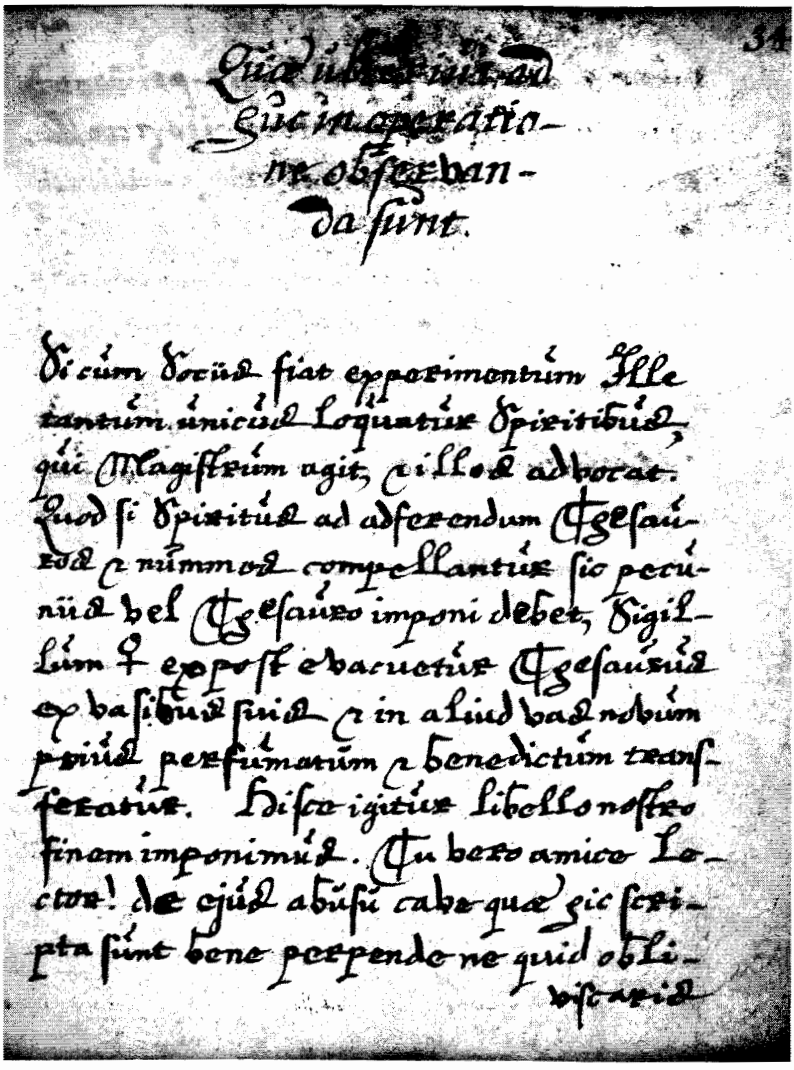
Valedictio
Spiritu
ibm.

Hæc fit sicut Vocatio per Tubam &
sicce verbis:

Morcado Jenoram Amosiren (vocetur
sic Spiritus suo nomine semel a pergatur:)
Oparegim Amosan Zezapgilod Aspai-
ratz Antegrad Zgriffon.

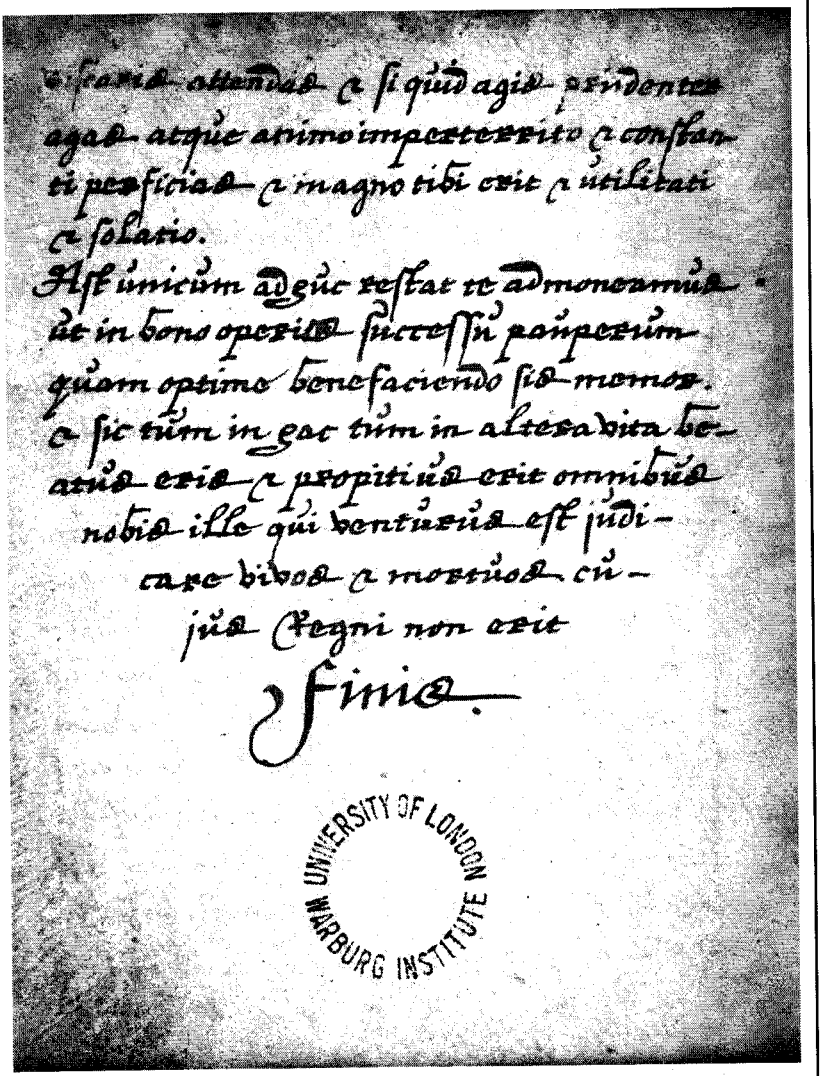
Hic auditis Spiritus mox sient invisi-
biles.
et Magistro facta pro Libitu benedictio-
ne e Circulo egredi
est licitum.

Finis



Quid in hoc opere ad
quæ in operatione
ex observan-
da sunt.

Si cum Deum fiat experimentum Ille
tantum unicum loquatur Spiritibus,
qui Magistrum agit, illos ad vocat.
Quod si Spiritus ad asserendum Thesau-
rum & nummos compellantur sic pecu-
niæ vel Thesauro imponi debet, Sigil-
lum & exposit evacuetur Thesaurus
ex basium suis & in aliud vas novum
prius perfumatum & benedictum trans-
feratur. Hisce igitur libello nostro
finem imponimus. Tu bone amice Lec-
tor! de ejus abusu cave quæ sic scri-
pta sunt bene perpende ne quid obli-
vis aut


Finis.
UNIVERSITY OF LONDON
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Libellus Veneri Nigro Sacer



Trident Books is proud to offer this new English translation of this exceedingly rare work from the original Latin manuscript. *Tuba Veneris* is particularly important because it's one of the very few non-Enochian magical texts written by the famous Elizabethean Magus Dr. John Dee. It is said that this book was given to his friend Sir Edward Kelly as a wedding gift on the occasion of his marriage to Joan Cooper in 1582.